Table of Contents

PREFACE **4**

ABOUT THE BOOKLET 8

INTRODUCTION **10**

WHEN DID ISLAM START? 12

CHAPTER ONE **20**

THE FIRST OFFENCE 20

THE FIRST SIN ON EARTH 22

SINNERS OF THE PAST 25

The People of Noah *25*

The A'ad and theThamud *29*

The A'ad *30*

The Thamud *32*

[Prophet Abraham's (Ibrahim's) Progeny] *35*

The People of Lot *39*

The People of Madyan *42*

The Pharaoh *45*

The Children of Israel *49*

The Torah (Taura't) and The Gospel (Injil) *54*

[Qur'an is Protected by Allah] *62*

The Long Awaited 'Avatar' in Hindu Religion *63*

SINNERS DURING PROPHET MUHAMMAD LIFETIME *69*

The Quraishi of Mecca *69*

The Jiha'd Wars *73*

Hypocrites (Muna'fiqu'n) During Jiha'd Wars *75*

CHAPTER TWO **80**

SINNERS OF THE PRESENT WORLD 80
THE MAJOR SINS 84
Atheism 89
Evolution 91
Associating Anyone with Allah 95
Resisting the establishment of Islam 98
Repentance for the Atheists or associating something or someone with God:- 99
OTHER MAJOR SINS 103
Committing Murder 103
Repentance of Murder 106
Committing Suicide 108
Adultery 109
Repentance of Adultery 110
Homosexuality 117
Repentance of Homosexuality 118
Usury (Riba) 120
Repentance of Usury (Riba) 122
Gambling 125
Repentance of Gambling 125
Stealing 126
Repentance of Stealing 127
Appropriating Orphans' Money 129
Repentance of Appropriating Orphan's Money 131
Giving or Accepting Bribe 131
Repentance of Giving or Accepting Bribe 132
Carrying out Injustice 133
Repentance of Injustice 135
Disobeying or Neglecting One's Parents 135
Magic or witchcraft 137
Repentance of Practicing Witchcraft 141

Consuming Alcoholic Drinks and Narcotics *141*
Repentance of Consuming Alcoholic Drinks and Narcotics *144*
Neglecting Prayers *144*
Repentance of Neglecting Prayers *147*
Paying Alms (Zaka't) *148*
Repentance of Failing to Pay Zaka't *150*
Fasting the Month of Ramadhan *150*
Lailat al-Qadr (Night of Power, Decrees or Destiny) *153*
Repentance of Not Fasting *155*
Pilgrimage to Mecca *156*
Repentance of Not Performing Hajj *159*
SUMMARY OF MAJOR SINS *160*

CHAPTER THREE 162

SUMMARY OF REPENTANCE 162
What is Sincere Repentance? (Tawbat-an-Nasu'ha) *163*

CHAPTER FOUR 169

THE DAY OF RESURRECTION 169

REFERENCES: 178

PREFACE

All praise be to Allah, the Most Beneficent, the Most Merciful. Peace and blessings be upon Muhammad, the Guide and Saviour of mankind, and upon the Righteous Companions.

The Almighty Allah, Who created man, showed him the two ways of righteousness and evil, by revealing the Divine Messages and sending the prophets to guide and lead mankind towards obedience and piety, and to warn them against evil.

Allah says in the Holy Qur'an, Su'rat ash-Shams, (Chapter 91,Verses 8-10):

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا (٨) قَدْ أَفْلَحَ مَن زَكَّىٰهَا (٩) وَقَدْ خَابَ مَن دَسَّىٰهَا (١٠)

"Then He showed him (human being) what is wrong for him and what is right for him (8). Indeed he succeeds who purifies his ownself (9). And indeed he fails who corrupts his ownself (10)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah also tells us in the Holy Qur'an, *Su'rat Fa'tir* (Chapter 35 Verse 7):

ٱلَّذِينَ كَفَرُواْ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (٧)

"Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise) (7)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah (Swt) proclaims in various verses of the Holy Qur'an, as well as through the teachings by His Messengers, telling mankind to avoid major sins, which is the subject of our book. While minor sins are readily expiated with good deeds, the conditions for repentance for major sins are much more stringent.

Allah says in *Su'rat An-Nisaa* (Chapter 4 Verse 31),

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيمًا (٣١)

"If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise) (31)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Prophet Muhammad, peace be upon him said with regard to minor sins:

"Fear Allah wherever you are, and follow up a bad deed with a good deed and it will wipe it out, and behave well towards people." ((Tirmidhi – from 'Forty *Hadith* translated by Ezzed Ibrahim and Denys Johnson-Davies).

Allah, the Exalted, also tells us in *Su'rat Hud* (Chapter 11 Verse 114):

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ (١١٤)

"And perform *As-Sala't (Iqamat-as- Sala't)*, at the two ends of the day and in some hours of the night [i.e. the five compulsory *Sal'at* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice) (114)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah has bestowed His blessings and favours upon mankind by leaving the door of repentance open for those who repent and seek His forgiveness.

Allah says in *Su'rat At-Tawba* (Chapter 9 Verse 112):

ٱلتَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّـٰجِدُونَ ٱلْـَٔامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَـٰفِظُونَ لِحُدُودِ ٱللَّهِ وَبَشِّرِ ٱلْمُؤْمِنِينَ (١١٢)

"(The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allah's cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'ruf* and forbid people from *Al-Munkar*, and who observe the limits set by Allah. And give glad tidings to the believers (112).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

ABOUT THE BOOKLET

In this small booklet I shall make an attempt to discuss some MAJOR SINS and endeavour to discuss ways of repentance, as guided in the Holy Qur'an and in some of the Sayings of Prophet Muhammad, peace be opon him.

This booklet is intended for those Muslims who have had no or little education about Islamic affairs, as well as for those non-Muslims who might be interested in getting an insight into Islam. Some Muslims, however, while they may be quite aware of Islamic ways of life, their aloofness from an Islamic environment might cause them to be out of touch with Islamic practice and end-up with a weak faith. This, unfortunately, is becoming more and more common in our materialistic world. The information may be useful to them as well. For some, I must say, the information will be rather fundamental and can only serve as a reminder.

We must remember that the principles of Islam are the same now as they were over 1400 years ago – there is nothing new. The Holy Qur'an has not and will never change, nor have the Sayings of the Prophet. The Principles of Islam were intended to be easy to understand and practise. It is these same Principles which, when obeyed with sincerity will lead one to Paradise. Similarly, it is these same Principles which, when neglected, will cause one to go astray and end up in Hell-Fire. As common worshippers we do not need to

know more than these basic principles, either for our day-to-day worship or for repentance, which is also a form of worship. However, the door is open for us to seek more and more knowledge if we want to. In fact, the more we study Islam, the better Muslims we become and the more we shall be rewarded by Allah.

My intention in this booklet is to show the Islamic Guidelines in their simplest form, mention some major sins of the past and the present generations, and then try to explain how best one can do to ask Allah's forgiveness when one commits a sin.

The following is the sequence I intend to follow while we go along:-

- (Introduction): Some back-ground knowledge about Islam.
- (Chapter One): Sinners of the Past.
- (Chapter Two): Sinners of the Present World.
- (Chapter Three): Summary of Repentance.
- (Chapter Four): The Day of Resurrection

INTRODUCTION

Allah, The Exalted, created the Universe. He created man amongst other creatures. He created Paradise and Hell. He gave man the ability to understand and the ability to speak.

By giving man these faculties, God, in fact, made him different from His other creatures. Man was made capable of thinking and of understanding. God gave him the ability to look at his environment and improve it; to know what is good and what is bad and decide what is moral and what is immoral. This is why man is made accountable for all his actions.

Having taught man what is moral and what is immoral, Allah gave him the ability to choose what he wants to do and so made him responsible for all his actions. The grant of free-will simply means that God does not compel man to behave in the manner prescribed by Him. In other words, he can decide to recognize God (though unseen) as his true Master and use his faculties and possessions in the manner prescribed by Him, or misuse them as he may, contrary to Allah's directions and follow Satan's foot-steps.

Having said that, a Muslim must also accept that Allah is All-Powerful and there is no ability or power except through Him. Because of this claim, some people raise the question: "Why then are

we held responsible for our actions?" This claim of theirs is supported by the way our parents used to explain destiny in such a simple way. They said, "Everything is already written down in the heavens!" In other words, they said, 'what hits you was not going to miss you, and what misses you was not going to hit you.'

Some Islamic theologians, however, explain the meaning of destiny in a much more precise manner. They say, "Allah has willed that your action is based on choice. We are held responsible for choosing an act but not for creating the act itself. In other words, Allah creates the act and by our choosing it, we 'acquire' it and are thereby held responsible for it. Thus, human actions are created by Allah but performed by us. The above explanation may perhaps help explain this. Additionally, let us take the following example. For instance, a child or an insane person who fails to perform daily prayers or commit an offence is not held accountable for his action on the Day of Judgement, according to Sacred Law. This is because both are not capable of choosing their course of action intellectually or make decisions by reasoning as a normal human being would do. As such their condition is not very different from that of an animal.

WHEN DID ISLAM START?

Islam did not start with the prophethood of Muhammad, peace be upon him. It started since the creation of man and the teachings of Islam were passed on from generation to generation by the various messengers of Allah.

God tells us in the Holy Qur'an, *Su'rat Al-Baqarah*, (Chapter 2 Verse 131-132):

إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ (١٣١) وَوَصَّىٰ بِهَآ
إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
(١٣٢)

"When his Lord said to him (Abraham), 'Submit (i.e. be a Muslim)!' He said, 'I have submitted myself (as a Muslim) to the Lord of the *Alamin* (mankind, jinn and all that exists)' (131). And this (submission to Allah, Islam) was enjoined by *Ibrahim* (Abraham) upon his sons and by *Ya'aqub* (Jacob) saying, 'O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)' (132)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Qur'an also says in *Su'rat Al-Imran* (Chapter 3 Verse 67):

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ (٦٧)

"*Ibrahim* (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islamic Monotheism – to worship none but Allah alone) and he was not of *Al-Mushrikun* (the idolaters, polytheists, disbelievers in the Oneness of Allah, pagans) (67)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Once again, Allah says in *Su'rat An-Nisaa* (Chapter 4 Verses 163-164):

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا (١٦٣) وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا (١٦٤)

"Verily, We have sent the Revelation to you (O Muhammad) as We sent the Revelation to *Nu'h* (Noah) and the Prophets after him; We (also) sent the Revelation to *Ibra'him* (Abraham), *Isma'il* (Ishmael), *Is'haq (Isaac), Ya'qu'b (*Jacob*), and Al-Asba't, Isa* (Jesus), Ayyub (Job), *Yunus* (Jonah), *Haru'n* (Aaron), and *Sulaiman* (Solomon); and to *Da'wu'd* (David) We gave the *Zab'ur* (Psalms) (163). And Messengers We have mentioned to you before, and Messengers We

have not mentioned to you, - and to *Mu'sa* (Moses) Allah spoke directly (164)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It follows, therefore, that all the Messengers of God were Muslims and so were all their followers who adhered to their teachings and, by the grace of God, they will enter Paradise. Quite often we hear non-Muslims accuse the Muslims, and sometimes rightly so, of erroneously claiming that only those followers of Prophet Muhammad would enter Paradise. This idea of some Muslims is completely wrong; for all true followers of the Prophets or Messengers of God before Muhammad were Muslims (monotheists). They continued to be Muslims until when the laws of Islam (monotheism), as taught by their respective Messengers were lost, and so the people started going astray by becoming polytheists as well as committing some major sins.

With the exception of atheists, we all believe (Muslims, People of The Book, Hindus, Buddhists, etc.) that, depending on our deeds in this life, we will either be rewarded or punished after death. Some of us, however, believe in the Day of Judgement and others don't.

According to the Holy Qur'an, people will appear in three groups on the Day of Resurrection:

-Those foremost in Islamic faith of Monotheism and in performing righteous deeds in the life of this world.

-Those who believe in Islamic Monotheism but their deeds are mixed between good and bad.

-Those who do not believe in Islamic Monotheism [Atheists or Polytheists (Mushrikuun)].

We will find more explanation about these three groups in Chapter Four - (The Day of Resurrection).

Let us, however, say a little more on the subject of those people who do not believe or those who are believers but are influenced by the attractions of this world, and so live a sinful life. If one chooses not to believe, then he becomes a sinner. This is *'kufr'*. The word *'kufr*', if spoken of technically, holds two main meanings, namely *'kufr Shirk* and *kufr Nniima*.' Care should be taken not to confuse between these two types of *kufr.* The first one signifies categorical disbelief in Allah, His angels, His books, His prophets and the Day of Judgement. Anyone who commits this sin is *'Kaafi*r' and will enter Hell-Fire unless he becomes a believer (Islamic Monotheism). The second one signifies those Muslims who, in-spite of their belief in Islam, commit such sins as neglecting their daily prayers, consuming alcohol, committing adultery or devour usury. Although they are sinners, they are still considered and treated as

Muslims. (Even when they die, a funeral prayer is still said for them). Once these Muslims stop their sinful life, repent and earnestly ask Allah's forgiveness, it is most likely that Allah will accept their repentance, for Allah is Most-Forgiving, Most-Merciful.

Shown below are the five steps of repentance:-

1. One ought to feel bad for the sin and determine never to return to it.
2. He must hate the sin, and then seek forgiveness for it every time the thought of it occurs.
3. He must be genuine, truthful and sincere in his repentance.
4. He must be concerned about his repentance not being accepted.
5. His repentance must be made out of fear and hope, and be accompanied by consistency in worship.

These points will be explained in more detail in Chapter Three – "Summary of Repentance" or [Taubat-an-Nasuuha (Earnest Repentance)].

Before I close this chapter, I would like to say something regarding those people who concentrate all their attention and effort in worldly achievements and pay no heed to the Hereafter. The following is a Prophet's Hadith quoted by Al-Albany in *'Kitaabun Silsilatu Al-Ahaadith Al-Dhaiif*', Part 1, pages 63-65, *Hadith* number 8,

(The Book on a Series of Weak Sayings – i.e. The Sayings which are not approved by some scholars as originating from the Prophet).The *Hadith* reads as follows:

"Prepare for your world as if you will live forever and prepare for the Last Day as if you will die tomorrow."

Although this *Hadith* is regarded as inauthentic, it carries an important meaning by urging us to do everything in our power to improve our living environment while, at the same time, emphasizing the need for us to dedicate all our efforts to Allah by worshipping Him and seeking His refuge in the Hereafter.

Allah, the Almighty, tells us in *Surah Hud* (Chapter 11 Verses 15-16):

مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ (١٥) أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِى ٱلۡأَخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٌ مَّا كَانُواْ يَعۡمَلُونَ (١٦)

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein (15). They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And no effect is that which they used to do (16)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It follows, therefore, that those people whose attention is focused on this world and its attractions, and do not believe in the Day of Judgement, will only reap worldly benefits in proportion to their expectations. There is no reason to suppose that their efforts will also include benefits of the Hereafter since they have not earned them.

It also says in *Surah Al-Fajr* (Chapter 89 Verses 21-30):

كَلَّآ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا (٢١) وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا صَفّٗا (٢٢) وَجِاْيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ (٢٣) يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي (٢٤) فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ (٢٥) وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ (٢٦) يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ (٢٧) ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ (٢٨) فَٱدۡخُلِي فِي عِبَٰدِي (٢٩) وَٱدۡخُلِي جَنَّتِي (٣٠)

"Nay! When the Earth is ground to powder (21), and your Lord comes with the angels in rows (22). And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him? (23). He will say, 'Alas! Would that I sent forth (good deeds) for (this) my life!' (24). So on that Day none will punish as He will punish (25). And none will bind as He will bind (26). (It will be said to the pious – believers to Islamic Monotheism), 'O (you) the one in (complete) rest and satisfaction! (27). Come back to your Lord, - well-pleased (yourself) and well-pleasing (unto Him)! (28). Enter you among My (honoured) slaves (29), And enter you My Paradise!' (30)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It is most unfortunate that Man has always been obstinate and reluctant to accept the Truth which was sent down to him all along his existence on Earth. Every time a new prophet or messenger was sent by God to re-direct man to the right path, some of the people did not recognize him and opted to stick to the corrupt religion of theirs, which had been distorted over the centuries. Instead they continued to worship the false gods of their forefathers. This obstinacy of the people is reflected upon several times in the Holy Qur'an. The following are a few examples of people of the past who refused to recognize the true prophets of God and consequently Allah punished them, here on earth and, promised them further punishment on the Day of Judgment.

CHAPTER ONE

THE FIRST OFFENCE

Let us begin with the very first offence when the Satan caused Adam and Eve to deflect from obeying the command of God by tempting them to eat the fruit of the forbidden tree. This was a test (or demonstration) to indicate man's weakness and how capable the Satan was to lure man to disobeying God's instructions. As a punishment, Allah says in *Surah Al-Baqarah* (Chapter 2 Verse 36):

فَأَزَلَّهُمَا ٱلشَّيْطَـٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ (٣٦) فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَـٰتٍ
فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ (٣٧)

"Then the *Shait'an* (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: 'Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time' (36). Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful (37)."

The following four observations can be made from this verse:-

- Adam (including his off-springs) and Satan were declared enemies as long as they lived in this world.
- Although Adam (Peace be on him) was pardoned by Allah, as a result of his repentance, the offence did not pass completely without punishment since both Adam and Eve *(Hawwa)* were removed from their abode in Paradise, which was the best possible place. However, because of their sincere repentance and obedience to God they will, thereafter, enter Paradise once again.
- Another observation is that, God told Adam and Eve, “Get down **'ALL**' of you” and not **'BOTH**' of you. Although the word 'All' here could mean 'Adam, Eve *and* Satan', some scholars such as Anwar Al-Awlaqi in his 'Lives of the Prophets', explains that the word 'ALL' here means 'all the descendants of Adam rather than just Adam and Eve.' In this case, therefore, all humans were affected because of this sin. This, in fact, was the beginning of life on Earth. People have lived, and continue to live in it, either by following the right way as God directed us to, or by following the earthly temptations, as the Satan lures us into.
- The final observation is that the earth will remain in existence only for 'an appointed time'. This is the period during which all generations come and go, from Adam to

the last one to be born in this world. When the 'appointed time' comes to an end, life in this world will also come to an end. What will follow is the eternal life in the Hereafter.

Life in the Hereafter will start with everyone, from Adam to the last person, having been resurrected and brought to life again, and presented before Allah for the final judgment. This is the Day of Resurrection when every body's fate will be decided. Those who followed God's guidance and lived a good and clean life will be awarded with a happy life in Paradise; and those who went astray and followed Satan's misguidance and lived a sinful life will be awarded with a miserable life in Hell.

THE FIRST SIN ON EARTH

The first sin to be committed on Earth was that of Adam's son Qabil (Cain) killing his brother Habil (Abel). Allah tells us in *Surah Al-Maida* (Chapter 5 Verses 27-31):

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ (٢٧) لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ (٢٨) إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ (٢٩) فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ (٣٠) فَبَعَثَ ٱللَّهُ غُرَابٗا

يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ (٣١)

"And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: 'I will surely kill you.' The former said: 'Verily, Allah accepts only from those who are *Al-Muttqu'n* (the pious) (27). 'If you do stretch your hand against me, I shall never stretch my hand against you to kill you, for I fear Allah, the Lord of the *Al-Alami'n* (mankind, jinn, and all that exists)' (28). Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Dha'limu'n* (polytheists and wrongdoers)' (29). So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers (30). Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: 'Woe to me! Am I not even able to be like this crow and to hide the dead body of my brother?' Then he became one of those who regretted (31).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

From these verses we can make the following deductions:-

- That God accepts offerings, charity or good deeds of only those who fear Him - *'Al-muttaqin'* (the pious). There will be no reward for anything which is not done on the basis of fearing Allah, for the doer has done it not for the sake of Allah.
- That anyone who kills a human being without a just cause will be laden with the victim's sins as well as his own.
- Envy/Jealousy is always misguiding and ends up in regret and loss.

SINNERS OF THE PAST

The People of Noah

The people of Noah were the first race to drift away from the right way of life as followed by Adam and his immediate descendants. It is believed that the people of Noah inhabited the Kurdistan, which is in the present day Iraq, Iran and Turkey.

The main sin which the people of Noah committed was to associate God with false gods. This basic error gave rise to a number of evils among them. God sent Noah to give them guidance to the right path. For a long time Noah strove with patience and wisdom to bring about changes, but all his efforts were in vain.

Surat Nuh (Noah) (Chapter 71 Verses 5-7) says, "He said:

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلاً وَنَهَارًا (٥) فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا (٦) وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓاْ أَصَـٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْاْ ثِيَابَهُمْ وَأَصَرُّواْ وَٱسْتَكْبَرُواْ ٱسْتِكْبَارًا (٧)

'O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism) (5); but my call only added nothing but to (their) flight (from the Truth) (6). And verily, every time I have called unto them that You might forgive them, they thrust their fingers into their ears, covered

themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride' (7)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Holy Qur'an also tells us in *Su'rat Hud* (Chapter 11 Verse 32):

قَالُواْ يَـٰنُوحُ قَدۡ جَـٰدَلۡتَنَا فَأَكۡثَرۡتَ جِدَالَنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ (٣٢)

"They said, 'O *Nu'h* (Noah)! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with if you are of the truthful!' (32)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

In Verses 36-37 of the same Su'rat, it says:

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤۡمِنَ مِن قَوۡمِكَ إِلَّا مَن قَدۡ ءَامَنَ فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَفۡعَلُونَ (٣٦) وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَـٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغۡرَقُونَ (٣٧)

"and it was revealed to *Nu'h* (Noah), 'None of your people will believe except those who have believed already! So be not sad because of what they used to do (36). And construct the ship under

Our care and Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned ' (37).”

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

And in *Su'rat Nuh* (Noah) (Chapter 71 Verse 25) it says:

مِّمَّا خَطِيٓـَٔـٰتِهِمۡ أُغۡرِقُواْ فَأُدۡخِلُواْ نَارٗا فَلَمۡ يَجِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارٗا (٢٥)

“Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah. (25)”.

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

According to *Su'rat Hud* (Chapter 11 Verse 44), the Ark settled on Mount Judi. This mountain is situated to the north-east of the island Ibn Umar in Kurdistan. Mount Judi is part of this range and is known even today by the same name.

Verse 44 says:

وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ (٤٤)

"And it was said: 'O Earth! Swallow up your water, and O sky! Withhold (your rain).' And the water was made to subside and the Decree of (Allah) was fulfilled [i.e. the destruction of the people of *Nu'h* (Noah)] (44)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

According to the Bible, The Ark's resting place was Ararat, which is a name of a range of mountains in Armenia. Ararat extends from Armenian plateau to southern Kurdistan.

In connection with this great event, one is faced with the question of whether the Flood was universal or whether it was limited to the area inhabited by the people of Noah.

According to the Bible (Genesis 7: 18-24), the Flood was universal. The Qur'an, however, does not explicitly say so; but indicates that subsequent generations of mankind are descendants of those who were saved from the Ark. But this does not necessarily mean that the Flood covered the whole world.

The Qur'an only says in *Su'rat Al-Qamar* (Chapter 54 Verse 12):

وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ (١٢)

"And We caused springs to gush forth from the Earth. So, the waters (of the heaven and the Earth) met for a matter predestined (12)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The A’ad and theThamud

The A'ad and the Thamud were people of some other races after Noah, and were also punished severely by The Almighty in this world because of their rejection of the teachings of Islam as brought down to them by God through their respective prophets, Saleh and Hud, peace be upon them both.

It says in *Su'rat Al-Ha'qa* (Chapter 69 Verses 4-7):

كَذَّبَتۡ ثَمُودُ وَعَادُۢ بِٱلۡقَارِعَةِ (٤) فَأَمَّا ثَمُودُ فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ (٥) وَأَمَّا عَادٞ فَأُهۡلِكُواْ بِرِيحٖ صَرۡصَرٍ عَاتِيَةٖ (٦) سَخَّرَهَا عَلَيۡهِمۡ سَبۡعَ لَيَالٖ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومٗا فَتَرَى ٱلۡقَوۡمَ فِيهَا صَرۡعَىٰ كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٍ خَاوِيَةٖ (٧) فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ (٨)

"Thamud and A'ad people denied the *'Qa'riah* (the striking Hour of Judgement)! (4). As for Thamud, they were destroyed by the awful cry! (5). And as for A'ad, they were destroyed by a furious violent wind! (6), which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! (7).Do you see any remnants of them? (8)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The A'ad

The A'ad were an ancient Arab people who were well known for their glory. It is understood that they lived in the region which is situated to the south-west of the Empty Quarter which lies between Hijaz and Yemen. They worshipped a number of idols such as Wudd, Suwa, Yaghuth and Nasr. The people of A'ad then wandered to the west coast and established themselves in Oman, and then to as far as Iraq.

The Qur'an says in *Su'rat Hud* (Chapter 11 Verses 50-53, and 58-60):

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَـٰقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ (٥٠) يَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ (٥١) وَيَـٰقَوْمِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْاْ مُجْرِمِينَ (٥٢) قَالُواْ يَـٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (٥٣)

"And to the A'ad (people We send) their brother Hud. He said, 'O my people! Worship Allah! You have no other *ila'h* (god) but Him. Certainly, you do nothing but invent lies! (50). O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? (51). And O my people! Ask forgiveness of your Lord, and then repent to Him. He will send you (from the skies) abundant rain, and add strength to your

strength; so do not turn away as *Mujrimu'n* (criminals, disbelievers in the Oneness of Allah)' (52). They said, 'Oh Hu'd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you' (53)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

And in Verses 58-60:

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَـٰهُم مِّنْ عَذَابٍ غَلِيظٍ (٥٨) وَتِلْكَ عَادٌ جَحَدُواْ بِـَٔايَـٰتِ رَبِّهِمْ وَعَصَوْاْ رُسُلَهُۥ وَٱتَّبَعُوٓاْ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (٥٩) وَأُتْبِعُواْ فِى هَـٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَـٰمَةِ أَلَآ إِنَّ عَادًا كَفَرُواْ رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ (٦٠)

"And when Our commandment came, We saved Hu'd and those who believed with him by a mercy from Us, and We saved them from a severe torment (58). Such were the A'ad (people). They rejected the *A'yat* (proofs, evidences, verses, lessons, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every powerful, obstinate (oppressor of the Truth from their leaders) (59). And they were pursued by a curse in this world and (so will they be) on the Day of Resurrection. No doubt! Verily, A'ad disbelieved in their Lord! For the A'ad rejected their Lord and Cherisher! So away with A'ad, the people of Hu'd (60)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

There is very little archaeological evidence about the A'ad, as it says in the Qur'an, *Su'rat Al-Ha'qah* (Chapter 69 Verse 8):

فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ (٨)

"Do you see any remnants of them?"

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Dr. Shauqi Abu Khalil, in his book, 'Atlas of the Qur'an', says, "The people of Hadhramawt say that, after A'ad were destroyed, Prophet Hud lived in the land of Hadhramawt until he died in the western part of their land, not too far from the city of Taryam, which is near the valley of Barhut".

The Thamud

The Thamud lived in the north-western part of Arabia which is still called al-Hijr. Madain Saleh, which is still in existence today, was the capital town of Thamud.

It says in *Su'rat Hud* (Chapter 11 Verse 61-68):

وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَٱسۡتَعۡمَرَكُمۡ فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ رَبِّي قَرِيبٞ مُّجِيبٞ (٦١)

قَالُواْ يَٰصَٰلِحُ قَدۡ كُنتَ فِينَا مَرۡجُوّٗا قَبۡلَ هَٰذَآ أَتَنۡهَىٰنَآ أَن نَّعۡبُدَ مَا يَعۡبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكّٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ مُرِيبٖ (٦٢) قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي مِنۡهُ رَحۡمَةٗ فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنۡ عَصَيۡتُهُۥۖ فَمَا تَزِيدُونَنِي غَيۡرَ تَخۡسِيرٖ (٦٣) وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٞ قَرِيبٞ (٦٤) فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ (٦٥) فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ خِزۡيِ يَوۡمِئِذٍۗ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ (٦٦) وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ (٦٧) كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمۡۗ أَلَا بُعۡدٗا لِّثَمُودَ (٦٨)

“And to Thamud (people, We sent) their brother *Salih* (Saleh). He said: 'O my people! Worship Allah; you have no other *ila'h* (god) but Him. He brought you forth from the Earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is near (to all by His Knowledge), responsive' (61). They said: 'O *Salih* (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allah) alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us to (Monotheism)' (62). He said: 'O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me from Allah, if I were to disobey Him? Then you increase me not but in loss'

(63). 'And O my people! This she-camel of Allah is a sign to you, so leave her to feed (graze) in Allah's land, and touch her not with evil, lest a near torment should seize you' (64). But they killed her. So he said: 'Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied' (65). So when Our Commandment came, We saved *Salih* (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord – He is the All-Strong, the All-Mighty (66). And *As-Sa'iha* (torment – awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes (67), as if they had never lived there. Verily, Thamud disbelieved in their Lord. So away with Thamud! 68)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

While Prophet Muhammad (peace be on him) was travelling to Tabuk, he showed the Muslims the monuments which were the remains of Thamud and urged them to learn lessons of a people who were destroyed because of their evil-doing.

[Prophet Abraham's (Ibrahim's) Progeny]

Before we continue with our discussion on sinners of the past, it is important to say a word or two about Prophet Ibrahim (Abraham). He is known as the father of all prophets, and the 'Khalil' of Allah, (i.e. one who is singled out for extra love by Allah). Prophet Ibrahim was born, about 4,000 years ago, in southern Iraq in a village on the outskirts of Kufah. At that time Iraq was under the rule of Nimrod. One day Abraham was having a confrontation with Nimrod concerning the question of Allah granting him sovereignty. The story is related in the Holy Qur'an in *Su'rat Al-Baqarah* (Chapter 2 Verse 258) as follows:

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ (٢٥٨)

"Have you not looked at him who disputed with *Ibraih'm* (Abraham) about his Lord (Allah), because Allah had given him a kingdom? When *Ibrahi'm* (Abraham) said (to him): 'My Lord (Allah) is He Who gives life and causes death.' He said: 'I give life and cause death.' *Ibrahi'm* (Abraham) said: 'Verily, Allah brings the sun from the east; then bring it you from the west.' So the disbeliever was utterly defeated. And Allah guides not the people, who are *Dha'limu'n* (wrongdoers) (258)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Besides the Qur'an the story also occurs in the Jewish Book, Talmud - (refer to muhammad.net - Abraham confounds Nimrod). In the Talmudic version of the story, it says that the father of Abraham occupied the highest office in Nimrod's government. When Abraham denounced polytheism, preached the oneness of God and smashed the idols of the temple, his own father lodged a complaint against him before the king, which led to the dialogue mentioned in the above Verse of the Qur'an. When Abraham was asked if he smashed the idols, his reply was as given in *Su'rat Al-Anbiya'* (Chapter 21 Verses 63-66):

قَالَ بَلۡ فَعَلَهُۥ كَبِيرُهُمۡ هَٰذَا فَسۡـَٔلُوهُمۡ إِن كَانُواْ يَنطِقُونَ (٦٣) فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ فَقَالُوٓاْ إِنَّكُمۡ أَنتُمُ ٱلظَّٰلِمُونَ (٦٤) ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمۡ لَقَدۡ عَلِمۡتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ (٦٥) قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡـًٔا وَلَا يَضُرُّكُمۡ (٦٦)

"He answered, 'Rather it was this great one (the largest idol) who has done it. So ask them (the idols), if they can speak!' (63). Thereupon they turned to their (inner) selves and said (to themselves), 'Surely it is you who are the wrong-doers' (64).Then their minds were turned up-side down, and they said, 'You know well that they do not speak' (65). Abraham said, 'Do you then worship,

besides Allah, a thing that can neither benefit you nor hurt you?' (66)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

According to the Talmud, Abraham was interned in prison on the orders of Nimrod for ten days, after which the king ordered him to be burnt alive. This incident is revealed in *S'urat Al-Anbiya'* (Chapter 21 Verse 69):

قُلْنَا يَـٰنَارُ كُونِى بَرْدًا وَسَلَـٰمًا عَلَىٰٓ إِبْرَٰهِيمَ (٦٩)

"We (Allah) said: 'O fire, be you coolness and safety for Abraham' (69)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Following this incident, Abraham left Iraq and travelled to the Arabian Peninsula, Palestine and then to Egypt, taking with him his wife Sara and his nephew Lot. Eventually, he returned to Palestine and settled there, while Lot settled-down south of the Dead Sea. Later-on in life, Prophet Abraham travelled with his second wife, Ha'jir, to Mecca with their son Ismail. Meanwhile, he used to travel to and fro Palestine and Mecca, leaving Ha'jir and Ismail in Mecca.

According to Dr. Shauqi Abu Khalil, in his book, "The Atlas of the Qur'an at page 61", Prophet Abraham eventually died in

Palestine, (his country of refuge), and was buried in the city of Hebron.

Prophet Ibrahim's progeny descended in two main branches. One of these, the children of Ismail, lived in Arabia. The Quraish and other Arabian tribes, who are also known as Adnaniyyun, belonged to this branch of Ibrahim's line in which Prophet Muhammad was born. Even those Arabian tribes which were not related to him by blood identified themselves with Ibrahim, since they had been influenced in varying degrees by his religious teachings. The other branch, from Isaac *(Is'haq),* the son of his first wife, Sara*,* came the Jews. In this branch there arose a number of prophets, such as Jacob, Joseph, Moses, David, Solomon, John, and Jesus. Jacob *(Ya'qub)* who changed his name from Jacob to Israel had 12 sons, and the descendents of these 12 sons are known as the 12 Tribes of Israel. This branch of Ibrahim's family is claimed to have given birth first to Judaism, and subsequently to Christianity; yet the reality remains that all the prophets were Muslims. We shall say more about the Children of Israel later.

Before I close this account on Prophet Ibrahim, I would like to quote Dr. Shauqi Abu Khalil again in his book, 'Atlas of the Qur'an' page 63, regarding Prophet Ibrahim's migration. He had this to say: (Quote): "It is noteworthy to mention here that Palestine was the land of exile for Ibrahim, his son Is'haq and his grandson Ya'qub, a

fact that is established in the Torah itself. They were strangers in Palestine, living among its native dwellers, the Al-Kan'aniyyin. This is particularly the case for the Children of Israel who were all born and raised in Harran. This stage for them ended when the family of *Ya'qub* migrated to Egypt, where they joined up with Yusuf. Then they became assimilated into the culture and environment of Egypt. (End of quote).

The People of Lot

Besides A'ad and Thamud, the people of Lot are another example of people who were destroyed because of their refusal to accept Islam.

The land inhabited by the people of Lot lies between Iraq and Palestine. According to the Bible, its capital town was Sodom, which is situated either near the Dead Sea or presently lies submerged under it. However, the whole nation perished and we can find no traces of it. As we said earlier, the Prophet Lot was a nephew of Abraham who moved from Iraq to Syria, Palestine and then Egypt for a while. Thereafter, God bestowed prophethood upon him and assigned to him the mission of reforming his misguided people.

The people of Lot were not only shameless and corrupt, but were also a people who were deep in moral disgrace to such a

degree that even the presence of a few righteous persons had become intolerable to them. When these people reached such a low extent in immorality, God decreed that they would be wiped out altogether, except for Lot and some members of his family. His wife, who was in support of those evil people, was doomed together with them.

It says in *Su'rat Al-Ankabu't* (Chapter 29 Verses 28-35):

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ (٢٨) أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ (٢٩) قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ (٣٠) وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَـٰذِهِ ٱلْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا۟ ظَـٰلِمِينَ (٣١) قَالَ إِنَّ فِيهَا لُوطًا قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَـٰبِرِينَ (٣٢) وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَـٰبِرِينَ (٣٣) إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَـٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ (٣٤) وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ (٣٥)

"And (remember) *(Lut)* Lot, when he said to his people: 'you commit *Al-fahisha* (the worst sin), which none has preceded you in (committing) in the *A'lami'n* (in the world) (28). Verily, you practise sodomy with men, and rob the wayfarer (travellers!) And practise *Almunkar* (every kind of evil deed) in your meetings'. But his people

gave no answer except they said: 'bring Allah's torment upon us if you are one of the truthful' (29). He said, My Lord! Give me victory over the people who are *Mufsidu'n* (corrupt) (30). And when Our messengers came to *Ibrahi'm* (Abraham) with the glad tidings they said: 'Verily, we are going to destroy the people of this town; truly its people have been *Dha'limu'n* (wrong-doers) (31). *Ibrahi'm* (Abraham) said: 'but there is Lot in it.' They said: 'we know better who is there. We will, verily, save him and his family except his wife; she will be of those who remain behind' (32). And when Our messengers came to *Lut* (Lot), he was grieved because of them, and felt ashamed from his people's reaction. They said: 'Have no fear, and do not grieve! Truly, we shall save you and your family except your wife; she will be of those who remain behind (33). Verily, We are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (34). And indeed We have left thereof an evident *Ayah* (Sign), for a folk who understand' (35)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Qur'an refers to sodomy, of which the people of Lot were most notorious, as the most hideous act. It says in Su'rat Hijr (Chapter 15 Verses 73-75):

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ (٧٣) فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ (٧٤) إِنَّ فِى ذَٰلِكَ لَأَيَٰتٍ لِّلْمُتَوَسِّمِينَ (٧٥)

“So *As-Sayhah* (torment – awful cry) overtook them at the time of sunrise (73). And We turned the (towns of Sodom in Palestine) upside down, and rained down on them stones of baked clay (74). Surely, in this are signs for those who see (75)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It also says in the Holy Qur’an, *Su'rat Al-Qamar* (Chapter 54 Verses 33-34:

كَذَّبَتۡ قَوۡمُ لُوطِۭ بِٱلنُّذُرِ (٣٣) إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ (٣٤)

“The people of *Lut* (Lot) belied the warnings (33). Verily, We sent against them a violent storm of stones, (which destroyed them all), except the family of *Lut* (Lot), them We saved in the last hour of the night (34)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The People of Madyan

The people of Madyan were yet another people who degenerated from the right way of Islam to *Kufr* or blasphemy. These are reckoned to be descendants of Madyan, a son of the Prophet Abraham *(Ibrahim)* from his third wife, Qatura.

According to Sayyid Abul A'la Mawdudi in his book, “Towards Understanding the Qur'an”, Volume 3 page 53:

(I Quote): the territory of Madyan lay to the north-west of Hijaz and south of Palestine on the coast of the Red Sea and the Gulf of Aqaba; and part of the territory stretched to the northern border of the Sinai Peninsula. The Madyan towns were situated at the crossroads of the trade routes from Yemen through Mecca to Syria and from Iraq to Egypt. Long after Madyan was destroyed for their sins, the Arabs used to pass through territories which were full of the ruins of their monuments. (End of quote).

The people of Madyan suffered from two major ailments – polytheism and dishonesty in business. Allah the Almighty, then sent Prophet Shu’aib who devoted his efforts to purging them of those evils.

It says in the *Qur’an Su'rat Al-A’araf* (Chapter 7 Verse 85):

وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗا قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡ فَأَوۡفُواْ ٱلۡكَيۡلَ وَٱلۡمِيزَانَ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ (٨٥)

“And to the people of Madyan *(Midian)*, (We sent) forth their brother Shu’aib. He said: ‘O my people! Worship Allah! You have no other *ila'h* (god) but Him. Verily, a clear proof (sign) from your Lord has come unto you. So give full measure and full weight and wrong

not men in their things, and do not do mischief on the earth after it has been set in order. That will be better for you, if you are believers' (85).”

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It says in Verse 88 of the same *Su'rat:*

قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لَنُخۡرِجَنَّكَ يَٰشُعَيۡبُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرۡيَتِنَآ أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوۡ كُنَّا كَٰرِهِينَ (٨٨)

“The chiefs of those who were arrogant among his people said: ‘We shall certainly drive you out, O! Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.’ He said: 'Even though we hate it? (88)”.

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It goes on to say in *Su'rat Al-A'araf*, Verses 90-93:

وَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ لَئِنِ ٱتَّبَعۡتُمۡ شُعَيۡبًا إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ (٩٠) فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ (٩١) ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَا ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَانُواْ هُمُ ٱلۡخَٰسِرِينَ (٩٢) فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَٰلَٰتِ رَبِّي وَنَصَحۡتُ لَكُمۡ فَكَيۡفَ ءَاسَىٰ عَلَىٰ قَوۡمٖ كَٰفِرِينَ (٩٣)

“The chiefs of those who disbelieved among his people said: ‘If you follow Shu’aib, be sure that you will be losers' (90). So the earthquake seized them, and they lay (dead), prostrate in their homes (91). Those who belied Shu’aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, were the losers (92). Then he (Shu’aib) turned on them, and said: ‘O my people! I have indeed conveyed my Lord's message unto you, and I have given you good advice. Then how can I sorrow for the disbelieving people's destruction? (93)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Pharaoh

The Pharaohs are also a people who violated the Laws of Islam and received a severe punishment from God. They lived in Egypt and regarded themselves as gods. While their people were happy and wealthy they oppressed the Children of Israel whom they kept as slaves. Moses' parents were amongst the oppressed slaves.

When Moses was appointed prophet by God and was sent, together with his brother Aaron *(Ha'ru'n)*, to liberate the Children of Israel from Pharaoh’s oppression, the Pharaoh invited all his best sorcerers in town. Moses, by the will of God, exposed their tricks and proved them wrong. The sorcerers were convinced beyond doubt

that what Moses did was genuine and what they saw was nothing less than a Divine Power. As a result, all Pharaoh's sorcerers fell down prostrate in adoration, saying, as given in *Surah Al-A'araf* (Chapter 7 Verses 121-122):

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ (١٢١) رَبِّ مُوسَىٰ وَهَٰرُونَ (١٢٢)

"They said: 'We believe in the Lord of the *Alami'n* (the worlds) (121). The Lord of *(Mu'sa)* Moses and *(Ha'ru'n)* Aaron (122)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Pharaoh and his chiefs were bent on punishing Moses, the sorcerers and the Children of Israel. The Su'rat continues to say in Verses 126-127:

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنۡ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتۡنَا رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَتَوَفَّنَا مُسۡلِمِينَ (١٢٦) وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ أَتَذَرُ مُوسَىٰ وَقَوۡمَهُۥ لِيُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَيَذَرَكَ وَءَالِهَتَكَۚ قَالَ سَنُقَتِّلُ أَبۡنَآءَهُمۡ وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ وَإِنَّا فَوۡقَهُمۡ قَٰهِرُونَ (١٢٧)

"And you (Pharaoh) take vengeance on us only because we believed in the *(Aya't)* signs of Our Lord when they reached us! Our Lord! Pour out on us patience and cause us to die as Muslims (126). The chiefs of the *(Fir'aun)* Pharaoh's people said: 'Will you leave *(Mu'sa)* Moses and his people to spread mischief in the land, and to abandon you and your gods?' He said: 'We will kill their sons, and let

live their women, and we have indeed irresistible power over them' (127)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

God, the Almighty, then punished Pharaoh and his people with years of drought and shortage of crops that they might receive admonition. They told Moses that whatever signs he brought, they would never believe in him. So God sent them wholesale death, locusts, lice, frogs and blood – signs openly self-explained; but they were steeped in arrogance, a people given to sin. Every time the penalty fell on them, they said as narrated in Su'rat Al-A'ara'f (Chapter 7 Verses 134-136):

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُواْ يَـٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ (١٣٤) فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَـٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ (١٣٥) فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَـٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُواْ بِـَٔايَـٰتِنَا وَكَانُواْ عَنْهَا غَـٰفِلِينَ (١٣٦)

"And when the punishment fell on them they said: 'O *(Mu'sa)* Moses! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you (134). But when We removed the punishment from them to a fixed term, which they had to reach—behold! They broke their word! (135). So We took

retribution from them. We drowned them in the sea, because they belied Our *(Aya't)* signs, and were heedless about them (136)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It also says in Su'rat Yunus (Jonah) (Chapter 10 Verses 90-92):

وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيٗا وَعَدۡوًا حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ (٩٠) ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ مِنَ ٱلۡمُفۡسِدِينَ (٩١) فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ (٩٢)

"And We took the Children of Israel across the sea, and *(Fir'aun)* Pharaoh and his hosts followed them in oppression and enmity, till when drowning overtook him, he said: 'I believe that none has the right to be worshipped but He (Allah) in whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will)' (90). Now (you believe), while you refused to believe before and were one of the *Mufsidu'n* (evildoers and the corrupters) (91). So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of the *Aya't*' (92)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The pharaoh's corpse is still in exhibition today among other pharaohs' corpses. Sadly, instead of people taking it as a lesson or warning, they tend to pause beside it with pride and dignity –quite different from what the Qur'an says.

(According to Dr.Shauqi Abu Khalil, in his book 'Atlas of the Qur'an', Musa's life coincided with the rule of the Pharaoh Merneptah (Minfita'h), who ruled from the year 1230 B.C.-1215 B.C.

The Children of Israel

No sooner had the Children of Israel crossed to the Sinai Peninsula from Egypt, than they turned against Moses and his brother Aaron, the very people who had saved them from Pharaoh's oppression.

Before we go into account of their defiance to God's guidance as sent down through Moses, let us see who 'The Children of Israel' are. As said earlier, they originate from the twelve sons of Jacob (Ya'qub) who is also called Israel. He was the son of Isaac (Is'haq) and the grand-son of Abraham (Ibrahim). The descendants of each one of Jacob's sons eventually formed one of the twelve tribes of Israel.

It is these twelve tribes which are referred to in the Qur'an when Prophet Musa (Moses) struck his stick on the rock and twelve

water springs gushed out, one for each tribe, so that they would not quarrel over water.

It says in Su'rat Al-Baqarah (Chapter 2 Verse 60):

وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ (٦٠)

“And remember when *(Musa)* Moses asked for water for his people and We said: ‘Strike the stone with your stick,’ then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. 'Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the Earth." (60)".

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Mawdudi, in the footnotes to his translation of this Verse in his books, “Towards Understanding the Qur'an”, Volume 1 page 77 says: (I Quote): 'this rock is still to be found in the Sinai and attracts tourists. It still bears the slits and cracks of the springs'. (Unquote).

The Children of Israel were God’s chosen people. The following verses from the Holy Qur’an give the best account of how God favoured them above the rest of mankind and how, later on, they degenerated to such an extent that they finally received God’s wrath. In Su'rat Al-Baqarah (Chapter 2 Verse 122):

يَـٰبَنِىٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِىَ ٱلَّتِىٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّى فَضَّلۡتُكُمۡ عَلَى ٱلۡعَـٰلَمِينَ (١٢٢)

Allah tells them, "O Children of Israel! Remember My favour which I bestowed upon you and that I preferred you to the *'Alamin'* [mankind and jinn (of your time period, in the past)] (122)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

God the Almighty tells them again in the same Su'rat, Verse 40:

يَـٰبَنِىٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِىَ ٱلَّتِىٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِىٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّـٰىَ فَٱرۡهَبُونِ (٤٠)

"O Children of Israel! Remember my favour which I bestowed on you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me (40)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Su'rat Al-Baqarah continues in Verses 49-52:

وَإِذۡ نَجَّيۡنَـٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُذَبِّحُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمۡ عَظِيمٌ (٤٩) وَإِذۡ فَرَقۡنَا بِكُمُ ٱلۡبَحۡرَ فَأَنجَيۡنَـٰكُمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ وَأَنتُمۡ تَنظُرُونَ (٥٠) وَإِذۡ وَٰعَدۡنَا مُوسَىٰٓ أَرۡبَعِينَ لَيۡلَةً ثُمَّ

ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ (٥١) ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

"And (remember) when We delivered you from *Fir'aun's* (Pharaoh's) people who were afflicting you with horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord (49). And remember when We separated the sea for you and saved you and drowned *Fir'aun's* (Pharaoh's) people while you were looking (at them when the sea-water covered them) (50). And (remember) when We appointed for *Musa* (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Dha'limu'n* (polytheists, wrong-doers (51). Then after that We forgave you so that you might be grateful (52)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Su'rat continues to say in Verses 55-58:

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ (٥٥) ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٥٦) وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ (٥٧) وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ وَسَنَزِيدُ ٱلْمُحْسِنِينَ (٥٨)

"And (remember) when you said: 'O *Musa* (Moses), we shall never believe in you until we see Allah plainly.' But you were seized with a thunderbolt (lightning) while you were looking (55). Then We raised you up after your death, so that you might be grateful (56). And We shaded you with clouds and sent down on you *Al-Manna* (special heavenly food) and quail, (saying): 'Eat of the good lawful things We have provided for you,' (but they rebelled). And they did not wrong Us but wronged themselves (57). And (remember) when We said: 'Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers' (58)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It continues to say in Verse 61:

وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ٱهْبِطُواْ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ (٦١)

“And (remember) when you said, ‘O *Musa* (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us what the earth grows, its herbs, its cucumbers, its *Fu'm* (wheat or garlic), its lentils and its onions'. He said, ‘Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want.’ And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That is because they used to disbelieve the *Aya't* (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah and killed the prophets wrongfully. That is because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins) (61).”

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Torah (Taura't) and The Gospel (Injil)

Allah tells us in *Su'rat Al-Imran* (Chapter 3 Verses 1-4):

الٓمٓ (١) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ (٢) نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ (٣) مِن قَبۡلُ هُدٗى لِّلنَّاسِ وَأَنزَلَ ٱلۡفُرۡقَانَۗ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدٞۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ (٤)

"Alif, La'm, Mi'm [These letters are the miracle of the Qur'an, and none but Allah (Alone) knows their meanings.] (1). Allah! La'

ila'ha illa Huwa (none has the right to be worshipped but He), *Al-Hayyul-Qayyu'm* (the Ever Living, the one Who sustains and protects all that exists) (2). It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And He sent down the Torah *(Taura't)* and the Gospel (Injil) (3). Aforetime, as a guidance to mankind; and He sent down the Criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the *Aya't* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty; All-Able of Retribution (4)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

According to scholars, the Torah, in the Qur'an signifies the revelations made to Moses, peace be on him, in about forty years, from the time he was appointed prophet until his death. These include the Ten Commandments which were handed over to him inscribed on stone tablets. It is this book which is known as the Torah. In Volume 1 of his translation of the Qur'an, 'Towards Understanding the Qur'an,' Sayyid Abul A'la Mawdudi said:

(I Quote): Altogether there were thirteen copies. Twelve copies were handed over by Moses himself to the twelve tribes of the Children of Israel and one copy was entrusted to the Levites for safe keeping. Unfortunately, all the original copies were lost over the

years because of wars and subsequent destruction of Jerusalem, together with the Temple of Solomon. The present Torah, however, comprises only of fragments of the original one which were compiled by elders of the community. It is believed by scholars that, fragments such as those which start with:

'Then the Lord said to Moses.'

'Moses said', or

'the Lord, your God, commands you',

are probably fragments from the original Torah."(End of quote).

Sayyid Mawdudi continues to say in Volume 1 page 234: (Quote): It is these scattered fragments of the original revealed Book which the Qur'an refers to as the Torah, and it is these which it confirms. The similarity between the Qur'an and such fragments in the Torah convince any careful reader that they had both sprung from one and the same Divine source. Likewise, Injil (Gospel) or the Bible signifies the inspired words of Jesus, peace be upon him, which he delivered during the last two or three years of his life as a prophet. It is difficult to identify those statements which were originally revealed by Jesus himself and those which were added on. Like the Torah, however, the scholars can only determine that those sections explicitly attributed to Jesus, for example in statements such as, "And Jesus said" or "And Jesus taught", constitute the true Injil. It

is the totality of such fragments which is designated as the Bible by the Qur'an, and it is the teachings contained in these fragments that the Qur'an confirms. (End of quote).

The Torah, as it was revealed to Moses by God, taught the Children of Israel to worship one and only one God. Similarly, when Prophet Issa (Jesus) was sent by God to re-direct the Children of Israel after they had gone astray, he too, spoke of one and only one God. Unfortunately, both the Torah and the Injil were very much tampered with by man. They lost most of the original teachings, and now, only a few fragmented statements remain from the original text.

Dr. Shauqi Abu Khalil in his book, “Atlas of the Qur'an”, has this to say regarding Prophet Moses and the Torah:-

"As for the people of Musa, they followed the religion of Pure Monotheism. Their religion is different from the religion of the Jews, which calls for the worship of 'Yahwa,' who was their particular god, based on their description of themselves as being 'The Chosen People.' The actual teachings and *Shari'ah* (set of laws) of Musa were written in hieroglyphics, and no trace of those writings can now be found. Then the descendents of Musa's people embraced the language, culture and customs of the Kan'an; those descendents deviated from the teachings and *Shari'ah* of Musa, and it is they who, from that time onward, became known as Jews. The word 'Jew' was

used for those who remained from the people of Yahudha, those who were taken as captives and led to Babel, 586 years before the beginning of the Christian calendar. As captives who were mixing in a new culture, they developed a new dialect that was based on Aramaic, and it is with this dialect that they wrote the Torah that is with us now; they had composed it while they were prisoners in Babel, approximately 800 years after the time of Musa. That is why their dialect became known as the Aramaic of the Torah. Without a doubt, the Torah they composed does not contain the same *Shari'ah* (set of laws) that was revealed to Musa. Therefore, we can call their book, 'The Torah of the Jews,' in order to distinguish it with from, 'The Torah of Musa'." (End of quote).

With regard to Inji'l (Gospel), it is interesting to note that there are some statements which confirm what the Qur'an says regarding one God or Monotheism. The following Scriptures (including the New Testament) stress the fact that God alone is the 'Only True God':-

"And this is the way to have eternal life - by knowing you, **the only true God,** and Jesus Christ the one you sent to the earth." John 17:3

Throughout the Old Testament, God alone is referred to as the SAVIOR. In Isaiah, God Himself speaks, saying clearly that **He Alone is the Savior:**

"For I am the Lord, your God, your Savior the **Holy One of Israel**, (Isaiah 43:3) "You are my witnesses and my servants, chosen to know and to believe in me and to understand that **I alone am God. There is no other god; there never was and never will be. I am the Lord, and there is no other savior**. (Isaiah 43:10-11)

God repeats this categorical statement in Hosea:

I alone am God, your Lord, and have been ever since I brought you out from Egypt. **You have no God but Me, for there is no other Savior**." Hosea 13:4

These statements go on and on in both the Old and the New Testaments. But most of all, we cannot ignore the reminder in Isaiah 46:9 where God speaks of Himself:

"**I am God, - I only - and there is no other like me..**" (This means the same as it is in the Holy Qur'an: ***LA ILAHA ILLA ALLAH!)***

That the Qur'an supports the Torah and the Injil is clearly stated in the following verse :-

Su'rat Al-Maaida (Chapter 5 Verse 68):

قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُواْ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـٰنًا وَكُفْرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ (٦٨)

"Say O (Muhammad), 'O People of the Scripture! (Jews and Christians)! You have nothing (as regards guidance) till you act according to *Taur'at* (Torah), the *Injil* (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an).' Verily, that which has been sent down to you (Muhammad) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So, be not sorrowful over the people who disbelieve (68)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It is obvious, therefore, that had the Jews and the Christians adhered to the teaching revealed to them in their Scriptures, they would certainly have become a truth-loving and truth-oriented group of people and would have been able to see that the Qur'an is indeed a continuation of the earlier Divine Scriptures. There would then have been no question of their abandoning their religion in order to follow Prophet Muhammad (peace be on him). To follow him would have caused neither break nor discontinuity; they would simply have gone one step further along the same road.

However, as a result of so much tampering of the Torah and the Injil, both the Jews and the Christians have subsequently turned out to be associating God with others, since the Jews believe that 'Uzaira' is a son of god, and the Christians say, Jesus is a son of god.

(God knows whether or not they still qualify to be called 'People of the Book,' because of their 'shirk!'-i.e. associating others with God).

It may be a human nature for people to stick to old beliefs of their forefathers. Throughout history, we have seen how reluctant people were to accept new prophets whom God had sent to re-direct them when they had gone astray; the Jews, for example, rejected Jesus and the Christians rejected Mohammad. It says in *Su'rat Al-Hajj* (Chapter 22 Verses 42-44):

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ (٤٢) وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ (٤٣) وَأَصْحَٰبُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (٤٤)

"And if they belie you (O Muhammad), so did they belie before them the people of *Nu'h* (Noah), A'ad and Thamud, (their Prophets) (42). And the people of *Ibrahi'm* (Abraham) and the people of *Lu't* (Lot) (43). And the dwellers of Madyan; and belied was *Musa* (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment! (44)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Every time a new prophet was sent by God, the people refused to recognize him and preferred to follow their traditional beliefs. Once again, it says in *Su'rat Al-Mu'minun* (Chapter 23 Verses 42-44):

ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قُرُونًا ءَاخَرِينَ (٤٢) مَا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ (٤٣) ثُمَّ أَرۡسَلۡنَا رُسُلَنَا تَتۡرَا كُلَّ مَا جَآءَ أُمَّةٗ رَّسُولُهَا كَذَّبُوهُ فَأَتۡبَعۡنَا بَعۡضَهُم بَعۡضٗا وَجَعَلۡنَـٰهُمۡ أَحَادِيثَ فَبُعۡدٗا لِّقَوۡمٖ لَّا يُؤۡمِنُونَ (٤٤)

"Then, after them (The People of Noah), we created other generations (42). No nation can advance their term, nor can they delay it (43). Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction) and We made them as *Aha'dith (legend)*. So away with a people who believe not! (44)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

[Qur'an is Protected by Allah]

Had the Holy Qur'an not been protected and preserved by God Himself; and had its teachings been allowed to be manipulated by man, and so lost their meaning, there would certainly have been a need for yet another prophet to be sent to set the laws of Islam right. No doubt, in the same way that the old prophets were rejected, the new prophet would also be rejected by some of Muhammad's followers.

As we said, God preserved the Qur'an, as He tells us in *Su'rat Al-Hijr* (Chapter 15 Verse 9):

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ (٩)

"Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption) (9)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

This simply means that God, the Almighty, has promised to protect the Holy Qur'an from tampering or any alterations. That is why the Qur'an is the same today as it was more than fourteen-hundred years ago. Moreover, in addition to reminding the lost society of the right path from which it went astray as a result of the tampering of the Torah and the Gospel, the Qur'an was brought to complete and perfect the religion of Islam.

The Long Awaited 'Avatar' in Hindu Religion

Reluctance to accept new prophets is also evident in the Hindu Religion. In the following article we see that even Hindus refuse to accept what is explained in their own books. This is a chapter from a book written by a Hindu professor, commented upon by one writer. What may be even more interesting is that Hinduism is not a religion which was mentioned in the Qur'an; and Hindus are not among People of the Book. God only knows whether Hinduism and Buddhism were originally revealed by Allah and then went astray in

the same way as the other revelations. In *Su'rat An-Nisaa* (Chapter 4 Verse 164), Allah said to Muhammad that He did not tell him about all the previous prophets.

وَرُسُلاً قَدْ قَصَصْنَـٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا (١٦٤)

"And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to *Musa* (Moses) Allah spoke directly (164)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Was the Hindu religion, therefore, revealed by a prophet whom Allah had not made known to Prophet Muhammad?

The story goes as quoted below:-

"Pundit Vedaprakash Upadhyay, a Hindu professor, in his stunning book, Kalki Avatar, claims that the description of 'the Avatar' found in the holy books of the Hindu Religion, matches the Holy Prophet Mohammad (PBUH). The book, recently published in India, has been the topic of discussion and speculation all over the country. Its author, Pundit Vedaprakash Upadhyay, is a learned and famous Hindu professor. He is a Hindu Brahmin of Bengali origin, a research scholar at Allahabad University. After years of research, he

published his book, and no less than eight pundits (monks) have endorsed and certified his points of argument as authentic. According to Hindu belief, the Hindu world awaits 'the guide and leader', named Kalki Avatar. However, the description as given in the holy scriptures of the Hindu points only to Prophet Mohammad (PBUH) of Arabia. Therefore, the Hindus of the whole world should not wait any longer for the arrival of Kalki Avatar (the spirit) and should readily accept Prophet Muhammad (PBUH) as Kalki Avatar. These are the facts verified and supported by eight other eminent pundits. What the author says is that Hindus, who are still anxiously awaiting the arrival of Kalki Avatar, are simply subjecting themselves to never ending pain, because, such a great messenger has already arrived and departed from this world fourteen centuries ago. The author produces the following sound evidences from the Vedas and other holy books of the Hindu religion in support of his claim:

In the Puranas (Hindu scriptures), it is stated that Kalki Avatar would be 'the last messenger of God in this world'. He would be for the guidance of the whole world and mankind.

According to the Hindu religion it is predicted that the birth of Kalki Avatar would take place in an island, which again according to Hinduism is Arabia or the Arabian Peninsula.

In Hindu books, the names of the father and the mother of Kalki Avatar are given as Vishnubhagat and Sumaani respectively. If

we examine the meaning of these names we shall come to some very interesting conclusion. Vishnu means God and Bhagat means slave, while Sumaanti means peace or calmness. So Vishnubhagat means 'slave of God,' which is also the name of Prophet Muhammad's father 'Abdullah,' which in Arabic again means 'slave of God'. Likewise, the name of Kalki Avatar's mother is Sumaanti which means 'peace' or (calmness) and the name of the Prophet's mother is Ameena, which also means 'peace' in Arabic.

In the religious book of Hindus, it is mentioned that the staple food of Kalki Avatar would be dates and olives and he would be the most honest and truthful person in the region. Without any doubt the Prophet Muhammad (PBUH) is acclaimed to possess these qualities.

It is stated in Vedas (holy book of Hindu Religion) that the birth of Kalki Avatar would take place in an honorable clan. This perfectly fits in with the Quraishi tribe in which Prophet Muhammad (PBUH) belonged.

God would teach Kalki Avatar through His messenger (angel) in a cave. Allah taught Prophet Muhammad (PBUH) through His messenger Jibreel (Gabriel), in a cave known as Ghaar-e-Hira.

God would provide Kalki Avatar with a very speedy horse to ride and travel the whole world and the seven heavens. This is an

indication of buraaq (horse) and me'raaj (the ascension) when prophet Muhammad (PBUH) travelled on the horse through the seven heavens.

God would provide Kalki Avatar with Divine help. This was particularly proven in the battle of Uhud.

Another interesting account given about Kalki Avatar was that he would be born on the twelfth of a month; whereas the Prophet Muhammad (PBUH) was born on the twelfth of Rabbi al Awwal (Hijra calendar).

Kalki Avatar would be an excellent horse rider and a swordsman. The author here draws the attention of Hindus that the real days of horses have gone and the present time is of guns and missiles. So it would be foolish on the part of those who still expect Kalki Avatar to come, that he would be an excellent rider and a swordsman. In fact, the sacred book, the Holy Qur'an, refers to qualities and signs attributed to Kalki Avatar reflecting on Prophet Muhammad (PBUH)." (End of quote).

What I find to be of most concern is, 'how could a religion, older than even Judaism and Christianity, predict the coming of Prophet Muhammad and provide precise details such as the names of his parents, his birth place and date.' This is curiously amazing, especially when considering that the Hindu Books were not

mentioned in the Qur'an or in the Torah or the Injil (Gospel). As I said earlier, could Hinduism (or even Buddhism), be among the revelations sent down through the Prophets whom Allah did not mention to Muhammad? If so, then perhaps these Books may also have been replaced by fresh Revelations in the same way the Torah and the Injil were replaced by the Qur'an. The story also emphasizes the fact that people are always reluctant to accepting new prophets who are sent to redirect them to the Right Path.

SINNERS DURING PROPHET MUHAMMAD LIFETIME

The Quraishi of Mecca

In addition to the above mentioned people (people of Noah, Lot, the A'ad, Thamud and Pharaoh), the Quraishi tribe of Mecca was also very defiant of Prophet Muhammad and his call for monotheism. They insisted on worshiping idols and the gods of their forefathers. In response to Prophet Muhammad's call for Islam, the Quraishi said, as given in the Holy Qur'an, *Su'rat Al-Fussilat* (Chapter 41 Verse 5):

وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ (٥)

"And they say: 'Our hearts are under coverings, (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)' (5)."

Another example of Quraishis' defiance is also reflected in the Holy Qur'an, *Su'rat Al-Masad* (Chapter 111 Verses 3-5). This Su'rat states that a judgment is already decided by Allah for Prophet Muhammad's own uncle, *Abu Lahab*, and his wife, even before they died. It says:

سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ (٣) وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ (٤) فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ (٥)

"He will be burnt in a Fire of blazing flames! (3). And his wife, too, who carries wood (thorn of Sa'dan which she used to put on the way of the Prophet) (4). In her neck is a twisted rope of Masad (palm fiber) (5)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Despite the fact that Prophet Muhammad was himself a Quraishi, there were many significant people from his tribe who notoriously plotted to eliminate him by any means. In fact, the Quraishis were the very first people to go to war against the Muslims, who had now sought refuge in Madina. The following are two interesting episodes concerning two (once) notorious enemies of Islam from Mecca, who later on turned out to be close companions of the Prophet.

The first one concerns *Khalid ibn Walid* during the Battle of *Uhud*. The battle was fought on 23 March (3 Shawwal 03 AH) at Mount Uhud, located about 5 miles from Mecca. It occurred between the forces of Muslim community of Medina led by Prophet Muhammad and the forces of the Meccans led by *Abu Sufyan*. This is only part of the story of the war which, like other wars in those days, started with duels. Following the duels, general engagement between the two armies commenced. Because of their numerical superiority, the Meccans were confident that they were going to win

the war. However their confidence quickly began to wane as the Muslims swept through their ranks. The Meccan army was pushed back, and repeated attempts by its cavalry to overrun the left Muslim flank were frustrated by the Muslim archers. Enjoying the best advantages of these early encounters, the Muslims penetrated through the Meccan lines, with victory almost certain. The Muslim detachment of archers, however, disobeyed its initial orders to remain stationary; so they ran downhill to join their colleagues who were already taking the despoils of the Meccan camp, leaving the flank vulnerable.

At this critical juncture, the Meccan cavalry, led by *Khalid ibn Walid*, exploited the wrong move made by the Muslim archers, and attacked their remnants still positioned on the hill. From here they were able to target and overrun the Muslim flank from rear. Confusion ensued, and several Muslims were killed. While the Meccan counter-attack strengthened, rumours circulated that Muhammad too had been killed. It emerged, however, that Muhammad had only been wounded and was rushed quickly into a ravine of *Mt. Uhud* to rest.

Amongst other things, the battle is noted for the emergence of the military leadership and tactical military genius of *Khalid ibn Walid*, who would later become the most famous of all Arab generals during the era of Islamic expansion and in the war against the

Sassanid Empire. Once an arch enemy of Islam, *Khalid ibn Walid*, did not only convert to Islam later on, but became one of the closest companions of the prophet. (Wilkipedia – Battle of Uhud).

The second episode is about another companion of Prophet Muhammad, namely, *Umar ibn Khattab*, Allah blessings be on him. This was before he became a Muslim. *Umar* explained that there were two occasions in his life which he could not forget. One incident happened when he was digging a pit to bury his young daughter alive. In those days, it was regarded a shame among the disbelievers to have a daughter in one's family. As *Umar* was holding the baby in his arms, ready to bury her, the young innocent daughter noticed some dust on her father's beard, (dust from the soil as he was digging the grave). She innocently wiped off the dust in order to clean his beard. Nevertheless, *Umar* eventually buried her!

The second incident is when *Umar* wanted to pray but realized that he forgot to bring his idol with him. So he quickly made one from his date-fruit which he brought for food. Later on, when he was hungry he ate his idol! Whenever *Umar* remembered that he killed his daughter out of baseless shame and pure ignorance, he used to cry a lot in repentance. On the other hand, whenever he remembered how stupid he was to make an idol god from date-fruit and then ate his own god when he was hungry, he used to laugh a lot for his stupidity.

These are two incidents which show how bad some Meccan pagans were before accepting Islam, and how some of them finally reformed to such an extent that they became Prophet Muhammad's closest and most trusted companions.

The Jiha'd Wars

In the same way the followers of the previous Prophets had fought the Jihad wars, the followers of Muhammad also fought Jiha'd during his prophethood. These wars, initially, took place between the pagan Quraishis from Mecca and Muhammad's Muslim followers from Madina. The Jiha'd Wars may appear to be similar in nature compared with the Crusade Wars. However, while the Jiha'd Wars were fought to establish Islam, the Crusade Wars were mainly fought to recover land from Muslims, such as the Holy Land of Palestine. Moreover, the Crusade Wars had political and economic motivations besides religion.

The Jiha'd wars revealed some important weaknesses among the Muslim community which ought to be mentioned here. These were:-

- Men who found every excuse to remain at home and avoided going to war whenever there was a call for mobilization of Muslim forces.

- The hypocrites who assured Prophet Muhammad of their loyalty to him but were actually spying for the enemy.

Both these characters were nothing more than a proof of their weakness in faith. God, the Almighty, says in the Holy Qur'an how misguided these people were. The following details tell us more about these hypocrites:-

It says in Su'rat An-Nisaa (Chapter 4 Verses 95-96):

لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَـٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَـٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَـٰهِدِينَ عَلَى ٱلْقَـٰعِدِينَ أَجْرًا عَظِيمًا (٩٥) دَرَجَـٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا (٩٦)

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward (95). Degrees of (higher) grades for Him, forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most-Merciful (96)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Sayyid Abul A'la Mawdudi has translated these Verses as follows, in Volume 2 of 'Towards Understanding the Qur'an'. He says, (Quote): "When the above Verse speaks of 'those who sit at home', it does not refer to those men who remained behind because they shirked the obligation to fight for the course of Allah. The reference here is to those who have good reasons to remain behind, such as genuine disability. In the first case the person who fails to fight can only be a hypocrite, and God holds out no good promise for him. In the second case, however, although he will be awarded for his sincere sympathy or his financial contribution, for example, his reward cannot be the same as that of someone who participated physically. Those who undertook the expedition concerned and responded to the call are reckoned to be of superior merit". (End of quote).

Hypocrites *(Muna'fiqu'n)* During Jiha'd Wars

The emergence of hypocrites during Jiha'd was something that had not been experienced before by Muslims. The hypocrites were mischievously assuring Prophet Muhammad of their loyalty when, in fact, were sympathizers of the enemy. They were, actually, spying for the enemy and passing on information against Muslims' intentions

and plans to the Quraishis and the Jews. This, no doubt, had detrimental effect on the Muslim forces. Hypocrisy was so serious that it was given a special reckoning in the Qur'an. Allah says in *Su'rat Almuna'fiqu'n* (Chapter 63 Verses 1-2):

إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۗ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَـٰفِقِينَ لَكَـٰذِبُونَ (١) ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ (٢)

"When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed (1). They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allah. Verily, evil is what they used to do (2)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

And in Verse 6, it says:

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ (٦)

"It is equal to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them. Allah will never forgive them. Verily, Allah guides not the people who are the *Fa'siqu'n* (rebellious, disobedient to Allah) (6)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Qur'an also says in Su'rat An-Nisaa (Chapter 4 Verse 137-138):

إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزْدَادُواْ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلاً (١٣٧) بَشِّرِ ٱلْمُنَـٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨)

"Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve and go on increasing in disbelief; Allah will not forgive them nor guide them on the right way (137). Give to the hypocrites the tidings that there is for them a painful torment. (138)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Su'rat An-Nisaa Chapter 4 continues to say in Verses141-146:

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓاْ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَـٰفِرِينَ نَصِيبٌ قَالُوٓاْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَـٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلاً (١٤١) إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمْ وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلاً (١٤٢) مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَـٰٓؤُلَآءِ وَلَآ إِلَىٰ هَـٰٓؤُلَآءِ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُ ۥ سَبِيلاً (١٤٣) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلَّهِ عَلَيْكُمْ سُلْطَـٰنًا مُّبِينًا (١٤٤) إِنَّ ٱلْمُنَـٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا (١٤٥) إِلَّا ٱلَّذِينَ تَابُواْ

وَأَصۡلَحُواْ وَٱعۡتَصَمُواْ بِٱللَّهِ وَأَخۡلَصُواْ دِينَهُمۡ لِلَّهِ فَأُوْلَٰٓئِكَ مَعَ ٱلۡمُؤۡمِنِينَ وَسَوۡفَ يُؤۡتِ ٱللَّهُ ٱلۡمُؤۡمِنِينَ أَجۡرًا عَظِيمًا (١٤٦)

"Those (hypocrites) who wait and watch about you; if you gain a victory from Allah they say: 'Were we not with you?' But if the disbelievers gain a success, they say (to them): 'Did we not gain mastery over you, and did we not protect you from the believers?' Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers (141). Verily, the hypocrites seek to deceive Allah but it is He who deceives them. And When they stand-up for a *As-Sala't* (the prayer), they stand with laziness, and to be seen of men, and do not remember Allah but little (142). (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way (to the truth – Islam) (143). O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves? (144). Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them (145). Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show off) then they will be with the believers. And will Allah grant the believers a great reward (146)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

CHAPTER TWO

SINNERS OF THE PRESENT WORLD

This is so much for the great sinners of the past. It is important to remember that all the sins committed by people of the past as mentioned in the Qur'an, such as associating anything with Allah, adultery, sodomy, hypocrisy, murder, unfair judgment and stealing are a warning to us. We are warned that, by committing similar major sins, God's wrath will surely be upon us. It says in *Su'rat Al-Baqarah* (Chapter 2 Verse 66):

فَجَعَلْنَـٰهَا نَكَـٰلاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

"So We made this punishment an example to their own and to their succeeding generations and a lesson to those who are *Al-Muttaqu'n* (the pious) (66)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah assures us in the Holy Qur'an that the fate of non-believers, polytheists, hypocrites, as well as those Muslims who die before repenting of their sins, will be Hell-Fire. Lucky are those who always lead a clean life, fearing and worshipping God, and free from major sins. As for minor sins, these are not so difficult to be

pardoned. The Holy Qur'an says in *Su'rat An-Najm* (Chapter 53 Verse 32):

ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ إِلَّا ٱللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ ٱلۡمَغۡفِرَةِ ----- (٣٢)----------

"Those who avoid great sins and *Al-Fawa'hish* (illegal sexual intercourse) except the small faults, - verily your Lord is of vast forgiveness……. (32)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Islam views man as a traveller in this life and his permanent home is in the next life. We are here for a short period and we cannot take anything with us from this life except our belief in one God and our good deeds. As travellers on this journey, we must understand that the purpose of life is that Allah wants to test us. We are perpetually being tested with all sorts of earthly temptations; in a way, resembling the way Adam was tested with the forbidden tree. Allah the Almighty says in *Su'rat Adh-Dhariyat* (Chapter 51 Verse 56):

وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ (٥٦)

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone) (56)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It also says in *Su'rat Al-Mulk* (Chapter 67 Verse 2):

ٱلَّذِى خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلاً وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ (٢)

"Who has created death and life that He may test you which one of you is best in deed, and He is the All-Mighty, the Oft Forgiving (2)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

These trials of good and evil are intended to evoke our higher spiritual qualities. Yet, we are unable to benefit from these tests unless we do our best to have complete trust in God and patiently accept what He has destined for us. All deeds, good and bad, big and small are recorded for us as evidence on the Day of Judgment. Allah tells us in the Qur'an in *Su'rat Al-Zalzalat* (Chapter 99 Verses 7-8):

فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرًا يَرَهُۥ (٧) وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ (٨)

"So whosoever does good equal to the weight of an atom (or small ant) shall see it (7). And whosoever does evil equal to the weight of an atom (or a small ant) shall see it (8)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah also tells us in *Su'rat Al-Kahf* (Chapter 18 Verse 49):

وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَا وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗا وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا (٤٩)

"And the Book (one's Record) will be placed, and you will see the *Mujrimu'n*, fearful of that which is therein. They will say: 'Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!' And they will find all that they did, placed before them, and your Lord treats no one with injustice (49)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Sometimes sinners are punished here on earth, before their death. Sometimes they are not punished until on the Day of Judgement. And sometimes they receive punishment both here and in the next world.

THE MAJOR SINS

We talked earlier about some major sins which were committed in the past and are explained in the Holy Qur'an, as a warning to us. Some sins were mentioned, while at the same time explaining their methods of repentance. For some others, however, no method of repentance is mentioned in the Qur'an. Nevertheless, the door for repentance is always open. Allah the Almighty tells us in *Su'rat Az-Zumar* (Chapter 39 Verses 53-58):

قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ (٥٣) وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤) وَٱتَّبِعُوٓاْ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (٥٥) أَن تَقُولَ نَفْسٌ يَـٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّـٰخِرِينَ (٥٦) أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ (٥٧) أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ (٥٨)

"Say-'O *Iba'di* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, Verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most-Merciful (53). And turn in repentance and in obedience with true faith (Islamic Monotheism) to your Lord and submit to Him (in Islam) before the torment comes upon you, (and) then you will not be helped (54). And follow the best of that which is

sent to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not! (55). Lest a person should say: 'Alas! My grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked (at the truth! – i.e. none has the right to be worshipped but Allah), the Qur'an, and Muhammad and at the faithful believers' (56). Or (lest) he should say: 'If only Allah had guided me, I should indeed have been among the *Muttaqu'n* (the pious)' (57). Or (lest) he should say when he sees the torment: 'If only I had another chance (to return to the world), then I should indeed be among *Muhsinu'n* (good-doers)' (58).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The major sins are those acts which we have been forbidden by Allah in the Qur'an and by His Messenger's Sayings and *Sunnah* (practice of the Prophet), and which have been made clear by the actions of the first righteous generation of Muslims, the Companions of the Prophet, peace be on them all.

The following is a Prophet's *Hadith* narrated by Tirmidhi:

"Allah the Almighty has said: 'O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the

clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it'."

The Messenger of Allah also said:

"The five (daily) prayers, Friday to Friday, Ramadhan to Ramadhan make atonement for what has happened since the previous one when major sins are avoided."

It is therefore very important to determine exactly what the greatest evil deeds are, technically called 'the major sins' *(kaba'ir)*, in order that Muslims should avoid them.

In the following pages, we shall try to show what these major sins are (at least some of them), and then we will endeavour to find out how best one can do in the way of asking forgiveness from God. But we must always bear in mind that forgiveness and non-forgiveness is entirely upon Allah. He judges as He likes and His judgement is final. He is Merciful to whom He wills and condemns whom He wills.

It says in *Su'rat Ad-Dukha'n* (Chapter 44 Verses 40-42):

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ (٤٠) يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ (٤١) إِلَّا مَن رَّحِمَ ٱللَّهُ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ (٤٢)

“Verily, the Day of Judgement (when Allah will judge between the creatures) is the time appointed for all of them (40). The Day when a *'Maula'* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive (41), except him whom Allah has mercy. Verily, He is the All-Mighty, the Most-Merciful (42)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah also tells us in *Su'rat Al-Imra'n* (Chapter 3 Verse 135):

وَٱلَّذِينَ إِذَا فَعَلُواْ فَـٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ (١٣٥)

"And those who, when they have committed *Fa'hisha* (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know (135)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

While discussing the various sins, we must realize that they fall into different categories depending on the one to whom wrong has been done. For example, there are sins which are direct between man and his Creator. Hopefully, all man needs is forgiveness from

Him. On the other hand, there are other sins which affect other human beings. Repentance of such sins may not be a simple process. Unfortunately, the majority of sins in our daily life are those which affect other human beings, such as stealing, unfair judgement to people, adultery and saying something that may cause harm to other people.

Equally, it is important to know that sins do also fall into other two major categories depending on the gravity they hold. There are major sins and minor sins. But because a sin, whatever may be, is a disobedience to Allah, must be avoided by the Muslim. A strong stress which has been put on the major sins is simply because of their more negative results religiously and socially. As for minor sin, the Qur'an – as quoted before – clearly states that they are pardonable. Yet this is further conditioned with the avoidance of major ones. Finally, the Prophetic tradition clarifies the subject that the very act of perpetuating the minor sins is also regarded to be a major sin. The wisdom behind that can be found in the fact that any perpetuation of the minor sins will eventually lead to the committing of major ones. Hence is the tradition: "There is neither minor sin with perpetuation of it; nor there is major one with repentance of it.

Allah says in *Su'rat An-Najm* (Chapter 53 Verse 32):

ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ إِلَّا ٱللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ ٱلۡمَغۡفِرَةِ --(٣٢)

"Those who avoid great sins and *Al-Fawa'hish* (illegal sexual intercourse), except the small faults, verily, your Lord is of vast forgiveness…. (32).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The following are details of some of the major sins:-

Atheism

Unlike those who worship idols or those who associate other things or other beings with God, atheists do not believe in any god, nor do they believe in the Day of Judgement. Atheism is, in fact, the absence of belief in deities. There are those who believe that NATURE controls everything! But the acceptance of this idea of 'refuting the existence of the Creator', entirely depends on the concept of nature itself. The inquiry into what nature really is, has always been a philosophical phenomenon that reminds me of what my teacher named Sayyid Omar bin Abdullah, once told us during a religion class. He said that people call Allah by different names; some choose to call him God, while others prefer to call Him Buddha, Rama or Nature.

Atheists believe that Nature is the source of life and causes it to come to an end. They also believe that it controls the equilibrium of the Universe – i.e. the stars to move at a set speed and at specific distances among one another, according to their size and gravity. It is the nature that causes the sun to rise from the east and set in the west. Nature controls the seasons, the heat and the cold or causes the rain to fall. If Nature does all this, then this is certainly God (Allah), called by another name, as said before by Sayyid Omar.

Thus the sin, which these people who believe in Nature commit, is their continuing renunciation of God, the Creator, and insisting on wrongly identifying Him as another entity. For the real concept of God is not more than the invisible, overwhelming, creative power that is free from the limitation of both space and time. While discussing the concept of what God is, it should be born in mind that differences in technical terms do not mean differences in the reality itself. In other words, reality is not affected by different names men apply thereto. Consider, for instance, if the Qur'an is referred to by some as the Qur'an and others call it *Furqan*, yet others call it the Book; this difference in terminologies does not nullify the reality of the existence of the Qur'an. Typically, the existence of the One Creator is not affected by the various names invented by men as long as the very reality exists.

Evolution

I would like, at this point, to say a word on the theory of Evolution. The fundamental difference between religion and atheism is that the former believes in spiritualism while the latter believes in materialism or nature. Therefore, to believe in Evolution is simply to deny the existence of God.

Evolutionists claim that life in its primeval form started on the earth as a single living cell from inanimate substances and the effects of the law of chance in Nature. Considering human biology, some scientists explain: 'There is enough information in one human DNA molecule to fill 1,000 books; it is hard to imagine that this could be a product of the law of chance! The following statement is quoted from the book, 'Why Darwinism is incompatible with the Qur'an', by Harun Yahya. (Quote):

"Researchers who carried out experiments by bringing together the gases that made-up the Earth's initial atmosphere, as well as the appropriate atmospheric conditions, have been unable to 'produce' even the smallest block of life, the protein. Since they have failed to bring about a living organism despite all the technology and scientific knowledge available to them, it is naturally irrational to claim that a blind chance could have succeeded." (End of quote).

While evolution also claims that life began with a single cell, it later grew ever more complex, and assumed an ever-greater variety until human beings were produced.

Dr. Ray D. Strand in his book, "What Your Doctor Doesn't Know About Nutritional Medicine May Be Killing You," has this to say about the Theory of Evolution: (Quote) "As I reflect on the complex nature of this repair system and the functions of cell, I know beyond doubt this is no random act of nature. During my first year of medical school, I studied the anatomy and function of the eye. As I observed the intricacy of the structure, I realized that this object could never have been the result of accidental chance and random selection. The retina itself is made up of twelve intricate layers of billions of specialized cells. The rods and cones in the retina gather the light waves and send these messages to the brain. Our brain interprets these impulses and creates our vision in vivid, moving, full colour. Just take a moment to look out your nearest window and simply marvel at the gift of sight. This is no accident – it is an ingenious creation" (page 34). He goes on to say on page 35: "Biochemical researchers are now able to study the inner workings and complexities of each cell in our body. The cell is not simply a shell that contains a soft consistent gel, as many early evolutionists believed. It is instead filled with sophisticated structures, genetic

codes, and transport systems that support life by their elaborate biochemical reactions. (End of quote).

According to Harun Yahya in his book 'Why Darwinism is Incompatible with the Qur'an,' the modern theory of evolution (neo-Darwinism) now proposes two more mechanisms which developed from the recent discoveries in genetics. These are:-

- Natural selection: It means that the strong and those who can adapt to changing natural conditions, such as severe cold or heat, survive the struggle for life, while the rest are eliminated and disappear. In other words it is the survival of the fittest.
- Mutations: This is defined as errors in living things' genes that arise either as the result of external influences, such as radiation or faults in DNA.

Harun Yahya points out in the same book page 40 - (Quote): "…….mutations cannot develop living things; rather, they always harm living things. They showed that mutations were not biological changes that could contribute something to evolution. This, they say, contradicts the evolutionists' claim. They claim that some 4,500 supposedly hereditary genetic diseases actually were caused by mutations." (End of quote).

Another point of interest concerning the Evolution theory is the study of fossils. Although the study of fossils is so much advanced,

there has been no evidence to support the theory of evolution. Let us consider the emergence of fish, which evolutionists say evolved from invertebrate, such as the starfish or marine worms. Despite the many fish and invertebrates fossils found by scientists, no fossil of any transitional form that might confirm their claim has ever been found. (Fish fossils go back to 530 million years.) In fact not one fossil in any transitional form has ever been found. Throughout history, fish have existed as fish, birds as birds and human beings as human beings.

Therefore, to believe in evolution is to defy God and His creation of man such as Adam. It is simply violating Islam, and indeed, all religions of the world! This is purely Atheism!

Atheists, like pagans or idol worshippers, are transgressors or unbelievers and are, therefore, doomed for the Hell Fire! It says in the Qur'an, *Su'rat Al-Anam* (Chapter 6 Verse 29-30):

وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ (٢٩) وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَىٰ رَبِّهِمۡ قَالَ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ (٣٠)

"And they said: 'there is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)' (29). If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: 'Is not

this (Resurrection and the taking of the accounts) the truth? They will say: 'Yes, by our Lord!' He will then say: 'So taste you the torment because you used not to believe' (30).”

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It also says in *Su'rat Al-Naba'* (Chapter 78 Verse 40):

إِنَّآ أَنذَرۡنَٰكُمۡ عَذَابٗا قَرِيبٗا يَوۡمَ يَنظُرُ ٱلۡمَرۡءُ مَا قَدَّمَتۡ يَدَاهُ وَيَقُولُ ٱلۡكَافِرُ يَٰلَيۡتَنِي كُنتُ تُرَابَۢا (٤٠)

"Verily, We have warned you of a near torment – the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say, Woe to me! Would that I were dust! (40)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Associating Anyone with Allah

Another sin, equally serious compared to Atheism, is 'Associating anything with God'. Unless man repents of it, this is a sin which Allah will not forgive. It says in the Holy Qur’an, *Su'rat An-Nisaa* (Chapter 4 Verse 116):

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا (١١٦)

“ Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away (16)."

(Translation: Study The Noble Qur’an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

This does not mean that you may commit any sins as long as you do not associate others with God in His Divinity. The meaning of the verse can be known properly by looking at this and many other verses scattered here and there in the Holy Qur'an. In short, the meaning of the verse is that no forgiveness will be provided to anyone that remains in polytheism even if one does other good deeds as long as one remains a polytheist.

Associating something or someone with God actually means: people who worship such things as the three idols of the pagan Arabs, *Al-Lat, Al-'Uzza and Mana't*, or the worship of the sun, fire or the belief that some prophets of Allah are gods. Practising witchcraft and consulting fortune-tellers is also associating someone with Allah *(shirk).*

According to the Holy Qur’an, all prophets were human beings and were Muslims; and all the Books which were revealed to them taught Islam and spoke of only one God - (i.e. Allah). As we said earlier, these Books were so much tampered with, to the extent that

they lost their original message. One of the most serious deviations from the teachings in Torah and the Bible, for example, is the belief that '*Uzayr* and Jesus' are sons of God. It says in the Qur'an *Su'rat At-Tawba* (Chapter 9 Verse 30-31):

وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُ قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤۡفَكُونَ (٣٠) ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ (٣١)

"And the Jews say: *'Uzair (Ezra)* is the son of Allah, and the Christians say: 'Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieve aforetime. Allah's Curse be on them, how they are deluded away from the truth! (30).They (Jews and Christians) take their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of *Maryam* (Mary), while they (Jews and Christians) were commanded to worship none but the One *Ila'h* (God – Allah) *La' ila'ha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him) (31)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

(To quote Sayyid Mawdudi, he said: 1.The above verse does not suggest that all Jews were guilty of this deification. It only points

to the erroneous Jewish concept of God which resulted in the appearance of certain groups within the Jewish community itself who held *Ezra* to be the son of God. Note: 2. 'The unbelievers of old' refers to the Egyptians, Greeks, Romans, Persians and others who had gone astray. Influenced by their thoughts and superstitions, both the Jews and Christians invented false doctrines – (End of quote).

Resisting the establishment of Islam

We have seen in the Holy Qur'an the fate of those who either resisted the establishment of Islam in the past or were guilty of spreading disorder in the domain of Islam. It says in *Su'rat Al-Anfal* (Chapter 8 Verse 36):

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ أَمۡوَٰلَهُمۡ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيۡهِمۡ حَسۡرَةٗ ثُمَّ يُغۡلَبُونَۗ وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ يُحۡشَرُونَ (٣٦)

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell! (36)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

These people, even if they pretend to be believers are, in reality, not different from the atheists or those who associate other things or other beings with God. They were not content with just rejecting the call to the Truth but also stood in vehement opposition and with hostility to it sparing no efforts in obstructing people from following the way of God. They created doubts, spread misgivings, sowed the seeds of distrust in order to frustrate the mission of the Prophet, peace be on him.

Repentance for the Atheists or associating something or someone with God:-

All these sins may be considered as sins which are direct between man and his Creator, as long as no harm is caused to other beings. The Holy Qur'an says in *Su'rat Muhammad* (Chapter 47 Verse 34):

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡ (٣٤)

"Verily, those who disbelieve, and hinder (men) from the path of Allah (i.e. *Islam);* then die while they are disbelievers – Allah will not forgive them (34)".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Moreover, any good deeds which are done by those who disbelieve are of no benefit to them after death. The Qur'an says, in *Su'rat Ibrahim* (Abraham) (Chapter 14 Verse18):

مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ أَعۡمَٰلُهُمۡ كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ فِي يَوۡمٍ عَاصِفٖۖ لَّا يَقۡدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَيۡءٖۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ (١٨)

"The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path) (18)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah also says in *Su'rat Al-Baqarah* (Chapter 2 verse 161):

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ (١٦١)

"Verily, those who disbelieve and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined (161)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

But the Quran also tells them in *Su'rat Al-Qasas* (Chapter 28 Verse 67):

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ (٦٧)

"But as for him who repented, believed and deed righteous deeds, then he will be among those who are successful" (67).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

In short, if these people are to achieve salvation, they must come into the fold of Islam. So in order for them to become Muslims, they ought to do the following:-

- Denounce everything unlawful according to Qur'an that they believed in before.
- Observe the Six Pillars of Faith.
- Observe the Five Pillars of Islam.
- Obey everything ordered by Allah, in the Qur'an, and the Prophet in his authentic traditions.

Once they comply with these conditions, they have nothing to fear on the Day of Judgement. Allah *says in the Qur'an with regard to disbelievers, in Su'rat Al-Anfaal* (Chapter 8 Verse 38):

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ (٣٨)

"Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto),

then the examples of those (punished) before them have already preceded (as a warning) (38)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Saying of the Prophet also says, "Islam wipes out whatever came before it." (Narrated by Muslim).

OTHER MAJOR SINS

So far we have discussed sins which are committed only by non-Muslims. Actually, the above two or three types of sins are what make one a Muslim or a non-Muslim.

The following are some of the major sins which are committed by both Muslims and non-Muslims. It is not surprising to see that all people, whether they are people of the Book, Hindus or Buddhists, disapprove a majority of these sins, either on religious or moral grounds. Our concern, however, is what the Muslims can do for repentance, after committing these sins.

Committing Murder

As we have seen, the first murder was committed by one of Adam's sons killing the other out of jealousy. As a result of this murder, Allah said in *Su'rat Al-Ma'idah* (Chapter 5 in Verse 32):

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ (٣٢)

"Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind,

and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land! (32)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It also says in *Su'rat Al-Ana'm* (Chapter 6 Verse 151):

وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

"----------, and kill not anyone whom Allah has forbidden, except for just cause (according to Islamic law). This He has commanded you that you may understand (151)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

This means that human life which has been declared inviolable by God must not be destroyed except on just cause. The following is a brief explanation of the circumstances which people can be justifiably killed (the just cause) – the first three cases are from the Holy Qur'an and the other two are from the *Hadith* (Prophet's Traditions):-

1. That man is convicted of deliberate homicide and thus the claim of retaliation is established against him.
2. That someone resists the establishment of the true faith so that fighting against him might become necessary.
3. That someone is guilty of spreading disorder in the domain of Islam and strives to overthrow the Islamic order of government.

The *Hadith,* as narrated by Abdullah, Allah's blessings be with him, says: "The Prophet, peace be on him, said: 'The blood of a Muslim, who confesses that *La' ila'ha ill-Allah* (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, cannot be shed except in three cases (note the first case is repeated from the Qur'an):

1. Life for life.

2. A married person who commits illegal sexual intercourse.

3. The one who deserts Islam (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things etc. in the Islamic religion).

Except for these five reasons, slaying a human being is not permissible, regardless of whether he is a believer, a protected non-Muslim or an ordinary unbeliever. Anyone, therefore, who kills a

human being for reasons other than those five mentioned above, will in fact, be committing murder or homicide in the sight of Allah.

Prophet Muhammad, peace be upon him, said in his last sermon at Mina on the Day of Sacrifice during the Last Pilgrimage, 'You must never revert to infidelity after my death and cut off one another's heads.'

Repentance of Murder

Allah says in *Su'rat An-Nisa* (Chapter 4 Verse 92:

وَمَا كَانَ لِمُؤۡمِنٍ أَن يَقۡتُلَ مُؤۡمِنًا إِلَّا خَطَـٔٗا وَمَن قَتَلَ مُؤۡمِنًا خَطَـٔٗا فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ وَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦٓ إِلَّآ أَن يَصَّدَّقُواْۚ فَإِن كَانَ مِن قَوۡمٍ عَدُوّٖ لَّكُمۡ وَهُوَ مُؤۡمِنٞ فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ وَإِن كَانَ مِن قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞ فَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦ وَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ مُتَتَابِعَيۡنِ تَوۡبَةٗ مِّنَ ٱللَّهِۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا (٩٢)

"It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money – *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the

penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise" (92).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The above verse from the Qur'an teaches us repentance of killing someone unintentionally; such as killing someone in a car accident, accidentally killing one while hunting or killing a Muslim in war. As we have seen earlier, anyone who kills someone intentionally (cold- blood murder), if caught or if he himself confessed the crime, his punishment and 'Taubah' and (perhaps 'forgiveness') is nothing less than a death sentence for him(i.e. life for life). There are, however, other cases of killing for a reason, such as in self-defence or out of uncontrollable anger or 'sharaf' (i.e. when your honour is compromised in marriage). The judges may decide on a lesser punishment in this case and forgiveness rests entirely on Allah Who very well Understands your motives. If, on the other hand, someone committed murder and was never exposed, but sincerely repented of his sin later-on in life, he may have to go through the same steps mentioned in the above verse 92 in Su'rat An-Nisa. (And Allah Knows best), in addition to sincere repentance as explained in Chapter Three.

The degree of graveness of committing murder is second only to disbelief. Apart from doing wrong *(Dhulm)* to the one you killed, this wrong may be extended to his or her dependants as well. In case the murderer wants to repent by asking forgiveness from, or paying compensation money *(Diya)* to those who are affected by the

murderer's action, it will only be possible to approach the dependants, since the murdered person would be already dead.

Some scholars say that if you cannot acquire forgiveness from one you have wronged, either for the non-practicality of it, (death, fear of causing anger, etc.), then God will take away some of your good deeds on the Day of Judgement in order to compensate the wronged one. Whatever will remain of your good deeds will determine then, whether you go to Paradise or Hell. This also applies to sleeping with someone's wife or husband unlawfully, consuming the property of other people such as orphans, taking interest or gambling or any other offence which affect a second person.

Committing Suicide

Committing suicide is certainly the worst case of killing, because man has been taught to value life and to protect it as a gift from Allah. Killing a human being is a terrible sin, but committing suicide is even worse. Besides, once you are dead you cannot repent after that! Allah forbids killing and says in the Holy Qur'an, *Su'rat An-Nisaa'* (Chapter 4 Verse 29-30):

وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا (٢٩) وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا (٣٠)

"----. And do not kill yourselves (nor kill one another). Surely, Allah is Most-Merciful to you (29). And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah (30)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Adultery

Let us take the case of unlawful sexual intercourse in its various degrees. This act is hostile to a good social order and is, no doubt, a major sin. In some cases the sin becomes even graver. For instance, it is more serious if committed by one who is a married (male or female), than by one who is unmarried. Again to commit this act with one's sister, daughter or mother (incest) is far more abominable than with others. Moreover, committing such a sinful act in places of worship is also very grave!

It says in *Su'rat Al-Isra* (Chapter 17 Verse 32):

وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلاً (٣٢)

"And come not near to unlawful sex. Verily, it is a *Fa'hisha* and an evil way (32)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Individuals are required not only to shun fornication, but also to strictly stay away from all temptations that lead to it. There are, however some pagan societies which have no restriction on fornication. Thus, while some societies prohibit fornication purely on moral basis, the pagan tribes seem to be so ignorant and backward that they possess no moral values whatsoever!

Repentance of Adultery

There has been absolute awareness among human beings from very early times that adultery is morally wrong, religiously sinful, socially unacceptable and on the whole, condemnable.

Like all other cases of committing sin, repentance, as discussed below, is purely for Muslims. In the case of non- believers, their repentance is of no avail unless they convert to Islam first; in which case, all their past sins will be pardoned.

Su'rat An-Nisaa' (Chapter 4 Verses 15-18) says:

وَٱلَّـٰتِى يَأۡتِينَ ٱلۡفَـٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِى ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلاً (١٥) وَٱلَّذَانِ يَأۡتِيَـٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَا فَإِن تَابَا وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآ إِنَّ ٱللَّهَ كَانَ تَوَّابٗا رَّحِيمًا (١٦) إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَـٰلَةٖ ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَـٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيۡهِمۡ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا (١٧) وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ

يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ إِنِّى تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌ أُوْلَـٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمًا (١٨)

"And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way (15). And the two persons (man and woman) among you, who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allah is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most-Merciful (16). Allah accepts only the repentance of those who do evil in ignorance and repent soon afterwards; it is they whom Allah will forgive and Allah is Ever All-Knower, All-Wise (17). And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent'; nor of those who die while they are disbelievers. For them We have prepared a painful torment (18)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The punishment for committing adultery, at first, was only to confine the women to their houses and to punish both sinners (male

and female) until they repent and mend their ways. Later, the Qur'an specifies in *Su'rat An-Nu'r* (Chapter 24 Verse 2) that both male and female should be whipped a hundred lashes. It says:

ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُواْ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ (٢)

"The fornicatress and the fornicator flog each one of them with hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment (2)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The scholars say that the above punishment of a hundred lashes is exclusively for fornicators who have never been married. If a person has ever been married before committing this sin, he or she is to be punished by stoning to death. This is established by the following Tradition of the Prophet, peace be on him:-

"Abdullah ibn Umar reported that a Jew and a Jewess were brought to Allah's Messenger (peace and blessings of Allah be upon him) who had committed adultery. Allah's Messenger came to the Jews and said: What do you find in Torah for one that commits adultery? They said: We darken their faces and make them ride on a donkey with their faces turned to the opposite direction (and their

backs touching each other) and then they are taken round the (city). He said: Bring the Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning; the person who was reading placed his hand on the verse and what was subsequent to that. Abdullah ibn Salam, who was present at the time with the Messenger of Allah, peace be on him, said: Command him (the reciter) to lift his hand. He lifted his hand and there was, underneath that, the verse pertaining to stoning. Allah's Messenger pronounced judgment on both of them and they were stoned. Abdullah ibn Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her with his body" - (Muslim).

Adultery or *Zina* is one of the most serious among major sins. Allah says in *Su'rat Al-Furqan* (Chapter 25 Verses 68-70):

وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَ وَمَن يَفۡعَلۡ ذَٰلِكَ يَلۡقَ أَثَامٗا (٦٨) يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ فِيهِۦ مُهَانًا (٦٩) إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلٗا صَٰلِحٗا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا (٧٠)

"And those who invoke not any other *ila'h* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse, and whoever does this shall receive the punishment (70)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Let me come back once again to the question of stoning and lashing for adultery and fornication. Before the punishment can be carried out, it is essential that the two adulterers are caught 'red-handed'. Yet, this is not sufficient evidence for the punishment to be executed. It is required by the Sharia Law that four Muslims bear witness that they have actually seen the head of the man's genital organ disappearing into the woman's private part. (As you can imagine, this is very difficult indeed!). Alternatively, the two sinners must admit the sin themselves to the authorities. In the majority of cases the person is neither caught nor admits his sin in front of the law. In our present society, unfortunately, even if one appears before the court with four witnesses, it is not likely that the required punishment will be carried out. Moreover, if a person has committed adultery with another person's wife or husband, it is most unlikely that that person will have the courage to approach the authorities or the wronged one for forgiveness. In fact, such a step may cause adverse effect between the married couple. This, according to some scholars, is not what Islam would prefer. Sometimes it may not be possible to even contact the offended person for apologies on reasons such as death or failure to find the whereabouts due to various reasons.

In all these cases, one has no choice but to pray to Allah for forgiveness. Indeed, it will be wrong for one to assume in disparity that he is doomed as there is nothing he can do to undo the harm; or worse still, to give up hope for God's Mercy and continue the sinful ways in the wrong assumption that it makes no difference to discontinue committing the undesired. In fact, despairing of God's Mercy is in itself one of the major sins in Islam; for God is Ever Merciful, Ever Forgiving. Remember, Allah tells us in *Su'rat Az-Zumar* (Chapter 39 Verse 53):

قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ (٥٣)

"Say, 'O *iba'di* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most-Merciful (53)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah also says in *Su'rat Yusuf* (Chapter 12 Verse 87):

------ وَلَا تَاْيْـَٔسُواْ مِن رَّوْحِ ٱللَّهِ إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ (٨٧)

"…..and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve" (87).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

He also says in *Su'rat Al-Hijr* (Chapter 15 Verse 56), *[Ibrahim* (Abraham)] said:

وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلاَّ الضَّالُّونَ (56)

"And who despairs of the Mercy of his Lord except those who are astray?" (56).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Remember, repentance breeds good deeds, whilst sinning (without repentance) causes deprivation of obedience altogether. It has been said that committing sins regularly will darken and harden the heart and make purifying it once again a difficult task. It may even lead a person to reject Allah completely (Allah forbid) or lead him to commit a bigger sin. There is no recourse for a sinner except to ask for forgiveness and to feel great regret for his actions.

The principle is that, a sincere believer who truly hopes for Allah's Mercy should not look at whether the sin is major or minor, or whether it carries an extreme punishment or not. It was reported that the Prophet, peace be upon him, said, "There is no major sin if one asks forgiveness, and there is no minor sin if one persists in repeating it."

The question of wronging people either financially, physically or morally, no doubt, is the most difficult with regard to obtaining Allah's Mercy. But any Muslim must never give up hope, for Allah is Most-Merciful, Most-Forgiving.

Homosexuality

Recently we have heard of incidents of legalizing gay marriages by some governments! This does not mean that any religion is approving this most abominable sin. In fact, it simply demonstrates that their society is drifting further and further away from religious faith of any kind and is becoming more and more immoral! These sinners are not any different from the people of Lot whose fate is well documented in both the Bible and the Qur'an. There is consensus among Muslims that homosexuality is a major sin, which Allah has prohibited in the following verses, *Su'rat As-Shura* (Chapter 26 Verses 165-166):

أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَـٰلَمِينَ (١٦٥) وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ (١٦٦)

"Of all the creatures in the world, do you approach males (165), and leave those whom Allah created for you as your mates? But, rather, you are transgressors! (166).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Prophet Muhammad was quoted as saying, "God, Who is Glorious, will not look at a man who has intercourse with a man or a woman through the anus" (Tirmidhi).

Homosexuality, no doubt, includes lesbianism. The Prophet, peace be upon him said, "Lesbianism is Zina (fornication or adultery) between women. Abu Huraira, Allah's blessings be upon him, reported Allah's Messenger as saying, "Four types of people awake under Allah's anger and go to bed under His displeasure". He was asked, "Who are they, O Messenger of Allah!" He replied, "Men who imitate women, women who imitate men, those who have sex with animals and men who have sex with men."

Repentance of Homosexuality

The Holy Quran is silent with regard to the method of repentance of homosexuality. According to the following Hadith, however, the punishment for sodomy is death, whether the two involved are married or unmarried. The Prophet, peace be upon him, said, "Whomsoever you find committing the act of sodomy, kill them, both the active and the passive partners." (Abu Dawood, Tirmidhi and Ibn Majah – authenticated sahih by Al-Albani, Arwaa' ul-Ghaleel 2350).

In order to repent of the sin, it is obligatory for both the active and passive partners to repent to Allah urgently, passionately and sincerely; for no worse combination of punishments was sent by Allah as the ones in the case of the people of Lot, who committed this most abominable sin. The combination of punishments was as follows:-

- They were blinded and left groping, as Allah said, "*fa tamasna a'ayoonohum*" (i.e. blinded them).
- A thunderous cry (*as-sayha*) (tore their hearts).
- Their homes were turned upside down.
- Allah rained upon them a storm of stones of baked clay prepared specifically for them and destroyed them completely.

As we said earlier, in case one is not punished by stoning, since this is not likely to happen in majority of countries in the world, one is left with no choice other than to repent whole-heartedly and stay away from all sorts of temptations. One should also perform many good deeds, as good deeds abrogate the bad ones. One should never despair, for Allah the Most Exalted and Glorified said in *Su'rat Al-Tawba* (Chapter 9 Verse 102):

وَءَاخَرُونَ ٱعۡتَرَفُواْ بِذُنُوبِهِمۡ خَلَطُواْ عَمَلاً صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيۡهِمۡ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ (١٠٢)

"There are others who have confessed their faults. They mixed their good deeds with evil ones. It is likely that Allah will turn to them in mercy, for Allah is All-Forgiving, Ever-Merciful (102)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Usury (Riba)

It is most unfortunate that receiving or paying *'riba'* (usury), has become part of our modern society. It has become the norm in our daily life. To mention but a few examples, our banking systems, making use of credit cards or insurance for our properties, are all involving taking or giving *riba* (usury). Usury and consuming other people's property has been strictly forbidden in the Qur'an.

The Holy Qur'an says in *Su'rat Al-Imra'n* (Chapter 3 Verse 130):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَـٰفٗا مُّضَـٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ (١٣٠)

"O you who believe! Eat not *Riba* doubled and multiplied, but fear Allah that you may be successful (130)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Allah also says in *Su'rat An-Nisaa'* (Chapter 4 verse 29):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡ---------- (٢٩)

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent..... (29)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

'Mutual consent' in the above Verse, means that the exchange should be free from undue pressure, fraud and deception. In a nutshell, although bribery and the so-called interest apparently represent transactions based on mutual consent, they actually take place under constraint or pressure.

The existence of interest in a society generates moral diseases such as greed, meanness and selfishness among those who receive interest. At the same time, the borrowers who have to pay interest develop strong feelings of hatred and resentment against the lenders. The messenger of Allah said, "A time will come to mankind when man will not care whether what he gets comes from a lawful or an unlawful source" (Bukhari).

Many people have been asking for clarification regarding the difference between interest from a bank loan and the profit which Financing Companies take when buying anything, such as a car or a house through them. Many scholars are in agreement that, while the bank interest is *'haram',* the profit which a Financing Company is charging is *'halal'*. The reason is, while the bank lends you money which is paid back with interest, the Financing Company buys the car or house and then sells it to you at a profit in the same way a Car Agent or a Real-Estate Broker does. This is why one is called 'interest' and the other a 'profit,'' (Allah Knows best).

Some scholars are, however, rather hesitant in accepting the above argument on the bases that the Prophet Muhammad, peace be upon him, said, "A time will come when people will devour usury *(Riba)* calling it 'trade'," (Bukhari, Muslim). It is most unfortunate that many people are forced into the situation of borrowing money by certain socio-economic circumstances. Lucky are those who have the means or sufficiently strong faith to resist this evil!

Repentance of Usury *(Riba)*

Like in all other sins, repentance means that one feels regret and must be filled with remorse for his sin – in this case, for taking *riba* (usury). Secondly one must discontinue consuming *riba* forthwith. Thirdly, he who has taken interest must return it and so

remain with only his capital. In case, he does not know the owners from whom he has taken the said interest or in case of dealing with the banks, then the interest is regarded as a wealth whose owner is unknown about which scholars suggest that it should be given to the poor, not on the basis of being charity but, contrarily, on the basis of being the wealth of unknown possessor.

The Holy Qur'an tells us in *Su'rat Al-Baqarah* (Chapter 2 Verse 275):

ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ ٱلرِّبَوٰاْ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْ فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ هُمۡ فِيهَا خَٰلِدُونَ (٢٧٥)

"Those who eat *Riba'* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaita'n* (Satan) leading him to insanity. That is because they say: 'Trading is only like *Riba'*, whereas Allah has permitted trading and forbidden *Riba'*. So whosoever receives an admonition from his Lord and stops eating *Riba'*, shall not be punished for the past; his case is for Allah (to judge); but whoever returns to *Riba',* such are the dwellers of the Fire – they will abide therein (275)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

If a person is really God-fearing, and if he has truly undergone a change under the influence of Islam, he will try to abstain from spending on himself the income which he has obtained by illegitimate means. He will try all possible ways to return his illegitimate earnings to their original owners or hand it out as charity to the Muslims who are in hardship. As for the one that continues to spend this money on oneself, he or she will surely be punished by Allah.

Allah also tells us in *Su'rat Al-Baqarah* (Chapter 2 Verses 278-279):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ (٢٧٨) فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (٢٧٩)

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba' (from now onward) if you are (really) believers (278). And if you do not do it, then take a notice of war from Allah and His Messenger; but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums) (279)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Gambling

The games of chance (Gambling) are another way from which people take possession of each other's money wrongfully. The participants in lottery, apparently, seem to agree to the outcome of winning or losing. However, by looking at it closely, no one would risk one's money or property if one did not have a hope of winning. It cannot, therefore, be a fair deal under any circumstances as long as there is an unhappy loser. Gambling includes any games in which betting is involved, (dice, chess, cards etc.). It can easily lead to the destruction of one's life. No wonder then God has forbidden it and included it among major sins.

Repentance of Gambling

First and foremost one has to give-up gambling straight away and keep away from the people who do it and from the places where gambling is practised. One has to regret sincerely for having involved himself in the sin and resolve never to return to it. One is also required to give back all that one has earned through gambling to the owners and in case of not knowing them one must give them to the Muslim poor. Indeed, a mere calling at the place of gambling is an offence, the repentance of which entails a charity-giving. It was narrated by Abu Hurayra that the Prophet said," whoever says to his companion, 'Come on, let's gamble,' let him give in charity."

Therefore, if merely speaking of gambling requires one to give charity, what would be the punishment for gambling itself?

Stealing

Stealing is considered to be in the category of depriving people of their properties unlawfully. However, while taking or giving interest and games of chance, may have an apparent mutual consent, stealing does not. It is simply taking someone's property without his consent or knowledge. It could be that his life and that of his family depend entirely on that property. This, in my view, aggravates the sin even more and could be the reason for the ruling in the Qur'an that a thief's hand must be chopped off as a punishment. The Holy Qur'an says in *Su'rat Al-Ma'idah* (Chapter 5 Verse 38):

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓاْ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَـٰلاً مِّنَ ٱللَّهِ وَٱللَّهُ عَزِيزٌ حَكِيمٌ (٣٨)

"And (as for) the male thief and the female thief, cut-off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise (38)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Aisha, Allah's blessings be on her, narrated, "The people of the Quraish became very worried when a lady from the Makhzumi tribe committed theft. They said, 'No one can intercede for her with the Prophet except Usamah bin Zaid, who is the favourite of Allah's Messenger'. When Usamah spoke to Allah's Messenger about this, he said, 'Do you intercede with me in the matter whose punishment has already been prescribed by Allah?' Then he got up and addressed the people, saying, 'O people! The nations before you went astray because, when the people of lower standard among them committed theft they applied the prescribed punishment to them; when the dignitaries committed it, they did not apply it to them. By Allah, if Fatima, the daughter of Muhammad commits a theft, Muhammad will cut off her hand!' Thereupon the Makhzumi woman's hand was cut off."[1]

Repentance of Stealing

Repentance of stealing is not different from repentance of taking unlawfully money by other means. A thief must go through the same procedures of dissuading him to commit the offence, repent of doing it and try his best to return the stolen property to

[1] - Muslim *Sahihu Muslim* Vol. 6, in *Sharhu Al-Nawawi* p. 247, traditions no. 8 – 4386, 9 – 4387, 11- 4389. Al-Bukhari *Sahihu Al-Bukhari* traditions no. 2648, 3475, 3733, 4304, 6787, 6788. Ibn Majah *Al-Sunan* traditions no. 2547, 2548. Al-Tirmidhi *Al-Sunan* tradition no. 1430.

the owner. In case of failing, he must hand it out to the needy ones, not as charity, but as the property whose owner is not known. The reward for the giving of the property, however, will not be to his advantage, yet he will gain reward for merely complying with the order of distributing it to the needy. It is only after he had done this that he will deserve to get forgiveness from Allah.

I would like to relate a story of a lady that I know, who spent most of her elderly life repenting of whatever sins she committed during her youth. She was literally searching her mind to try to remember every wrong she did in her lifetime. One morning she called her son and said, "Call for me the daughter of so and so." When the daughter came, the lady said to her, "Many years ago, I bought some perfume. After using a drop of it I found I did not like it and I sold it to your late mother. But I feel I cheated her by not telling her that I used some of it. Therefore I would like to pay you back in cash the cost of the perfume." The young lady was so kind to her and forgave the old lady straight away. It was only after this that the old lady felt peace in her mind. May Allah, the Most Gracious, forgive her of all her sins and accept her in *Jannah Al-Firdaus* – AMIN.

As a closing statement, I must admit that it is not humanly possible for one to remember every single sin one committed during one's life-time. However, one must make an effort to remember all those he wronged and do his best to obtain their forgiveness first

before he turns to Allah for His forgiveness. Allah Knows best of your efforts and sincerity and He is Most-Forgiving.

The incident of the lady above is a good example and it is for this reason that I wrote it.

Appropriating Orphans' Money

Included in the category of major sins for the "consumption of people's property" is misappropriation of orphans' money. After the establishment of the Islamic state, Islamic Law ensured protection for the rights and the interests of all citizens, including orphans, by a variety of administrative and legal safeguard. With regard to orphans, the Qur'an says in *Su'rat Al-Isra'* (Chapter 17 Verse 34):

وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُواْ بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولاً (٣٤)

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every covenant. Verily, the covenant will be questioned about (34)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It says in *Su'rat An-Nisaa'* (Chapter 4 Verse 6):

------ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ -----(٦)

" -------- and whoever (amongst the guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). ---------- (6)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Mohammad bin Uthman Adh-Dhahabi, in his book, 'The Major Sins', said, (Quote): "Ibn al-Jawazi, in his commentary on the Qur'an, lists four opinions concerning the definition of 'reasonable compensation': (1) He may take it as a loan; (2) he may take according to his need, without wastefulness; (3) he may take wages according to the effort and time spent in the management of the property; and (4) he may take (from it) from time to time according to his need – that is, if he is in easy circumstances, he takes nothing, but if he is in difficulty, he takes something." (End of quote).

But the Holy Qur'an also warns in, *Su'rat An-Nisaa'* (Chapter 4 Verse 10):

إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا (١٠)

"Verily, those who unjustly eat up the property of the orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire (10)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Repentance of Appropriating Orphan's Money

This is similar to the repentance of taking interest, gambling and stealing.

Giving or Accepting Bribe

Giving or accepting bribe is yet another evil and a major sin.[2] Accepting bribe from one source leads one to offering unfair opportunity to one person while depriving others in a competitive situation, such as in business transactions. Basically, bribe is outlawed in judicial judgement.

It says in *Su'rat Al-Baqarah* (Chapter 2 Verse 188):

وَلَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُواْ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ (١٨٨)

"And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your case) that you may knowingly eat up a part of the property of others sinfully (188)."

[2] - But other scholars say that if you have no way to get your right except by giving bribe, then it is permissible to you to give it and the receiver is the sinner for his act to deprive you of your right and so compel you to do so.

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Abdullah ibn Umar narrates that Muhammad, peace be upon him, said "Cursed are the takers and givers of bribe" (Tirmidhi).

Repentance of Giving or Accepting Bribe

Once again, in order to repent of this sin one has to stop committing the sin forthwith. He has to regret for his past action; and if he had accepted a bribe, he ought to dispose of it and try, if possible, to undo any damage done, before he could ask for God's forgiveness. However, this money cannot be returned to the owner since he himself is a sinner. According to scholars, this money can only be offered to the needy Muslims or for the welfare of the victimized party.

Giving or accepting bribe, essentially, affects other parties – such as the ones deprived of fair competition in whatever situation. As such, if it is possible, it will be imperative that the forgiveness of such parties be sought before Allah could forgive you. If, however, that is not possible for any reason, one ought to ask for Allah's forgiveness and Mercy in the same way as in other similar situations, and hope that Allah will forgive him.

Carrying out Injustice

The Holy Qur'an says in *Su'rat An-Nisaa'* (Chapter 4 Verse 58):

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا (٥٨)

"Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer (58)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It has been reported in a tradition that the Prophet, peace be on him said, "I am merely a human being and you bring me your disputes. It is possible that some of you will be more impressive in argument than others, so that I may give judgment in favour of one from what I hear. Beware that if I award to someone what belongs to one's brother, I will have assigned to him a lump of Fire." (Bukhari, Muslim, Tirmidhi)

Quite often, people at work decide a course of action or make decisions affecting some of their subordinates, while favouring one at the expense of the other. This could happen with regard to

employing people, giving promotions, termination of service or even selections for further studies. This, no doubt, is unfair and sinful.

Allah, the Most-High, warns us in the Holy Qur'an, *Su'rat An-Nisaa'* (Chapter 4 Verse 135):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُواْ ٱلْهَوَىٰٓ أَن تَعْدِلُواْ وَإِن تَلْوُۥٓاْ أَوْ تُعْرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٣٥)

" O you who believe! Stand out firmly for justice, as witness to Allah, even though it be against yourselves, or your parents or your kin, be he rich or poor, Allah is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is ever Well-Acquainted with what you do".

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The gravity of the sin is even more when the lives of dependants of a man are at stake. Unfortunately this sin is committed all the time at work, without realizing its consequences on the Day of Judgement!

Repentance of Injustice

This is a sin which affects people's welfare. Before one could ask for God's forgiveness, one has to obtain forgiveness from those who suffered the injustice where possible.

Disobeying or Neglecting One's Parents

There is a common saying which says "*Al-Jannah* (Paradise) is under your (plural) mothers' feet." This saying is sufficient to show how important it is for one to take care of one's parents. It also says in the Qur'an *Su'rat Al-Luqman* (Chapter 31 verses 14-15):

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ (١٤) وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٥)

"And We have enjoined on man (to be dutiful and good) to his parents; His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination (14). But if they (both) strive with you to make you join in worship with Me others of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him

who turns to Me in repentance and in obedience. Then to Me will be your return, and I will tell you what you used to do (15)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Abu Huraira reported that a man asked the Prophet, Allah's peace be upon him, "Who is the most deserving of my care and loyalty? He replied, "Your mother". He asked him, "Who is next?" The Prophet answered, "Your mother." He then asked, "Who is next?" The Prophet answered, "Your mother." He asked who came next? And the Prophet replied, "Your father" (Bukhari and Muslim). According to the Hadith, one's mother and father are the first most important people to us, and between the two, the mother deserves the most care and loyalty. It also says in *Su'rat Al-Isra'* (Chapter 17 Verses 23-24):

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا (٢٣) وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا (٢٤)

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect. Nor shout at them, but address to them in terms of honour (23). And lower unto them the wing of submission and humility through mercy,

and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young (24)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It follows from the above explanation that a person will not enter *Jannah* (Paradise) if he neglects his parents. Those people who incur their parents' wrath and are disowned by them have got to obtain their forgiveness before they can be pardoned by God, irrespective of whether they have been living a pious life or not.

Magic or witchcraft

Prophet Muhammad, peace be upon him, said, "Whoever approaches a fortune-teller and consult his guidance about something, will not have his prayer accepted for forty nights" (Muslim).

Consulting a fortune-teller is similar to *'Shirk'* (Associating someone with God) since, instead of seeking Allah's help, one approaches a fortune-teller for guidance. What is even worse is when people use witchcraft to harm others or to get an advantage of a competitive situation over others. Ali bin Abi Talib, said, "A fortune-teller is a magician and a magician is an unbeliever."

The Holy Qur'an warns people of witchcraft and shows that even Prophet Muhammad was not spared. The following is an authentic historical fact of how the Prophet was bewitched. The text is taken from "Introductions to chapters in the Qur'an" by Sayyid Abul-Ala' Maududi.

(Quote): After the peace treaty of Hudaibiyah when the Prophet, peace be on him, returned to Madinah, a deputation of Jews of Khaibar visited Madinah in the month of Muharram, A.H. 7 and met a notorious magician, Labid bin Asam, who belonged to the Ansar tribe of Bani Zuraiq. They said to him: "You know how Muhammad has treated us. We have tried our best to bewitch him but have not succeeded. Now we have come to you because you are a more skilled magician. Here are three gold coins, accept these and cast a powerful magic spell on Muhammad." In those days the Holy Prophet had a Jewish boy as his attendant. Through him they obtained a piece of the Holy Prophet's comb with some hair stuck to it. Magic was worked on the same hair and the teeth of the comb. According to some traditions, magic was worked by Labid bin Assam himself. According to others, his sisters were more skilled than him and he got the spell cast through them. Whatever the case, Labid placed this spell in the spathe (flower) of a male date tree and hid it under a stone at the bottom of the well of Bani Zuraiq. The spell took one whole year to have effect upon the Holy Prophet. In the latter

half of the year the Holy Prophet started feeling as if he was unwell. The last forty days became hard on him, of which the last three days were even harder. But its maximum effect on him was that he was melting away from within. He thought he had done a thing whereas he had not done it; he thought he had visited his wives whereas he had not visited them; and sometimes he would doubt having seen something whereas, in fact, he had not seen it. All these effects were confined to himself; so much so that the other people could not notice what state he was passing through. As he was a prophet, no change occurred in the performance of his duties. There is no tradition to say that he might have forgotten some verses of the Qur'an in those days, or might have recited a verse wrongly, or a change might have occurred in the assemblies and in his councils, or he might have presented a discourse as Revelation which may not have been revealed to him, or he might have missed a prayer and thought that he might have performed it. God forbid, if any such thing had happened, it would have caused a clamour and the whole of Arabia would have known that a magician had overpowered the one whom no other power had been able to do so. But the Holy Prophet's position as a Prophet remained wholly unaffected by it. Only in his personal life he remained worried on account of it. At last, one day when he was in the house of Aishah (his wife), he prayed to Allah to restore fully his health. In the mean time he fell asleep or dozed and on waking-up he said to Aisha, "My Lord has told me what

I had asked of Him. "Aishah asked what it was. He replied, "Two men (i.e. two angels in human guise) came to me. One sat near my head and the other near my feet. The first asked, "What has happened to him?" The other replied, "Magic has been worked on him" The first asked, "Who has worked?" He replied, "Labid bin Assam."He asked, "In what is it contained?" He replied, "In the comb and hair covered in the spathe of a male date tree. He asked, "Where is it?" He replied, "Under a stone at the bottom of Dhi Arwan, the well of Bani Zuraiq. He asked, "What should be done about it?" He replied, "The well should be emptied and it should be taken out from under the stone." The Holy Prophet then sent for Ali bin abi Talib, Ammar bin Yasir and Zubair; they were also joined by Jubair and Iyas Az-Zurqi (two men from Bani Zuraiq). Later the Holy Prophet arrived at the well along with some Companions. The water was taken out and the spathe recovered. There they found beside the comb and hair, a cord with eleven knots on it and a wax image with needles pricked into it. Gabriel (Jibril), peace be on him, came and told him to repeat the Mu'awwidhatayn (Surah Al-Falaq and Surah An-Naas Chapters 113 and 114 respectively). As he repeated verse after verse, a knot was loosened and a needle taken out every time, till on finishing the last words all the knots were loosened and all the needles removed, and he was entirely cleared of the charm. After this he called Labid and questioned him. He confessed his guilt and the Holy Prophet let him go, for he never avenged himself on anyone for any harm done to his

person. He even declined to talk about it to others, saying that Allah had restored him his health; therefore he did not like to incite people against anyone. (Unquote).

Repentance of Practicing Witchcraft

If you want to repent from practising witchcraft or from consulting fortune-tellers, you have to follow the same procedure of stopping the practices, regretting and asking forgiveness from any people you have caused harm to, and finally ask for God's forgiveness.

Consuming Alcoholic Drinks and Narcotics

Alcoholic drinks were forbidden in stages to enable the young Muslims abandon it with ease. Apparently, the Prophet's companions were not feeling easy regarding intoxicants, and so they started questioning him in various ways on the prohibition. This is when the first authoritative admonition concerning intoxicating drinks and gambling was revealed in the Qur'an in *Su'rat Al-Baqarah* (Chapter 2 Verse 219):

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا---------- (٢١٩)

"They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: 'in them is a great sin and (some) benefit for men, but the sin of them is greater than their benefit.'-------- (219)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The matter was left merely as an expression of disapproval at first. This was a preliminary step towards preparing the minds of people for the acceptance of the prohibition. Later on came the prohibition in the performance of prayers when in a state of intoxication. It says in *Su'rat An-Nisaa'* (Chapter 4 Verse 43):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَـٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ - (٤٣) ----------

"O you who believe! Approach not *As-Sala't* (the prayer) when you are in drunken state until you know (the meaning) of what you utter ---------- (43)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Apparently people were still conducting prayers while under the influence of alcohol, until when a total ban on its use was made. This total prohibition was revealed in *Su'rat Al-Ma'idah* (Chapter 5 Verses 90-91):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَـٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَـٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ (٩٠) إِنَّمَا يُرِيدُ ٱلشَّيۡطَـٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلۡ أَنتُم مُّنتَهُونَ (٩١)

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansa'ab* and *Al-Azla'am* (arrows for seeking luck or decision) are an abomination of *Shaita'n's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful (90). *Shaita'an* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Sala't* (the prayer). So, will you then abstain? (91)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

For obvious reasons, the prohibition of alcoholic drinks and other intoxicants became so severe that the Prophet, peace be upon him, said "Truly Allah has cursed *'Khamr'* (alcohol) and has cursed the one that produces it, the one for whom it is produced, the one that drinks it, the one that serves it, the one that carries it, the one for whom it is carried, the one that sells it, the one that earns from the sale of it, the one who buys it and the one from whom it is bought." The Prophet also said' "That which intoxicates in a large quantity, a

small amount is *haram* (sinful) as well." (Tirmidhi, Abu Daud and Ibn Majah).

Repentance of Consuming Alcoholic Drinks and Narcotics

Consuming intoxicants is basically a sin directly between one and one's own God. In this sense, the repenting and asking God's forgiveness would be all that is required of the sinner. However, as people say, 'intoxicants are the mother of all evil'. As such, you are bound to commit other sins after consuming intoxicants. In this case, you will be required to make repentance according to the requirements of any particular sin you committed affecting others as explained in the previous paragraphs.

Neglecting Prayers

Allah Most High says in *Su'rat Al-Ma'un* (Chapter 107 Verses 4-5):

فَوَيۡلٞ لِّلۡمُصَلِّينَ (٤) ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ (٥)

"So woe unto those (hypocrites) performers of *Sala't* (prayers) (4). Those (hypocrites) who delay their *Sala't* (prayer from their stated fixed times) (5)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Prophet, peace be upon him, said regarding prayers, "The first thing which will be considered among a person's deeds on the Day of Judgement is the prayers. If that is in good order, he will pass the test and prosper, and if that is defective, he will fail the test and be a loser" (Narrated by Tirmidhi).

Umar ibn Khattab reported that a man asked the Prophet, "Messenger of Allah, what action is dearest to Allah, Most High?" The Prophet replied, "Praying at the proper time. He who does not pray has no religion. Prayer is the main pillar of the religion (of Islam)" (Bukhari).

It says in the Holy Qur'an *Su'rat Al-Munafiqu'n* (Chapter 63 Verse 9):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَـٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِ وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَـٰٓئِكَ هُمُ ٱلۡخَـٰسِرُونَ (٩)

"O you who believe, let neither your wealth nor your children distract you from the remembrance of Allah. And those who do so, they will be the losers (9)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The commentators say: "The 'remembrance of Allah' in this verse means the five daily prayers. If someone is so busy in buying and selling, or with his daily work of earning a livelihood, or with his

children, that he cannot perform prayers on time, he will be among the losers."

It should be remembered that God benefits nothing by a prayer said by anyone; contrarily it is the person himself who performs the prayer who will benefit from it. That benefit consists of piety which will be a means to his success both in this world and the next.

Praying ought to be performed with total submission of oneself to Allah. While performing a prayer, one must become submissive, humble and most reverent. It does not benefit one to pray while one's thoughts are engaged in other matters, or rushing through the prayer in order to attend to something else. No movements other than those of a prayer are allowed while praying. Movements such as scratching oneself or gazing here and there nullify one's prayer. Remember, when praying, you pray to God the Almighty; you are standing there in front of Him meditating, and nothing should abstract you from that meditation to Him. Your whole attention, your body, your mind, must necessarily be addressed to Him, and to Him alone; for it is while praying that you try to bring yourself very close to Allah. It is said that a prayer without total submission and humbleness *(Khushu'u),* is of no avail; and if a prayer is of no avail, it is not accepted, and without a prayer there is no religion!

Repentance of Neglecting Prayers

The Prophet, peace be upon him said, "The first thing people will be asked about on the Day of Resurrection will be their prayers. Our Lord will say to His angels (although He knows best), 'Look at My servant's prayers: are they complete or is something missing?" If they are complete, they will be recorded as such, but if something is lacking, He will say: "Make up for his (missing) obligatory *(fardh)* prayers from his voluntary *(Nawafil)* prayers." Then the rest of his deeds will be dealt with in the same manner. "(Jami'I Saheeh).

Some scholars say that if anyone missed obligatory prayers because of neglect, one must make up for all the prayers one missed. He or she must calculate the number of prayers he or she missed and pray all of them, gradually, until all missed prayers are covered. The missed prayers can be prayed at any time when praying is allowed and in any number of prayers at a time. The earlier one finishes one's outstanding prayers the better.

Voluntary prayers *(nawafil),* no doubt, are of great benefit, not only as compensation for missed obligatory prayers, but also as a supplement to any other shortcomings. Voluntary prayers, besides, will help to elevate one's rank on the Day of Judgement.

Paying Alms *(Zaka't)*

In Islam, *Zaka't*, or the giving of alms, is the third of the five pillars of Islam. Various rules attach to the practice, but in general terms, it is obligatory to give away 2.5% of one's cash savings or gold which one has kept for one year without spending. Paying of a *Zaka't* is also obligatory for a staple food crop-harvest at a rate of 5-10%. The recipients of *zaka't* include the poor (as well as those who work at low wages), those who are not able to pay their own debts and stranded travellers. The Holy Qur'an says in Su'rat *At-Tawbah* (Chapter 9 verse 60):

إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِى ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ (٦٠)

"As-Sadaqa't (here it means *Zaka't)* are only for the *Fuqara'a* (poor), and *Al-Masa'kin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise" (60).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The principle is that the rich should pay the poor. The Holy Qur'an also says in *Su'rat Al-Baqarah* (Chapter 2 Verse 271):

إِن تُبْدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٧١)

"If you disclose your *Sadaqa't* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do (271)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

As charity, it does not befit one to pay *Zaka't* and then follow it with boastfulness, pride or annoyance. Whoever does that has to ask Allah for forgiveness.

Allah tells us in Su'rat Al-Baqarah (Chapter 2 Verses 263-264):

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى وَٱللَّهُ غَنِىٌّ حَلِيمٌ (٢٦٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبْطِلُواْ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُواْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ (٢٦٤)

"Kind words and forgiveness of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and

He is Most-Forbearing (263). O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bear. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people (264).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Repentance of Failing to Pay *Zaka't*

The only repentance for one who failed to pay *Zaka't* is to calculate all the wealth (money, harvest or livestock) and pay, in arrears. There is no escape! Sometimes this may not be possible due to bankruptcy, for example. In my view, one is left with only one option; i.e. he must ask for Allah's forgiveness, especially as this sin is directly between him and his God – for Allah is Most-Merciful, Most-Forgiving – and God Knows best.

Fasting the Month of Ramadhan

The Holy Qur'an says in *Su'rat Al-Baqarah* (Chapter 2 Verse183-184):

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ (١٨٣) أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ (١٨٤)

"O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqun* (the pious) (183). [Observing *Saum* (fast)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And, as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskin* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that if you fast, it is better for you (184)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

If we consider the wording of the sentence: 'as it was prescribed for those before you,' we can understand that fasting has been an integral part of all major religions.

Ramadhan is a month when a Muslim should intensify his observation of the following rules:-

- Avoid what displeases Allah:

- Jabir relates from Anas that God's Messenger, on him be peace said, "Five things break a man's fast: lying, backbiting, scandal-mongering, perjury and a lustful gaze." These are bad habits and sins. They must be avoided all the time but even more so during Ramadhan.

- Speak no evil:
  - The Prophet said, "Fasting is a shield; so when one of you is fasting he should not use foul or foolish talk. If someone attacks him or insults him, let him say: 'I am fasting, I am fasting!'"
- Hear no evil
  - One should close one's ears to everything reprehensible; for everything unlawful to utter is likewise unlawful to listen to.
- Do no evil
  - It is of no benefit to fast, to abstain from lawful food, only to break one's fast on something or some action which is forbidden. The Prophet said, "How many of those who fast, get nothing from it but hunger and thirst."
- Look to Allah with fear and hope
  - After the fast, one should be left in a kind of suspense between fear and hope - not knowing whether his fast

has been accepted or rejected. This situation, in fact, is true for any act of worship.

***Lailat al-Qadr* (Night of Power, Decrees or Destiny)**

Lailat Al-Qadr is the most outstandingly important night in the month of Ramadhan, if not in the whole year! This is the night during which the first verse of the Qur'an was revealed to Prophet Muhammad. *Su'rat Al-Qadr* (Chapter 92 Verses 1-5) tells us the following with regard to *Lailat al-Qadr*:

إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ (١) وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ (٢) لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (٣) تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ (٤) سَلَـٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ (٥)

"Verily! We have sent it (this Qur'an) in the night *of Al-Qadr* (1). And what will make you know what the night of *Al-Qadr* is? (2).The night of *Al-Qadr* is better than a thousand months (3). Therein descend the angels and the *Ruh* (Gabriel) by Allah's permission with all Decrees (4). Peace until the appearance of dawn (5)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Seyyida Aisha (Prophet's wife) related that the Prophet said, "Look for *Lailat al-Qadr* on an odd-numbered night during the last ten days of Ramadhan." (Bukhari).

Anas ibn Malik related that the Prophet said, "When *Lailat al-Qadr* comes, Gabriel descends with a company of angels who ask for blessings on everyone who is remembering Allah, whether they are sitting or standing".

The act of fasting teaches self-discipline as it helps us to focus on self-reformation. By self-discipline I mean not only to refrain from eating or drinking, but in addition, we should refrain from all other worldly temptations, out of pure conviction, fear of God and fear of the Day of Judgment.

During The month of Ramadhan one establishes a closer link with God, the Almighty, by way of prayers, especially at night, supplication, charity, performing good deeds of kindness in helping others.

Looking at the time-schedule of a believer during this month we see him getting up early before dawn for a light meal, entirely stopping eating and drinking all day, anxious to devote himself to prayers and adoration of God, doing good and avoiding evil, and during the nights of this month standing in prayers for longer periods

of time, sacrificing sleep and comfort, offering special extra prayers of obedience to God (nawa'fil).

The month of Ramadhan offers a unique opportunity for a Muslim to develop piety or a fear of God *(Taqwa).* This moral quality is nourished and can be developed only by controlling and keeping in check one's evil desires, impulses and emotions. This is precisely what fasting is prescribed to achieve.

It is good to find that some people perform worship by doing extra righteous deeds during Ramadhan. They guard strictly upon their five daily prayers, they recite Qur'an a lot and give generously in charity from their wealth. Unfortunately, however, when Ramadhan comes to an end, they reduce their performance in worship. Sometimes they even abandon prayers altogether. Such people would appear to have abandoned sinning for the sake of Ramadhan, and not out of shear love and fear of Allah. May Allah help them to correct their attitude and behavior.

Repentance of Not Fasting

We have seen that whoever was not able to fast during Ramadhan for a genuine reason, such as sickness or travelling, must fast the number of days he missed at another time or feed the poor in compensation of the days in case he is incapable of fasting. The

condition is that he ought to do it before the following Ramadhan arrives. This is normally for Muslims who missed fasting the month of Ramadhan for a genuine reason, and as such,their fasting is not regarded as repentance but as a substitute of what they genuinely missed.

There are, however, other Muslims who do not fast simply because of neglect or a weak faith. These are transgressors and ought to repent of their sin. They will be required to fast all the days they did not fast, be it days or months. In addition, they are required to feed one poor for every one day they did not fast. It is advised that, in addition to this, they should try to fast as many days as they can during the year as voluntary *(Nafila)* fasting. Moreover, it is also of great benefit to them if they help those in need, in the way of charity, as much as they can. Since neglecting fasting is a sin which is purely between one and one's God, hopefully they will be pardoned for their sin, because Allah is Oft-Forgiving, Most-Merciful.

Pilgrimage to Mecca

The location of *Al-Kaabah* or The House at Mecca was established as a sacred place long before Prophet Muhammad was born. Some theories say that this particular location had been sacred ever since Adam was sent down to Earth. No doubt, it was already sacred when Prophet Abraham travelled all the way from his home in

Iraq to Mecca, accompanied by his wife Haajir and his baby son, Ismail. The Holy Qur'an says in *Su'rat Al-Baqarah* (Chapter 2 Verse 127):

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ (١٢٧)

"And (remember) when Ibrahim (Abraham) and (his son) Ismail *(ishmael)* were raising the foundations of the House (the *Ka'abah* at Mecca), (saying), 'Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower" (127).

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Prophet Abraham made several journeys to Mecca, visiting his wife and son whom he had left behind. It was in one of these trips, that he erected the *Al-Kaabah*, together with his son, Ismail.

Although *Hajj* or Pilgrimage to Mecca is one of the five pillars of Islam, the requirement for its performance is mandatory only to those Muslims who are financially, physically and mentally capable. Besides, a Muslim is asked to make only one main Hajj in his or her life. Prophet Muhammad himself performed Hajj only once. However one can perform as many minor Hajj *(Umrah*) as he likes. In fact, *Umrah* is good because, every time one performs *Umrah* (correctly), all one's minor sins are cancelled.

The reward one achieves for performing *Hajj* or *Umra* is explicitly explained in the following Sayings of Prophet Muhammad:-

- Abu Huraira (Allah be pleased with him) narrates that Muhammad, peace be on him, said, "*Allah Ta'ala* accepts the *dua* (prayer) of one that performs *Hajj* and *Umrah* and if he seeks forgiveness, Allah forgives him."
- Again, Ibn Mas'oud (Allah be pleased with him) narrates that Muhammad said, "Unite *Hajj* and *Umrah* (during Hajj period). Both acts of *Ibaadah* or worship wash away sins in a similar way in which impurities of gold, silver and iron are cleared. The reward of Hajj which was performed correctly is nothing other than Jannah (Paradise)".

Allah, Most High, says in *Su'rat Al-Imra'n* (Chapter 3 Verse 97):

---------- وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ (٩٧)

"---------- And *Hajj* (pilgrimage to Mecca) to the House *(Ka'bah)* is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies *Hajj*, then he is a disbeliever of Allah), then Allah stands not in need of any of the *'Alami'n* (97)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Repentance of Not Performing Hajj

Like the other four Pillars of Islam, failure to perform Hajj for those who are capable is a sin. If they die without performing this important pillar, especially if they did not have any intention of doing so during their life-time, they would die as sinners and they would be liable to Allah's punishment.

Some scholars, however, say that if someone is dead and has left a legacy and enough wealth with which to perform the pilgrimage, then a Hajj on his behalf is acceptable. As far as those people who are still living and capable are concerned, any *Hajj* on their behalf may be of no avail.

SUMMARY OF MAJOR SINS

As we said earlier, the number of major sins is rather controversial. Some say they are seven while others believe they are in the region of seventy. Taking into account all these differences and the fact that knowledge of the major sins is crucial to the spiritual well-being of every Muslim, some scholars have decided to classify them into seventeen groups as follows:-

- **Four of the heart:**
    - Persistent transgression *(israr)*
    - Idolatry *(shirk)*
    - Losing hope in the Mercy of Allah
    - To feel secure from the divine plot *(amn min makr Allah)*

- **Four of the tongue:**
    - Bearing false witness *(shahadah al-zur)*
    - Defaming a woman of good repute *(qadhf al muhsan)*
    - Oaths that obstruct justice *(al-yamin al-ghamus)*
    - Sorcery and black magic *(sihr)*

- **Three of the stomach**
    - Drinking of wine and all kinds of intoxicants
    - Unjustly eating the property of orphans

- Consuming usury or the so-called interest (*riba)*

- **Two of the private parts**
  - Fornication and adultery *(zina)*
  - Homosexuality
- **Two sins of the hands**
  - Murder
  - Stealing

- **One of the feet**
  - Running away from the battlefield when confronted by the enemy of the Muslims
- **One of the entire body**
  - Disrespect for one's parents.

CHAPTER THREE

SUMMARY OF REPENTANCE

Repentance of a sin means the return to Allah, beseeching His Forgiveness for what one has committed. It is one's detachment from disobedience and regret for one's inadvertent behavior and a determination not to repeat that particular sin for fear of Allah's retribution.

Allah the Almighty tells us in the Holy Qur'an of a number of His Prophets that they were repenting to Him and asking for forgiveness times and again – starting with Adam, David *(Dau'd)*, Moses (Musa), Jonas (Yusuf), Abraham *(Ibra'hi'm),* and Muhammad.

Prophet Muhammad, peace be upon him said, "Every human being is committing sins; but the best of the sinners are the repentant." He also said, "O you people, repent to Allah and ask for forgiveness; I repent to Allah and ask for His forgiveness a hundred times, day and night'."

What is Sincere Repentance? *(Tawbat-an-Nasu'ha)*

'True repentance' *(tawba an-nasu'ha)* is a transition and change in life and the nature of behavior; because it is the result of an essential ideological and psychological change which occurs deep within man.

The following conditions for repentance are suggested by the majority of scholars:-

- **To feel bad for the sin and determine never to return to it.**

    - First and foremost, before you ask 'Allah, the Exalted, for forgiveness, you have to accept that, by your sinful behavior, you have been disobeying God.
    - You have to make a firm resolution to quit the sin and make a strong determination never to repeat it.
    - This desire to stop the offence must come from your sense of guilt and your hatred of the bad offences. It must also, essentially, be out of fear of punishment from God on the Day of Judgment.

You need to take positive action to change your entire social life, as well as your life-style, if necessary. Remember, 'a man is influenced by the company he keeps'. It says in *Su'rat Al-Furqan* (Chapter 25 Verses 28-29):

يَـٰوَيۡلَتَىٰ لَيۡتَنِى لَمۡ أَتَّخِذۡ فُلَانًا خَلِيلاً (٢٨) لَّقَدۡ أَضَلَّنِى عَنِ ٱلذِّكۡرِ بَعۡدَ إِذۡ جَآءَنِى وَكَانَ ٱلشَّيۡطَـٰنُ لِلۡإِنسَـٰنِ خَذُولاً (٢٩)

"Ah! Woe to me! Would that I had never taken so-and-so as a *'Khalil'* (intimate friend)! (28). He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And *Shaitan* (Satan) is to man ever a deserter in the hour of need (29)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

- **To hate the sin, and then seek forgiveness for it every time the thought of it occurs.**

(This reminds me of a true story about a man and his cousin, who was also his playmate. One day, during their childhood, they went together to hunt birds with catapults. On the way they picked-up a smoking cigarette-butt freshly thrown away on a narrow dirt-lane in the bushes and smoked it together until the end. A few years ago the man reminded his cousin, who was a very pious man, of the incident. To his surprise his cousin was quite annoyed about it and rebuked him for reminding him of it, saying, "These are not the kind of things one wishes to remember! This became a lesson for him which he said will always remember: 'One must not bring back any thoughts of bad things of the past, however trivial they may be,

for they are actions to be hated and regretted upon'. This cousin died in the year 2004, when he was in his early sixties. (May Allah bless his soul and allow him in *Jannah*. AMIN).

- **To be genuine, truthful and sincere in one's repentance.**

Allah loves those who repent and He often accepts His servant's repentance. This is because repentance brings about humbleness and a sense of helplessness that is not easily acquired through other forms of worship. It is only while repenting that you pray to Allah and cry for forgiveness with utmost sincerity. Allah says in *Su'rat Al-Furqan* (Chapter 25 Verse 70):

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلاً صَـٰلِحًا فَأُوْلَـٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَـٰتٍ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا (٧٠)

"Except those who repent and believe, and do righteous deeds, for those, Allah will change their sins into good deeds. And Allah is Oft-Forgiving, Most Merciful (70)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

- **To be concerned about one's repentance not being accepted.**

- Although God assures us of His Mercy and Forgiveness, one can never be sure if one's repentance is accepted or not; especially so if the sin involves another person. That is the reason why the repentant is required to ask for God's Forgiveness every time the thought of the sin occurs to him.

- **To be made out of fear and hope, and be accompanied by consistency in worship.**

  - Every time one asks for God's Forgiveness one must hope that Allah will accept his repentance. However, he should also be in a constant fear that he might not have done enough in the way of repentance and so needs to perform more and more prayers to the Almighty, asking for His Mercy.
  - Now, in case a sin which is connected to another person is committed such as, if one has taken something that does not belong to him, he should return it. If he has committed backbiting regarding someone and thereby has hurt his feelings, he will have to ask for forgiveness from the person he has offended first and then from Allah.

- However, as we said earlier, this may not always be possible. For example, asking for forgiveness from a husband or wife for having unlawful sex with one of them. One ought to continue, therefore, asking God's Mercy.

A repentant should try to make up for the sins he has committed in every way possible. For example, he should try to pray as much as possible the voluntary prayers *(Nawa'fil: Tattawwa'a, Dhuha, Tahajjud and Taraweih).* Abu Huraira narrated: Allah's Apostle, peace be upon him, said, "Whoever establishes the prayers on the night of *Qadr* out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven." The Qur'an also says in *Su'rat Al-Imran* (Chapter 3 Verse 17):

ٱلصَّـٰبِرِينَ وَٱلصَّـٰدِقِينَ وَٱلْقَـٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ (١٧)

"(They are) those who are patient, those who are true (in Faith, words and deeds), and obedient with sincere devotion in worship to Allah. Those who spend (give the *Zaka't* and alms in the way of Allah) and those who pray and beg Allah's pardon in the last hours of the night (17)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

A repentant should also try to fast on days recommended for fasting besides the month of Ramadhan, such as, three days in the

middle of each lunar month *(Ayaam al-Baidh),* the nine days of the month of *Dhul-Hijja*, recite and study the Qur'an as much as he can, perform *Umrah* (small Hajj) and glorify Allah as much as he can. This is the only way he can get his bad deeds wiped out and increase his good ones. The Holy Qur'an says in *Su'rat Hud* (Chapter 11 Verse 114):

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ (١١٤)

"And perform *As-Sala't ((Iqa'mat as-sala't),* at the two ends of the day and in some hours of the night [i.e. the compulsory five *sala't* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice) (114)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

It also says in *Su'rat Adh-Dhariya't* (Chapter 51 Verses 17-18):

كَانُواْ قَلِيلٗا مِّنَ ٱلَّيۡلِ مَا يَهۡجَعُونَ (١٧) وَبِٱلۡأَسۡحَارِ هُمۡ يَسۡتَغۡفِرُونَ (١٨)

"They used to sleep but little by night [Invoking their Lord (Allah) and praying, with fear and hope] (17). And in the hours before dawn, they were (found) asking (Allah) for forgiveness (18)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

CHAPTER FOUR

THE DAY OF RESURRECTION

After we have discussed some major sins and how best we can do in the way of repentance, I think it is appropriate to say a word or two on the Day of Resurrection, or Paradise and Hell. As a matter of fact, the essence of our discussion is to try to find out how best one can do to try to avoid ending up in the Hell-Fire and, hopefully, he may be accepted into Paradise. May Allah guide us to the right path and forgive us all our sins – AMIN.

The Day of Resurrection is the day when everyone will be brought to justice - all those who had been on the face of the Earth, from the day Adam was created to the Last Day.

Allah says in *Su'rat Ya-Si'n* (Chapter 36 Verse 32):

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيۡنَا مُحۡضَرُونَ (٣٢)

"And surely, all – every one of them will be brought before Us (32)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The *Su'rat* continues to say in Verses 51-54:

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ (٥١) قَالُواْ يَـٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ (٥٢) إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ (٥٣) فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ (٥٤)

' "And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord (51).They will say: Ah! Woe to us! Who has raised us up from our place of sleep?' – (It will be said to them), 'This is what the Most Gracious (Allah) had promised, and the Messengers spoke the truth (52). It will be no more than a single blast *(Saiha)*, so behold! They will all be brought up before Us! (53). This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do (54)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

The Day of Resurrection is explained most vividly in *Su'rat Al-Waqi'ah* (Chapter 56 Verses 1-12):

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ (١) لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ (٢) خَافِضَةٌ رَّافِعَةٌ (٣) إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا (٤) وَبُسَّتِ ٱلْجِبَالُ بَسًّا (٥) فَكَانَتْ هَبَآءً مُّنۢبَثًّا (٦) وَكُنتُمْ أَزْوَٰجًا ثَلَـٰثَةً (٧) فَأَصْحَـٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَـٰبُ ٱلْمَيْمَنَةِ (٨) وَأَصْحَـٰبُ ٱلْمَشْـَٔمَةِ مَآ

أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ (٩) وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ (١٠) أُوْلَٰٓئِكَ ٱلۡمُقَرَّبُونَ (١١) فِى جَنَّٰتِ ٱلنَّعِيمِ (١٢)

"When the Event (i.e. the Day of Resurrection) happens – (1), and there can be no denial of its happening – (2). Bringing low (some – those who will enter Hell), exalting (others – those who will enter Paradise) (3). When the Earth will be shaken with a terrible shake (4). And the mountains will be crushed to dust (5), so that they will become floating dust particles (6). And you (all) will be in three groups (7). So those on the Right Hand (i.e. those who will be given their Record in their right hands) – how (fortunate) will be those in the Right Hand! (As a respect for them, because they will enter Paradise) (8). And those on the Left Hand (i.e. those who will be given their Record in their Left Hands) – how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell) (9). And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to embrace Islam] will be foremost (in Paradise) (10). These will be the nearest (to Allah) (11), in the Gardens of Bliss (12)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

Su'rat Al-Waqi'ah (Chapter 56) continues to say in Verses 80-96:

تَنزِيلٌ مِّن رَّبِّ ٱلۡعَٰلَمِينَ (٨٠) أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ (٨١) وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ (٨٢) فَلَوۡلَآ إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ (٨٣) وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ (٨٤) وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ (٨٥) فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ (٨٦) تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ (٨٧) فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ (٨٨) فَرَوۡحٞ وَرَيۡحَانٞ وَجَنَّتُ نَعِيمٖ (٨٩) وَأَمَّآ إِن كَانَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ (٩٠) فَسَلَٰمٞ لَّكَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ (٩١) وَأَمَّآ إِن كَانَ مِنَ ٱلۡمُكَذِّبِينَ ٱلضَّآلِّينَ (٩٢) فَنُزُلٞ مِّنۡ حَمِيمٖ (٩٣) وَتَصۡلِيَةُ جَحِيمٍ (٩٤) إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلۡيَقِينِ (٩٥) فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ (٩٦)

"A Revelation (this Qur'an) from the Lord of the *'Alamin'* (mankind, jinn and all that exists) (80). Is it such a talk (this Qur'an) that you disbelievers deny? (81). And instead (of thanking Allah) for the provision He gives you, you deny Him by disbelief)! (82). Then why do you not (intervene) when (the soul of a dying person) reaches the throat? (83).And you at the moment are looking on (84), but We (i.e. Our angels who take the soul) are nearer to him than you, but you see not (85). Then why do you not – if you are exempt from the reckoning and recompense (punishment) – (86) bring back the soul (to its body), if you are truthful? (87). Then if he (the dying person) be of the *Muqarrabu'n* (those brought near to Allah) (88), (There is for him) rest and provision, and a Garden of Delights (Paradise) (89). And if he (the dying person) be of those on the Right Hand, (91) then there is safety and peace (from the punishment of

Allah) for those on the Right Hand (91). But if he (the dying person) be of the denying (of the Resurrection) the erring (away from the Right Path of Islamic Monotheism) (92). Then for him is an entertainment with boiling water (93), and burning in Hell-Fire (94). Verily, this is an absolute truth with certainty (95). So, glorify with praises the name of your Lord, the Most Great (96)."

(Translation: Study The Noble Qur'an – Word-for-Word --- Darussalaam - by Abdul Malik Mujahid).

On this Day of Resurrection, Allah tells us in the Holy Qur'an, *Su'rat Al-A'ara'f* (Chapter 7 Verses 44-51):

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗا قَالُواْ نَعَمۡ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ (٤٤) ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ (٤٥) وَبَيۡنَهُمَا حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ رِجَالٞ يَعۡرِفُونَ كُلّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡ لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ (٤٦) ۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ (٤٧) وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ وَمَا كُنتُمۡ تَسۡتَكۡبِرُونَ (٤٨) أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمۡتُمۡ لَا يَنَالُهُمُ ٱللَّهُ بِرَحۡمَةٍۚ ٱدۡخُلُواْ ٱلۡجَنَّةَ لَا خَوۡفٌ عَلَيۡكُمۡ وَلَآ أَنتُمۡ تَحۡزَنُونَ (٤٩) وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا رَزَقَكُمُ ٱللَّهُۚ قَالُوٓاْ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَٰفِرِينَ (٥٠) ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا وَلَعِبٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ نَنسَىٰهُمۡ كَمَا نَسُواْ لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ (٥١)

"And the dwellers of Paradise will call out to the dwellers of the Fire (saying): 'We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)'? They shall say: 'Yes'. Then a crier will proclaim between them: 'The curse of Allah is on the *Dhalimu'n'* (44). Those who hindered (men) from the path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter (45). And between them will be a (barrier) screen, and on the *Al-A'ra'f* (a wall with elevated places) will be men (whose good and evil deeds will be equal in Scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, *'Sala'mun Alaikum'* (peace be on you), and at that time they (men on *Al-A'raf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty (46). And when their eyes will be turned towards the dwellers of the Fire, they will say: 'Our Lord! Place us not with the people who are *Dha'limu'n* (the wrong-doers') (47). And the men on *Al-A'raf* (the wall) will call unto the men whom they would recognize by their marks, saying: 'Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?' (48). Are they those, of whom you swore that Allah would never show them Mercy. (Behold! It has been said to them): 'Enter Paradise, no fear shall be on you, nor shall you grieve" (49). And the dwellers of the Fire will call to the

dwellers of Paradise: 'Pour on us some water or anything that Allah has provided you with'. They will say: 'Both (water and provision) Allah has forbidden to the disbelievers (50). 'Who took their religion as an amusement and play, and the life of the world deceived them.' So this Day We shall Forget them as they forgot their Meeting of this Day, and as they used to reject Our *Aya't* (Signs) (51).

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This is the Day of Judgement, which so many people, (the A'ad, the Thamud, the people of Noah and of Lot, as well as those of the present time), either deny or take little heed of. This is the Day when there will be no denial of the truth, and when all human beings will receive their judgement for what they have done during their short stay on Earth.

How pitiful that this life, so insignificant compared to the eternal life in the Hereafter, produces so much evil to make us suffer forever and ever, without an end, in the Next Life! If only we could do what the Holy Qur'an tells us – if we could avoid the major sins, the minor sins would take care of themselves.

The following *Su'rat Az-Zumar* (Chapter 39 verses 70-74) explains that the fate for all human beings, good and bad, is decided after the Final Judgement, on the Day of Resurrection.

وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُوَ أَعۡلَمُ بِمَا يَفۡعَلُونَ (٧٠) وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَتۡلُونَ عَلَيۡكُمۡ ءَايَٰتِ رَبِّكُمۡ وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ بَلَىٰ وَلَٰكِنۡ حَقَّتۡ كَلِمَةُ ٱلۡعَذَابِ عَلَى ٱلۡكَٰفِرِينَ (٧١) قِيلَ ٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا فَبِئۡسَ مَثۡوَى ٱلۡمُتَكَبِّرِينَ (٧٢) وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَا سَلَٰمٌ عَلَيۡكُمۡ طِبۡتُمۡ فَٱدۡخُلُوهَا خَٰلِدِينَ (٧٣) وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي صَدَقَنَا وَعۡدَهُۥ وَأَوۡرَثَنَا ٱلۡأَرۡضَ نَتَبَوَّأُ مِنَ ٱلۡجَنَّةِ حَيۡثُ نَشَآءُۖ فَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ (٧٤)

"And each person will be paid in full of what he did; and He is Best Aware of what they do (70). And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: 'Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord and warning you of the Meeting of this Day of yours? They will say: 'Yes,' but the word of torment has been justified against the disbelievers! (71). It will be said (to them): 'Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant! (72). And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *'Sala'mun Alaykum'* (peace be upon you)! You have done well, so enter here to abide therein forever' (73). And they will say: 'All the praises and thanks be

to Allah Who has fulfilled His promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!' (74)."

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