

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I dedicate this book “Four Basic Purposes of Life” to my parents, may Allah make it a source of ongoing charity for the forgiveness of their sins and elevation of their ranks in the Hereafter. Amin! I pray to Allah^(SWT) to forgive all their sins and make me also a source of ongoing charity for them. Amin! And at the same time, may Allah^(SWT) make this book a source of reward and guidance for me, my family, relatives, friends, and all Muslims. Amin!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

The main purpose of this book is to teach people not to blame Allah for their mistakes, shortcomings, and bad results of man-made socio-economic, and political systems. The purpose of the worldly life is to learn to use the intellect logically, to believe in the unseen, to be patient and grateful to Allah at all costs and live the life of this world with Islamic morals. With regards to the belief in the unseen, Allah has implanted His identity in our subconsciousness. A scientist Gregg Braden in his research book “The God Code” testifies that the identity of the Creator is embedded in our DNA. That is why Allah tells us in the Quran that whatever good comes to us is from Him, and the bad consequences we face are directly related to our bad deeds, wrong choices, or the overall moral decay of the society. In other words, we can say that directly or indirectly all evils are our handiwork. Allah the Almighty has endowed humans the ability to think and understand, and He has also sent socio-economic guidance (the Quran), which if followed, would enable man to prosper both in this world and in the Hereafter. Since this world is a testing ground, Allah has given us the freedom to follow the guidance or reject it. This freedom of choice makes us responsible for all the evil and suffering that befalls humanity, and we will be held accountable for it in the Hereafter.

My first chapter “What is Islam and Who is a Muslim” is to clear the misconception about Islam and Muslims. Islam is submission to one true God (Allah), and a Muslim is he who submits to Allah and follow’s His commandments. A Muslim is not a Muslim if he does not believe in all the prophets. In two places in the Quran Muslims are told to believe in all the prophets without distinction. After this I will discuss in slight details my main topic “Four Purposes of life.” First, I will briefly discuss the background of the creation of Adam^(AS), curiosity of angels, and Satan’s refusal to bow to Adam. Then I will briefly try to rectify the misconceptions we have regarding destiny and then I will discuss the three point of views people have about destiny. I will also discuss the existence of evil, and that it exists mostly because the path to

good is blocked, or that what is bad for us can be good for others, like the venom is for the snake.

After this I will discuss the main topic of this book “The four purposes of our creation.” In it I will also discuss what is test and why is it important. As rational beings, our first goal is to learn to use our intellect. When we ponder in the signs in the universe, the sign around us, the signs within us, we will be forced to logically conclude the existence of a creator, Who is free from time, space, matter, and energy, and He is beyond the boundaries of the universe. Quran tells us Allah’s Throne encompasses all the seven heavens, while our universe is in the first heaven. After having discovered the Creator, the God, the second purpose of life is to love, adore and obey the Creator (Allah). Just like everyone loves their creation, Allah loves His creatures seventy folds more than their mothers. This brings us to the most important third purpose of life. We are here to learn to live peacefully with each other. Allah has said that He will not forgive two things of a believer, polytheism, and the rights of His creatures. The fourth purpose of life is that after having acquired knowledge (through reasoning), recognized the Creator (through the signs in the universe, signs around us and signs within us), and then just like a true lover acquires the attributes of his beloved, one must acquire the attributes of Allah (i.e. colour himself in His colours), and creating a society where people live in peace and harmony, and then to call people towards Allah by our character to guide them to their salvation.

After that I will discuss Allah the Omnipotent from the Quranic verses. Allah says that all goodness is from Him and every calamity that befalls us is our own handiwork. Then I will come to another important topic “Stop blaming Allah”. After proving that we are responsible for all our misfortunes, or it is our system that is responsible for it, then my topic and question is: Shouldn’t Allah be the focus of our love? Finally, I will conclude with my advice to the Ummah.

In need of your supplications
A.H. Siddiq

Index

No.	Topic	P. No.
1.	What is Islam and who is a Muslim	6
2.	Brief Background of creation	8
3.	Destiny	9
4.	Four Purposes of life	14
5.	What is The Test	14
6.	The First Purpose of our Creation	19
7.	The Second Purpose of our Creation	26
8.	The Third Purpose of our Creation	38
9.	The fourth Purpose of Our Creation	60
10.	Whole subject Could be Summarized	63
11.	Man, Usually Asks	64
12.	Allah the Omnipotent	66
13.	Stop Blaming Allah	69
14.	Shouldn't Allah be the Axis of our Love	82
15.	My Advice to the Ummah	84

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What is Islam and Who is a Muslim

Islam means complete submission to Allah (the God), and a Muslim is a person who obeys Allah and His Messenger. Those who submit to Allah and obey His commandments, stay peaceful, tranquil, and satisfied with their lives. Because they know what Allah said to the Prophet in the Quran: *Indeed, there is ease with hardship. Most certainly, there is ease with hardship* (94:5-6). Such people whether they followed Adam^(AS), Noah^(AS), Moses^(AS), Jesus^(AS), or any other prophet, or now follow Mohammed^(SAW) are called Muslims (the ones who submitted their will to the will of Allah). This is because Allah in the Quran says: *He has prescribed for you the religion which He enjoined upon Noah and which We revealed to you (O Mohammed), and which We enjoined upon Abraham and Moses and Jesus, commanding: "Establish this religion and do not split up regarding it." What you are calling to is very hard upon those who associate others with Allah in His Divinity. Allah chooses for Himself whomsoever He pleases and guides to Himself whoever penitently turns to Him* (42:13). Allah says in Quran: *Rest assured that whosoever from among the Muslims or the Jews or the Christians or the Sabaeans believes in Allah and the Last Day, and performs good deeds, he will have his reward with his Lord and he will have no cause for fear and grief* (2:62). It is later that due to the blind following of the scholars that people became Jews, Christians etc., just like we have become Brelvi, Deobandi, Ahlai Hadis etc. Muslims always shows fortitude, for they know ultimately, the God-fearing will be successful.

Remember, Allah does not need anyone, nor does He need our prayers, nor our faith nor our convictions. He is free from all needs and short comings. Allah neither contradict His sayings, nor makes mistakes, nor overlooks anything. That is why, He only accepts that which is

offered with sincerity. He does not force anyone to become a Muslim, had He wished so, we would all be Muslims. Allah in Quran says: “No compulsion in religion,” thus, all the doors of forced conversion are closed. Unfortunately, as people do not use their God given intellect to differentiate the truth from the falsehood, that is why nearly everyone is on a religion or sect that they inherited from their parents or the society. It is because of His love, Allah sent guidance to humans through prophets about what to do and what not to do, halal and haram, right and wrongs, limits and restrictions, the last Book of guidance being the Quran. The Quran is perfect, as it is from the perfect Lord. He wants the believers to prosper in this world and in the Hereafter. Since there is no prophet to come after Mohammed^(SAW) (except for the return of Jesus^(AS)), thus it is the duty of every Muslim to color himself in the attributes of Allah^(SWT), and then convey the message of Islam to the world through their morals, the rest is up to them to believe or not. If they accept, they might save themselves and their families from the torment of the Hellfire. The religion of Allah is complete and perfected for us, leaving no room for compromises. Islam is Allah’s way, Mohammed^(SAW) is Allah’s prophet, thus, the only way to enter paradise is by submitting to Allah and following the traditions of the Prophet^(SAW). The Prophet^(SAW) on his death bed said, “I am leaving you two things Quran and my tradition.” Unfortunately, we read the Quran in Arabic without understanding. The Quran is our constitutional book, why do we not study it and how can we depend on others to tell us what our Lord has commanded us in the matters of the Hereafter? While in worldly matters we do our own research and at the same time seek advice from others. Shouldn’t we then learn Arabic or at least read the Quran with translation and meditate on it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Destiny And the Four Purposes of Life

Brief Background: The true story of the creation of Adam is described in the Quran as follows: Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth." They humbly enquired, "Are you going to appoint such a one who will cause disorder and shed blood on the Earth? We are already engaged in hymning Your praise and hallowing Your name" (They were curious as to why Allah wanted to create such a creature that would create mischief on earth). Allah replied, "I know what you do not know." After this he taught Adam the names of all things (gave him intellect). Then He set these before the angels and asked, "If you are right (that the administration will deteriorate with the appointment of a human vicegerent), tell Me the names of these things" They replied, "Glory be to You. You alone are free from defect. We possess only that much knowledge which You have given us. Indeed, You alone are All-Knowing and All-Wise" (2:30-32). Here the question came to my mind, could any of Pharaoh's ministers question him like this? No! It is the Merciful Omnipotent Allah who not only allowed this to happen, but also explained it. How we and our scholars portray our Merciful Omnipotent Lord? That is why, on Judgment Day, no one will have any excuse to escape. O Lord, we did not value you, that was your right. All praises are for Yee.

Allah gave man intellect, because of which he has superiority over other creatures. Allah says in the Quran: And certainly, We have created for Hell many of the jinn and mankind; they have hearts with which they fail to understand; and they have eyes with which they fail to see; and they have ears with which they fail to hear. They are like cattle indeed, even more astray. Such are utterly heedless (i.e., those who do not use their intellect to recognize the creator) (7:179). The difference between those who use reasoning and those who act like cattle is, when those who work with reasoning commit a sin, they immediately turn to Allah and repent (like Adam^(AS)), whereas those who do not use their intellect blame Allah for their own misdoing (like Satan). Quran tells us: Satan said:

“Since You have led me astray, I shall surely sit in ambush for them on Your Straight Path. Then I will come upon them from the front and from the rear, and from their right and from their left. And You will not find most of them thankful” (7:16-17). That is why Allah loves His repentant slaves.

Then Allah in the Quran mentions the story of Satan and his enmity towards humans and asks: **O children of Adam, did I not command you not to serve Satan (i.e., not to follow his footsteps), he is your open enemy, and to serve Me alone; this is the Straight Way. Still, he misguided a whole throng of you. Did you have no sense? Now this is the Hell of which you were warned** (36:60-63). Further warns: **O people, eat of what is lawful and clean in the earth and do not follow the ways of Satan, for he is your avowed enemy. He enjoins you to commit vice and indecency and induces you to attribute to Allah’s name things you do not know to be from Him** (2:168-169).

Destiny: With regards to “predestination” Satan misled the majority by inducing doubts about Allah’s authority and the concept of destiny. There are three types of views regarding destiny: The first type of people believe that Allah has given them full authority to do whatever they want, there will be no questioning. It contradicts what Allah says in the Quran. The second group believes that Allah has predestined their sins and will hold them responsible for the sins over which they had no control. This belief negates Allah’s attribute of being the All-Just. The third group believes that Allah will hold them responsible for what they do and will not hold them responsible for that over which they had no control. This is the real concept of Islam. That is why the Quran says: When good befalls the believers, they praise and thank Allah for it, and when something bad befalls them, they seek Allah’s forgiveness. They also believe that if they persevere and stay patient in matters that are beyond their control, that too will eventually be beneficial from them by the grace of Allah.

Although atheists agree with the modern scientists, who claim they will eventually be able to reproduce the dinosaur from their recovered DNA, yet they ask, how will He who created us from non-existence raise us to account? The Quran answers this as follows: **He strikes for Us a similitude and**

forgot his own creation. He says: “Who will quicken the bones when they have decayed?” Say: “He Who first brought them into being will quicken them; He knows well about every creation (36:78-79). Further in another place in the Quran says: It is Allah Who creates in the first instance, and it is He Who will repeat the creation, and that is easier for Him (DNA design exists). His is the loftiest attribute in the heavens and the earth. He is the Most-Mighty, the Most-Wise. He sets forth for you a parable from your own lives. Do you have among your slaves some who share with you the sustenance that We have bestowed on you so that you become equals in it, all being alike, and then you would hold them in fear as you fear each other? Thus, do We make plain the Signs for those who use reason. But the wrong doers follow their desires without any knowledge. Who, then, can show the way to him whom Allah lets go astray (i.e., one who is devoid of contemplating)? Such shall have no helpers. (O Muslims), turn your face single-mindedly to the true Faith and adhere to the true nature on which Allah has created the human beings. The mold fashioned by Allah cannot be altered. That is the True, Straight Faith, although most people do not know (30:27-30).

When we do not contemplate in the signs in the universe and in the Book of Allah, this is what happens: **Although the people of Quraysh were the followers of Abraham^(AS) and Ishmael^(AS), when they blindly started following their scholars and leaders, the result was:** When they intended to do something and if they passed by a tree on the way, they would throw a stone at it. If the bird perched on the tree flew to the right, they considered it to be a good omen and would continue and try to accomplish what they intended. And if the bird perched on the tree flew to the left, they considered it to be a bad omen, and whatever they intended, they would either abandon it, or postpone it (i.e., they become superstitious and polytheists). That is why Allah in the Quran says: **We have fastened every man's omen to his neck** (i.e., his destiny was in his own hands). **On the Day of Resurrection, We shall produce for him his scroll in the shape of a wide open book, (he would be told) “Read your scroll; this Day you suffice to take account of yourself” (17:13-14).** I.e., it is not Allah who wronged them, it is they who wronged themselves. Then

they will know why they are in Heaven or Hell. Allah in the Quran warns: When it is said to them, “Believe sincerely as the other people have believed,” they reply, “Should we believe as fools have believed?” Beware! they themselves are the fools, but they know it not (not ready to use the intellect) (2:13). In the Hereafter, the followers who followed blindly will say to their leaders/scholars: “You used to come to us from the right hand.” They will say: “Nay, you yourselves were not the ones who would believe. We had no power over you. You were a rebellious people, and so we became deserving of the Word of our Lord that we shall be made to suffer chastisement. So, we led you astray; we ourselves were strayed” (37:28-32). Further the Quran says: Verily Allah does not change a people’s condition unless they change their inner selves (13:11). That is why Allama Iqbal said:

khudi ko kar buland itna ke har taqdeer se pehlay

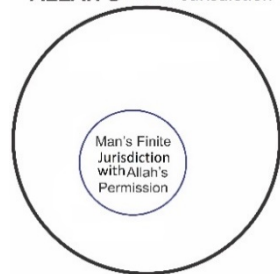
Elevate yourself to the extent that before every pre-destiny

khuda bande se khud pouchye bta teri Raza kya hai

Allah Himself asks His servant, tell Me what will please you

Sheikh Taqiuddin An-Nabhani says in his book “The System of Islam”: Any individual who studies the actions of man in depth will observe that man lives within two spheres. In the inner sphere he is empowered by the command of Allah because it falls within the scope of his free will for which he is accountable in the Hereafter. Through His guidance, Allah showed man the path of right and wrong and gave him the freedom to choose whichever path he wants. He has been given the intellect and the authority to study the nature (recommended in the Quran) and make alterations in it. If the alteration or the things created are good for the humanity, he will be rewarded for it, and if it is harmful for the humanity, he will face the consequences in the Hereafter. All his actions are written in the book of predestination. When faced with difficulties, those with weak faith begin to question the transparency of predestiny. As per the diagram, Allah’s divine will and decree

ALLAH'S Infinite Jurisdiction



supersedes our free will if He wished. So, belief in destiny is one of the six pillars of Islam. The Prophet^(SAW) said, the faith is to believe in: i) Allah. ii) His Angels. iii) His revealed Books (Quran, Bible, Torah, Zabur etc.). iv) His Messengers. v) The Day of Judgment. vi) Belief in the divine decree, both good and bad. When it comes to bad it is the earning of our hands or someone else's (Allah allows this because of the test). Some people ask, why should they be accountable for what is written in their destiny? Indeed, Allah is the Omnipotent, but this is a false concept. **"Destiny is not a play script to be followed, rather it is a detailed record of the actions that a person will perform of his own free will, which Allah has recorded in the Book of Destiny. The test will be from Allah, and the choice of action will be ours."** Some people might ask: Then how does He answer our prayers? It too is written in the Book of Destiny, how He will answer them, where and when He will intervene. His intervention is always for good. As Allah is the Omnipotent, He can shape our destiny, that is why we should pray to Him even for the smallest things. We must recognize that Allah does what He wills, and that only He knows the reason and wisdom behind what He does (i.e., He intervenes where and when He wishes). He is the Master of our destiny, and that we are being tested to find out how we react to that which befalls us. As a true believer we should be patient in adversity and grateful to Allah in prosperity. I will try to clarify my above phrase about destiny with two examples. Suppose two people watch a person walking neglectfully at a distance oblivious of a trench in front of him. They deduce that the person will fall in the trench and hurt himself. If the person stays heedless, he will fall in the trench and their presumption will be right, and if he realizes the danger and saves himself from falling in it, then their assumption would be wrong. Where else, Allah the Knower of the Unseen is always right. The other example is of a cunning thief who was caught stealing, and when he was brought to Umar^(RA)'s court, he said to him, "O Umar are you going to punish me for what was destined for me?" Umar^(RA) replied, "No! I am giving you the punishment that is written in your destiny." I.e., due to free-will he is accountable for his deed.

The word “evil” is usually used for people’s actions, such as lies, injustice, cruelty, etc., or for situations and events that people consider bad, such as poverty, earthquakes, natural disasters, droughts, etc. Being part of the worldly test, Allah allows it, but He dislikes that a person should suffer, or there be mischief on earth, or His way be rejected, or that evil should exist (**avoiding it, is the test**). Allah in the Quran says: *Whatever good happens to you is from Allah; and whatever misfortune smites you is because of your own action* (4:79). And when a nation transgresses, it can also be a punishment from Allah, so that people will reflect and return to fold of Islam. Allah says in the Quran: *Evil has become rife on the land and at sea because of men’s deeds; this in order that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil)* (30:41). Evil is like a shadow that is only visible when something blocks the light (the truth). Evil is also a relative term, meaning that what is bad for us is not necessarily bad for others. For instance, poison of a snake is evil for us but a blessing for the snake’s self-defense.

Allah in the Quran tells the Prophet(SAW): *This is a Book which We have revealed to you, that you may bring people out of darkness into light, and direct them, with the leave of their Lord, to the Way of the Mighty, the Innately Praiseworthy, to Whom belongs all that is in the heavens and the earth. And for those who reject the truth, there is severe chastisement, to those who have chosen the life of the world in preference to the Hereafter, who hinder people from the Way of Allah, and seek to make it crooked. They have gone far astray* (14:1-3). According to the above verses, the real evil is the wrong choice adopted against the will of the Creator, the consequences of which will be disastrous both in this world and in the Hereafter. It is directly related to our free will which is given by Allah to test man and devils. Allah says in the Quran: *Blessed is He in Whose Hand is the dominion of the Universe, and Who has power over everything, Who created death and life that He might try you as to which of you is better in deed. He is the Most Mighty, the Most Forgiving* (67:1-2). Here I would like to mention Satan: Satan was a very pious jinni. For this reason, he was given a place with the leading angels. This made him proud and arrogant. And when Allah

ordered the angels to prostrate to Adam, Satan refused because of the free will that was given to the jinns. We also have been given the freedom of choice which we are also misusing.

Four Purposes of Life: When Allah created man, He knew that only he out of ignorance would opt to become Allah's vicegerent on the earth. Allah in the Quran says: *We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of doing so; but man carried it. Surely, he is wrong-doing, ignorant* (33:72). He was told that this life on earth is not the last chapter of his existence, and that after death he would be raised back to life on the Day of Resurrection for Reckoning. So, it is very important that we spend our worldly life obeying the Lord, and taking care of His creatures, so that our success in the Hereafter is assured.

What is the Test: As man chose to become the vicegerent, it inevitably implies that he would be tested. Due to the requirements of existence, everyone cannot be equal in status and finances i.e., there would be some who are rich and some poor, some would be healthy, some sick, some would be strong, some weak, but they all are in the same Examination Hall. Allah says: *We will surely put you to trial by involving you in fear and hunger and by causing loss of property, life, and earnings. And give good tidings to those who remain steadfast in these trials, when a misfortune comes to them, they say, "We are Allah's, and we shall certainly return to Him." Their Lord will bestow great blessings and mercy upon them; such are the people who are rightly guided* (2:155-157). Allah allows some people to suffer suffering to test their patience and steadfastness, and at the same time He also tests others by how they respond to the suffering of the afflicted. Thus, when we see a person who is sick, or is poor, or is in need, it is a test for us. Allah is testing our faith, our commitment to human values and our generosity. Test can be summarized as: Calamities occur to teach and warn us to adhere to Allah's natural and moral laws. It is also a source to test our faith in Allah and our commitment to human values. Whenever any suffering

befalls us, we should look back and see if we have committed any sin or wronged anyone. If this is the case, then one should repent to Allah for his sin, and if he has wronged someone, then he should seek forgiveness from that person and make amends for the wrongdoing. We must work hard to pass all four tests of our purpose of creation. To pass them we must take special care that we are not intentionally harming ourselves or anyone else, if so, stop doing those things immediately. Remember, attaining Paradise is a very difficult task (in particular, the third goal of life is impossible to achieve without killing one's ego). So, let us be kind to everyone, help whomsoever we can. So long as we continue helping others, Allah will keep helping us.

When Allah created the universe to test us, He filled it with lust and desires on the one hand and unpleasant and painful things on the other. Abu Huraira narrates that the Prophet(SAW) said: "When Allah(SWT) completed the creation of Paradise and Hell, He(SWT) told Gabriel(AS) to visit the Paradise and see what He has created for the people of Paradise. The Prophet(SAW) said, "Gabriel(AS) visited the Paradise, came back and said, "I swear by Your Honor, whoever hears about it, will surely enter it." Then with Allah's command, the Paradise was covered with unpleasant and painful things. Gabriel(AS) was told to revisit it. Gabriel(AS) revisited the Paradise and saw that it was covered with the unpleasant and painful things, he returned and submitted, "I am afraid, now no one will enter it". Then Allah told Gabriel(AS) to visit the Hell and see what He has prepared for the people of Hellfire. He saw that it was in layers, each part overlapping the other. He came to Allah and said: "I swear by Your Honor! Anyone who hears about it will not enter it." Then with Allah's command, the Hell was covered by lust and desires. Allah(SWT) told Gabriel to revisit it. Gabriel(AS) went back to see the Hell again, came back and said: "I swear by Your Honor! I am afraid no one will be able to escape it but fall in it" (Tirmzi & Nissai).

To enter the Paradise, one must pass the first three compulsory tests, while the fourth is optional. The optional cannot be omitted altogether (like in a worldly exam). To pass the first three test, one will have to walk the path of

unpleasant and painful things. Question arises what are the unpleasant and painful things that cover the Paradise? **The unpleasant things that cover the paradise are** acquiring of knowledge, rituals like praying, ablution, waking in the middle of night for prayers (whether weather is cold or warm), fasting (whether days are long or short), caring for His creatures especially humans, and spending on them from one's hard-earned wealth, to do justice even if it is against oneself etc. **The painful surroundings are:** Giving respect to others (even when they do not respect you), bonding the kinship (even when they try to break it), to be humble (with power and status), to do justice when it hurts oneself or his loved ones etc. **The lust that surrounds the Hell are** lust for wealth, status, power, opposite sex, promiscuity etc. **The desires are:** The charm of intoxicants, gambling, arrogance, pride etc.

In principle, everyone agrees that if one wants to become a doctor, one must specialise in a certain curriculum. And everyone would agree that not everyone becomes a doctor, rather the majority fails. Similarly, if someone wants to become a Food Technologist, he must follow and work hard on certain other curriculum, here also, not everyone would pass, nor would call themselves a food technologist. Similarly, to become a Chartered Accountant, it requires hard work, plus years of tireless work at a chartered firm on a meagre salary to complete the article ship, yet only one percent pass. Likewise, everyone would agree that not everyone who passes or fails gets the same grades or marks.

My questions to my readers: Can we say that all these courses are baseless and pointless? No! When someone applies for a good post, don't we test him for the necessary qualifications and skills? Yes, we do! We would all agree that it is important. Yet, we are not ready to colour ourselves in the colours/attributes of the Merciful Lord to be the dweller of the Paradise. Similarly, in the worldly life if we break the rules laid down by the authorities, we would be jailed. Would we say the prisons have been built without purpose? Can we say that humans are free to do anything, harm anyone, destroy anything? Everyone will say no; that is, no rules are meaningless. Thus, if the concept of imprisonment is

meaningful to us, why does the concept of Hell seem meaningless? Don't we have life imprisonment? Aren't there different classifications of inmates in prisons according to their crimes? Yes! Each category can also have further classifications. Some are treated harshly, and some come for a short period of time. Each classification can have further classifications.

To remove all our objections, Allah in the Quran says: *He has imbued in us the consciousness of its evil and its piety: He who purifies it will prosper, and he who suppresses it will be ruined (91:8-10).* Further in the Quran says: *Verily We have created man into toil and hardship. Does he think that no one can overpower him? He says: "I have squandered enormous wealth." Does he believe that none has seen him? Did We not grant him two eyes, and a tongue and two lips? And did We not show him the two highroads (of good and evil)? But he did not venture to scale the difficult steep. And what do you know what that difficult steep is? It is freeing someone's neck from slavery; or giving food on a day of hunger to an orphan near of kin; or to a destitute lying-in dust; and, then besides this, he be one of those who believed, and enjoined upon one another steadfastness and enjoined upon one another compassion (90:4-17).* And then gave us the freedom of choice to test us. O Muslims, this world is not a place of enjoyment. Since we have chosen to be vicegerents, we have been sent to earth to prove our worth, so trials, tribulations and calamities will befall us. Allah says: *Seek help with prayers and fortitude, no doubt, prayer is a hard task but not for those obedient servants (2:45).* Those who are successful will dwell in the Paradise.

A Question that comes to mind "Why Allah wants to test us?" Allah in the Quran says: *We did not create the heaven and the earth and what is between them for sport. Had it been Our will to find a pastime, We would have found one near at hand, if that had been Our Will (21:16-17).* And in another place the Quran tells us the attributes of a believer: *Surely in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for men of understanding (those who are open minded and use their intellect). They*

remember Allah while standing, sitting, or reclining on their backs, and reflect in the creation of the heavens and the earth, (and say): "O' Lord You did not create this aimlessly or by accident; exalted are You (above such things) (3:190-191).

These verses tell us that Allah does not create things without a purpose (because creating pointless things is a shortcoming, and Allah is free from all short comings). If something is made that has no purpose or use, we humans call it stupidity. I would like to ask my reader, then can we imagine that Allah created the angels, the universe, all the species, devils, and humans without a purpose? Can we say He created Heaven and Hell for nothing? The answer is "No." Allah_(SWT) did not create this great universe for entertainment, there is a purpose behind it. Then a question comes to mind, what is the purpose of our creation? Since there is a purpose behind our creation, it automatically follows that we will be tested to see which of us fulfils the purpose of creation. In my opinion there are four purposes of our creation, which requires that we specialise in three traits to fulfil them. Tests or trials are just to enable us to master them. Those who will master them will be the dwellers of Paradise. Rest Allah knows best.

One may ask, when Allah knows who will go to Paradise and who will go to Hell, then why does He make us go through the painful stages of the worldly life? I will try to explain why it is necessary with an example. Just like a good teacher knows which of his student will pass and which student will fail. Suppose if he decides not to test them and grades them according to his intuition, the failures will object and claim that they had prepared well for the test. Similarly in the Hereafter, those who will be told to enter the Hellfire, would object, and claim they would have surely followed their Lord's commandments. The purpose of all these worldly hassles is to remove all the objections.

One may also ask why Allah does not punish the guilty immediately when they commit a sin or deviate from the right path. This is easy for Allah. In my opinion there are two reasons for this: One reason may be that the merciful Lord likes to wait for His servant's return (better late than never), and the other is that doing so would render the test

meaningless (because there will be none left for the exam). Hence, it is necessary to allow man the freedom to deviate from the prescribed path. Similarly, if people were to be rewarded immediately for good deeds, the "test" would still be meaningless. That is why the Quran says: *If Allah were to take people to task for their deeds, He would not leave any living creature on earth, but He grants them respite to an appointed time. When their appointed time comes to an end, surely Allah fully observes His servants* (35:45).

The First Purpose of Our Creation: We are the best creatures because we have been given intellect and consciousness. So, the first purpose of our creation is to learn to use our intellect to understand Allah's system of the world and the universe in which we live. Allah in the Quran say: *He has subjected to you all that is in the heavens and the earth. Verily there are Signs in this for those who reflect* (45:13). He has given us the authority to make changes in His system and to create useful or harmful things for humanity. The worldly test is to avoid lust for illegitimate wealth, status, power, opposite sex, immorality, etc., and at the same time abstaining from the desires of addiction, gambling, arrogance, pride, etc. Since Allah has given man the intellect and authority to understand His universal system, we will be rewarded for positive use and held accountable for negative use. Scientists tell us that the geniuses like Einstein, Newton etc. used only fifteen to twenty percent of their brain power, whereas an ordinary intelligent person uses only ten to fifteen percent. *Therefore, in my opinion, the first purpose of life is that man should increase his mental capability in positive way. For this he must tolerate unpleasant and painful things and avoid lusts and desires.* I am generally envious of the fortunate ones who have coloured themselves in the colors of Allah in this worldly life and who passed all four tests of the four purposes of life to enter Paradise. At what level of intelligence will they be when they attain the ability to use hundred percent of their mental power for the welfare of the people of Paradise? Subhaan Allah! **In my opinion this is the first basic purpose of our creation.**

Where there is no justice and where the laws are not enforced, Allah disgraces those nations in the world, whether they are Muslims or non-Muslims. The Quran says: *The parable of those who were charged with the Torah and then they failed to live up to it is that of a donkey laden with books. Even more evil is the parable of the people who gave the lie to the Signs of Allah. Allah does not direct such wrong doers to the Right Way (62:5).* When it comes to religion, we tend to follow our scholars blindly. We are not ready to spend time studying our religion, that is why those who do not study their religious scriptures and follow their scholars blindly, and God forbid if they fall into the hands of a miscreant scholar, they are led astray, or become weary of the religion, or become an atheist. We spend years studying certain curriculum for the benefit of our mortal life but are not ready to study our religious scripture for the sake of the eternal life. As a result, we will be responsible for the consequences we face in the Hereafter. The Quran describes such people as follows: *They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless (7:179).* That is why Allah in the Quran says: *It is a Book We have revealed to you abounding in good so that they may ponder over its verses, and that those endowed with understanding may be mindful (38:29).* The Quran is full of verses where it encourages man to use his intellect: *Do they not ponder about the Quran? Had it been from any other than Allah, they would surely have found in it much inconsistency (4:82).* Soon shall We show them Our Signs on the horizons and in their own beings until it becomes clear to them that it is the Truth. Is it not enough that your Lord is a witness over everything (41:53)? Have they not observed the kingdom of the heavens and the earth, and all that Allah has created and that their term of life might have drawn near After this warning from the Prophet, what will it be that will make them believe (7:185)? Tell them: 'Observe carefully all that is in the heavens and the earth.' But no signs and warnings can avail those who are bent on not believing (10:101). surely there are countless signs for those who use their common sense; they can see alternation of the night and day,

in the ships that sail the ocean laden with cargoes beneficial to mankind, and in the rain-water which Allah sends down from the sky and thereby gives life to the earth after its death and spreads over it all kinds of animate creatures, in the blowing of the winds and in the clouds which obediently wait for orders between the sky and the earth (2:164). Allah has brought you forth from your mothers' wombs when you knew nothing, and then gave you hearing, and sight and thinking hearts so that you may give thanks. Have they never noticed the birds how they are held under control in the middle of the sky, where none holds them (from falling) except Allah? Surely there are signs in this for those who believe (16:78-79). O mankind! If you have any doubt concerning Resurrection, then know that it is surely We Who created you from dust, then from a drop of sperm, then from a clot of blood, then from a little lump of flesh, some of it shapely and other shapeless. (We are rehearsing this) that We may make the reality clear to you. We cause (the drop of sperm) that We please to remain in the wombs till an appointed time. We bring you forth as infants (and nurture you) that you may come of age. Among you are some that die at a young age, and some who are kept back to the most abject age so that after once having known, he reaches a stage when he knows nothing. You see the earth dry and barren and then no sooner than We send down water upon it, it begins to quiver and swell and brings forth every kind of beauteous vegetation (22:5).

Some men do learn to use their intellect but mostly for negative purposes. Such miscreants would torture and massacre humans without mercy, although all humans are descendants of Adam, thus they are brethren. Yet these miscreants encroach on their rights. Man, who was supposed to be the best creature has become worse than animal. Animals hunt only for food, while humans kill others to show their superiority. To enslave humans and gain control over its food chain, man is manipulating nature through technologies such as HAARP (to control weather), genetic engineering (GMO foods), etc. The Prophet_(SAW) told us that Anti-Christ would control the weather, thus food chain. By controlling the food chain and by using weapons of mass destruction and biological weapons, these miscreants want to reduce the

human population. To enslave and tighten control, they are also trying to insert nanochips into human bodies. My question: We are willing to accept that humans can monitor and control humans but are not willing to accept the monitoring of the Lord who even knows the future, and whose technology is infinitely superior to human's technology. Can we escape His evidences on the Day of Reckoning? Have we ever thought about it?

When we study Quran, it tells us: *"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Quran) is the truth"* (41:53). This is a summary of a rap song that tries to explain the above verse. It tells us that when we ponder and use our intellect then we ask questions like: What are we doing here, and what is the purpose of our life? Or is it that we are born just to enter a show, be rich in any way, and try not to be broke? Or just copy whatever we see on TV, from hairstyles to clothes, and go with the trend? If we consider, is the purpose of our life nothing but to grow old? Just live and die, only to leave behind lots of property for others to own Isn't it very important that we know the answer to our questions before the casket is closed. Can we leave it to chance, and gamble with our souls? Shouldn't we explore the simple questions of life, like what are we doing here, and what is the real purpose of our life? How did we get here and who made us so perfect? If only living and dying is life, then is this world worth it? Questions we do not seem to know the answers. Is there no purpose to this life and is our existence just a chance? Did we create ourselves, or was it someone else Who fashioned us impeccable, faultless, and un-paralleled? If we think rationally, we will acknowledge, we were created by a Supreme Intelligence Being, Allah.

Why? Because there is no camera that can come close to the human eye, and no computer that can compete with the human brain. And if the whole world gets together, they cannot even make a fly. Despite so many signs, yet we deny, as some scientists try to prove that it all came into existence spontaneously from nothingness. While a simple sum zero plus zero plus zero.... can never be one. So, from where did all

this order come? Since everything has its origin, its own maker, its own creator. Just like the only reason for watching this video is because someone hit the upload button.

Conclusion: Scientists now believe in the Big Bang; shouldn't we believe in the One who initiated it? Allah, Who is the creator of everything and every soul, the Ever-Living, the One Who controls everything. Unlike our creation, He is beyond our imagination, and in Himself He is alone and complete. He did not create us for fun, and neither left us alone. Just like any creator, He gave us our instruction manuals, of which the Quran is the conclusion. If we ponder, this is the only possible solution. The definition of God as the One and Only Supreme Being is logical. If there were many gods, they would have fought each other. The Quran with zero scientific contradictions and with the historical miracles, it stands out with its message to the people who ponder. Few things that Quran described fourteen hundred years ago, the human embryo, mountains holding the earth like pegs, two seas that do not meet, description of the alternating of night and day, the planets moving in their orbits without colliding, the constant expansion of the Universe, the gushing fluid in the glands that created man coming from between the ribs and the backbone, and that all the living creatures were created from water: to the stories of the past, to the preservation of Pharaoh's body are mentioned. Since then, not a word has changed. So, ponder how all this was known to a man who could not read or write, over 1400 years ago?

If you still do not believe, then bring out any book that comes close to it. But when we cannot, we mock the God and His Messengers, and dismiss the scriptures as ancient folk tales and legends. We live our life according to our whims, desires and hopes, thinking this life is the only life we will ever live.

Correction: Just as the grass dies and grows again when it rains, Allah promised to do the same thing to our souls, resurrect us back from our fingertips to our toes. The All Seeing Supreme Being watches us, and He is testing us with our wealth, our health, and whatever we own. We will surely be resurrected and will be accountable to the Lord for all our actions. He will give us our Book of deeds, and order us to

"read", and say that you are sufficient for your own accountability. So, do not blame Me, you were the one who thought you will not be resurrected. You were given whole life long to search for Me (the second purpose of life), but you kept chasing all that which was temporary. So, study the Quran, and give glad tidings to the believers. But if you are in disbelief, then study the Quran, before the day you will know the real meaning of life. Therefore, use your intellect, and ponder in the Quran. The Prophet^(SAW) said that Allah has sent down cure for every disease, he who knows, knows it, and he who does not know, does not know. That is, he who researched and used his intellect to research, discovered the cure (the first purpose of creation). **This is the Blessed Book that We have revealed to you, (O Mohammed), that people with understanding may reflect over its verses and those with understanding derive a lesson (38:29).** This verse of Quran can be called the essence of the first purpose of life. Here I am reminded of my poem "Science and the Quran" in which I refer to the Quranic miracles. I hope you will like it.

Science and the Quran

Tera wajood tha jab zamaan ko nah tha banaya
 You existed when the heavens were not created
too dhamakay se zamaan ko wujood mein hai laya
 You created the universe with an explosion
too nai ofaq ko apne ezan se phelaya
 with You command You expand the universe
too nai zameen par khala se pani ko manga ya
 You have brought water on earth from outer space
Quran mein hai jo kuch to ne farmaya
 whatever You said in the Quran
science ne hai bas os ko dohraya
 the science has just repeated it
insaa par to nai kya apni rehmat ka saya
 to bless the mankind with Thy mercy
Podoon wo subza ko to ne hai zamee par ogaya
 You made vegetables and fruits grow on the earth
pani se to ne hai har jandar ko banaya
 You have made every living thing from water
to nai Adam ko jannat se zamee par bula ya
 You brought Adam down from heaven to the earth
Quran mein hai jo kuch to ne farmaya

whatever You said in the Quran
science ne hai bas os ko dohraya
 the science has just repeated it
pani ur nah jaai jub bhaap bana kar uthaya
 so that the water vapors do not escape into space
aasmaa mein ozone ka too nai band banaya
 You covered the sky with Ozone layer to block it
zindagi ke liye pani ka chakkar hai chalaya
 You created water cycle for living beings
barish ko to ne nadi naalon mein bahaya
 You made the rainwater flow in stream and canals
Quran mein hai jo kuch to ne farmaya
 whatever You said in the Quran
science ne hai bas os ko dohraya
 the science has just repeated it
to ne zamee par zara si barish ko barsa ya
 You showered a little rain on the earth
phir sale rawan se khalqat ko bacha ya
 to save the creatures from the floods
baqi ko bana kar barf pahoron par saja ya
 rest You turned to snow to rest on the mountains
phir makhlooq tak pagla kar pani pouncha ya
 then melted the snow so water can reach the creatures
Quran mein hai jo kuch to ne farmaya
 whatever You said in the Quran
science ne hai bas os ko dohraya
 the science has just repeated it
is qabil nahin thi zameen ke apna loha banaye
 the earth was not capable of producing iron
insaa ki khatir aasmaa se loha barsa ya
 for the sake of man, brought iron from outer space
apne apne mehwar mein chaand wa Sooraj ko ghuma ya
 you made the moon and the sun to rotate in their axis
Sooraj ko diya aur hai chaand ko aks bana ya
 made the sun a lamp and moon a reflector
Quran mein hai jo kuch to ne farmaya
 whatever You said in the Quran
science ne hai bas os ko dohraya
 the science has just repeated it
ansan malom kere jo to ne bana ya
 science only discovers what you made
wo kahin jaisay unhon ne hai bana ya
 then they say as if they who made it

muthi mein hai tri har aik kkhuda ya
 everything is in Your hands O Lord
saaray hai jahan ko to ne banaya
 You are the one who created the whole universe
Quran mein hai jo kuch to ne farmaya
 whatever You said in the Quran
science ne hai bas os ko dohraya
 the science has just repeated it

That is why the Quran says that those who do not act with reason are dumb, deaf, blind, worse than cattle, dead (without consciousness) and like donkey laden with books. Those who do not use their reasoning and intellect do not fall into the category of the best creation. The first purpose of creation is an integral part of the other three purposes.

Second Purpose of Our Creation: We are the best creatures, because we have been given intellect and consciousness. Thus, the second purpose of our creation and the trials that come with it are to use our intellect to logically recognize our Creator. That is, recognizing the Creator by considering the signs revealed in the Quran, the signs in the universe, the signs around us and the signs within us. There are lots of signs in the Quran that point to the true Creator, Allah. For example: Scientists agree that the universe has a design, and where there is a design, there must be its creator. When we study the Quran, Allah tells us: **Soon shall We show them Our Signs on the horizons and in their own beings until it becomes clear to them that it is the Truth. Is it not enough that your Lord is a witness over everything (41:53)?** Some examples mentioned in the Quran regarding signs in the horizon. The Quran says: **“Blessed is He in Whose Hand is the dominion of the Universe, and Who has power over everything, Who created death and life that He might try you as to which of you is better in deed. He is the Most Mighty, the Most Forgiving, Who created the seven heavens one upon another. You will see no incongruity in the Merciful One’s creation. Turn your vision again, can you see any flaw? Then turn your vision again, and then again; in the end your vision will come back to you, worn out and frustrated” (67:1-4).** In the above verses Allah challenges humans to show fault in His Universe. The Quran mentions the creation of the universe

with a Big Bang and that Allah is expanding it: Did the unbelievers not realize that the heavens and the earth were one solid mass, then We tore them apart, and We made every living being out of water? Will they, then, not believe (21:30)? “And it is We Who have constructed the heavens with might, and verily, it is We Who are steadily expanding it” (51:47). Today science acknowledges that the universe has a beginning and that it is steadily expanding.

Allah in the Quran tells us: “Indeed, We have adorned the nearest heaven with magnificent lamps (67:5). This verse tells us that all stars and galaxies are in the first heaven. In a hadith the Prophet(SAW) said that our world is like a ring in the sand of Sahara Desert in comparison to the first heaven, the first heaven is like a ring in the sand of Sahara Desert compared to the second heaven, the same applies to the second heaven in comparison to third heaven, third to the fourth, fourth to the fifth, fifth to the sixth, sixth to the seventh, seventh to the Throne, and what more only Allah knows. Allah in the Quran says He has the power to create more universes like ours. Allah(SWT) asks: “Is it not a fact that We have made the earth a flat bed and set the mountains as pegs on it (78:6-7).” Recently it was discovered that one part of the mountain is above the ground while most part is beneath the surface. The mountains act like pegs that help in stabilizing the two crust plates of the earth. Similarly, in another verse shifting of mountains with crust plates is mentioned.

The Quran states: It is He Who created the night and the day, and the sun and the moon. Each of them is floating in its orbit (21:33). Another verse states: Neither does it lie in the sun’s power to overtake the moon, nor can the night outstrip the day. All glide along, each in its own orbit (36:40). According to the cosmological experts, all planets and stars are moving in their prescribed orbits, and they do not collide. These are the signs that Allah said, “soon they shall see” and if we ponder, the signs are getting clearer and more apparent.

The Quran states: He it is Who created for you all that there is on the Earth; He then turned to the sky and ordered it into seven skies. And He has full knowledge of everything (2:29). We made the sky a secure canopy; and yet they turn away from

these Signs (21:32). Today science tells us that if seven different layers of atmosphere did not exist, life on earth would not be possible. The seven layers are: **The Troposphere:** This is the lowest part of the atmosphere. It contains most of our weather clouds, rain, snow. **The Stratosphere:** This extends upwards from the troposphere to about 50 km. It contains much of the ozone in the atmosphere. Stratospheric ozone (O₃) is formed naturally through the interaction of solar ultraviolet radiation with oxygen (O₂). It absorbs the ultraviolet radiation from the sun. **The Mesosphere:** It is the region above the stratosphere. **The Thermosphere and Ionosphere:** These layers absorb energetic ultraviolet and X-Ray radiation from the sun. **The Exosphere:** It contains traces of mainly oxygen and hydrogen atoms. **The Magnetosphere:** The earth behaves like a huge magnet. It traps electrons and protons, concentrating them in two bands about 3,000 and 16,000 km above the globe called the Van Allen “radiation” belts. This outer region surrounding the earth, where charged particles spiral along the magnetic field lines.

We sent down iron, wherein there is awesome power and many benefits for mankind (57:25). Modern scientific findings tell us that our earth cannot produce heavy metals on its own; it came down with Metroid that fell on earth.

Allah in the Quran says: We sent down water from the sky in right measure, and caused it to stay in the earth, and We have the power to cause it to vanish (in the manner We please) (23:18). Today scientists agree water came to earth via Metroid. Allah then created water cycle: It is He Who sends down water in due measure from the sky by which We bring the dead land back to life (water cycle). That is how you too will be raised (43:11). This measure in rain has been discovered by modern science. It is estimated that more than sixteen million tons of water evaporates from oceans and land in one second. Could life exist without water? No!

Quran tells us: He unleashed the two seas so that they meet, and yet there is a barrier between them which they may not overstep (55:19-20). This property of the sea was recently discovered by oceanographers. According to them, the different surface tension of water of different density

prevents the seas from mingling. Quran tells us: [We made from water every living thing. Will they not then believe \(21:30\)?](#) Science has recently found that water is the main component of all living things. Water makes up more than sixty five percent of the total weight of any living organism. These are just few signs which I have mentioned out of more than twenty-seven discovered by science.

Allah says regarding the signs around us: [“Have they never observed how the birds are poised in the vault of heaven? Who holds them up but Allah? There are many signs in this for those who believe \(16:79\).](#) The small bird called **Bar Tailed Godwit** has the longest migratory flight (non-stop from Alaska to New Zealand). It covers a journey of eleven thousand five hundred kilometers in nine days and nine nights without eating or drinking and without sleeping or resting. **Bar Headed Geese**. It flies straight from Siberia at 33,000 feet via the jet stream current to where it wants to go. The jet stream current circles the globe and the temperature in the jet stream could go as low as -56 degree Celsius with only 10% oxygen of sea level, and it still survives. **Ruby Throated Hummingbird**: This little bird flaps its wings more than 3,000 times a minute, and is 3” in length and weighs 4 gm. It migrates from South America flying over the Gulf of Mexico to the bank of Mississippi River in United States. In a 26-hour non-stop flight, it covers 2,000 kilometers without eating, drinking, resting, or sleeping. In pitch night it does not lose its direction. [These are signs for people who reflect.](#)

Signs within us: Brain is a 3 lb. mass, which constitutes 73% water and 16% fat. It has 100 billion neurons, plus a trillion glial cells. It preforms 100000 chemical reactions per second and is powered by 10-watt electricity. Brain has the capacity of 2.5 million GB for data. **Human eyes** are 1” across and weigh 56 gm. In digital term, eye is 576 megapixels. Human eye can distinguish 10 million colors. Our eyeballs remain the same size from birth. Eyelashes keep dirt out of our eyes and eyebrows prevent sweat dripping into the eyes. An eye has more than 200 million working parts and contains 107 million light sensitive cells. [Cornea which allows the light to enter the eye is the only tissue without blood vessels.](#) **The liver** is

responsible for providing glucose to the brain, filtering toxins, produce chemicals to fight infections, and storing nutrients and vitamins. It produces bile to help in the digestion of food. **Both lungs** weigh 1.3 kg, protected by rib cage. It breathes 11000 liter of air per day. It gives oxygen to the body and removes carbon dioxide from it. Total length of air passage in the lungs is 2400 km, with 600 million alveoli. **Human kidneys** are 4.5 inch in length and weigh 4-6 ounces. The blood flow in the kidney is higher than heart, liver, and brain. Each kidney has around one million nephrons for filtration. It filters out waste produced in the body and passes it out via urine. It cleans 120 pints of blood non-stop hourly and recycles 400 gallons of blood on daily basis. **Heart** is one giant muscular pump, slightly tilted towards left side in the center of our chest. Heart does not make the pumping sound; it is the valves that make them. Heart pumps 1.5 gallons of blood every minute. It pumps blood to the body's 75 trillion cells except the corneas. **In it are signs for people who reflect.**

When we consider the signs with God given intellect, we will recognize the Creator, we will then obey Him willingly, love Him with all our heart and soul, and follow His commandments. Allah says in the Quran: **(In spite of such clear signs of the Oneness of Allah), there are people who set up equals and rivals with Allah and adore them with the adoration due to Allah. Whereas the believers love Allah most ardently** (2:165). Bold part of this verse is the essence of the second purpose of life. Why? Allah in Quran says: **Your Lord has made mercy incumbent upon Himself, so that if any of you does evil in ignorance, and thereafter repents and makes amends, then surely you will find Him, Oft-Forgiving, All-compassionate** (6:54). The Prophet(SAW) reported that the Satan said to Allah: "I shall continue to lead Your servants astray as long as their souls are in their bodies." In response Allah replied: "I shall continue to pardon them so long as they ask My forgiveness (Tirmizi). Then to comfort His erring servant He says: **O Prophet tell: "My servants who have transgressed against themselves, not to despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful"** (39:53). O Muslims, when this verse was revealed, Satan wept, because of a sincere repentance all his efforts would go to

vain. Abdullah bin Masood^(RA) says, there is nothing more comforting for the sinner than this verse. The doors of Allah's Mercy are always open. When we repent sincerely, He forgives. O Muslims, we will commit sins, and if we do not sin, then in a hadith the Prophet^(SAW) said, "If you do not sins, then, he fears that you will be overcome by the sin of arrogance (by which Satan was overcome)." God forbid, if this happens, it will mean that we would be in the same boat as Satan. That is why Ibn Abbas^(RA) says, "I have not seen a single companion who in the love of Allah did not perform Tahajjud prayers. Because this is the best time to establish a relationship with Allah^(SWT).

When we carefully study the Quran and Hadith, the love of Allah enchant's us. In the Quran, the Lord of the Universe lovingly asks His servant: **O man! What has deceived you about your generous Lord** (82:6). I will narrate three incidents to show Allah's love for His servants. Once Karoon came to Moses^(AS) and asked: What is the punishment for adultery? He said, "Stoning to death." He then asked if you do it. He again said, "Stoning to death." Then he said, listen to what this woman has to say. The woman accused Moses^(AS) of committing adultery with her. Moses didn't know what to say, So, he fell in prostration. Allah said to him, get up and ask the woman why she accused you, she will tell you. He got up and asked the woman, "why did you accuse me". She said Karoon paid her to slander you. He prayed to Allah to sink Karoon in the ground. Allah accepted the prayer and Karoon began to sink in the ground. He kept begging Moses^(AS) for forgiveness, but he did not forgive, and he sank into the ground and disappeared. Allah then asked Moses^(AS): Was Karoon your servant or mine? He replied, O Allah he was your servant. The loving Lord said: O Moses^(AS), he kept begging you for forgiveness, I swear by My Honor, had he asked Me for forgiveness once, I would have forgiven him. Ah, shouldn't He be the axis of our love? One day Umar^(RA) was coming to meet the Prophet^(SAW) when he met a young boy on the way who was crying bitterly. He requested him to arrange a meeting with the Prophet^(SAW). He agreed to convey his request. When he met the Prophet^(SAW), he told him^(SAW) about the boy and his request. The Prophet^(SAW) called for him and asked him in

seclusion the reason for crying. The boy said that he used to earn his livelihood by stealing coffin wraps. A few days ago, a young girl of Ansar died. I took the coffin wrap and was about to leave when my intention got corrupted, and I committed adultery with the corpse. When I got up and intended to leave, I heard a voice saying, O man, now I will be raised dirty in front of the Lord. The Prophet^(SAW) scolded him and expelled him. He climbed a mountain and started begging forgiveness from Allah and said I went to your Prophet and he too scolded me. Where can I go. After ten days Gabriel^(AS) came to the Prophet and said, Allah asks whether that boy is your servant or mine. The Prophet^(SAW) replied, Allah's. Then Gabriel^(AS) asked, Allah asks whether you forgive sins or Allah. He^(SAW) replied: "Only Allah forgives sins". Gabriel said, "Allah says, send someone and tell my sinful servant that Allah has forgiven him." Ah, shouldn't our merciful Lord be the axis of our love? How well Shaykh Saadi said: It is surprising that Allah does not forget me among so many creatures, and I have only one Lord and I forget Him. How well someone else said: The world listens to what the tongue says, Allah listens to what the hearts say. O Lord, when someone gets angry, one must make lot of vows and efforts to reconcile him. On the other hand, there is You, Who upon shedding of a tear forgives the sins of a lifetime and reconciles. When I read the Quran and Hadith carefully, I spontaneously called out: O Lord, I have not been Your obedient slave all my life and my book of misdeeds is full of sins, and I confess to all my sins. O my beloved Lord, I am pleased with You, please be pleased with me. I accept Yee as my Lord, please fill my hear with Thy Love, so that I love Yee with my fullest heart. Amin! O Lord! I accept:

ki hai mein ne tujh se intahaa ki be wafai

I have been extremely unfaithful to Yee

tre dar par agaya hoon saza se day rihayi

have come to Thy door, relieve me from punishment

mera wasal hai qareeb to sun le meri duhaaii

my departure is near, so listen to my grieving

apnay karam se kitab Sijein ki kar day safai

with Thy mercy cleanse my book of bad deeds

It is narrated by Umar^(RA) that once some prisoners were brought before the Prophet, and in them was a woman, who

was looking for her child among the prisoners. When she found him, she clinched him and started breast feeding him (seeing this scene). The Prophet^(SAW) asked: Can you imagine that this woman will throw her child into the fire? All the companions said, never if she has the power to prevent it. Then the Prophet said: Compared to this woman's love for her child, Allah is more loving and merciful to His servants. After creating our souls, Allah asked, "Am I not your Lord" (7:172)? We all said "Yes, indeed, it is You." "Then where to are you then heading (81:26)?" Allah asks: Can any human love you more than Me? "No, Lord! I believe now." Spontaneously I asked: O people! Shouldn't He who is so Loving be dearest to us? Yes! Oh Lord, You are the true Beloved. Why not Who,

haae rakh kar mere ghamoon par sabr ka marham

after putting ointment of patience on my sorrows

wa kar ke baazu karta raha intzaar mera

then with open arms waited for my return

haae mein nah samajh saka peyar ka indaz tera

ah I could not understand this love of yours

dil mein basa ker kash bana hota aashik tera

I wish I had settled You in my heart and become Your lover

To console us the Merciful Lord in a hadith Qudsi says: "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, if you come to me with sins equal to the earth and if did do not associate anyone with me, I will forgive you as much (the rights of creatures will not be forgiven except by the aggrieved)" (Tirmizi, Ahmad). And then asks in the Quran: **O man! What has deceived you about your generous Lord Who created you, shaped you, and made you well-proportioned, and set you in whatever form He pleased (82:6-8)?** O Lord, overpowered by Thy love:

chaha ke sijday mein choom lon mein paon tre

when I desired to kiss Thy feet in prostration

keh ke na ahal nafs ne haae danta mujhe

my conscience scolded me by saying I am ineligible

jab chaha ke misl-e sagh chaatoon talway tre

when I wanted to lick Thy feet like a dog

be wafa keh kai haae nafs ne hai jhirka mujhe
 ah my conscience called me unfaithful and rebuked me
ban ke ba wafa gar kar laita mein raazi tujhe
 had I pleased You by being loyal to you
to ne kar ke maaf apna liya hota mujhe
 You would have forgiven me and made me Yours
karta hon iqraar apne gunahon ka tujh se
 I acknowledge all my sins to You
aqrari hon mein tera apna bana le mujhe
 I am a confessing slave please accept me as Yours
maalik rakh le laaj to boorhi jaan ki meri
 O Lord, preserve the honour of this old soul
suna hai ke pukhta umar se aati hai haya tujhe
 have heard that Yee feels shy of old people

The Prophet^(SAW) said: The day Allah created mercy, He divided it in hundred parts and kept ninety-nine parts with Himself and sent down one part of His mercy for all His creatures. This includes mother's love. How much our Lord loves us, can we ever encompass it? No! Shouldn't we reciprocate his love with love? That is why the second purpose of creation is the most important. If we do not love Him, how will we be able to benefit from His mercy on the Day of Judgment? The opening verse of the Quran says: In the name of Allah (the God), the Most Compassionate, the Most Merciful. Abu Hurairah^(RA) narrates a hadith Qudsi that the Prophet^(SAW) said: "Allah, the Most High said: I am as My slave perceives Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that (angels). Whoever draws close to Me by a hand span, I will draw closer to him by arm's length. Whoever draws close to Me the arm's length, I will draw closer to him by three arm's length. Whoever comes to Me walking, I will come to him running (Tirmizi 3603). O loving Lord, what have I done, knowing that:

nah dekha nah suna, jo ghulam se pyar kere aisay
 never seen or heard anyone who loves his slave like this
to hai eshke hakiki, piyar tujhai na karon kaisay
 Yee are the True Beloved, how can I not Love Yee
mujh ko to apnay nabi ka omati bana aisay
 make me the follower of Thy Prophet in such a way
to ho raazi jaisay mein tera bunda banon waisay

as Yee would be pleased, I will be Thy slave that way
 Further the Prophet^(SAW) said: When Allah created the
 creatures, He wrote in His book kept with Him on the throne
 that His Mercy will prevail over His anger. Oh, loving Lord,
 how can I not love Yee, when,

likh kar tu nai karam ko di hai bartari aisay

by writing mercy, Yee gave it superiority in such a way

aisay maaf kere ke nah ki ho koi khata jaisay

Yee forgives as if one has not sinned

haae kash mein ban gaya hota aashiq tera

O how I wish I had become Thy lover

tu phir laad uthata bahanay bahanay se mera

Yee would have pampered me on slightest excuse

Since this mortal world is a testing ground, everyone will die
 on their prescribed time: All that is on earth will perish, only
 the Person of your Lord, full of majesty and splendor, will
 endure. So, which of the powers of your Lord will you men
 and jinn then deny (55:26-28)? At this I remembered death, oh
 what will happen to me:

Kerti rahi moat manadi samaj nah aai mujhay

the death kept calling, but I did not understand

tha yeh mera zun keh milli hai umrai Noah mujhay

I thought I had the life span of Noah

jo ho ga Lehd main us ki nah hoie kabhi fikr mujhay

I wasn't worried about what would happen in the grave

Na hi dar laga mehshar main daina hai hisab tujhay

nor feared I will be accountable to Yee on Judgment Day

mera rub yome jaza agar poochay mujh say

if my Lord asked me on Judgment Day

kiyon ai na sharam meri nafarmani peh tujhay

why weren't you ashamed for disobeying Me

haae mein kya kahoon ga kuch sujhta nahi mujhe

ah I don't know what I will say

maalik mein hon nadim to maffi dai dai mujhe

O Lord I am ashamed please forgive me

Ah! What will I say on Judgment Day: When your Lord appears
 with rows upon rows of angels, and when Hell is brought near
 that Day. On that Day will man understand, but of what avail
 will that understanding be? He will say: "Would that I had sent
 ahead what would be of avail for this life of mine!" Then on

that Day Allah will chastise as none other can chastise; and Allah will bind as none other can bind (89:22-26). Oh Lord, when I looked into my soul, I found that I was bankrupt, that made me lose my senses and started thinking.

mahshar mein Rab ne haae agar poocha mujh say

ah, if the Lord asked me on the Judgment Day

kiya pas andaaz kiya hai ke mein doon rihayi tujhe

what have you saved that I should release you

chup ker to kerta tha gunah khalak sai meri

you would hide your sins from My creatures

agaya hai yahaan lada howa kuch haya hai tujhe

loaded you have come here, have you no shame

bacha nahi koi ozar kia kahoon mein tujhe

I do not know what I will say that Day

bus dai dai too maafi saza se bacha le mujhe

just forgive me and save me from chastisement

The Quran describes the Doomsday as follows: The Calamity! What is the Calamity? And what do you know what the Calamity is? On that Day human beings shall be like scattered moths, and the mountains shall be like fluffs of carded wool in varying colors. Then he whose scales weigh heavier shall have a blissful life; but he whose scales weigh lighter, his shall be the deep pit for a dwelling (101:1-9). O Lord, what can I say about my deeds? Except,

haae Malik be wazan hain saaray amal merai

ah! O Lord all my deeds are weightless

aur daman bhi ikhlaas se khaali hai mera

my inner self is devoid of sincerity

khaali jholi or waqt e coach gareeb mera

empty begging bowl and time of departure is nearing

to kar de maaf Haleem sehma howa hai tera

O beloved, forgive, Haleem is scared stiff of Yee

maalik gunagar hoon, par hoon to bandah tera

Lord though I am a sinner, but I am your slave

maizaan kar bhaari, hisaab le to halka mera

make my scale heavy, take me to account lightly

Oh, when the time of departing comes, the Quran says: Lo, the agony of death has indeed come with the Truth. That is what you had sought to avoid. And then the Trumpet was blown. This is the day of the promised chastisement. Everyone has come, each attended by one who will drive him

on, and another who will bear witness. You were heedless of this. Now We have removed your veil and so your vision today is sharp (50:19-22). O Lord!

haae waqt e nazaa hai aa pouncha mera
 ah, my time of departing has come
koi nahi jo afoo dala sake tera
 there is no one who can get me Thy forgiveness
meri nazaa ki sakhti, ko kam kar day maula
 O Lord so reduce the severity of dying
mere azaab qabar ko to hata day maula
 and remove the punishment of my grave
yomai mahshar apne saaye mein rakhna mujhai
 Keep me under Thy shade on the Day of Resurrection
to apni jannat ka baasi banana mujhai
 and make me the dweller of Thy paradise

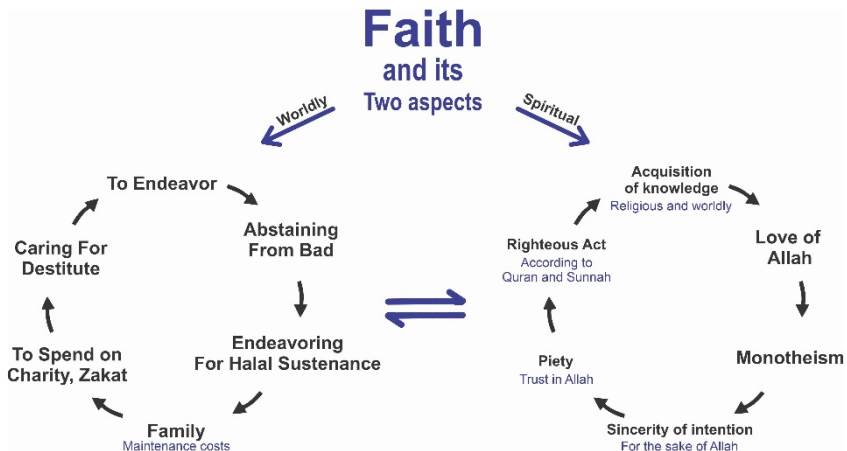
O my Lord, on the Day of Resurrection, grant us a place in the shadow of Thy Throne and include us among the fortunate ones for whom the angels pray for mercy. Save us from hardship and punishment of Hell. Amin! Ah, when I pondered!

zar ki lalch mein ganvayi apni Umar saari
 I spent my entire life in the lust of wealth
nah basaayaa dil mein tujh ko yeh to haq tha tera
 I did not settle Yee in my heart, it was Thy right
teri ulfat mein num nah hui kabhi aankh meri
 in Thy love my eye never shed any tear
nah hi ishhq kya tujh se yeh to haq tha tera
 never fell in love with Yee, it was Thy right

Then shouldn't the loving Lord be the dearest to us? Is there anyone else that is worthy of calling onto? He Who loves us seventy-fold more than our mothers, can there be any other true beloved besides Him? No! That is why, the axis of believer's love and obedience is Allah. This is the second purpose of life! Ayesha^(RA) used to observe that the Prophet^(SAW) would stand for hours in late night prayers, which would swell his feet. She asked the Prophet^(SAW): "Why do you stand in prayers for long hours, when Allah has forgiven your past and future sins?" He^(SAW) replied: "Should I not be a grateful servant of Allah?" (Bukhari 4837, Muslim 2820). Why? Because when a person wakes up from deep sleep just to worship his Lord, then know that he has achieved the second

purpose of creation. Our Lord is so merciful, although Karoon scandalize His messenger Moses^(AS), yet Allah was ready to forgive him, if he had repented to Him (it is an unforgivable crime as per our worldly laws). The greatest honor for a human being is to be able to worship Allah by feeling His love. Such person finds happiness, peace, and tranquility in his life. O Lord, so settle in our hearts so that we may love Yee with all our heart and soul, strive in Thy way to please Yee. Amen!
This is the second main purpose of life.

Those who do not use their intellect to recognize Allah, such people would start to associate others with Him. In a hadith Qudsia the Prophet^(SAW) said: Allah says: The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first, and the remaking him is easier for Me than initial creation (of him). As for his reviling Me, it is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting. I begot not nor was I begotten, and there is none comparable to Me (Bukhari).



To some extent the diagram portrays the requirements of faith.

The Third Purpose of Creation: The Third most important purpose of our creation and the trials and tribulations that come with it is so that we must master in good social behaviors against all odds. Allah says in the Quran, He has imbued in us the consciousness of our evil and our

piety: He who purifies it will prosper, and he who suppresses it will be ruined (91:8-10). That is, man will have to master himself in caring for all Allah's creatures, especially the humans. Here I would like to say: Just like a soft hearted king would always prefer to have soft hearted vicegerents, who would be soft hearted towards his subject. Likewise, to elevate oneself in the sight of Allah, one must color himself in Allah's attributes/colors. That is why the Quran says: **"Take Allah's colors, and who can give a better color than Allah" (2:138)?** That is, staying within the realm of justice, one should master in perseverance, tolerance, caring for others, protecting the weak, avoiding evil, creating a strong social structure etc. Since Allah is the most patient, He is never in a hurry and His timing is perfect, we should also follow His way and be patient and do the work at its right time.

Allah did not leave humanity without guidance. With passage of time, He bestowed many Divine Books on mankind, and His last Book is the Quran. The third fundamental purpose of creation is that man with the guidance in the Quran and the wisdom and knowledge bestowed upon him by Allah, he should colour himself in the attributes of Allah_(SWT) in order to improve the environment and the living condition of fellow humans, while staying within the realm of the three basic commandments and the three basic prohibitions mentioned in the Quran. Allah in the Quran says: **And by Him Who created the male and the female, surely your strivings are divergent** (some are stingy, some are generous, some are pious, and some are self-centered, some are truthful, and some are liars). **As for him who gave out his wealth (for Allah's sake) and abstained from disobeying Him and affirmed the Truth of goodness. We shall facilitate for him the Way to Bliss** (92:3-7). The three commands and three prohibitions mentioned in the Quran are: **Surely Allah enjoins justice, kindness (with God consciousness) and the doing of good to kith and kin, and forbids all that is shameful, evil, and oppressive. He exhorts you so that you may be mindful** (16:90). As per the above verse, the three tasks are:

a) To be just and give the right to the rightful owner, whether He be the Creator or the creation. It includes all rights. I have

mentioned twenty-nine rights in my book called “The Rights.” The creator is also called the Lord (the fulfiller of needs, the remover of difficulties, the provider, the sustainer, the one Who answers the supplication of His creation etc.). [Associating any of His attributes to His creatures is called polytheism, which is negation of Allah’s Right.](#)

b) Ahsan, when people fear Allah that He will take them to account for their deeds, such people would be more humble, humane, and kind. They will give to others more than their rights. They stay patient when calamity befalls them, or when someone commits excess against them.

c) Protecting the bond of kinship: If we bond the relationships strongly together, and as all humans are children of Adam, this chain will bond the entire humanity together as one. Bonding a relationship is not about someone being nice to you, and you being nice to them. The Prophet^(SAW) said, “If that is the case, then you are doing business. Bonding relationship is when others do not treat you well, but you treat them well.”

The three prohibitions that must be avoided are:

a) Abstaining from premarital relationships and indecencies (as it destroys the ethics of the society).

b) Avoid all evils, especially polytheism. As every evil negate someone’s rights, similarly, polytheism negates the right of the Creator.

c) Avoid oppression and abuse. This is denial of justice, as it suppresses others’ rights.

The third purpose of creation is in similitude with the Universal Law of Diffusion. According to this law, things flow from high concentration to lower concentration e.g., light, heat from fire etc. The survival of all living organisms depends on this principle e.g., the chlorophyl in the leaves generate glucose from water and light and then distributes it to the rest of the plant. The roots absorb water and pump it to the whole plant. If any part withholds what it has, the plant will die. Without this principle, all living organisms would cease to exist. The basics of the third test is to apply this principle in our lives/society (i.e., flow from higher concentration to lower concentration in all aspects). How well someone said, “Rivers

do not drink their own water, trees do not eat their own fruits, the sun does not shine for itself, and the flowers do not spread their fragrance for themselves, living and caring for others is the nature's law. Success of the third test depends on the fact how much we have mastered in helping others, no matter how difficult it is. A society where the Law of Diffusion is not applied, the rich get richer and the poor get poorer, i.e., they do not give donations like Zakat, khairat, sadaqa, ushar etc. Such societies are destroyed. This is because over a time a small filthy group of rich people oppress the society to enslave the majority. Therefore, in Islam the commandment of kindness must be enforced for two reasons. One to suppress one's own evil desires, and the other to uplift the weaker sections of the society. Life is good when you are happy, but it is even better when you make others happy.

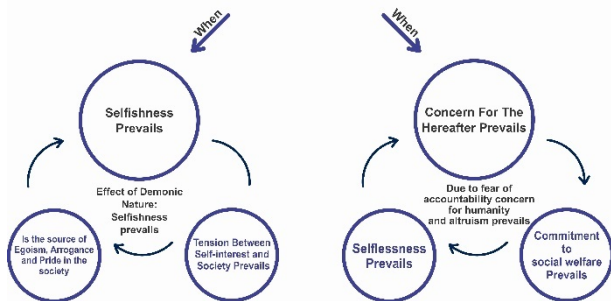
Here I would like to stress that the law of diffusion

should not be applied for evil. I will try to explain it with an example, suppose a part of our body

gets gangrene and according to the law of diffusion it can spread to the whole body and kill the person. So, the gangrened part is amputated. Similarly, the bad characters of the society are punished with death penalty or life imprisonment. Because incurable evil spreads rapidly, that is why in Islam there is severe punishment for heinous crimes.

After faith, the third goal is to attain the moral attributes of Allah(SWT). What are the attributes of Allah(SWT)? As Allah is the Most Merciful, therefore, we should also be soft hearted, so that we can ignore the excesses against us. Allah loves to forgive, so we must learn to control our anger and forgive. Allah loves those who favor His creatures, so we should strive to raise the living standard of the weaker section of the

Two Aspects Of Human Interest And His Effort



society etc. I have mentioned ninety-nine attributes in detail in my book "Tawhid." Allah loves His creatures ninety-nine folds more than their mothers; therefore, we must strive to love and take care of the humanity, especially the kins. Further Allah in the Quran says: **He it is Who created for you all that there is on the Earth** (2:29). If everyone were to be financially, intellectually and status wise equal, the system would not work, the Law of Diffusion would not exist, so would neither the society. Therefore, inequalities in wealth, knowledge and status are essential for the existence of a society (also for the test). For a society to flourish, the flow must be from high concentration to low concentration in all three aspects. That is, the wealth should flow from well off to the needy via charity, knowledge from literate to illiterate and the respected should be considerate for other's self-respect. Similarly, the receiving party should not beg, but work harder, be patient, and have trust in Allah. The Prophet(SAW) said that the believing destitute who shows patient will enter Paradise five hundred years before the financially rich believer. If we considered, Judgment Day will be fifty thousand years long, and if every day of five hundred years is equal to or more than that, when will the rich believer enter Paradise? Wealth is entrusted to us by Allah, thus, we are accountable for all the pleasures of mortal life (i.e., the greater the status, wealth, knowledge, the greater will be the accountability). To explain this, Allah in the Quran in chapter 107 says: **Did you see him who gives the lie to the Reward and Punishment of the Hereafter? Such is the one who repulses the orphans away and urges not the feeding of the needy. Woe, then, to those who pray, but are heedless in their Prayers, those who do good (in order) to be seen and deny people the articles of common necessity (they are stingy even in low things, i.e., believers who did not believe).** Further Allah says: **Surely, We have made all that is on the earth an embellishment for it in order to test people as to who of them is better in conduct** (i.e., who follows the Law of diffusion and shares his wealth with the destitute, knowledge with illiterates, and treats equally in status whether poor or rich) (18:7).

This is the most important purpose of creation where man must master himself in caring for all creatures, especially

human beings. Those who master it will be the lucky ones who will enter Paradise. There they will respect and care for each other (because they had prepared well for it in the worldly life). Allah tells us in the Quran who will succeed and why: Did We not grant him two eyes, and a tongue and two lips (intellect to communicate and ponder)? And did We not show him the two ways (of good and evil)? But he did not venture to scale the difficult steep. And what do you know what that difficult steep is (painful things that surrounds the Paradise)? It is freeing someone's neck from slavery; or giving food on a day of hunger to an orphan near of kin; or to a destitute lying-in dust; and, then besides this, he be one of those who believed, and enjoined upon one another steadfastness and enjoined upon one another compassion. These are the righteous People (90:8-20). Allah further in the Quran says: And that God-fearing shall be kept away from the Hellfire, who spends his wealth to purify himself; not as payment for any favors that he received, but only to seek the good pleasure of his Lord the Most High. He will surely be well-pleased (with him) (92:17-21). Unfortunately, man, because of his greed and the whispers of demonic man and Jinn, ignores the commandments of the Lord. This attitude is what destroys the harmony of the society.

Now it is up to us whether we go after the lust and desires (that destroys the society) or go for the unpleasant and painful which are the building blocks for a strong society (it is just like training under live bullets to become a soldier). We humans ignore the test of the Hereafter and work hard for worldly gains, and still consider ourselves to be the people of Paradise. On the Day of Judgment Where justice prevails, will this logic work there? No! Two hadiths and a few incidents come to mind: One day after the Fajr prayer, the Prophet(SAW) asked the companions: "Which of you gave charity last night?" No one got up. The Prophet(SAW) asked for the second time: "Which of you gave charity last night?" Again no one got up. The Prophet(SAW) asked emotionally for the third time: "Which of you gave charity last night?" One of the companions got up nervously and said, "I did." The Prophet(SAW) said: Why are you nervous? I have seen the angels carrying your reward to the heavens all night long.

What kind of charity did you give? The companion said, "I could not sleep last night. I thought I should give some charity." I searched the whole house, I could not find anything to give in charity, I laid down to sleep. Still, I could not sleep. I got up, searched the whole house again, still could not find anything for charity. I again lay down. Still, could not sleep. I got up, performed ablution, prayed two rakats and supplicated: "O Lord, I forgive those whom I was angry with, so forgive them." In another hadith, the Prophet^(SAW) said: He who seeks forgiveness from Allah should forgive others. When Abu Bakr Siddiq^(RA) was the Caliph, after dawn prayers he used to clean the house of an old blind lady, cooked her food and fed her (without saying anything). After his death, Umar^(RA) took over this task. He cleaned the house, cooked the food, and put a bite in her mouth. The old woman inquired whether the first person had died. Umar^(RA) asked, how did she figure it out? She said, "He used to chew the morsel and then put it in my mouth, because I have no teeth" (O Allah, this is a very difficult task. Make us also considerate of others. Amin). One day, Caliph Umar^(RA) was patrolling Medina at night, when he saw a light of a fire in the suburb. He went to investigate and saw a woman cooking something in a pan and her children were crying. He approached her with her permission and asked, why the children were crying. She said they are hungry, and she has nothing to feed them. She has put some water on the fire so that they might fall asleep. Umar^(RA) immediately went to Baitul-Mal, wrapped up the food and loaded it on his back, came back, cooked the food, fed the children and returned. These are the qualities and attributes that Allah wants to see in us. These are the attributes that we have been sent into the world to acquire. **"Therefore, learn to care for others for the sake of Allah."**

Finally, where almost all humans fail: Once when hypocrite Abdulla bin Abi slandered mother of the believers Aisha^(RA) who was the daughter of the first caliph Abu Bakr Siddiq^(RA). In the forefront with Abdullah was her relative Mistah bin Asasa, to whom Abu Bakr Siddiq^(RA) used to give monthly allowance. When Allah acquitted Aisha^(RA) of the slander, Abu Bakr Siddiq^(RA) swore that he will never help Mistah again. The Quran was revealed in which it was said: **Those among you,**

who are bountiful and persons of means, should not swear an oath that they would withhold their help from their relatives, the indigent and those who have left their homes for the cause of Allah: they should forgive and forbear. Do you not wish that Allah should forgive you? and Allah is Forgiving and Merciful (24:22). Abu Bakr Siddiq^(RA) broke the oath he took, **paid the atonement** and started giving Mistah more than before. Khawaja Mir Dard has said well:

Dardai dil ke wastay peda kya insaan ko
 man was created to be caring and soft hearted
warna taat ke liye kuch kam nah thay karo bayan
 otherwise just to obey there were ample angels

Since Allah is free from all needs and is also the most compassionate, the fulfillment of Allah's rights is a private matter between Allah and man. On the other hand, humans are needful, that's why man has been ordered to fulfill each other's rights and needs. These rights and social welfare functions are the basics of Shariah law, which is the fundamental pillar of an Islamic state. What we have read is a reference to the rights and duties of others, it also includes compassion and caring for fellow human beings, that is to spend one's time, wealth, and energy for the good of others.

To conclude, Allah in the Quran says: **And hasten to the forgiveness of your Lord and to a Paradise as vast as the heavens and the earth, prepared for the God-fearing, who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers"** (3:133-134). Remember, those nations where there is no justice and where the state and the rich do not take care of the weak and the destitute, Allah disgraces and destroys them in this world, whether they are Muslims or non-Muslims. A nation where justice does not prevail, where Law of Diffusion is not implemented, the blessing of Allah is removed from them, and their prayers are not answered. This verse of the Quran can be called the essence of the third purpose of our creation: **(O Prophet), good and evil are not equal. Repel (evil) with that which is good, and you will see that he, between whom and you there was enmity, shall become as if he were a bosom friend (of yours)** (41:34). Further says: **(O Muhammad)!**

Repel evil in the best manner (i.e., forgive their mischief). We are well-aware of all that they say about you (23:96). On this, I remembered a story: The Jews became the enemies of the Prophet^(SAW) after the departure of prophethood from Bani Isaac. One day a Jew came to meet the Prophet and said “Assamo Alaik” (may you die). When Ayesha^(RA) heard this, she got very upset and replied “May you die and Allah’s curse be upon you”. On this, the Prophet^(SAW) reprimanded her and forbade her because of the above verse. While the above verse is the essence of the third purpose of life, this hadith is its explanation. The Prophet^(SAW) said: Allah will say on the Day of Judgment, ‘O son of Adam, I was sick but you did not visit Me.’ ‘My Lord, how could I visit You when You are the Lord of the Worlds?’ ‘You knew that one of My servants was sick and you did not visit him? Had you visited him, you would have found Me there.’ Then Allah will say, ‘O son of Adam, I needed food, but you did not feed Me.’ ‘My Lord, how could I feed You when You are the Lord of the Worlds?’ ‘Allah will say, “Don’t you remember that my so-and-so servant asked you for food, but you did not feed him? “If you had fed him, you would have found its reward with Me.’ ‘O son of Adam, I was thirsty, I asked you for water, but you did not give Me to drink.’ ‘My Lord, how could I give a drink when You are the Lord of the Worlds?’ ‘Allah will say, My so-and-so servant asked you for water but you refused to quench his thirst. If you had given him to drink, you would have found its reward with Me’ (Muslim Qudsi 18/40).

Someone asked an elderly person to give him some advice. The elderly person said, just take care of one thing that no one complains about you to Allah. The Prophet^(SAW) said: In the past, the angel of death came to a man to take possession of his soul. He asked him: Do you know any good deeds of yours? He said that there is none in his knowledge. He was told, to look more carefully. He said that there is nothing in his knowledge except that I used to buy and sell goods, in case of default, I used to give extra time to the rich and spare the poor. Because of this good deed, Allah admitted him to Paradise, because it is one of the colours (attribute) of Allah. In a hadith the Prophet^(SAW) said: “Whoever gives respite to an insolvent person, or waived part of his debt. Its reward is: On

judgment Day Allah will shade him under the shade of His throne and admit him into Paradise.” Why? Because he was benevolent to the debtor and relieved them, so Allah will relieve him in return. In another hadith the Prophet^(SAW) said, “The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to quench his hunger. He^(SAW) said: If I go with a brother for his needs, it is more dearer to me than doing itikaaf (secluding) for a month in this mosque (Prophet’s mosque).

Whoever controls his anger, Allah will hide his faults.

Whoever suppresses his rage even though he is right, then Allah will secure his heart till the

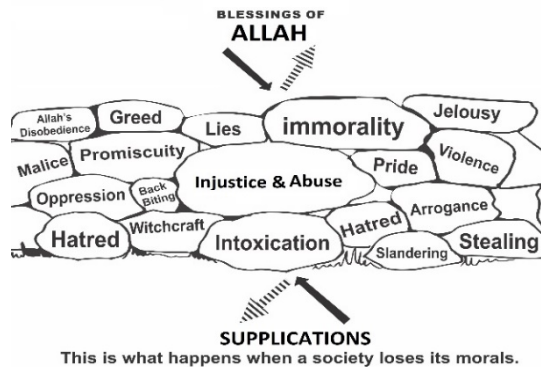
Doomsday.

Whoever walks with his brother to fulfill his needs, then Allah

will make his feet firm on the bridge (over Hellfire) on the Day when the feet will be shaken (third purpose of life)” (al-Mujama al-

Awsat 6/139). When we consider the diagram to understand the situation of our country, we find that the nation which is suffering from self-indulgence, its system of justice becomes corrupted, oppression and abuse becomes common everywhere. Such nations not only lose their morals, but they also lose the mercy of Allah. Because they ignored the important injunction of Islam which protects people’s rights and that is (amr bil maruf) to enjoin good and stand by the truth and (nahi anil munkar) to stand against evil. How well a poet wrote about such people who ignore it:

hoti nahi jo qoum haq baat pay yak ja
a nation that does not unite on the right
os qoum ka haakim hi faqat os ki saza hai
the ruler of that nation is its punishment



And when a nation accepts the captivity of the small evil-minded filthy rich class, then the following qualities arise in that nation which the poet describes as follows:

chaltay hain dabey paon ke koi jaag nah jaye

they walk cautiously so that no one wakes up

ghulami ke asiroon ki yahi khaas ada hai

this is the special attitude of the acceptors of slavery

Unfortunately, for generations the scholars have been emphasizing on a false notion that monotheism, prayer, hajj, fasting, etc. are the only requirement to enter Paradise. This is far from the truth. Allah has made it binding on the believers, His rights, and the rights of creation. Neglecting Allah's rights means that the One Who is the Most Merciful will be the One Who will take us to account. While keeping with the epitome of Justice, Allah_(SWT) decreed that the person who was wronged, has the right to forgive or not to forgive the perpetrator on Judgment Day. Therefore, neglecting the rights of people means that you will need forgiveness from the person whose rights and duties we neglected. On the Day of Judgment where a mother will not be tolerant of giving a good deed to her son, have we ever considered what will happen to us. Therefore, we should not trivialize the abuses done to others. That Day, the one who had transgressed the rights of his fellow human and did not repent. Allah will take his good deeds and place them on the scale of the one who was wronged. A few hadiths come to mind to enhance this: The Prophet_(SAW) was told: "A certain woman prays Tahajjud at night, fasts in the day, does all pious acts and gives charity, but she hurts her neighbors with her tongue." The Prophet_(SAW) said, "There is no good in her. She will go to Hell." The companions then said, "there is this other woman, who prays only the prescribed prayers and gives little charity, but she does not hurt anyone. Her neighbors are happy with her attitude." The Prophet_(SAW) said, "She is one of the people of paradise" (Bukhari). Once the Prophet_(SAW) asked his companions: "Do you know who is bankrupt?" They said, "The one without money or goods is bankrupt." The Prophet said, "Verily, the bankrupt of my nation is he who comes on the Day of Judgment with prayers, fasting, and charity, but also with insults, slander, consuming ill-gotten gain, shedding

blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be put in his scale, and he will be thrown into the Hellfire” (Muslim 2581). The Prophet(SAW) was asked: “Who is the best Muslim?” He replied, “He is the one from whose hand and tongue all Muslims are safe” (Bukhari). The Prophet(SAW) said: “He is not a believer whose neighbor is not safe from his annoyance (Bukhari 6016). The Prophet(SAW) said: “None of you truly believes until he wishes for his brother what he wishes for himself” (Bukhari). That is why the Prophet also said: Do you know what is better than fasting, prayer and charity? It is to maintain good relations and peace among people, because quarrels and bad relations destroy humanity (Bukhari).

The rights of People are instrumental in understanding and establishing mutual relationships. This perspective on human relations is as important as the relationship we have with Allah Himself. This highlights the severity of the negligence of the rights of humanity and its importance in the sight of Allah. Rights of people is the basis of tolerance, acceptance, and perseverance in an Islamic society. Islam accepts, acknowledges, and commits to the fundamental rights of life, freedom, security, and justice. To preserve it, punishments for social crimes are also emphasized to be implemented e.g., theft, murder, slander, indecency, sexual assault etc.

Good conduct is the most important aspect in Islam. Therefore, on the Day of Judgment, worship will not be the deciding factor of our fate, rather our morals and character and our behavior towards others will decide our fate. The consequences of our misbehavior, immorality and vices with others will be that our good deeds will be given to them in compensation, and if our good deeds fall short then their sins will be put in our scale. It effectively highlights that our behavior towards others is more important than our worship. Because our character and our worship give’s meaning to our faith. Similarly, patience does not mean doing nothing yourself and letting every problem overrun you. Patience means trying and not complaining. Patience is not easy, it is tiring, but it will be worth in the Hereafter. Therefore, the

effect of love for Allah should always be manifested by caring for the welfare of creatures, especially humans. Fulfilling the rights of people is also necessary for piety because a pious heart would never neglect Allah's creatures. Here I would like to stress, failure in the third purpose means, failure in the fourth purpose of life too. Because we were to call people towards Allah with our morals and character.

For the believers, it will be a matter of consolation that on the Day of Reckoning, Allah due to genuine reasons will compensate the aggrieved party whose rights were infringed on behalf of the believer. To elaborate on it, in a hadith the Prophet^(SAW) said: The debtor will be summoned before Allah on the Day of Judgement. Allah will ask him: "O Son of Adam! Why did you incur debt and infringe on other's rights?" The man would reply: "My Lord! You know I took the loan, but I did not abuse it. It was stolen or fumed in a fire or lost its value." Allah, the Exalted, will say: "My slave has told the truth, and I am more entitled to settle his debt." On Allah's command something will be placed on his scale causing his good deeds to outweigh his compensations. And so, by Allah's Grace, he will enter Paradise. Similarly, if one who has wronged his fellow human being and usurped his rights unjustly but sought sincere repentance in his lifetime from Allah; Allah, by His Grace and Mercy will accept the repentance of the person and forgive him; and will recompense the one who was wronged on his behalf. That is why, the Prophet^(SAW) used to supplicate and say: O Allah, I owe many rights to You which I could not fulfill, and I owe many rights to Your creatures which I could not fulfill. O Allah, forgive me the rights that are due to You, and take responsibility for the compensation of the rights that are due to Your creation. We should try not to step over other's rights and supplicate as the Prophet^(SAW) supplicated. Part of the third purpose of creation is not to trivialize the abuses done to others. That is why Allama Iqbal said:

har lhz hai momin ki nai shaan nai aan
 every moment is a new glory of the believer
guftaar mein, kirdaar mein, Allah ki Burhan
 in speech, in character, he is proof of Allah
qahari o ghaffari o Qudoosi o Jabroot

stern, forgiving, holy and powerful
yeh chaar anasir hon to bantaa hai musalmaan

having these four traits makes a Muslim

hamsaaya Jibreel amin, bandah khaki

man of dust will be neighbor of Gabriel

hai is ka nashiman nah bukhara nah bdkhshan

his homeland is neither Bukhara nor Badakhshan

yeh raaz kisi ko nahi maloom ke momin

No one knows this secret that the believer

qaari nazar aata hai, haqeeqat mein hai quran

visible as a reader, is in reality explanation of the Quran

The gist of this whole conversation is this: The fragrance of a good flower fades after a few days, but the fragrance of good morals remains even after the death of a person. Just as whiteness is associated with milk, sweetness is associated with honey, so the success in both worlds is associated with compassion, morality, and sincerity. Someone well said: Protect your thoughts they become words. Guard your words, they become action. Protect your actions, they become character. Protect your character, they become the fuel of Hellfire. A true lover always acquires the colors of his beloved just to please him. Thus, we should be loving and caring for others just to please Allah.

Here I recall few verses of a poem for warning:

darta hon mout se magar marna zaroori hai

I am afraid of death, but it is necessary to die

larazta hon kafan se magar pehnana zaroori hai

I tremble with the coffin shroud, but I must wear it

ho jata hon ghamgeen janazay ko dekh kar

I get sad when I see a funeral

lekin mera janaza bhi uthna zaroori hai

But it is necessary so that my funeral takes place

hoti hai mujhe kapkapi qabron ko dekh kar

I shudder when I see the graves

par muddatoon is qabar mein rehna zaroori hai

But it is necessary to stay in grave for a long time

The Quran gives admonishing on how to achieve the third purpose of creation. Here are some of them:

Serve Allah and ascribe no partner to Him (4:36). For your Lord has decreed that you worship none but Him. And honour your parents. If one or both reach old age in your care, never say

to them even ugh, nor yell at them. Rather, address them respectfully (17:23). Do good to your near of kin. Be kind to orphans, the needy, the neighbour, the companion by your side, the wayfarer, and slaves. Never be arrogant and the boastful, nor be niggardly or bid others to be niggardly (4:36-37). A kind word and forbearance are better than that charity which is followed by insult or injury (2:263). When an ungodly person brings to you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did (i.e., **do not spread rumours**) (49:6). If two parties of the believers happen to fight, make peace between them. But then, if one of them transgresses against the other, fight the one that transgresses until it reverts to Allah's command. And if it does revert, make peace between them with justice, and be equitable, for Allah loves the equitable (49:9). Believers are none but brothers unto one another, so set things right between your brothers (49:10). Let not a group of men scoff at another group, it may well be that the latter are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames (49:11). Avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another (49:12). We made you into nations and tribes so that you may know one another (**not to despise each other**) (49:13). Indeed, the ones possessed of true faith are those who believed in Allah and His Messenger and then they did not entertain any doubt and strove hard in the Way of Allah with their lives and their possessions (49:15). Your acceptance of Islam is not a favour to Allah and His Messenger, but it is Allah's favour to you, that He guided you to faith (49:17). Do not slay a soul unless it be for murder or for spreading mischief on earth. Else it shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind (5:32). Guard your private parts, except for your wives and concubines (70:29-30). Fulfil your trusts and your covenants (70:32). Be upright in their testimonies (70:33). Take due care of your Prayer (second purpose) (70:34). Be upholders of justice, and bearers of witness to truth, even though it may either be against yourselves or

against your parents and kinsmen, or the rich or the poor (4:135). Walk humbly on the earth (25:63).

From hadiths: Greet those whom you know and those whom you do not know (Bukhari). Smile at people and meet them cheerfully (Dawood). Plant trees or sow seeds, it is an ongoing charity from you (Bukhari). Render service to animals (Bukhari). Lend daily use items to others (Bukhari). Invite others over a meal (Bukhari). Give sincere advice to those who seek it (Muslim). Do not expose others' faults (Dawood). Help people in their task (Bukhari). Facilitate a disabled person (Bukhari). Providing water to a thirsty one (Bukhari). Removing obstacles from the pathways (Muslim). Don't argue unnecessarily even if you are at right (Dawood). Bless when someone sneezes (Bukhari). Visit the sick (Bukhari). Follow a funeral procession (Bukhari). Be the best in moral excellence, and the best is he who is kind to his wife. When Ayesha(RA) was asked: What did the Prophet do when in her house? She said, He helped her with household chores. Wishes for your brother what you wish for yourself. Anyone who deceives, adulterates etc. is not from us. Be humble and never think that you are better than anyone else, for dust you are and unto dust you shall return.

The essence of this purpose of life: The Quran says: O Muslims, if seeing someone in pain does not make your heart melt or compassion arises in you, then you will never reach the position of virtue. O Muslims, if you feel sad while spending your hard-earned wealth on others, then you will never reach the position of virtue. O Muslims, if you do not share each other's pain, or feel each other's pain, then you will never reach the position of virtue. O Muslims, if you are miserly or hard-hearted, you will never reach the position of virtue. To illustrate this, the Prophet(SAW) told us the story of two women, where a prostitute gave water to a thirsty dog, she become a person of paradise, and on the other hand, a pious woman locked her cat in the room and went to another city. The cat died of thirst and hunger, she become a person of Hell. The Quran says that a person who does not have compassion in his heart can be a priest, a scholar, a saint, or an ascetic, but he cannot be virtuous. O Muslims, without passing the test of third purpose of life, every status is zero in the Hereafter. Our downfall started because we, our priest

and our scholars were no more virtuous. Allah in the Quran says: You shall not attain righteousness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend (3:92). Further in the Quran says: It is no virtue. That you turn your faces towards the east or the west, but virtue is that one should sincerely believe in Allah and the Last Day and the Angels and the Book and the Prophets and, out of His love, spend of one's choice wealth for relatives and orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves, and establish the Salat and pay the Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the Truth and falsehood; such are the truthful people, and such are the pious (2:177). While discussing all this, I remembered my two poems, which I had written in the style of ordered and had you.

The Holy Prophet^(SAW) said

Roak lai ansoo apne, ponch ouron ke to
 seize your tears and wipe other's
kaisay karoon, yeh mujh se ho nahi sakta
 how can I, this I cannot do
pija gham apne aur baant ouron ke to
 suppress your grief and share others'
kaisay bhoo loon, yeh mujh se ho nahi sakta
 how can I forget, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders
nah to bhar pait apna baant ouron mein to
 don't eat till fill share it with others
rahon bhooka? yeh mujh se ho nahi sakta
 stay hungry, this I cannot do
nah dikhavay se dukha dil jahan ka to
 don't sadden others with your showoff
rahon be riya, yeh mujh se ho nahi sakta
 not to showoff, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders

nah karna lad to bachon se maskeen ke samnay
 don't show affection to your child in front of an orphan
main na karoon lad yeh mujh se ho nahi sakta
 not to be affectionate, this I cannot do
nah bula biwi ko pyar se bewa ke samnay
 don't to your wife passionately in front of a widow
nah bulaun pyar se, yeh mujh se ho nahi sakta
 not to talk passionately, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders
hai safai nisf ayman yeh yaad rakh har dam to
 cleanliness is half the faith, remember it always
rakhun kaisay safai, yeh mujh se ho nahi sakta
 how to keep clean, this I cannot do
bana kar rakh apne saray hmsayyon se to
 have good relations with all your neighbors
bana kar kaisay rakhon yeh mujh se ho nahi sakta
 how to keep good relations, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke amal kyun nahi karta
 then, why you do not obey his orders
sada rakhna bana kar rishte daaron se apne to
 always keep good relations with your kinfolk
mein karoon sila rehmi, yeh mujh se ho nahi sakta
 being nice to them, this I cannot do
rakhna sada bacha kar khud ko takabbar se to
 under all circumstances, stay away from arrogance
ban kar rahon aajiz, yeh mujh se ho nahi sakta
 living like puny, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders
mein mudai banon ga kafiroon ka, tang nah kar na to
 I'll be the plaintiff of the disbelievers, do not bother them
khayaal onka rakhun mein, yeh mujh se ho nahi sakta
 taking care of them, this I cannot do
agar hai musalmaan, nah jhoot bolna kabhi bhi to
 if you are a Muslim, never ever lie
nah jhoot bolon kaisay, yeh mujh se ho nahi sakta

how! not to lie, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders
palatti hai gaali apnon par jo deta hai to
 abuse turns back on the loved ones that you give
palatti hai to paltey, yeh mujh se ho nahi sakta
 let it turn around, this I cannot do
maaf karna seekh gar maffi chahta hai to
 learn to forgive if you want to be forgiven
main kaisay kardoon maaf, yeh mujh se ho nahi sakta
 how to forgive, this I cannot do
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders
kyunkay hai to ansan, fitraton masharti hai to
 being a human by nature you are social being
anaa apni mita don, yeh mujh se ho nahi sakta
 to erase my ego, this I cannot do
ae aassi Haleem, yaad rakhna munsif aala hai Rub
 O sinner Haleem, remember Lord is the Just Judge
madad teri kere, woh na insafi kar nahi sakta
 to help you, He cannot do injustice
hai daawa tera, to Nabi se ishq hai karta
 it is your claim that you love the Prophet
bta to hukum par un ke, amal kyun nahi karta
 then, why you do not obey his orders

The Prophet^(SAW) would have replied

kaash ansoo ponch laita oroon ke to
 wish you had wiped away the tears of others
tairay ansoo ko nah gir naay diya hota
 He would not have let your tears flow
kash rakhta ouron ke zakhmo pay marham to
 wish you had soothed the griefs of others
tujh se dukh door tera kar diya ho taa
 He would have taken away your sorrows
gar apna laita awsaaf musalmanoan ke to
 had you adopted the attributes of the Muslims
maashray mein aala maqam pa liya hota
 you would have attained high status in the society

gar kabhi khelata bhokoun ko ulfat se to
 had you fed the needy with compassion
tuhj ko zamanay se bai parwa kar diya hota
 Lord would have made you unmindful of the world
tang nah gar karta logon ko dikhaway se to
 had you not bothered people with show off
khud ko to nai hasd wa bughaz se bacha liya hota
 you would have saved yourself from jealousy
gar apna laita awsaaf musalmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society
gar kya hota ehsas yatimon ka to nay
 had you cared for the sentiments of the orphans
unhain ehsase mehromi se bacha liya ho taa
 you would have saved them from feeling of deprivation
gar karta khayal to bewa ki tanhai ka
 had you been considerate about widow's loneliness
tu nay bazam ko apne fitno se bacha liya ho taa
 you would have saved your society from tribulations
gar apna laita awsaaf musalmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society
gar rakhta saaf suthra apnay mahaul ko to
 had you kept your environment clean
baimari se bachon ko to nai bacha liya ho taa
 you would have saved children from sickness
gar karta sarfai nazar hamsai ki turshi ko to
 had you ignored the neighbor's harsh words
tazeem millti jannat mein ghar bana liya hota
 would have earned respect and a place in Paradise
gar apna laita awsaaf musalmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society
gar rakhta rishton se talluq bana kar to
 had you kept your bond with the kinfolds
aapas mein phir bhai charah ban gaya hota
 would have had brotherly relations with them
gar rakhta hota to nai khud ko taqqabur se daur to
 had you stayed away from arrogance
to nah behkata awr na zalim ban gaya hota

you wouldn't have lost the path, nor become a tyrant
gar apna laita awsaaf musulmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society
kash samjhata nah be deen ko kam tar to
 wish you didn't consider unbelievers as inferior
apne den se daur to nah ho gaya hota
 wouldn't have drifted away from your religion
kash samjhata jhoot bolnay ko bora to
 wish you considered lying as bad
khawar jahan mein to nah ho gaya hota
 you wouldn't be humiliated in the world
gar apna laita awsaaf musulmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society
gar nah apanata badzabani ki aadat to
 had you not adopted the habit of foul language
apnay samaj ko jhagron se bacha liya hota
 you would have saved the society from conflicts
gar apna taa dar guzar kar ney ki aadat to
 had you adopted the habit of forgiving
Rab se maffi ka parwana mil gaya hota
 you would have received forgiveness from the Lord
gar apna laita awsaaf musulmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society
khayal rakha ho taa kabhi to nay ouron ka
 had you taken care of others
maqam tera bhi aalam mein ban gaya ho taa
 you would have attained a status in the world
gar Haleem sab karen Rab o bundon ke haq ada
 O Haleem if all fulfill the rights of the Lord and the people
bulandi par teri qoum ko poncho diya ho taa
 He would have exalted your nation
gar apna laita awsaaf musulmanoon ke to
 had you adopted the attributes of the Muslims
muashray mein aala maqam pa liya hota
 you would have attained high status in the society

Lessons: When we persevere and entrust matters to Allah, then Allah either gives us that thing or makes our heart

content with destiny. Here we should not forget that by avoiding tension we protect ourselves from getting sick. And this is what our Lord wants. Mufti Menk says: remove anger, resentment, blame and worry from your hearts for peace of mind. That is why the Prophet^(SAW) said: **“I guarantee a house in Paradise for that person who, despite being on the right, abandons the dispute.”** O Allah, acquiring Your colors is extremely tough, please help us by embedding Your love in us. Make us more loving and caring for Your creatures just to please You. O our beloved Lord, O our Master, You are our Giver, the Sustainer of our needs, the Reliever of our difficulties. O our Sustainer, if we wrong someone’s child, and if he has power, he will press our neck under his knee, while his love is one-third that of a mother’s love for her child. O Lord, Your love for the creation is seventy fold more than mothers and You are Omnipotent, ah what will become of us, the perpetrators? O Loving Lord, please forgive us and take the responsibility of compensating our victims, otherwise we would be the ones who are wretched and broke on the Day of Reckoning. O Loving Lord, please enable us to shed tears in Your love, and to take care of Your creatures just to please You. O Loving Lord, be pleased with us. O Lord, dwell in our hearts such that we love You with all our heart and soul, and love and take care of Your creatures just to please You. Amin!

A nation that acquires the third purpose of life, this is what would happen to it: Adi ibn Hatim^(RA), who said: I was with the Prophet^(SAW) and there came to him two men: one of them was complaining of penury, while the other was complaining of brigands. The Prophet^(SAW) said: As for brigands, it will be but a short time before a caravan will go out of Makkah without a guard (because of justice). As for penury, the Hour will not arrive before one of you takes his charity around without finding anyone to accept it from him (when the majority acquired the third purpose). Then everyone will surely stand before Allah, there will be no veil between Him and him, and no interpreter to translate. Allah will ask him: Did I not give you wealth? And he will say: Yes! Then he will ask him: Did I not send a messenger to you? And he will say: Yes! He will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, **so let each**

of you protect himself against Hellfire, be it with even half a date of charity, and if he finds it not, then with a kind word (third purpose of life) (Bukhari 13/40). Remember, those nations where there is no justice and where the Law of Diffusion is not applied, Allah disgraces those nations in the world, whether they are Muslim or non-Muslim. Thus, the purpose of the three tests is to master in the three purposes of life. They are just like the worldly tests, where we toil to master in certain field of expertise. Just like a purposeful worldly test can be both mental and physical, similarly, the three tests of our creation are spiritual, mental, and physical. Third test is the most important part of our purpose of creation.

The Fourth Purpose of our creation: After exercising our intellect and recognizing Allah and making Him our true beloved, acquiring His attributes and mastering religious and worldly affairs, then calling people towards the true Lord is the fourth purpose of our creation. We should give the invitation to religion in such a way that their success in the Hereafter is our heartfelt desire, and we should give the invitation to the religion of Allah in such a way that our character and our morals are the invitation to Islam. Allah in the Quran says: **And who is fairer in speech than he who calls to Allah and acts righteously and says: "I am a Muslim"** (41:33). It further states: **Believers, why do you profess that which you do not practice? It is most loathsome in the sight of Allah that you should profess what you do not practice** (61:2-3). A large majority of Muslims today do not practice Islam, yet they go against the above command and preach what they themselves do not practice. That is why I usually tell Muslims not to look at the Quran with the eyes of a scholar, but to recognize the scholars of truth from the teachings of the Quran. In the same way, I say to humanity, do not form an opinion about Islam by looking at Muslims, but form an opinion by studying the Quran. That is why the Quran warns: **There is no compulsion and coercion regarding religion. The right thing has been made distinct from the wrong thing: now whoever rejects tyrants and believes in Allah has taken a firm support that never gives way** (2:256). So, render good counsel, for you are simply required to counsel, and are not invested

with the authority to compel them (88:21-22). Here I would like to ask: Which Muslim armies entered Malaysia, Indonesia which turned it into a Muslim majority country. None! They accepted Islam after being influenced by the character of the Muslim traders who came there. The same thing happened in other eastern countries, including southeastern China.

An important saying of the Prophet is that religion is not what one ritualistically practices but how one deals with other members of the society (third purpose of creation). **It therefore does not suffice to be pious without performing deeds which do not demonstrate his beliefs.** It is reported that the Prophet once entered a mosque and saw at prayer a venerable old man with a long white beard. He was told that the man stayed in the mosque all day long, worshipping and dispensing the words of Allah to others. The Prophet asked, how does he earn his living. He was told that a merchant, not known for his piety, supported him. The Prophet said that of the two, the merchant was indeed the one more worthy. Here an incident comes to mind: During the reign of Caliph Umar, there was a theft in the house of a non-Muslim, the thief could not be traced. Umar called the relevant authorities and ordered them to reimburse the non-Muslim for all the taxes he had paid, and to apologize to him for failing to protect him, his family, and his property. Once Umar^(RA) saw an old Jewish man begging. He asked him why he was begging? He told him that he could no longer work but must pay his taxes. Umar^(RA) called the relevant authority and told them, "This man has always paid his taxes, now the state will take care of him." He fixed a monthly stipend for him. An old woman lived in the neighborhood, she used to throw garbage at the Prophet from the roof of her house. One day dirt was not thrown, the Prophet enquired about her. He was told she was sick. He went to her house to console her. On this gesture she embraced Islam. Allah in the Quran says: *And of those whom We have created there is a party who guide men through the truth and act justly according to it (7:181).* The Quran then shakes the Muslims and asks: *How is it that you enjoin others to follow the Right Way, but forget it yourselves, though you read the Scriptures? Have you no sense at all (2:44)?* We

ourselves do not follow the commandments of Allah but want people to become Muslims.

duniya ka jagana yaad raha khud hosh mein aana bhool gaye

remembered to wake the world forgot to come to consciousness

dunyaki kahani yaad rahi aur apna fasana bhool gaye

remembered the story of the world but forgot your own story

jo dars shah batha ne diya khud os ko parhana bhool gaye

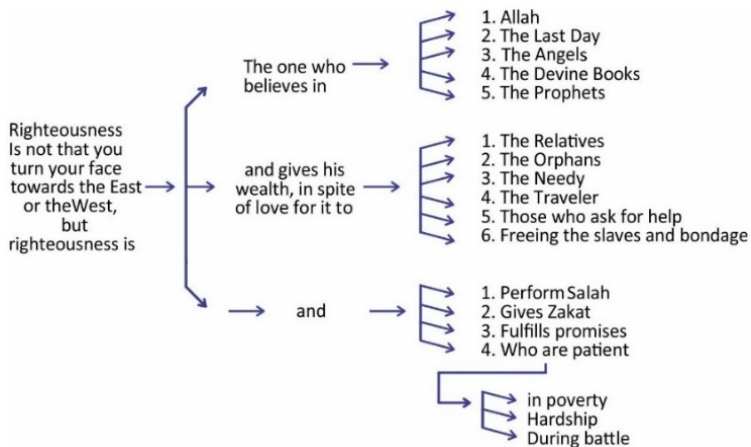
the lesson given by the Prophet, you forgot to read yourself

duniya ki kahani yaad rahi aur apna fasana bhool gaye

remembered the story of the world but forgot your own story

Finally, the summary of the four purposes: It is no virtue. That you turn your faces towards the east or the west, but virtue is that one should sincerely believe in Allah and the Last Day and the Angels and the Book and the Prophets and, out of His love, spend of one's choice wealth for relatives and orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves, and establish the Salat and pay the Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the Truth and falsehood; such are the truthful people, and such are the pious (2:177).

The above one verse of the Quran is the Essence of the Purpose of the Creation, the Tests, & the Religion of Islam. Diagrammatically it could be shown as such:



The Whole Subject Can be Summarised as Follows: Every Muslim is the receiver, protector and doer of Allah's will on earth, and is accountable for it. That is, it is his duty to defend what is right and oppose what is wrong. The Prophet once said: "When anyone of you sees evil, stop it with your hand. If you cannot, stop it with your tongue. And still if you cannot, then consider it bad from the heart, this is the lowest level of faith. **Living according to faith is worship, that is pleasing Allah through service to humanity. You shall not attain righteousness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend** (3:92). Here I would like to say that as a soft-hearted king always likes a soft-hearted deputy. That is why Allah says in the Quran that people should colour themselves in His colours.

One way of invoking Allah's Mercy is by seeking His forgiveness and repenting to Him. Allah tells us in the Quran: "**Seek forgiveness of your Lord and turn to Him in repentance whereupon He will grant you a fair enjoyment of life until an appointed term and will bestow favor on everyone who merits favor** (that is, the one who helps the needy and deserving, with his wealth or physical strength or with good morals). **But if you turn away, then I fear for you the torment of a Great Day (the Day of Judgment)** (11-3). The best remedy for tough times is to be patient and not to resort to complaining, rather by remembering Allah more often. The Quran tells us that when we remember Allah in good times, He remembers us in our tough times. Islam teaches us to take responsibility for our actions and our circumstances without blaming others. Blaming others is often used as an excuse to avoid self-awareness and self-correction. Imam al-Ghazali said that the one who cannot make a mistake is an angel, the one who commits a mistake and insists on it is the devil, the one who makes a mistake and repents immediately is a human being, **and the one who repents and persists in it is the beloved servant of Allah.** One who succeeds in all four tests by using his intellect and excels in the qualities that Allah wanted him to acquire, such a person is a genuine intellectual of high character and a true believer. Such people remain firm in every adversity. These are the people of Paradise whom Allah loves.

Man, usually questions: “Why Allah wants to punish us?” Here I would like to mention a worldly phenomenon which we all accept. When a viceroy disobeys or betrays his worldly master, he is punished severely. Since man chose to be Allah’s vicegerent on earth, he is responsible for his misdeeds, disobedience, and rebellion against Him (failure in acquiring the colors of Allah).

To explain it I would like to narrate an incident narrated by Mohammad Salah Abadeen which I read in a WhatsApp message. He says when he was living in New York, a letter came to him in the mail, stating he committed a traffic violation. He ran a red light on such street, at such hour, on such a day. And then asked if he acknowledges his violation or does he have any objection? He said, as he did not remember whether he ran the red light or not, nor did he know the exact names of the streets in the State, he replied to them: “Yes, he objects, as he is not sure that he went on that road, nor is he sure he ran a red light.” A week later, he received a letter with three photos taken of his car. One before crossing the traffic lights when it already had turned red, the second one when he was in the middle of the traffic lights while they were red, and the third one, after he passed the traffic light by one meter while it was still red. So basically, he was caught red-handed and there was no escape, nor any excuse left for him. The photos were conclusive evidence against him. He admitted to the traffic violation and paid the \$150 fine.

He says that one day it happened that he was reciting “Surah Al-Jathiyah” and when he came across the verses which said: **On that Day you shall see every group fallen on their knees. Every group will be summoned to come forth and see its Record and will be told: “Today you shall be requited for your deeds. This is Our Record which bears witness against you with truth; We used to record all what you did.” As for those who believe and act righteously, their Lord shall admit them to His Mercy. That indeed is the manifest triumph (45:28-30).** The excerpt of the verses immediately reminded him of the incident of the traffic violation he had committed. Human record can be wrong, or falsified, while Allah’s record cannot be falsified and always speaks the truth. He says that as soon

as this thought came to him, he was startled, he trembled and involuntarily cried out in fear of Allah, O Lord, when we cannot escape or run away from the man-made camera, so how can we escape from your recording of our deeds? O Allah! There is no escape from You, You even know the treachery of the eyes and what the breasts conceal. Ah! Every deed is written in the Book, in which there is no room for omission, and it is kept in a secure place, where it cannot be stolen or altered. O Allah! All sins are recorded with audio, video, with its date, its facts, its characters, its place, its time, its colors, its goals, its circumstances, its backgrounds, its motives, its intentions, and all other details. That is, He knows and has recorded what man-made cameras cannot record or cover! All this will be presented to man on the Day of Judgment (because He is the Just Lord).

The Quran says: And then the Record of their deeds shall be placed before them, and you will see the guilty full of fear for what it contains and will say: "Woe to us! What a Record this is! It leaves nothing, big or small, but encompasses it." They will find their deeds confronting them. Your Lord wrongs no one (18:49). Allah also says: Surely, We have sent down Clear Signs; and a humiliating chastisement awaits the unbelievers; a chastisement that shall come upon them on the Day when Allah will raise them all to a new life and will inform them of their deeds. Allah has recorded it all while they have forgotten it. Allah is a witness over everything. Are you not aware that Allah knows whatever is in the heavens and whatever is in the earth (58:5-7)? Further Allah says: But lo, man is well-aware of himself, even though he might make up excuses (75:14-15). That is why: On that Day there will be no need to ask either men or jinn about their sins. (That Day): Which favors of your Lord will you twain deny? The culprits shall be known by their marks and shall be seized by their forelocks and their feet. Then, which of the powers of your Lord, will you twain deny? (They will be reminded at that time) "This is the Hell that the culprits used to call a lie. Then, they shall keep circling around between Hell and boiling water." (Now tell): Which of your Lord's powers will you twain deny (55:39-45)? Ah, there our organs and our skins will also testify against us. May Allah forgive us all. Amin! O Allah, You love Your confessing slaves.

O Allah, I accept: You are my Creator, and I am Your creation. You are my Master and I am Your servant. You are the Giver, and I am in needy. You are needless and I am always in need. You are flawless and I am all imperfect. You are the Reliever, and I am dependent. You are the Strong, and I am helpless. You are the Generous and I am stingy. You are the Just, and I am unjust. You are the Most Merciful, and I am oppressive. You are the All-Forgiving, and I keep grudges. You are the All-Knowing, and I am ignorant. You are the source of security, and I am a threat to the world. You are the Powerful, and I am subdued servant. Lord, there is no end to Your praise, and there is no limit to my humiliation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah the Omnipotent

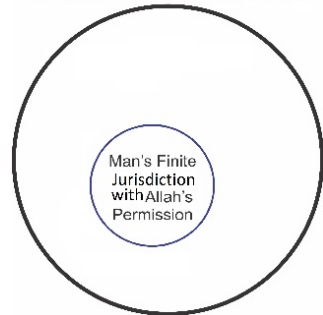
Allah's omnipotence means: He can do whatever He wills. He has absolute authority over everything He created. He does not need anyone's help or anything to enforce his order. No one can influence or stop his decisions. No one can question him about what he does. He has no partner, and He is the one and only. Since this worldly test is to believe in the unseen (i.e., to believe in Allah). That is why the Quran mentions his attributes and his authority. One may ask why the Quran mentions His powers and His authority. The answer is very simple, most of us are familiar with the power and the authority of a head of state, its departments, and its employees. We accept it because we know. Thus, knowing Allah's attributes is necessary to understand the Creator, so that we would obey Him, thank Him for His blessings, fear Him for our disobedience. Just as in the worldly system we must follow the rules set by governments and its institutions. In the same way, it is very important to know the attributes of Allah to adopt piety. The Quran mentions ninety-nine plus attributes of Allah. I will not discuss them here. I have discussed them in detail in my book "What is Imaan & Islam". Here I will only discuss few verses of the Quran that explain some of His authority. I will discuss and argue on these attributes in my next chapter.

The Quran tells us: And of His Signs is the creation of the heavens and the earth and the living creatures that He has spread out in them. He has the power to bring them together when He so wills. Whatever misfortune befalls you is a consequence of your own deeds. But much of it He forgives. You cannot frustrate Him in the earth; you have no protector nor helper against Allah (42:29-31). He is the Creator of the heavens and the earth, when He decrees a thing, He merely says, "Be," and there it is (2:117). Say: O Allah, Lord of all dominion! You give dominion to whom You will, and take away dominion from whom You will, and You exalt whom You will, and abase whom You will. In Your Hand is all good. Surely You are All-Powerful (3:26). **We accept this when our rulers say so and are not ready to accept it when the Creator of everything says so. Had Allah so willed, He would have made you all one single community. However, He lets go astray whomsoever He wills and shows the Right Way to whomsoever He wills. Surely you shall be called to account regarding what you did** (16:93). Allah enlarges the sustenance of any of His servants whom He will and straitens the sustenance of whom He will. Surely Allah has knowledge of everything (29:62). Allah grants the provision to whomsoever He wills abundantly and grants others in strict measure. **They exult in the life of the world, although compared with the Hereafter, the life of the world is no more than temporary enjoyment** (13:26). But none attains to this except those who are steadfast; none attains to this except those endowed with mighty good fortune. And if you are prompted by a provocation from Satan, seek refuge with Allah. He, and He alone, is All-Hearing, All-Knowing. And of His Signs are the night and the day, and the sun and the moon. Do not prostrate yourselves before the sun, nor before the moon, but prostrate yourselves before Allah Who created them, if it is Him that you serve (41:35-37). He humiliates whoever He wills and exalts whoever He wills. Whoever He exalts, no one can humiliate him, whoever He humiliates, no one can give him esteem. He gives life and causes death and has power over everything. He is the Lord of the heavens and the earth and all that is between them! Therefore, worship Him and be steadfast in His worship. **Is there any entity in your**

knowledge that is equal to Him (19:65)? He brings forth the living from the dead, and dead from the living (3:27). If Allah helps you none shall prevail over you, if He forsakes you then who can help you? It is in Allah that the believers should put their trust (3:160). Allah provides sustenance to whom He wills beyond all reckoning (3:37). Allah alone can decrease and increase (wealth) and to Him you shall all return (2:245). Certainly, Your Lord makes plentiful the provision of whomsoever He wills and straitens it for whomsoever He wills. He is well-aware and is fully observant of all that relates to His servants (17:30). Say, (O Prophet): "Verily, my Lord grants provision abundantly to whomsoever He pleases and straitens it for whomsoever He pleases. Whatever you spend, He will replace it. He is the Best of all Providers (34:39)." For those whom Allah lets go astray, there is no guide; and He will leave them in their transgression to stumble blindly (7:186). You exalt whom You will and abase whom You will. In Your Hand is all good. Surely You are All-Powerful (3:26).

This hadith Qudsi describes the Omnipotence of Allah(SWT). The Prophet(SAW) relates from his Lord(SWT) that He said: O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants were the first of you and the last of you, the

ALLAH'S Infinite Jurisdiction



human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants were the first of you and the last of you, the human of you and the jinn of you to rise in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, anymore that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one, but himself (Muslim, Tirmizi and Majah). Similarly, Allah in the Quran says: [And what would have happened were a Quran to be revealed wherewith mountains could be set in motion, or the earth cleft, or the dead made to speak? \(To show such signs is not at all difficult for\) everything rests entirely with Allah. So, do not the people of faith \(still look forward to such a sign in response to the demand of the unbelievers and\) despair because of knowing that had Allah so willed, He could have guided all to the Truth. Misfortune continues to afflict the unbelievers on account of their misdeeds, or to befall on locations close to their habitation. This will continue until Allah's promise \(of chastisement\) is fulfilled. Indeed, Allah does not go back upon His promise \(13:31\).](#) Whatever has been said above, I will try to explain it with a simple example. The CEO of a company has the power to hire or fire anyone. Does he do so for no reason? No! Because the whole system would collapse. Keeping this in mind, let us move on to the next chapter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Stop Blaming Allah

I will go through one subject at a time and then ask questions about it. **My first topic is Examination Hall:** If we observe a worldly examination hall, we see that when the supervisor sees someone giving a wrong answer, he neither corrects him nor diverts him from the correct answer. Why! Because it is malpractice (the purpose of exam would be lost). How can we imagine the Lord who is free from all faults would do this? Without the freedom to deviate from the right path, the test

would be meaningless. That is why Allah in the Quran says: And had Allah so willed, He would surely have made you one single community; instead, (He gave you a Law and a way of life) to test you by what He gave you. Vie, then, one with another in good works. Unto Allah is the return of all of you; and He will then make you understand the truth concerning the matters on which you disagreed (5:48). The Quran also tells us that: Allah created man on the path of “good,” evil came into existence only because of man’s deviation from the right path. It also tells us that: Initially all men were but a single community; then they disagreed (due to blind following). Had it not been that your Lord had already so ordained (free will), a decisive judgement would have been made regarding their disagreements (10:19). So, stop blaming Allah.

My second topic is the exam: When we give an exam, do we say without studying that if Allah wills, we will pass? Never! But when the result comes against our wish, then say that Allah did not wish it. Did Allah want us to fail? No! On the contrary He wants us to use our intellect to acquire knowledge. So, he asks: O man! What has deceived you about your generous Lord Who created you, shaped you, and made you well-proportioned, and set you in whatever form He pleased? No; indeed, (the fact is that) you deny the Reckoning, declaring it a lie; you do so, while there are watchers over you; noble scribes, who know what you do (82:6-12). When a person strives for something and fails to achieve it, if that person perseveres and puts his trust in Allah, such a person will be patient and will continue to strive until his goal is achieved. On the other hand, one who loses hope becomes impatient, sad, and grumpy. Such a person holds Allah responsible for the consequences of his own doing. That is why the Prophet has forbidden us from regretting, rather he has told us to be patient and have hope in Allah. He said: “If something hurts you, don’t say, I wish I had done that, but say: Allah has decided, and He does what He wills.” The Prophet told us that it will benefit us whether we achieve it or not (would stay calm) (Shifaa al-Aleel, 37-38).

My third topic is guidance: Let us study what Quran Has to say about this. In the Quran Allah says: Can he whose breast

Allah has opened for Islam and who is thus (moving along a Path) illumined by a light from Allah (be likened to him who derives no lesson from what he observes)? Woe, then, to those whose hearts were further hardened after Allah's admonition. Such are indeed in obvious error. Allah has revealed the best teaching, a self-consistent Book which repeats its contents in manifold forms where it shivers the skins of those that hold their Lord in awe, and then their skins and their hearts soften for Allah's remembrance. **That is Allah's Guidance wherewith He guides whosoever He pleases** (i.e., one who ponders on it). And he whom Allah does not guide to the Right Path has none to guide him (he who is prejudice and boxed up in his beliefs) (39:22-23). We raised a Messenger in every community (to tell them): "Serve Allah and shun the Evil One." Thereafter Allah guided some of them **while others were overtaken by error**. Go about the earth, then, and observe what was the end of those who rejected the Messengers, calling them liars. (O Mohammed), howsoever eager you may be to show them the Right Way, Allah does not bestow His guidance on those whom He lets go astray (he who is devoid of contemplating); and in-fact, none will be able to help them (due to their stubbornness). **Had Allah so willed, He would have made you all one single community**. However, He lets go astray whomsoever He wills and shows the Right Way to whomsoever He wills. Surely you shall be called to account regarding what you did (16:36-37,93). Never have We sent a Messenger, but he has addressed his people in their language that he may fully expound His Message to them. (And after the Message is expounded), Allah lets go astray whomsoever He wills, and guides to the Right Way whomsoever He wills. He is the All-Mighty, the All-Wise (14:4). **Why? As for those who believe, they come to know from the same similitude that it is the Revelation from their Lord; but those who disbelieve, say, "What does Allah mean by such similitudes?"** Allah leads astray many and guides many to the right way by the same thing. **And He leads astray only those who disobey Allah; who break Allah's covenant after ratifying it; who cut asunder what Allah has ordered to be joined, and who produce chaos on the Earth.** These are the people who are indeed the losers (2:26-27).

Because! Surely those against whom the word of your Lord has been fulfilled will not believe even if they witness every single sign that might come to them until they are face to face with the painful chastisement (10:96-97). Therefore, it is not that Allah sends people astray, but that people go astray, and Allah leaves them in that state! It was not Allah's Will for them to be misguided, it was because of what they willed they earned. Allah guided them to make the proper choice, but they chose to do otherwise. Giving an example of this, Allah says: **As for Thamud, We bestowed guidance upon them (that there is only One God Who has no partner), but they preferred to remain blind rather than be guided.** At last, a humiliating scourge overtook them on account of their misdeeds. Yet We delivered those who believed and were God-fearing (41:17-18). **Surely your Lord fully knows those who have strayed away from His Path, and He also fully knows those who are rightly guided** (53:30). Some people might question why Allah misguides most? Next verse mentions the criteria: (O Prophet), you cannot grant guidance to whom you please. It is Allah Who guides those whom He wills. **He knows best who are amenable to guidance** (28:56). And recite to them (O Mohammed) **the story of the man to whom We gave Our signs and who turned away from them; then ultimately Satan caught up with him and he was led astray** (7:175). (How awful is the straying of the person) for whom his evil deed has been embellished (by Satan) so that it looks fair to him? The fact is that Allah causes whomsoever He wills to fall into error and shows the Right Way to whomsoever He will. So, (O Prophet), let not your life go to waste sorrowing over them. Allah is aware of all that they do (35:8). If you disbelieve, know well that Allah has no need of you. Yet He does not like unbelief in His servants. But if you are thankful, your thankfulness will please Him. No one shall bear another's burden. You are destined to return to your Lord, and He will tell you what you used to do. He is aware even of what lies hidden in your breasts (39:7). **Now had We so willed We could indeed have exalted him through those signs, but he clung to earthly life and followed his carnal desires.** Thus, his parable is that of the dog who lolls out his tongue whether you attack him or leave him alone. Such is the parable of those

who reject Our signs as false. Narrate to them these parables that they may reflect. **Evil is the example of the people who reject Our signs as false and perpetrate wrong against their own selves.** He whom Allah guides, he alone is rightly guided; and he whom Allah lets go astray, it is they who are the loser (7:176-178). As for those who strive in Our cause, We shall surely guide them to Our Ways. Indeed, Allah is with those who do good (29:69). Surely Allah does not wrong men; they rather wrong themselves (10:44). (O Prophet), can you save him (from chastisement) against whom the sentence of chastisement has become due; him who has, (as it were), already fallen into the Fire (39:19). Allah then says: **We have made this Quran easy as a reminder. Is there, then, any who will take heed (54:17)?** That is why On the Day of Resurrection: When their faces shall be turned around in the Fire, they will say: "Would that we had obeyed Allah and obeyed the Messenger." **They will say: "Our Lord, we obeyed our chiefs and our great ones, and they turned us away from the Right Way. Our Lord, mete out to them a double chastisement and lay upon them a mighty curse"** (33:66-68). On Judgment Day when: All of them will appear exposed before Allah, and the weak ones will say to the haughty ones: "We merely followed you. Will you, then, protect us from Allah's chastisement?" They will say: "Had Allah shown us the Way to our salvation, we would surely have also guided you. Now it is all the same whether we cry or suffer patiently, we have no escape." After the matter has been finally decided Satan will say: "Surely whatever Allah promised you was true; as for me, I went back on the promise I made to you. I had no power over you except that I called you to my way and you responded to me. So, do not blame me but blame your-selves. Here, neither I can come to your rescue, nor can you come to mine. I disavow your former act of associating me in the past with Allah. A grievous chastisement inevitably lies ahead for such wrong-doers" (14:21-22). **Just imagine when they will argue with one another in Hell.** The weak ones will say to those who waxed proud: "We were your followers. Will you, then, lighten for us a part of our suffering of the Fire?" Those who had waxed proud will reply: "All of us are in it. Allah has already passed His judgement among His servants." Those suffering in the Fire

will say to the keepers of Hell: "Call upon your Lord to lighten the chastisement for us just for a day." The keepers of Hell will ask: **"Did your Messengers not come to you with Clear Signs?"** They will say: "Yes (they did)." The keepers of Hell will say: "Then you yourselves should call (upon the Lord). And the call of the unbelievers will end in vain" (40:47-50).

How can we be skeptical about such a merciful Lord who loves us seventy folds more than mothers. I will try to explain His love with four Quranic incidents. In Surah Yasin, the Quran says that the All-Knowing, Most Merciful Lord sent three prophets just to save a person in a town, and when that person reverted, then destroyed the town. Will such a merciful Lord lead people astray? How can we even think of it? The Quran tells us that Allah made Noah preach for nine hundred and fifty years and when the last servant reverted, He said to Noah that no one else will believe, so prepare the ark, ultimately the rest were drowned. Similarly, in Surah al-Kahf, Allah causes a child to be killed by Khizr. Why? Because his parents were righteous, and he would have misled them later in life. Can we ever imagine that such a merciful Lord would mislead anyone? Never! Surah Al-Barooj describes the incident where the true believers (a Christian tribe in Yemen), who refused to change their faith, were burnt to death in pits of fire, while the perpetrators enjoyed the screaming of women, children, and men. After describing the incident Allah, the Merciful said: **Surely those who tormented the believing men and the believing women and then did not repent, theirs shall be the chastisement of Hell, and theirs shall be the chastisement of burning** (85:4-10). Allah the Merciful did not close the door of repentance even for them. Can such a Merciful Lord ever misguide someone? Never! In the human system it can be thought so because there is a fear of usurping the throne. Man, rules in groupings, the stronger the group the greater their authority. Since everyone is human, changing loyalties can upset the balance. That is why they often resort to abuse to prevent it. While Allah is Omnipotent, everything is subject to Him, He has no equals or rivals. That is why Allah says: **If Allah were to grant ample sustenance to His servants they would go about transgressing in the land. But He sends down in due measure whatever (sustenance) He**

wills. Surely, He is Well-Aware and All-Seeing concerning matters that relate to His servants (42:27). In another place in the Quran, Allah says that if He had given His unlimited treasures to man, he would have withheld it fearing its depletion.

To further prove that we are responsible for our actions, Allah in the Quran says: *And out of the fruits of date-palms and grapes you derive intoxicants as well as wholesome sustenance. Surely there is a sign for those who use reason (did Allah wish they produce alcohol, no, alcohol is prohibited in Islam) (16:67).* Further Allah says, tell them: *“Allah lets go astray those whom He wills, and guides to Himself those who turn to Him (13:27).”* Lo, religion is exclusively devoted to Allah. As for those who have taken others beside Allah for their guardians, (they say): *“We worship them only that they may bring us nearer to Allah.”* Allah will judge between them concerning what they differ about. **Verily Allah does not guide anyone who is given to sheer lying, is an utter unbeliever (39:3).** Finally, Allah sent nearly hundred and twenty-four thousand messengers and prophets for guidance of humanity, if Allah wanted to misguide them, then why did he send so many prophets, why send so many inspirational books for guidance? So, stop blaming Allah for our own misdoings.

My fourth topic is health and hygiene: Allah is “the Healer.” In the Quran Allah quotes the saying of Abraham^(AS), in which he^(AS) says: *“And when I am sick, He heals me (26:80).”* He did not say that He makes me sick and then He heals me. Why? We get sick because of our own mistakes or misdoings, or misdoings of other humans, or not taking proper precautions, or due to the conditions of the surroundings, or worldly system both what Allah created, and that which human tampered with. So, when a chain smoker damages his lungs, or clogs his heart arteries, did Allah willed it to happen? No! Smoking is forbidden in Islam. Remember that every good is from Allah, and every evil is the earning of one’s own hand or a product of the system. Suppose I hug a leper and I am also infected by leprosy. Did Allah willed it to happen? No! The

Prophet_(SAW) told us to run away from a leper as one would run from a lion. So, let us stop blaming Allah for our misdoings.

Our health depends on our immune system, which is directly related to our digestive system. So let us talk about diet: The Prophet_(SAW) trained the companions in such a way that they used to eat less than their appetite. Once an herbalist doctor came to Medina, people told him that he will starve here. Initially, he thought they wanted to drive him away. So, he opened a shop in Medina. After two or three months, he asked the residents what's their secret of not getting sick. They answered, they eat less than their appetite. Similarly, a curry was presented to the Prophet_(SAW) with oil floating on it. He said, "These are two curries, I will only eat one." He removed the oil and ate his meal with what was left. Today science tells us that the human body works better on simple and less food. Now, if we eat excessively and damage our digestive system and fall ill, did Allah willed it? No, He wants us to stay healthy, that is why He told us to eat less, and not to waste food. There are three disadvantages of overeating for which we will be accounted for in the Hereafter: 1) Over-consumption and waste of food by the rich increases the prices of food items, causing the poor to suffer. 2) The money that could have been used for the betterment of less fortunate was spent on oneself. 3) When one falls ill due to overeating, he spends more of his wealth on his treatment.

Now a days we do not consider Ramadan a month of fasting, but rather a month of feasting. In normal days we eat three meals a day, and in Ramadan we eat five meals. At Dawn we eat breakfast and lunch combined, after sunset we eat lunch and dinner combined, and then we eat all night long. In Ramadan iftar parties are organized in which excessive food is eaten and wasted than the wedding ceremonies. During Ramadan, we gain weight instead of losing it, and we get sick instead of getting healthier. Did Allah want it? No! On top of that, overeating and wasting food makes food expensive. So let us not blame Allah for what we do. Whatever Allah commands is always for our good. A white woman, whose name I do not remember, fasts on Mondays and Thursdays. She says I am not a Muslim, but these days are the best days

of the week to fast. There are two extra harms of overeating in Ramazan for which we will be held accountable in the Hereafter, other than causing hardship for people due to price hike are: 1) In Ramadan for the pleasure of Allah, we were supposed to spend less on food and more on zakat and charity, to share the sufferings of the destitute, which we did not. 2) In Ramadan we spend a lot more on food just to show-off which is a sin. Such people would fail in all four tests of the purpose of life. Because they did not recognize Allah and did not colour themselves in His colours and did not use their intellect to distinguish between good and bad, so, what would they preach or call people to?

Allah the Merciful made fasting for whole month of Ramadan obligatory, because it helps us to rejuvenate. According to Yoshinori Ohsumi, a Japanese cell biologist who won the Nobel Prize in Medicine in 2016 for his research on how cells recycle their materials through a process called autophagy. He says that “Fasting” activates autophagy, and during autophagy, cells destroy viruses and bacteria and get rid of damaged structures (like cancer cells etc.). Fasting is critical for cell health, renewal, and survival. It not only helps slow down the aging process but also has a positive impact on cell renewal. During starvation, cells break down proteins and other cell components and use them for energy. Further, Yoshinori said, fasting for more than 12 hours initiates the process of autophagy. He also said that cancer can be controlled by fasting for thirty days. Probably, that is why the Merciful Lord has made fasting obligatory.

My fifth topic is sustenance: Allah the Sustainer, with His wisdom withholds provision for whom He wills and extends His bounty and mercy to whom He wills. Allah says: [O Prophet, tell them, “My Lord gives abundantly to whomsoever of his servants He wills and sparingly to whom He wills. Whatever you spend, He replenishes it by other provisions. He is the best of providers \(34:39\).”](#) There is not a single moving creature on the earth, but Allah is responsible for providing its sustenance. He knows where it dwells and where it will permanently rest. All this is recorded in a clear Book [\(11:6\)](#). Indeed, this is an attribute and authority of Allah, but does

this happen? No! If that was the case, there would be no need to work to earn a living. Today, the nations that strive and work hard becomes the developed nation of the world. Today, the Muslim Ummah has fallen into the depths of degradation. Did Allah want it? No! It is because we have lost the purpose of life. We want to get rich through rituals and witchcraft, which is completely against the teachings of Islam.

My sixth topic is general: Allah has placed a natural law and a moral law in this universe. When one or more of these laws are broken, Allah allows suffering to occur. The natural law is based on causes and its effects. Sickness comes when one does not take care of his health or gets exposed to harmful bacteria or viruses. One might ask why Allah created bacteria and viruses? Bacteria or viruses that we need for our digestive system, we call them good bacteria/virus. What we consider as bad bacteria may be bad for us but good for our food chain. When a car accident occurs; did Allah wish it? No! This may be due to the carelessness of the driver, or due to the lack of proper maintenance of the vehicle, the roads not being suitable for fast traffic, or the traffic laws not being properly enforced. Unfortunately, when someone is raped, did Allah wish it? No! Allah has ordained capital punishment for the guilty. That is why Allah ordered men and women to lower their gaze. If people damage their liver and pancreas by consuming alcohol, did Allah wish it. No! It is forbidden in Islam and is punishable by hundred lashes. In a hadith the Prophet(SAW) said that Allah the Exalted said: "O my servants, it is only your deeds that I record for you and then recompense you, so let him who finds good praise Allah and let him who finds other than that blame no one but himself (Muslim 2577). Does this hadith say that Allah makes us to do wrong and then punishes us? No! He rewards us for our deeds.

My seventh topic: In the system of motherhood that Allah has created, boys and girls are born almost equal. However, some have no children, some have only girls, some have only boys, and some have both girls and boys. The Quran describes the system created by Allah as follows: **That He created pairs (male and female) from a drop of sperm as it is poured forth**

(53:45-46). The improving discipline of genetics and molecular biology has scientifically validated the Quran's claim that the gender of the baby is determined by the male sperm and the female has no role in this process. The males have X and Y chromosome while the females only have X chromosome. When X chromosome of a male unites with the oval of a female, then the baby born is a female and when Y chromosome from a male unites with the oval of the female, then the baby born is a male. This is all a coincidence and Allah knows. Supplication can change it. Those who do not have children, or those who bore special child, it is all due to the malfunction in the system. So, stop blaming Allah (this is also a test). Scientists are predicting that in future one third babies born would be autistic. Did Allah wish it? No! It is most probably the side effect of the vaccination given during pregnancy and/or childhood.

My eighth topic: Are not the prophets the most beloved servants of Allah? Weren't the prophets most tested? So, stop blaming Allah. Didn't the Prophet(SAW) bathe in his own blood from head to toe in Taif? Did Allah wish it? No! He was the beloved of Allah. Weren't he and his companions starved for three years in Shaab Abi Talib? Did Allah wish it? No! The incident mentioned in Surat Yasin, in which the three prophets and the believing servant were trampled and martyred. Did Allah wish it? No! All these incidents were the work of those who blindly followed their scholars and nobles. Read the following hadith carefully, you will get the answer. Saad ibn Abi Waqqas reported: I said, "O Messenger of Allah, which people are tested most severely?" The Prophet(SAW) said, "They are the prophets, then the next best, then the next best. A man is put to trial according to his faith. If he is firm in his faith, his trials will be more severe. If he is weak in his religion, he is put to trial according to his strength in faith. The servant will continue to be put to trial until he is left walking upon the earth without any sin" (Tirmizi 2398). When I was studying in Britain, one of my Palestinian friends said mockingly, Allah makes whoever He wants to be a prophet. This is not true; Allah says in the Quran: **Allah knows best who to choose for His message** (6:124). In a hadith Aisha(RA) narrates: I never saw anybody suffering so much from sickness as Allah's

Messenger^(SAW). Similarly in another hadith Abdullah^(RA) narrates: I visited the Prophet^(SAW) during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins just as the leaves of a tree fall down" (Bukhari 5647). Further the Prophet^(SAW) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that" (Bukhari 5642). That is why the Prophet^(SAW) said, **"If Allah wants to favor someone, He afflicts him with trials"** (Bukhari 5645). In the worldly system the higher the position, the tougher is the test. The above hadiths prove that this is also the principle of Allah.

My ninth topic: We are supposed to use our intellect to study the causes and their effects to adopt preventive measures. If we do not, can Allah be blamed for it? No! Remember, our Merciful Lord does not take us to account immediately for most of our shortcomings and sins. In the battle of Uhud, the Muslims were winning and the enemy was fleeing, when the companions on the mountain left their post violating the strict orders, the enemy attacked from behind and the Muslims lost the won battle. Did Allah wish that? No! In Battle of Hunain Muslim army was more in numbers, they became overconfident and did not take proper precautionary measures and nearly lost the Battle. The Prophet^(SAW) got injured in both battles. Did Allah wish that? No! Allah in the Quran says: **Whatever misfortune befalls you is a consequence of your own deeds. But much of it He forgives** (42:30). If He were to immediately account for all our transgressions, there would be no one left for trial. How many times it happens that we are not careful and still we reach safely at our destination. The way people drive, it is a miracle that not many accidents happen, nor more people are injured. Thus, the right way is not to blame Allah or anyone for the trials, rather face them with steadfastness. We should understand that the trials are an integral part of the worldly system. They are to test our faith, and to bring us back to the straight path. Satan, on the other hand, tempts us to react negatively to trials and blame our mistakes on Allah. While

blaming others for one's suffering is a sly way of avoiding personal responsibility, the result is that it obscures the real solution. O Muslims, Allah will not improve our conditions until we critically examine our inner selves. When we all critically examine our inner selves, we will cleanse our hearts and society of moral and spiritual diseases. Therefore, stop blaming Allah, and if you must blame someone, then blame yourself.

My tenth topic: A covenant that was taken from us in the heavens at the time of the creation of our souls, we were sent to this world for the fulfillment of that covenant. Trials are part of the test, if there were no negative elements in it, embracing the positive would not be a choice and our performance would not be the result of a trial. To choose the positive and to be eligible to attain the pleasure and closeness of Allah, it is necessary to have negative elements. And when we see evil from this angle, it will be a blessing to us, because then we will understand what evil is, how to avoid it, and how to resist it. The hadith given in the seventh topic is a proof of this. Therefore, whenever you are faced with a difficult situation, you must consider this hadith before complaining.

My eleventh topic: It is mentioned in the Quran that when Abraham^(AS) said (to Nimrod), “My Lord is He Who gives life and causes death,” he answered, “I give life and cause death” (that is he spares and kills whom he wills). Then Abraham^(AS) said, “Well, Allah brings the sun from the east, just bring it from the west.” At this the disbeliever was confounded (yet he did not believe), **for Allah does not show guidance to unjust people** (that is, one who is boxed up in his misguided beliefs will not revert) (2:258). After the conversation He threw Abraham^(AS) in a huge fire. Further the Quran says: **Men! Now there has come to you an exhortation from your Lord, a healing for the ailments of the hearts, and a guidance and mercy for those who believe** (10:57). O people, we should not be enchanted by mortal rulers, rather by using our intellect, we should be in love with the Creator of all things (Allah).

My twelfth topic: The Prophet^(SAW) said: Verily Allah has written down the good deeds and the evil deeds, and then explained it (by saying): “Whoever intends to do good but

does not follow it, Allah writes a good deed in his record because of his intention. And if he follows it, then Allah writes down in his record from ten good deeds up to seven hundred or more. And if he intends to do something evil but does not act on it, even then Allah writes down in his record a good deed. And if he acts on it (i.e., commits evil), then only Allah writes a single evil in his record of deeds” (Bukhari). Despite this, if our sins still exceed our good deeds, was it Allah’s will (God forbid). Our Lord the Merciful is looking for excuses to pass us. So, stop blaming Allah for the mess we created. It was we who made bad decisions. We chose to go left when Allah said to go right. What we should be doing is to ask Allah for forgiveness instead of blaming Him, show patience in face of calamities, and ask Him for guidance to improve this world and the hereafter. In this respect also remember, Abdullah bin Umar^(RA) narrates that Allah’s Messenger^(SAW) said: “No prayer will be accepted without purification and no charity will be accepted which is given from goods that are acquired illegitimately” (Muslim).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Should not Allah be the Axis of our Love

The true beloved of a believer should be Allah, Who loves His creatures seventy folds more than their mothers. The primary attribute of Allah mentioned in the Quran is Ar-Rahman (the Merciful). Its synonyms are, the Most compassionate, ever forgiving, the most kind, extremely lenient, limitlessly gentle, etc. That is, He is the One with Eternal Mercy; and everything He does is out of mercy. No attribute comes close to the number of times Allah ascribes Ar-Rahman to Himself in the Quran. In the same way, the name Ar-Raheem refers to the special mercy that Allah will bestows on the believers on the Day of Judgment. This name is also frequently mentioned in the Quran. Both these names are the most important attributes of Allah. To understand Allah’s mercy, let us look at this hadith in which the Prophet^(SAW) said: Allah split His mercy in hundred parts, and sent down to earth one part. Because

of this one part, there is mutual love among creatures, so much so that a horse will lift its hoof from its young one, fearing that it might harm it. Allah the Most Gracious and the Most Merciful, His mercy encompasses everything, and that one percent mercy is the source of all compassion and love in the universe. Allah has reserved the remaining ninety-nine parts of this mercy to favour His believing servants on the Day of Judgment (Muslim 6908). Allah in Quran says: [“Call upon Allah or call upon the Most Merciful. Whichever name you call, to Him belong the best names”](#) (17:110).

Then should not Allah be the focus of our love? Yes, indeed, a true believer loves only Allah, if he loves anyone else, he loves him for His sake, he befriends or enmity only for His sake. That is, his living and dying is only for Allah. Those who acquire the love of Allah overcome their failures and difficulties with patience. Totally relying on Allah makes them needless of the mortal world. Those who truly believe in Allah are the friends of Allah. They strive to attain maximum attributes of Allah, the more they reflect His attributes in their character, the closer they are to Allah. Allah says that when He befriends someone, He becomes his eyes and ears, then he begins to understand the signs of the universe. He will hold fast to the rope of Allah (i.e., obey His commandments). For such people Allah says in the Quran: Tell them O Prophet: [“My servants who have committed excesses against themselves, do not despair of Allah’s Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful](#) (39:53). Allah(SWT) has promised to respond to our call. He proclaimed, [“Pray to Me, and I will accept your prayers. Surely those who wax too proud to worship Me shall enter Hell, utterly abased”](#) (40:60). When faced with trials and adversities, our beloved Prophet(SAW) prayed to Allah(SWT) through constant invocations with the language of love and servant-hood.

O Muslims, we should know, where Allah loves us seventy-fold more than our mothers, He is also needless, so avoid His displeasure. Just as a lover obeys every command of his beloved to please him, in the same way, we must obey every word of the true beloved Allah, and that such love and obedience should not be for anyone else. That is why He

grants us respite till an appointed term. The question is how to obey Him? The answer is simple, read Quran with understanding, and follow its commandments, and the traditions of the Prophet(SAW) and have good morals. That is the only way of avoiding the severity of death, torment of the grave, the severity of the Resurrection Day and the severe torments of the Hellfire. May Allah help us to act accordingly. Amin!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

My advice to the Ummah

O Muslims, trials are not a punishment from Allah, they are a part of His infinite mercy, through them, He eliminates most of our mistakes and sins. If only we knew what misfortunes Allah protects us from, we will never miss a prayer, nor ever want to lift our head from prostration. The trials that grieve us could be a form of protection from worse sufferings that could have befallen us, or it may be source of good for us. Allah in the Quran tells us: “Perhaps you dislike a thing and Allah makes therein much good” (4:19). That is, the trial can be a blessing in disguise, so be grateful. These trials are nothing compared to the punishments of the Hereafter.

O Muslims, if Allah takes us to account like worldly gods, we would all be doomed. I usually tell my friends that on the Day of Judgment, may Allah never tell me to honestly mark my own prayers. Ah sadly, I know, they are zero, and if He tells someone else to check them, he will give me negative marks. One may ask why? Because, when I stand in front of a tiny worldly deity (e.g., a D.C.), I would be fully focused, but sadly, when I stand before my Lord, I am not focused, nor do I know what I am saying. And most of all, He even knows my thoughts. That is why the Prophet(SAW) said: “No one’s deeds will ever admit him to Paradise.” The companions asked: Not even you, O Messenger of Allah? He(SAW) said: “No, not even me, unless Allah showers me with His Mercy...” (O Allah all praises are for You) (Bukhari 5349; Muslim 7042). Therefore, we

should focus on our shortcomings, improve ourselves and try to be what Allah wants us to be. Therefore, prepare for them by strengthening the faith, and improving the quality of patience. Secondly, trials are tools that bring out the best or worst in us. Muslim or Non-Muslim, each one of us will inevitably face trials in our lives. Life is not a bed of roses for anyone. There are some people who are struggling with poverty, there are some who are concerned about their health, and then there are some who are worried about their family matters. A common question that most ask amid their trouble is, why is Allah making me go through these miseries? Why can't we always be happy? What have I done to deserve this? Why does Allah want to test me? Allah is Al-Hakeem (The One with Most Wisdom), we may not be able to fathom the depth of the wisdom with our limited minds, but every action of His has wisdom in it.

O Muslims, tests are meant to purify us, while trials protect us from misfortunes. Trials and tribulations strengthen our faith. That is why the Prophet(SAW) said: "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even if it were the prick of a thorn" (Bukhari, Muslim). Remember, Allah only supports a nation if they take care of the weak. Abu Darda reported: The Prophet(SAW) said, "Seek out the vulnerable for me, for you are only given provision and divine support due to your caring for the vulnerable" (Dawood 2594). Allah in the Quran says: **"The example of those who spend their wealth in the way of God is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And God multiplies [His reward] for whom He wills. And God is all-Encompassing and all-Knowing"** (2:261). The Quran also tells us why we lag in the world, it says: **As for man, when his Lord tests him by exalting him and bestowing His bounties upon him, he says: "My Lord has exalted me." But when He tests him by straitening his sustenance, he says: "My Lord has humiliated me."** **But no (it is because); you do not treat the orphan honorably, and do not urge one another to feed the poor, and greedily devour the entire inheritance, and are entrenched in love of wealth** (89:15-20). The second is that it is the law of Allah that a society where there is no justice, and its people do not struggle for it, Allah will not save that society

from destruction. In this respect the Quran tells us that: **Verily Allah does not change a people's condition unless they change their inner selves (13:11).**

On the other hand, when faced with trials and tribulations, most of us lose hope. The pain and anxiety of those moments, usually weakens the faith. Due to which some people question the judgments of Allah's justice and wisdom and then hold Allah responsible for the consequences of their bad actions and absolve themselves from the bad consequences. As a result, such people feel lost, helpless, and unable to move forward. Since most of these situations are system generated, Islam asks us to be patient and have hope in Allah. We should learn to overcome the difficult moments in life from Quran and the Prophet(SAW)'s biography. The following summarizes the key guidance to this matter. On this I remembered my poem "Ai Banda-e-Muslim":

jab mushkil mein to ghir chuka ho
when you are surrounded by trouble
aur os sai nikal nah paye tu
and you cannot get out of it
jab uljan mein to phans chuka ho
when you are stuck in confusion
aur usay suljha nah paye tu
and you cannot figure it out
Rub hai tairay sath yeh mat bhoolna tu
do not forget that Lord is with you
is se rishta pyar ka jor laina tu
connect a relationship of love with Him
jab haadsoon se pareshaan ho chuka ho
when you are disturbed by incidences
aur tanhai mein kho jaye tu
and you are lost in loneliness
jab chaar soo zulmaton mein ghir chuka ho
when you are stranded all around in darkness
aur apni bai basi par kamla jaye tu
and on your helplessness, you lose hope
Rub hai tairay sath yeh mat bhoolna tu
do not forget that Lord is with you
is se rishta pyar ka jor laina tu

connect a relationship of love with Him

jab dikhavay se ujar chuka ho

when you are broke due to show-off

aur fuqr se tang ho jaye tu

and get tired of poverty

jab vahm mein to ghir chuka ho

when you are overcome by illusions

aur shak kar ne lag jaye tu

and you start to doubt

Rub hai tairay sath yeh mat bhoolna tu

do not forget that Lord is with you

is se rishta pyar ka jor laina tu

connect a relationship of love with Him

jab toreen sab tujh se rishte

when all break their ties with you

aur un ko jor nah paye tu

and you cannot connect with them

jab munh morhin humdam tairay

when your friends leave you

aur dil ko samjha nah paye tu

and your heart cannot understand it

Rub hai tairay sath yeh mat bhoolna tu

do not forget that God is with you

is se rishta pyar ka jor laina tu

connect a relationship of love with Him

jab haami koi nah rahay tera

when there is no supporter for you

aur aasra dhoond nah paye tu

and you could not find any helper

jab tujh ko sataye apnon ki yaad

when memory of loved ones haunts you

aur ansoo ko roke nah paye tu

and you cannot stop your tears

Rub hai tairay sath yeh mat bhoolna tu

do not forget that God is with you

is se rishta pyar ka jor laina tu

connect a relationship of love with Him

jab tairay ho jayen raste band

when you find all your roads closed

aur kuch bhi seh nah paye tu
 and you cannot bear anything
bezaar zamaan se ho chuka ho
 when you are irritated by the society
aur aas ki gaagar toar lai tu
 and you have lost all hope
Rub hai tairay sath yeh mat bhoolna tu
 do not forget that God is with you
is se rishta pyar ka jor laina tu
 connect a relationship of love with Him
jab zindagi sai okta chuka ho
 when you are tired of living
aur Rab se bhi lo laga nah paye tu
 and if you cannot connect with your Lord
phir sday mein Haleem tu gir jana
 then Haleem put your head in prostration
mumkin nahi hai ke khair nah paye tu
 it is impossible not to have good
Rub hai tairay sath yeh mat bhoolna tu
 do not forget that Lord is with you
is se rishta pyar ka jor laina tu
 connect a relationship of love with Him

The purpose of this poem is to show that in difficult times we should not let the feeling of helplessness overwhelm us. We should keep doing what is best for us. And if we still feel helpless, we should seek help from Allah, put our trust in Him and connect ourselves with Him. Helplessness is the biggest obstacle in achieving one's goal. We should not forget that when something good comes, we should thank Allah because all good comes from Him. And if something bad happens to us, we should look back and see where we went wrong, correct it, repent, and move on. We should never blame Allah for our mistakes, but be patient and learn from them, otherwise Satan will turn us away from the Merciful Lord. A person who strives for something that is beneficial to him, and at the same time seeks help from Allah, is the opposite of a person who loses hope. Striving for something useful and then relying on Allah is the greatest means of achieving one's goals. O Muslims, Prostration is the best and easiest way to

get close to Allah and to seek His Help. Therefore, prostrate before him as much as possible.

O Muslims, we should strengthen our faith, it will help us to withstand all trials and tribulations. When faith begins to dwindle, we must turn to the Quran, and remind ourselves that only Allah can get us out of our trials and tribulations. We must remain steadfast, otherwise the Satan will weaken our faith and turn us away from Allah by creating doubts. The Quran tells us: *If Allah helps you none shall prevail over you; if He forsakes you then who can help you? It is in Allah that the believers should put their trust (3:160).* A strong faith keeps us focused on the fact that Allah (the Omnipotent) alone controls all destinies and has power over all things. When faced with afflictions only Allah can help us in conquering its pain and provide us hope and the energy to move forward.

There is much to lament about the plight of Muslims in many parts of the world but to blame everything on external factors is a wrong thinking. Because focusing too much on merely worldly causes while neglecting spiritual and moral causes will prevent us from recognizing the reality. The only way out of the difficulties is to humbly bow down before Allah, sincerely repent to Him, confess our sins, improve our inner self and our morals. Time has shown that seventy-eight people of Noah^(AS) were saved, the rest drowned. In the same way, except for Lot^(AS)'s two daughters all perished, because of their blind following, they did not accept the truth. The Jews were waiting for Jesus^(AS), but the miscreant scholars thought that by accepting him, they would lose their hold over the people, so they not only denied him, but tried to crucify him. Only twelve people accepted his^(AS)'s invitation. The Quran says in many places that those who use their intellect correctly will be successful in the Hereafter. O Muslims, the blessing of seeing is to contemplate on what we see. The blessing of hearing is to contemplate on what we hear. The blessing of brain was given to contemplate and ponder on the signs in the universe, signs in our surroundings, signs within us and signs in the Quran. O Muslims, if we contemplate on the signs, we will find Allah (the God), we will then love Him and worship Him. O Muslims, Allah does not need us, nor

angels, nor prophets, etc., we need Him, this is the truth, so we must humble ourselves before Him.

The most amazing thing about Allah's Mercy is that it is constant and never stops, whether one realizes it or not. He tells the Prophet: **Then if they give you the lie, say: "Your Lord is of unbounded mercy; but His punishment shall not be averted from the guilty folk"** (6:147). Similarly, the believers are called to say: **"And ordain for us what is good in this world and in the World to Come, for we have turned to You."** He replied: **"I afflict whomsoever I wish with My chastisement. As for My mercy, it encompasses everything. I will show mercy to those who abstain from evil, pay Zakat and have faith in Our signs"** (7:156). Then Allah asks: **O Prophet, is not Allah enough for His servants? These people frighten you with others besides Him, whereas there is none to guide him whom Allah lets go astray, and there is none to misguide him whom He guides aright. Is Allah not mighty and capable of revenge. Is not Allah the Most Mighty, the Lord of Retribution? If you ask them: "Who created the heavens and the earth?" They will surely answer: "Allah." Tell them: "What do you think, then, of the deities whom you call upon instead of Allah? If Allah willed that an affliction befalls me, will those deities remove the harm inflicted by Him? Or if Allah willed that I receive (His) Mercy, will they be able to withhold His Mercy from me?" Say: "Allah is sufficient for me; those who must put their trust, let them put their trust in Him** (39:36-38).

O Muslims, Sahl ibn Saad reported: The Angel Gabriel came to the Prophet(SAW), and he said, "O Mohammed, live as you wish, for you will die. Work as you wish, for you will be repaid accordingly. Love whomever you wish, for you will be separated. Know that the nobility of the believer is in prayer at night and his honor is in his independence of the people" (al-Mujam al-Awsat 4410). I will try to explain all the five advises given with examples.

Live as you will, but know that one day you will die: In one of the narrations, Israfil(AS) descended in the service of the Prophet(SAW) and asked him to choose one of the two. Do you want to live a life of a king, like David and Solomon, or would you prefer to be a humble servant of Allah? The Prophet(SAW)

consulted Gabriel^(AS) in signs. He told him that Allah loves humble servants, so he chose the latter and lived a simple life. He would go hungry for days and sometimes tie stones around his waist to gain stability. He knew for certain that he would die, so he chose the everlasting afterlife. It is left to us to adopt how we will, for certainly we too will die.

Do as you will, and know that you will be recompensed accordingly: Someone asked Hasan Al Basri: "What is the secret of your piousness?" He replied: "I understood four things: a) That my provision cannot be taken by anyone, so my heart became content. b) That no one can do worship on my behalf, so I started doing them myself. c) That Allah is watching me, so I was ashamed of committing wrong. d) That I shall die, so I started preparing to meet Allah." O Muslims, we all will return to Allah. Let us consider this seriously, correct our morals, and prepare for the success of the Hereafter.

Love whom you will, but know that one day you will be separated from that person: The Prophet^(SAW) loved Khadija^(RA) the most among his wives. That is why he did not remarry while she was alive. He used to miss her long after she was gone. After her, he loved Aisha and her father Abu Bakr. Also among his beloved were his daughter Fatima and his grandsons Hassan and Hussein. Being human being he^(SAW) was separated from his loved ones. So, if you have the chance, tell your spouse you love her. Fulfill your obligations to your kids, show compassion and kindness to your parents. For indeed one day, we will all be separated from our loved ones.

Know that the nobility of the believer is in standing in the prayer after mid-night: The Prophet^(SAW) would rise in the darkness of the night and pray Tahajjud prayers. He would weep as he would read the verses of the Quran. His blessed feet would swell due to long hours in standing position. His beloved wife Ayesha asked him: "O Prophet of Allah, why do you undergo so much hardship despite the fact that Allah has pardoned you your previous and future sins?" He responded: "Should I not prove myself to be a thankful servant?" This is how the believer is expected to live his life. Spend some time at night sleeping and spend the rest of the night in Tahajjud, thanking Him for His blessings and seeking forgiveness. You

will always find peace and tranquility in getting up for Tahajjud prayers.

The honor of the believer is in his independence of people (needless): Being needless of people is in not desiring what they have, and to avoid begging because the beggars are not respected. Being needless of people does not mean living in isolation, while staying within the limits of self-respect it is not wrong to ask for help when in need. Sahl bin Sad As-Saidi (RA) reported: A man came to the Prophet(SAW) and said, "O Prophet of Allah(SAW), guide me to such an action which if I do Allah will love me and the people will also love me." He(SAW) said, "**Have no desire for this world, Allah will love you; and have no desire for what people possess, people will love you**" (ibn Majah).

O Muslims, in Islam there is a reciprocal relationship between individual responsibility and the rights and privileges of being a member of a society. Individual obligations must be met before one can claim a portion from the society of which he is a part. Each member of a society must fulfil his own obligations and then expect others to fulfil theirs. Not only is the concept of brotherhood mandatory for the individual to fulfil his social responsibilities to the best of his ability, but it is also the duty of every member of the society to take care of each other. In a hadith the Prophet(SAW) said: "Whoever among you sees evil, let him stop it with his hands, and if he is unable to do so, let him prevent it with his tongue, and if he is unable to do so, let him consider it evil in his heart, and this is the weakest faith." And further said: "Actions are but by intention and every man shall have but what he intended."

O Muslims, in one hadith the Prophet(SAW) said: A person could do such evil during his lifetime that there might be only one step between him and the doors to hell and then he could repent and ask for Allah's forgiveness, do a good deed and enter the Paradise. Similarly, if a person does many good deeds in his life such that there is only one step between him and the door of Paradise, and then commits such a bad deed that is enough to earn him, Hell. The hadith emphasizes that even if a person does good deeds throughout his life, he should never consider that his good deeds are enough to enter heaven. We should not forget that one bad deed could

overcome all the good ones. Conversely, a person who has done evil all his life can repent at the last moment and do a good deed and attain Paradise. Forgiveness depends on the Muslim recognizing his mistake, admitting it, sincerely vowing not to repeat it. Likewise, we must learn to forgive others when asking for forgiveness, which is why Muslims are encouraged to forgive the transgressions of others.

O Muslims, Islam encourages us to forgive those who have wronged us. It encourages us to persevere and treat each other with compassion. It motivates us to lift the poor, and it motivates us to share what we love with others and so on. Islam encourages us to keep extra fasts apart from Ramadan, perform voluntary prayers apart from obligatory prayers, give charity in addition to Zakat, etc. It tells us to support orphans, feed the hungry, and encourage people to persevere. It tells us to greet strangers with a smile, give sound advice when asked, impartially mediate in disputes whether between family, friends, or community members, and respect everyone, etc. In his Last Sermon given on Hajjatul-wida, the Prophet Mohammed(SAW) taught us that all human beings are equal in status "except in piety and good deeds." The Prophet(SAW) said: "The one who severs the ties of kinship will not enter Paradise." We are all children of Adam and therefore related to each other.

O Muslims, remember four essential Islamic teaching on wealth: 1) Enjoy your wealth, but do not let it distract you from the purposes of life or make you greedy. A true believer considers his wealth as a mere worldly matter because as it will not accompany him in the afterlife. 2) Do not acquire wealth by unfair or haram means. That is why the Quran says: **O believers! Do not devour one another's possessions wrongfully; rather than that, let there be trading by mutual consent (4:29).** 3) Giving charity to the poor, orphans and the needy in addition to zakat. When one spends his wealth in the way of Allah, there is no decrease in wealth. Charity increases wealth because Allah replaces it with something better (the whole society prospers). Another benefit of charity is that it frees one from the clutches of greed. The Messenger of Allah(SAW) said, the best house among the Muslims is the house

in which orphans are well-treated. The worst house among the Muslims is the house in which orphans are ill-treated (Bukhari). Therefore, the status of “best house” is not achieved by anything materialistic such as expensive house with a beautiful garden and expensive decorations. Rather, the best house is one in which the residents take care of each other, neighbors, relatives, orphans and the needy. That is why the Prophet^(SAW) said: Blessed is the wealth of the Muslim, from which he gives to the poor, the orphan and the wayfarer (Muslim). 4) Be patient in poverty, Lord will provide. The Prophet^(SAW) said: “If you put your trust in Allah as one should rely on Him, He will provide for you as He provides for the birds. They go out in the morning empty stomach and return full.” From the birds we can learn seven lessons: i) They constantly work and strive to feed themselves and their family. We should also strive and persevere. ii) They are very punctual, get up before us, go out in search of sustenance on time and return home on time. Those nations that are punctual succeed. iii) Birds have a sense of unity and organization. Famous saying united we stand and split we fall. iv) Birds do not hoard, because they are not greedy. Nations that do not hoard prosper. v) They trust Allah and stay patience. We should also trust Allah, keep striving with patience and perseverance. vi) They are punctual. Nations that are punctual are successful. vii) They do not make a fiefdom but settle down wherever they find sustenance and a favorable environment. Whatever we accumulate we will leave behind for others.

These are few examples where Muslims are taught to manage their wealth. *These will be the ones who fulfil their vows and dread the Day whose woe shall be spread far and wide; those who, for the love of Him, feed the needy, and the orphan, and the captive, (saying): “We feed you only for Allah’s sake; we do not seek of you any recompense or thanks, we fear from our Lord a Day that shall be long and distressful” (76:7-10).*

O Muslims, the Prophet^(SAW) said: “When a person dies, his deeds come to an end except for three things; the ongoing charity, beneficial knowledge, and righteous children who prays for him.” O Muslims, this world is a temporary abode

with a fixed duration of time. When the Doomsday comes, that day the entire universe will perish. This world is a testing ground (examination hall), we have come here for a short time to fulfill the four goals of life despite all odds. Those who will achieve the four purposes of life, will be awarded the Paradise where they will live eternally. On the other hand, those who failed to achieve the four purposes of life will be the dwellers of the Hellfire where they will reside eternally for the consequences of their sins, crimes against humanity and for the corruption they spread in the worldly life. O Muslims, the Prophet_(SAW) said, “Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions” (Muslim 2564). That is, only sincerity and good deeds will benefit a person on the Day of Resurrection, neither the color of his skin, nor his beauty, nor his lineage will save him from falling into the pit of hell.

Allah says: **The Most Gracious! It is He Who has taught the Quran. He created man and has taught him articulate speech (intelligence). The sun and the moon follow their courses (exactly) as computed; and the herbs and the trees both bow in adoration. He raised the heavens and set up the balance, do not disturb the balance. Weigh things equitably and skimp not in the balance. And He has set up the earth for all beings (55:1-10).** If we consider how much we violate Allah’s both natural and moral laws, we will acknowledge that it is the mercy of Allah that we are safe. Thus, the question should not be why Allah allows suffering, rather, we should thank Allah for how much He has protected us and saved us in spite of our violations and negligences. That is why the Quran says: **If Allah were to take people to task for their deeds, He would not leave any living creature on earth, but He grants them respite to an appointed time. When their appointed time comes to an end, surely Allah fully observes His servants (35:45).** Allah only punishes people/society when they lose their morals (justice), i.e., rejecting the guidance He sent to them via a Prophet_(AS). The Quran tells the Prophet_(SAW): **(O Prophet), if they give the lie to you, then before them the people of Ad and Thamud, also gave the lie (to the Prophets), and so too did the people of Abraham and the people of Lot; and so did the dwellers of Midian, and Moses too was branded a liar.**

Initially I granted respite to the unbelievers for a while and then seized them. How dreadful was My punishment! How many towns have We destroyed because their people were steeped in iniquity, so, they lie fallen upon their turrets! How many wells lie deserted; and how many towering palaces lie in ruins (22:42-45) (when they refused to yield to the guidance).

Suffering is also a form of test and trial for people. Allah allows this so that He can test the patience and steadfastness of people. All the prophets and messengers of Allah faced suffering. Prophet Ayyub^(AS) (Job) is mentioned in the Quran as a Prophet who was very patient. Good people also suffer, but their suffering becomes a source of goodness for their society. Martyrs give their people an inspiration to fight for their liberation from oppression. Suffering can also be a test, to test others how they react to it, are they willing to sacrifice their luxuries for those in need? Summarizing, we can say that sufferings occur to teach us that we must adhere to Allah's natural and moral laws. It is also to test our faith in Allah and our commitment to human values.

Whenever we face suffering, we should ask ourselves: a) Have we violated any law of Allah? If so, we should correct ourselves. b) "Could this be a punishment?" If so, repent to Allah, seek forgiveness, and reform yourself. c) "Can this be a trial or a test for us?" If so, then work hard to pass the test with patience and perseverance. We must recognize our mistake as our forefather Adam recognized his mistake, due to which error correction was possible. And do not be like Satan who refused to accept his error, who in his arrogance wants to prove that he was right, and that Allah should not have created humans. To prove his point, he promotes evil as much as possible so that he can mislead as many people as possible, just as he misled Adam and Eve. The Quran quotes what the Satan said: "Look! Is this he whom You have exalted above me! If you will grant me respite till the Day of Resurrection, I shall uproot the whole of his progeny except only a few." Thereupon He retorted: "Be gone! Hell shall be the recompense and a most ample one of whosoever of them who follows you (17:62-63). The following Hadith tells us that Satan will take a large majority of mankind with him to the Hellfire. The Prophet^(SAW) said: "The first one to be called on the Day of

Judgment will be Adam^(AS). He will be shown his progeny and it will be said, "This is your father, Adam. Adam will say to Allah, 'Here I am at Your service.'" Lord will say: 'Bring forth those who are to be sent to Hell from among your progenies.' He will say, 'O Lord, how many should I bring forth?' He will say, 'Bring forth from every hundred ninety-nine.'" Companions asked: "O Messenger of Allah, if ninety-nine are taken from every hundreds of us, what will be left of us?" He said, "My ummah, among the other nations, is like a white hair on a black bull" (Bukhari 6529). In another hadith Allah says bring nine hundred and ninety-nine from every thousand (Bukhari 3348). O Muslims, until we colour ourselves in the colours (attributes) of Allah and master the four purposes (objectives) of life, entering Paradise would be almost impossible. To become the dweller of Paradise, we must master the second and third purpose of life, otherwise there is a clear possibility that we would be the dwellers of the Hellfire.

That is why the Messenger of Allah^(SAW) in another hadith said: The example of a believer is like that of a fresh plant, from whatever direction the wind comes, it bends (humbles), but when the wind stops, it straightens again. Similarly, when a believer is afflicted with calamities, he remains patient till Allah removes his affliction. Whereas an impious wicked person is like a pine tree which keeps straight (shows arrogance) till Allah breaks it when He wishes" (Bukhari 5644). O Muslims, in Quran Allah had warned that if you are grateful, I will bless you more and if you disbelieve, then My punishment will be very severe (14:7). Further Allah in the Quran says: Whoever works fearing Allah, Allah will make a way out of his difficulties, and will provide him sustenance from whence he never even imagined. Whoever puts his trust in Allah, He shall suffice him. Surely Allah brings about what He decrees; Allah has set a measure for everything (65:2-3). O Muslims, we ask Allah for our needs all the time. If we ask for His love, He will be extremely pleased. O Allah, grant us the Grace of Thy love, bind our pleasure with Thy pleasure, O Allah, do not question us about our deeds, show us Thy mercy and Thy grace. All we need is Thy pleasure and Thy love. Amin!

