

Treatise On Monotheising [Risalah Al-Tawhid]

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**'al-'Allamah as-Sayyid Muhammad
Husayn at-Taba'taba'i at-Tabrizi**

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Al-Islam.org

This text provides an extensive and detailed research on the concept of Tawhid (Monotheism) and deeper understanding through analyzing and comparing verses of the Holy Qur'an and Ahadith (traditions) that pertain to the fundamental pillar of Islam.

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Introduction

Within the Name of Allah, the Infinitely Good, the Boundlessly Merciful

Praise to Allah, Lord of the Worlds, peace and blessings upon His near servants: Muhammad and his pure Progeny.

Existence has One Existent, the Existence of Whom incorporates all attributes of perfection.

I say that millions of Muslims and others have provided proofs, complete and well known, about His existence, and we here are going to fix them as much as our comprehension of the truth of this meaning allows and will divide it into chapters.

Chapter 1

Let us consider what the sophists say, that is, the world is the creation of imagination, and whatever a philosopher says of fixed facts is beyond that. This meaning bears no explanation, nor does it have a complete sense, but we do know what we say and what they say.

Our pursuit: providing a genuine articulation, the reality and what is real, what is factual, existence, the origin of what is originated..., is what we shall fix in order to counter theirs.

Chapter 2

Since existence is a genuine fact, and its opposite has no external presence due to its falsehood, it is, therefore, absolute. Any other supposition which we presume for it does not change it. It is one and the same. Had there been any other, or were it to be distinguished from any other, it would be false. The

second cannot be supposed, for it is one in the true sense of the word.

It thus becomes obvious that this Existent combines in Him every true perfection, in Him, specifically.

And since existence by itself contradicts void and dismisses it, He by Himself is not capable of the flimsiness of void; such is a fact the existence of which is self-imposing.

The truth about this Existent is a must fact by itself, from all sides. He incorporates all attributes of perfection, elevated above all qualities of shortcoming and void.

Chapter 3

Every comprehended thing is by itself separated from another by necessity. The agreement of the concept with what is conceived is not different from defining the concept by necessity. This is necessary for one who contemplates. This reflects that a concept that is unlimited by itself, one the comprehending of which falls short, is by itself faulty; it is the shortcoming of an absolute definition.

It is also known that the status of what is borne is less than that of what is placed. Since the existence that is a must is absolute, it is unlimited, it is higher than appointing a name or a description. Any restriction is conceptual, and it applies even to such a rule. This sacred fact has the sense of absoluteness with regard to identifying a proposition even relatively to the application of the very absolution.

Chapter 4

The meaning of what we have stated is repeated in the Book and the Sunnah. There are verses, which convey the meaning that to Allah belongs whatever in the heavens and the earth, and to Allah is the domain of the heavens and the earth, and to Him belongs whatever resides in the night and the day. Clearly, such a domain is not one, which exists only in the imagination of “wise men” who feign sophistication.

Rather, it is a factual attribution. Factual attributions are not complete except one proves himself by himself, in his existence, in his essence. By my life, had there been in the Book of Allah only two verses, they would have sufficed a free thinking human to realize the facts in these meanings. These two verses are:

“We did not create the heavens, the earth and all between them merely in (idle) sport” (Qur’an, 44:38)

“We created them only for just ends, but most of them do not understand” (Qur’an, 44:39)

Had one extracted himself out of the ornaments of this life, shunned what is displayed in this shortest-

lived one, concentrated his attention and directed it only towards the most Exalted Lord and faced the world of holiness, he would have seen with his own eyes that these matters which constantly change hands among earthlings,

all these pursuits, goals, objectives, aspirations, monuments of ownership, authority, greatness, presidency, progress, exalted status, genealogy and kinship, and their opposites, and thousands of their likes..., are all imagined, toys, distractions, the wares of the vain one.

Likewise are the pleasures, the possessions, the benefits towards which people compete with one another, for the achievement of which one labors very hard, even braving death in the process..., are all whims towards which Allah, Praise to Him, directed those who worship life so that the Book may rule till the end of its term; Allah's is the Command which He affects.

Had such a person seen how the Truth, Exalted is His Name, in His Book, in the statements of His Messenger and in those of His servants, attributes to Himself the qualities of mercy, kindness, ownership, exalted status, wisdom, forgiveness, appreciation, and to Him belongs every the best attributes, that He is above any ugliness and shortcoming, and had such a person come to know that these are true meanings and attributes, fixed adjectives..., he would have realized by instinct and through good taste that these attributes are the ones behind the existence of whatever exists, all belong to the Truth, Exalted is His Name, and that He, Praise to Him, stands all alone, all by Himself.

Witnesses for the Truth, Praise to Him, confirmed this fact according to what belongs to Him and only Him; does not your Lord suffice that He is Witness over everything?!

Then evidence admitted the same about Him. The fixed factual relationship according to the same thing, such as the Creator, Praise to Him, having created everything, having owned everything, has to be confirmed in the status of the Self, for they are existing relative things, which do not become facts except through both their ends:

What is attributed to Him is by necessity factual. It is by necessity that one of two things stands through the other; otherwise, the two will have to be united, something which is impossible. The King, the Truth, Praise to Him, has made whatever exists does so through Him, Praise to Him. This applies to all other attributes and concepts; so, absorb this fact.

Among the testimonies are numerous statements about the Exalted One being one not by count, for al-Sadiq (peace be with him) has narrated in his tawhid, Al-Kisal and Al-Ma'aani al-Akhbar, through isnad to Shurayh ibn Hani who has said that a bedouin stood up before the Commander of the Faithful (peace be with him) and said, "O Commander of the Faithful! Do you say that Allah is One?"

People rebuked the bedouin and said, "O bedouin! Do not you see how the heart of the Commander of the Faithful (peace be with him) is so distracted?" The Commander of the Faithful ('a) said, "Leave him, for what the bedouin is seeking is what the people seek."

Then he (peace be with him) said, “O bedouin! To statement, that Allah is one is of four types two of which are not appropriate to talk about Allah, the most Honored and the most Great, and two confirm Him.

As for the two which are inappropriate, they are when someone says He is ‘one’ with the intention of applying a numerical system for Him; this is not permissible because One Who has no second to Him cannot be included in any count. Do not you see how a person becomes apostate if he says that He is the third of three? The other [inappropriate statement] is when one says that he himself is one of the people, meaning one of the species.

This, too, is not appropriate because it is setting a making a similitude. Our Lord, Great and Exalted is He, is greater than can be compared with anything at all. As for the two types, which are applicable to Him, one is when someone says that He is One having no similitude at all; such is our Lord.

And the other [appropriate] statement is when one says that He, the most Exalted and the most Great, is One in connotation, i.e. He cannot be divided in His existence, nor can He be realized by any mind nor by any imagination; such is our Lord, the most Exalted and the most Great.”

In the Tawhid by way of isnad to Haron ibn Abd al-Malik, the latter said that Imam al-Sadiq (peace be with him) was asked once about tawhid. He (as) said, “He, the most Great, the most Exalted, is confirmed in His existence, neither can he be canceled nor counted.”

In one of the Imam’s sermons in Nahjul-Balaghah, he (peace be with him) says, “He is One not numerically.” In another sermon he says, “He is One, not derived from a number.” And in another sermon, he says, “Anyone who limits Him counts Him.”

On the whole, narratives and sermons abound in conveying this meaning. This is frank in stating that His existence, the most Exalted One that He is, is an absolute truth; no existence escapes His knowledge, for had there been with His existence an existence in the true sense, count will necessarily be applied to them: this is one, and that is two, etc.

There is no existence besides His, Praised is He, except that it depends for existence on Him as in the statement of Imam Musa ibn Ja’far (peace be with him): *“Allah was there, and there was nothing with Him, and He is now just as He was.”*

In Al-Tawhid, Al-Ma’aani al-Akhbar and Al-Ihtijaj, Hisham is quoted as having said that Imam al-Sadiq (as) said the following to an atheist who asked about “what” Allah was. The Imam (as) said, *“He is a thing different from all other things,”* thus confirming the meaning [stated above], that the truth about a “thing” applies to Him except He has neither body nor form. Among them also are narratives in the subject of tawhid.

In the books titled Al-Tawhid and Al-Amali, as well as in other books, with isnad to Imam al-Rida (peace

be with him), in one of his sermons he said, “One, but not by connoting a number, Manifest, but not through connoting moving out of hiding, Great but not by seeing His Greatness, Hidden, but not in the sense of obstruction, etc.”

In Al-Tawhid, through isnad to Amr al-Nusaibi, the latter said he asked Imam Ja’far ibn Muhammad (peace be with him) about Tawhid. The Imam (peace be with him) said, “One, Self-sustaining, Eternal, Self-reliant; there is no shade that holds Him while He holds things by their shade, knowing the unknown, known by every ignorant one, Unique: Neither is He in His creation, nor is His creation in Him.”

To hold something by its shade means the Truth, Exalted and Great is His Name, evaluating things by what they are, while He remains the Absolute One. An interpretation of the “shade” has occurred in some statements about the mud mold.

For example, in a statement by Abdullah ibn Muhammad al-Ju’fi and Uqbah al-Marwi, as recorded in the tafsir books by Ali ibn Ibrahim and al-Ayyashi, where Abu Ja’far (peace be with him) says, “... Then He sent them into the shades.” I said, “What thing is the shade?” The Imam (‘a) said, “Have you not looked at your shade in the sun? It is a thing but not a [tangible, touchable] thing.” Such are the things, or what is existent, described metaphorically.

In one of his sermons, Imam Ali (peace be with him) says, “What leads to Him are His Signs; His ‘existence’ means confirming Him; knowing Him means believing in His Unity; Unifying Him is distinguishing Him from His creation and making such a distinction is highlighting an attribute, not proving an isolation.”

In Nahjul-Balaghah, and also in Al-Tawhid, through isnad to Imam al-Sadiq (peace be with him), the Imam quotes Imam Ali (peace be with him) addressing Dha’lab thus: “He is in all things, neither mixed in them, nor distinguished from them.”

In Al-Tawhid, through isnad to Aws who cites Imam Ali (peace be with him) saying, “*Rather, He is in all things without a means.*” Such a meaning and anything close to it is consecutively reported in many sermons and statements. Among the latter are those which negate qualities, and they exist in this sense in the third Chapter.

For example, in Nahjul-Balaghah, in one of his sermons the Imam (peace be with him) says,

“The beginning of the creed is knowing Him; the perfection of knowing Him is believing in Him; the perfection of believing in Him is believing in His Oneness; the perfection in believing in His Oneness is to worship none but Him; the perfection of such worship is to negate any qualities from Him.”

In another sermon by him (peace be with him), the Imam (peace be with him) says, “The first step towards worshipping Allah is knowing Him; the foundation of knowing Him is believing in His Oneness,

and the system of believing in His Oneness is to negate any qualities from Him.”

In this same sense, many statements exist, too, and these statements are explained by other statements as well, all indicating that the negated qualities are not the ones that are brought into being; rather, the essence of description is to apply what defines and what is different from what is being described.

For example, in al-Mas’udi’s book titled *Ithbat al-Wasiyyah*, where Imam Ali (as) is quoted as saying the following in one of his sermons: “Praised are You! You filled everything, distinguished everything, so nothing excludes You, and You are the Doer of whatever You wish. Blessed are You, O One Who realizes each and every creation of His and each and every thing defined from among His creation.”

In *Al-Tawhid*, through isnad to Abd al-A’la, the latter cites Imam al-Sadiq (peace be with him) as saying, “Call yourselves by His Names, for He is not the same as His Names, and these Names are different from Him: what is described is different from the description.”

His statement (peace be with him) that what is described is different from the description refers to the “difference” necessitated by the concept of a limited description as a testimony, not that what is articulated of Attributes differ from Him, Praise to Him.

In this category is included the tradition saying that the meaning of “Allahu Akbar” is that Allah is Greater than can be described as narrated by al-Sadiq (peace be with him) in *Al-Ma’ani* and *al-Akhbar* in two different ways.

Among them is what is stated in *Al-Kafi* and *Al-Tawhid* from Ibrahim ibn ‘Umar’ who cites Imam al-Sadiq (peace be with him) saying,

“Allah, Blessed and Exalted is He, created names with letters but without making any sound, with the pronouncement without articulating, with His person without His having a body, with similitude without a described object and with color without painting. Lands do not hold Him, borders are veiled from Him, the senses of anyone who fancies are veiled but not hidden from Him.”

Thus, his statement is complete in four parts: None of them has to precede the other. He manifested from them three things due to the creation’s need for them, hiding one of them, which is the treasured one, through the three, which He manifested.

What is clear is that Allah is the Manifest One, Praised and Glorified is He. For each of these names there are four pillars, thus making them twelve. Then He created for each pillar thirty names each one of which is a verb connected with them.

He, then, is the most Merciful One, the mercy giving, the King, the Holy One, the Creator, the One Who initiates creation out of nothing, the One Who forms things, the Living, the One Who sustains all, neither slumber nor sleep overtakes him, the Knowing, the One Whose Knowledge encompassed everything, the Believer, the Overwhelming One, the One Who initiates what is initiated,

Who perfects creation, the Sublime, the Great, the most Honored, the Sustaining, the One Who brings things to life, Who causes them to die, Who resurrects the dead, Who inherits everything. These and “al-asmaa al-husna”, the most beautiful Names, are pillars for the one and only Name which is treasured by these three Names.

This is the meaning of this verse: “Say:

“Call upon Allah, or call upon the Rahman: By whatever name you call upon Him, (it is well) For the Most Beautiful Names belong to Him” (Qur’an, 17: 110)

This sacred tradition, in its indication that names fall short of applying the absolute, do not need any explanation, and they lead to many origins from the science of names, deriving names from names; creation branch out of them.

And among them is included in Al-Irshad and other books where the Commander of the Faithful (peace be with him) is quoted such as this:

“Allah is greater than obstructing Himself from anything He anything obstructing itself from Him.”

In Al-Tawhid, through isnad to Ya’qub ibn Ja’far al- Ja’fari who quotes Imam Musa ibn Ja’far (peace be with him) saying, “There is no barrier between Him and His creation except His creation. He veiled Himself without a veil, obstructing Himself without an obstruction.” This statement incorporates His manifestation, the Exalted One that He is, through things and also obstructing Himself by the same.

It is a very interesting meaning rendered to His being hidden because of the intensity of His being apparent.

It has appeared that absolute Tawhid enjoys a higher status and is greater than can be described. One tradition says that a person who asks about Tawhid is ignorant, and one who answers him is polytheist.

Chapter 5

This meaning for tawhid, I mean the absolute, has been proven exclusively by adherents to the sacred Islamic creed which has surpassed in it the past codes and kingdoms, for we have obviously come to know their concept of tawhid to mean nothing more the Oneness of the Almighty, and that He, the most Exalted One, incorporates in Himself the attributes of perfection.

The conclusion of what reached us from the concept of tawhid in other past creeds and theologians is what we have already stated in Chapter 2; surely Allah guides whomsoever He pleases to the Right Path, and peace and blessings with Muhammad (peace be with him) and his Progeny.

The First In The Book Of Tawhid

In His Name, The Most Exalted One

This statement is appended to the dissertation. In it, we explain that is called for by the sacred Islamic creed is the last degree of tawhid. We also explain in it the fruit in three chapters so that one may come to know that the concept of tawhid, besides what is attached to it of the notion of the Oneness of the almighty, varies according to what is attributed to it.

What is conceived are three matters: 1) Unity by the Self, 2) Unity by the Names, and 3) Unity by the verbs, In other words, everything stands through Him, Praise to Him, in standing out by itself, in its name, and in its action.

Chapter 1

You have come to know that the conclusion of the proof provided in Chapter 3 above connotes the elevated status of every comprehensible identification and a truthful limitation of the self as well as the regions of every distinction that is, even this same rule. Here, it becomes obvious that the use of the expression “status”, “distinction” and the like is only metaphoric due to the limitation of articulation.

From this it become obvious that self–unification means knowing the self through what the self itself is impossible, for knowledge is a connection between the one who wants to know and what he wants to know. You have already come to know that such connections do not apply there, and that everything relevant to knowing Him is done via the name rather than the self.

They do not Know Him, and to Him is referred what they have stated, i.e. that knowledge is measured according to the person acquiring it. For example, when scooping out of the sea, the cup, for example, seeks the sea, but what it takes of its water is according to its own capacity. This also needs no explanation.

Here, it becomes obvious that the self–unification is the last degree of tawhid. The perfection of Tawhid is according to applying the absolute in its regard and accepting it as is, and this is the meaning of every true or supposed identification, even the tawhid itself. Addressing His Prophet (peace be with him), the most Exalted One has said,

“All affairs tend towards Allah!” (Qur’an, 42:53).

Chapter 2

What we have stated of the self–unification is attested to by witnesses and is quite simply in existence, for man, by nature, realizes independently his existence, and every specification is done via absolution

and is taken for granted.

Witnesses of what is identified do not differ from those of the absolute. Also, it is observed that every specification by itself and by others stands on its own via absolution: absolute specification stands on its own through complete absolution.

He also finds by himself the necessity to submit to and to labor once he is certain of such an absolution, of the beauty of what is beautiful, the ugliness of what is ugly, and that obligation needs explanation. These three meanings are: the self-unification, the absolute wilaya and the general prophetic mission.

And this Islamic Shari'ah stands on all these issues in their completion and perfection. The Almighty has said,

“So set your face steadily and truly to the faith: (Establish) God's handiwork according to the pattern on which He has made mankind” (Qur'an, 30:30).

And in Al-Tawhid, based on isnad to al-'Alaa ibn al-Fudayl from Ab Abdullah (peace be with him) who was asked by al-'Alaa about this verse:

“The handiwork of Allah according to the pattern on which He has made mankind” (Qur'an, 30:30).

So the Imam (peace be with him) said, “It is Tawhid.” In the tafsir book by Ali in Ibrahim, through isnad to al-Rida (peace be with him) who quotes his father (as) quoting his grandfather Muhammad ibn Ali ibn al-Husain (as) explaining the verse saying,

“The handiwork of Allah according to the pattern on which He has made mankind” (Qur'an, 30:30),

he said, “It is: There is no god but Allah, Muhammad (peace be with him) is the Messenger of Allah, Commander of the Faithful Ali (peace be with him) is a true servant of Allah”. Such is true Tawhid. The Messenger of Allah (peace be with him) has said, “I was sent to perfect the ethical code.” And the most Exalted One has said,

“He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)” (Qur'an, 7:157)

In fact, evidences abound about the application of the simple “pattern” in this sacred Shari'ah in both statuses of faculties and actions, an amazing result never explained by the previous religious legislation.

As regarding the faculties, a faculty is knowledge, and a perfect person sees none but the True One, the Praised One. Someone who seeks perfect ought not direct his attention to any but the True One, Praised is He; so, there will then be no room for low conduct such as pride, arrogance, pretension, fame seeking, cowardice, miserliness, love for prominence, clinging to the life in this world, etc.

Virtuous manners will then direct one to Allah, and only to Allah; so, consider.

By my life! What a difference it is between one removing the vice of cowardice, for example, from himself when one directs himself towards none but the True One, Praise to Him, so he fears none but Him, and once he relies on Allah in shunning anything he hates, any fears from him, as is clear in all codes, and once he believes what he hates and what he fears is an equal possibility, and so does he fare with fear and cowardice by granting precedence to the existence aspect, a granting without a justification, something which is ugly.

Or, say, cowardice is regarded by people as a vice, so they do not laud it, as a moral wise man says. Measure the rest accordingly. Yet the sacred Shari‘ah, in teaching mankind, has applied all aspects.

To something like this meaning does the content of al-Qummi’s Tafsir refer while discussing the incident of the mi’raj. The Messenger of Allah (‘a) said, *“Lord! You granted favors to your prophets; so, grant me!”*

Allah said, “I have granted you, from what I have granted two words from underneath My Arsh: La hawla wala quwwata illa Billah, wala manja illa llayk [there is neither power nor might except in Allah, and there is no safe haven from You except in returning to You].”

As regarding the rank of actions, permission was restricted to life’s necessities, to what the “human pattern” requires. Then this was surrounded with one directing his full attention to Allah, the most Exalted One, the most Great, in every action, be it small or big.

Then one applies this rule to all particulars of life: to places, times, health, sickness, wealth, poverty, death, life, to all circumstances and actions. Thus, it becomes a Shari‘ah which safeguards the tawhid, one which believes in His Unity. Such is plentitude.

It is abundant when it comes to tawhid; so, seize the opportunity, for it is, by Allah, a blessing, which cannot be weighed by the seven mighty heavens and the earth with all its plains, mountains and pegs.

The Second In The Book Of Tawhid: Dissertation In The Names Of Allah

The Second In The Book Of Tawhid: Dissertation In The Names Of Allah, Praised And Exalted Is He

In the Name of Allah, the most Gracious, the most Merciful

Praise be to Allah, Lord of the Worlds, and peace and blessings with His near servants, particularly Muhammad (peace be with him) and his Purified Progeny.

We have indicated in the tawhid dissertation that some meanings of tawhid explain themselves by themselves; some are noun relevant while others are verb relevant. As for the tawhid where the meaning is self-explanatory, it is outside the range of description and the cycle of clarification.

As for the nouns and verbs, if we have not already indicated sufficient explanations, we here would like to provide some explanation about the noun and provide some details by combining it with the rational proof as well as explanatory quotations in a way suitable for the taste of these dissertations.

As for the complete details of these researches, this is something rendered to detailed books of the folks, may Allah be pleased with them, i.e. the books which combine taste with evidence, deriving judgment from reason and quotations.

As for the books which can put forth simple issues in which common people can practice their own understanding, through propositions, then they are subjected to debates a great deal, we are not interested in referring to them, nor relying on them, nor do these researches touch upon them at all, nor do we have anything to do with anyone who is thus concerned and who thus seeks, and surely Allah is our Supporter.

Chapter 1

You have come to know in the tawhid dissertation that Allah, Praised is He, is the absolute existence to whom every perfect existence is rendered.

Anything proposed besides Him reverts to Him; so, He alone has the characteristic besides which it is impossible to propose a second for Him: There is neither numbering, nor variation, nor definition in order to give the sense of limitation by a proposed limit, nor is there any credibility or a concept; rather, anything understood as a proposition or evidence lags behind this proposed stage.

Due to His inclusion of the facts of all perfections in existence, He incorporates them all; He is addressed by them; they are His Names, for a name has nothing but the self itself referred to by some of its attributes. He, in Himself, through Himself, Praise to Him, incorporates them all, is named after them, and their concepts are derived from Him and by Him.

If superfluous existent things are noticed besides Him, resulting from Him, between these and His own Names, Great are indeed His Names, appear relationships linking each other, not to Him, He, in this case is clear of any assigned names or relations, as you already have come to know. As a whole, other attributes appear, and other concepts are extracted, which all are referred to the first category.

These includes creation, sustenance, mercy, generosity, kindness, recreation, initiation, bringing back to

life or causing death, resurrection, gathering, bringing life back to the dead and many others. These are nouns for verbs which led behind the Self and its names and are extracted from the verb.

Here, one thing remains which is: When these nouns are derived from the verb, they are derived from it based on some relationship of sort and some linkage between Him and the Self; otherwise, these names cannot be applied to the Self at all. In the latter case, an attribute is rendered to a cause, that is, if we suppose the Self created something,

He is its Creator, and we supposed He sustained someone; He is his Sustainer, and so on. So, the path of verbal nouns is the path of the nouns of the Self in the sense that they all are present for the Self as a fact. Yes, the nouns describing the Self do not need for their derivation more than the Self Himself, whereas the verbal nouns need in the stage of derivation an actual verb beyond them.

You know that the perfections of existence, since they exist for the Self which is above null shortcomings, there will be negative attributes styled after the positive attributes, but since they are null, they are not actuated. Rather, they are extracted from those other than Him, and their connotation is the negative of what is already negative, and the reason is proving what exists.

From all the above, it becomes clear that His Names, Praised is He, the numerous that they are, can be divided into: **first**: Names relevant to the Self and to His actions; **second**: Names that are fixed and negative, and so on, up to particular and general Names.

Chapter 2

Transmitting, too, proves what has already been stated. As regarding the connotations of names of self, action, evidence and negativity, it is not necessary that we should list them here due to their abundance in the Qur'an and the Sunnah more than can be counted, though some of them, by the will of Allah, will be mentioned in the context of the coming chapters.

Chapter 3

You have come to know from the first chapter His Holy Self, one of absolute and of generality, far above any comprehensible specificity and credibility even from absolute itself... Since this by itself is specific, obliterating what is specific, folding what is countable, it also is the first of the names, and the first of definitions: It is the one granted the position of Oneness.

Then He manifests proving what is specific, the first of which is proof itself, since He is identified as He. Then the rest of specific names are manifested. Since this complete fact is present by itself, necessitating its presence, knowledge becomes a must; it appears from the ability to learn, to identify life.

Then what else is specific appear through the simplicity of their togetherness, for it has become evident

that there is an order among the names. This order necessitates they branch out of each other.

Then we can say in explaining His Names, Glory to Him, that you have come to know that the existence is the external truth alone, while others, such as what things are, are matters derived through intellect, having nothing external about them except manifesting their presence.

As when one takes his mind away from them, they have no existence, to the eyes they are nothing. Such is the external truth. It dismisses what is null by itself, yet what is null does not apply to it because both contradictions cannot be simultaneously present; so, it by itself necessitates its existence.

From here, it appears that the truth existence has a unity and an absolute because of which there can be no second guess; it is its oneness, as has been indicated, it is His Uniqueness, having no partner with Him. From here, supposing a force or the probability of enabling, altering, or changing becomes impossible.

Due to His being the Absolute, He incorporates in Him each and every perfection of existence by necessity, for His actions are clear, and His existence is by itself a must. He has to exist from all aspects. You have to bear in mind that this explanation applies to existence by necessity, by what is absolutely self-independent, rather than the existence by possibility.

As for the latter, due to its cause, it is connected to something else. It is impossible to judge Him as “probably existing” or something like that. This is juxtaposed with what we see in existence: we see the true necessitating existence in as much as this existence stands by itself. This is the meaning of our saying that its existence is possible.

It all depends on the extent of such a possibility. And it explains our saying that the presence of what can be manifested depends on the extent of what necessitates its presence. As for the possibility of what appears by obligation, by necessity, it is the noor itself.

From all of this, it seems that any probability with a percentage equaling existence and non-existence depends in proving itself to be in need of the One Who brings it into existence, Glory to Him, on His self-evidence, on His actions.

He is the One Who provides it with whatever it needs when the mind looks at it and rules it is in need of Him, for He is the Provider [of what it needs]. Just like the number 4: It is a number that needs Him in its existence; it is a couple of pairs, twice the two, and it has a root.

So are all things which He, Glory to Him, has created. They all are in need of Him; such is the principle of the existence of anything that can exist. Such is the necessitating force, for force means the soundness of the action or inaction, that is, both situations are impossible to occur simultaneously in as far as He, Glory to Him, is concerned.

He, then, is the One Who begins every existent thing that requires an action to exist. And He is the One

Who starts the same force, the same ability, so He manifests His evidences through everything in existence, through the blessings of their appearance and manifestation.

From here, it also appears that His essence is present for Him; there is no veil between Him and His essence. All existing perfections are rendered to Him; He is knowledgeable of His essence, of His attributes, of all things in existence that have come up through Him; such is the self-knowledge.

Also, everything in existence is present through Him, Glory to Him, in however He manifests it. He displays His presence, Glory to Him, and through His noor, everything shines.

He, Glory to Him, manifests to them His Exaltation, His Holy Self, by Himself, in His own rank, showing them in their external existence and in their real places; nay, everything in its circumstance and place; such is knowledge through action. Yet every branch of knowledge which manifests itself to the existent things is also rendered to Him.

Since it has been proven that knowledge and ability have been fixed for Him, so has life, for the One Who gives life is the One Who realizes everything, Who does everything (He wills).

Since it has been proven that His bringing existent things into existence is through manifesting them in their places, in the circumstances of their identities, it also is proven that everything perfect, beautiful and good is rendered to Him, Glory to Him.

Through Him are these qualities fixed: goodness, beauty, and the perfection of anything. These are His manifestations. He, Glory to Him, is characterized by each and every quality that is good and beautiful.

Since every shortcoming, defect, limitation, ugliness, badness, disintegration, were one to deeply ponder on it, is rendered to the absence of a desired perfection, and it has no way to nonexistence, the shortcomings which can absolutely occur, and everything which spoils things, are due to possible causes, requirements, outcomes,

He, Glory to Him is pure from any filth, holy above any shortcoming and defect; He incorporates in Him all the attributes of beauty and greatness.

Thus, the alliance and congregation between the attributes of beauty and greatness is the requirement for existent things to exist, for the noor to shine, for its spread in these dark places.

Had it not been for the attributes of greatness, there would have been no existence at all, and had there been no attributes of beauty, there could be no comparison.

These Most Beautiful Names and supreme attributes, though numerous in their meanings, has only one truth to convey: the Holy Self. For it is impossible, as you have come to know, to suppose duality. The most Exalted One is present since He is knowledgeable, able by Himself, living through His own Power; thus, He is One by Himself, Glory to Him, Unique.

From all what has been stated, it becomes obvious that He, Glory to Him, through His Oneness, obliterate any possibility of many (gods besides Him). Then He manifests Himself on the names, despite their unity, so He provides many concepts, then He manifests Himself to the ranks of the existent things, to whaeever can be, providing them with their appearances, demonstrating what they hide. It is then that many facts become clear.

As an example for that, if you refer to your own characteristics, you will find out that you have knowledge, and you are as you are, and you have power, and you are as you are, and you head, see, taste, smell and touch, and you are as you are; so, none of your characteristics is absent; none of them separates itself from you.

Such is the oneness of your own characteristics in yourself. Then if you refer to your own self, you will find out that there is only you although you have many characteristics, but these have been exhausted, obliterated, in this phase; such is the position of oneness in you.

Then if you go beyond that and imagined in your broad imagination your partial images, then portions of what you imagine, then you descend upon your actions and regard yourself despite them that all are standing through you; they cannot be emptied from you.

If you discern deeply and contemplate skillfully in this example, you will find the intellectual proofs of the evidence which we have already provided as rational.

Chapter 4

Transmission agrees with reason in as far as the meanings which we have stated are concerned, and in order to explain this in general terms we would like to put forth the following researches:

First Research

The Attributes specifically mentioned in the Holy Qur'an and which provides the descriptive meaning are:

- a. One God, the first and the last, the most Exalted One, the most knowledgeable, the most merciful of those who show mercy, the most wise, the best of creators, the One Who ought to be feared, the One from Whom forgiveness is sought.
- b. the One Who initiates creation, the Initiator, the kind, the seeing, the One Who perfects what He does.
- c. the One Who accepts repentance
- d. the Great One, the One in Whom all good Attributes are combined
- e. Wise, clement, living, the truth, the praiseworthy, the One Who holds everyone to account, Who protects everyone, Who surrounds everyone with His kindness

- f. He knows everything; He creates everything; He perfects His creation; He is the best of all planners; He sustains the best; He is the best to separate (what is good from what is bad), the best of judges, the best of conquerors, the best in forgiveness, the best of heirs, the best mercy giver
- g. The One Who has the Arsh, Who spreads His power over everything, Who seeks revenge against His foes, Who has the great favor [over His servants], the One known for His mercy, for His power, for His Greatness, for His generosity
- h. The One Who is merciful, Who grants mercy, the most Kind, a God Whose stations are lofty, Who sustains, Who ever-watches
- i. He hears; He is the peace; He is swift in reckoning; He is swift in His retribution.
- j. He witnesses; He appreciates; He expresses gratitude; He is tough when punishing, Mighty.
- k. He is self-sustaining;
- l. He manifests Himself;
- m. He is all-knowledgeable, most Exalted, forgives, Sublime, Great, knows the unknown, the One knowledgeable of the unknown, of the witness;
- n. He is rich; He forgives; He subdues; He forgives the sins; He quite often forgives;
- o. He splits the morning, the seed, the date-stone; He determines the nature of things, Who initiates;
- p. He is Strong, Holy, Sustainer, Conqueror, near [to His servants], Able, Capable, accepts repentance;
- q. Generous, Great
- r. Munificent
- s. the King, the Believer, the One Who control everything, the Proud, the One Who gives everything its shape, Who is Glorified, Who listens to pleas, Who explains everything; the Master, the One Whose knowledge encompasses everything, the most Exalted One, the One Who grants life, the omni-Potent, the One Whose help is always sought;
- t. the One Who supports, the Light
- u. the ever-Giver, the One, the Master, the Broad One, the Reliant, the Gentle.

These are the attributes recorded in the Divine Book as descriptive, and they count one hundred and seventeen names. Below are citations in meanings close to the above:

“And we shall take every care of him.” (Qur’an, 12:12)

“If it had been Our wish to take (just) a pastime, We would surely have taken it from the things nearest to Us, if We would do (such a thing)!” (Qur’an, 21: 17)

“They will dwell in it for all the time that the heavens and the earth endure, except as your Lord wills, for your Lord is the (sure) Accomplisher of what He plans.” (Qur’an, 11: 107)

“There is no God but He: As witnessed by Allah, His angels and those endowed with knowledge, standing firm on justice. There is no God but He, the Exalted in power, the Wise.” (Qur’an, 3: 18)

“We shall record it in his favor.” (Qur’an, 21:94)

“And truly, it is We Who grant life and death: It is We Who remain the inheritors (after all passes away).” (Qur’an, 15:23)

“One Day We shall seize you with a mighty onslaught. We will indeed exact retribution!” (Qur’an, 44: 16)

“It is Allah Who has created the heavens and the earth, and all between them, in six days, and He is firmly established on the throne (of authority): You have none, besides Him, to protect or intercede (for you): will you then not receive admonishment?” (Qur’an, 32:4)

“Alif Lam Mim Ra. These are the Signs (or verses) of the Book: What has been revealed to you from your Lord is the truth, but most men do not believe.” (Qur’an, 13: 1)

“It is He Who gives life and death, and the alternation of night and day (is due) to Him: Then will you not understand?” (Qur’an, 23:80)

“It is He Who gives life and death, and when He decides an affair, He says to it, ‘Be!’, and it is.” (Qur’an, 40:68)

Perhaps the attributes of the Protector, the Doer, the One Who does Whatever He Wills, the One Who Stands for what is Right, the Scribe, the Heir, the Avenger, the Master, the One Who causes death, the One Who removes the harm, etc. from these verses. As for those coming in a verbal form, they are quite a few.

As for the traditions, Al-Tawhid and Al-Kisal rely on the authority of Sulayman ibn Mahran who quotes Ja’far ibn Muhammad quoting his forefather quoting Ali (peace be with him) saying that the Messenger of Allah said, “Allah has ninety-nine Names: a hundred save one; whoever counts them enters Paradise.

They are: Allah, the One God, the Only One, the Self-Sustaining, the First, the Last, the Hearing, the Seeing, the omni-Potent, the One Who subdues (His foes), the Sublime, the High, the ever-Present, the One Who initiates creation, Who makes things, the most Great, the Evident, the Hidden, the Living, the

Wide, the all-Knowing, the Clement, the Protector, the Truth, the One Who holds others to account, the most Praiseworthy, the One Whose knowledge encompasses everything, the Lord, the most Gracious, the most Merciful.

The One Who creates the atom, Who sustains, Who ever-watches, Who is Kind, Who sees, the Peace, the Believer, the One in Control, the most Exalted, the most Great, the Proud, the Master, the One Who is often praised, the Witness, the One Who says the truth, the Maker, the Pure, the Fair, the Overlooking, the often-Forgiving, the Rich, the One Who responds to the call for help, Who starts the creation, the Unique, the Initiator, the One Who splits, the ancient, the King, the Holy One, the Strong, the Near, the One Who Sustains creation, the One Who contracts, Who releases, Who takes care of the needs of the needy, Who is ever Glorified, the Master, the One Whose favors overwhelm, Whose knowledge encompasses everything, the Evident.

The One Who feeds, Who fashions, the Generous One, the Great, the One Who suffices, the One having no peer, the ever-Giving, the Supporter, the Faithful One, the One Who is trusted, the Heir, the Kind, the One Who brings the dead back to life, Who accepts repentance, the Great, the Generous One, the fully Knowledgeable, the best of supporters, Who effects His creed, Who thanks, the Great One, the most Kind, the Healer, the all-Goodness.”

Al-Sadiq (peace be with him) says in his Kisal that this transmission is narrated through various venues and in different wording.

In Al-Tawhid, with isnad to al-Harawi from al-Rida (peace be with him) who quotes his forefathers quoting Ali (peace be with him) saying that the Messenger of Allah has said, “Allah has ninety-nine Names; whoever calls upon Allah through them will have his plea answered, and whoever counts them enters Paradise.”

Also in Al-Tawhid through isnad to Abu Hurayrah, it is indicated that the Messenger of Allah said, “For Allah, the most Praiseworthy, the most Exalted One, there are ninety-nine Names, a hundred save one. He is singular and loves singularity. Whoever counts them enters Paradise.” The author goes on to say that more than a scholar has said that the first of these Names (Attributes) starts with:

“There is no god save Allah, One having no partner in His domain; to Him belongs all Praise. In his hand is all goodness, and He can do anything at all. There is no god except Allah; His are the most beautiful Names.

Allah is the One, the self-sustaining, the first, the last, the evident, the hidden, the creator, the One Who initiates creation, Who fashions, the King, the holy One, the peace, the believer, the One Who controls everything, the most Exalted One, the Great, the kind, the Lofty, the most great, the beautiful, the living, the One Who sustains (everyone and everything), the Able, the Conqueror, the wise, the near, the One Who responds, the rich, the giver, the kind One, the appreciative, the One worthy of all praise, the Unique, the master, the guide to what is right, the forgiving, the clement, the One Who accepts

repentance, the Praised Lord, the Praiseworthy, the Faithful (), the Mighty, the One Who harms and Who benefits.

The One Who suffices, Who protects, Who raises, Who contracts, Who eases, Who exalts, Who humiliates, Who sustains, the Strong, the Powerful, the ever-Standing [for everything right], the defender, the fair, the inclusive, the giver, the One Who chooses, Who gives life, Who causes death, Who suffices, the Calm One, the Eternal, the truthful, the Noor, the perpetual, the truth, the unique, the singular, the broad, the One Who counts, the Capable One, the One Who advances and Who postpones, the One Who does well whatever He does,” up to the end of the tradition.

Let me say that both narrative counting His Names, the most Exalted One that He is, have included Names that are not mentioned in the Qur'an such as the Master, the Doer, the Beautiful, the Eternal, etc.

And they have neglected to mention some Names which have been stated in the Qur'an such as the One having all Greatness and Exaltation, the Grantor of favors, the most Sublime. They also contain a difference in the counted names. This is one thing.

The other is that the Name of the Almighty [Allah] in the second and others in the first, completes the hundred.

Thirdly, the apparent meaning of the second tradition is that counting the Names is outside the tradition, and it is not improbable that the first narrative gives the impression that it is excluded from the narrative.

As for the Prophet's statement that for Allah are ninety-nine Names; whoever counts them enters Paradise, this is included in many traditions and has been narrated by the Shi'ites and the Sunnis, but it is not for the restrictive count as we will see; therefore, we have restricted our discussion to the text of the Holy Qur'an although others are explained when their meanings are explained and their structures clarified.

Second Research

The meanings in which these honorable Names have been used in the Holy Qur'an are inevitably followed by the other uses, and there is no doubt that they agree with the meanings relevant to them.

There is no doubt that the Truth, Glory to Him, has perfections and Attributes actually in existence which He revealed, or revealed some of them, in these uranic verses which include these names once through exclusion and once through specific meanings, all though complete speech sentences and compositions.

All this fall in the category of praising and glorifying Him, showing His perfections. This has also been interpreted as denying any shortcomings in Him. It requires rendering every perfection to Him, to His Self, with abundance of evidences. These Names are indicative of positive, not negative, proving meanings.

Moreover, these meanings are not restricted to only the category of meanings which we understand and comprehend as some people have stated, sticking to the notion that these Names, all of them, are either individual metaphors or metaphoric similitudes.

For what we understand when we say, “Zaid knew” that we know that Zaid has certain knowledge; it is through the mental image that he possesses and that Allah, Glory to Him, is impossible to have the same, for in His case there is no brain, and this is only specificity of application and does not necessitate an alteration in the meaning by necessity.

So, the concept is one, as for what is specific, it is not included in this concept at all, and this is the truth advocated by the truthful ones. The entire criterion in interpreting His Names, Glory to Him, and His Attributes is to empty their concepts from the specificity of application, in other words, from the non-existent areas, from any shortcoming.

This is what appears from the interpretations provided by the Imams, peace be upon them, in their sermons and explanatory statements. Al-Tawhid and Nahjul-Balagha quote Ali (peace be with him) saying, “My Lord is Munificent; yet He is not described by it. He is great in His Greatness; yet He is not described by greatness.”

He is great in His Pride; yet He is not characterized by pride. He is great in His greatness; yet he is not described as rough. There is nothing before Him; nothing can be said as having preceded Him. He is after everything; yet nothing can be named after him. It is neither through the determination of someone who realizes nor through trickery is He in all things: mixed in them, not differentiated from them.

He is Evident but not like one saying, He started appearing and He manifests Himself but not through vision. He is Obvious not through a distance, near not through coming close to Him. He is Munificent; He does not take the shape of any existing thing, neither through inaction, nor through a destined necessity, nor through a movement.

He hears but not through a tool; He sees but through a medium” up to the end of the sermon. The explanations of the Imams are filled with this type of interpretation. Many reports ban making similitudes to Him.

Third Research

You have already come to know that His characteristics, Glory to Him, imply looking for every existing perfection as a fact; as for the characteristics of others, since His Self is present along the expanse of His presence, so are His characteristics. Every true quality empty of shortcoming belongs to Him, Glory to Him, exclusively, and any attribute in others is only casual.

This becomes evident from most places where His Names exist in the Holy Qur’an such as the following:

“He is the Supreme, (watching) over His worshippers, and He is the Wise One; He is acquainted with all things” (Qur’an, 6: 18)

“For Allah is He Who gives (all) sustenance Lord of Power steadfast (forever).” (Qur’an, 51:58)

“Glory to (Allah) Who took His servant for a journey by night from the sacred mosque to the farthest mosque whose precincts We blessed so that We might show him some of Our Signs, for He is the One who hears and sees (all things).” (Qur’an, 17: 1)

“And your God is One God: There is no God but He, Most Gracious, Most Merciful.” (Qur’an, 2: 163)

“It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, will grant (you) weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.” (Qur’an, 30:54)

“He is the Supreme, (watching) over His worshippers, and He is the Wise One; He is acquainted with all things.” (Qur’an, 6: 18)

“It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, will grant (you) weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.” (Qur’an, 30:54)

“Allah! There is no God but He the Living, the Self-Subsisting, the Eternal. No slumber can seize Him nor sleep. All things in the heavens and on earth are His. Who is there who can intercede in His presence except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they grasp anything of His knowledge except as He wills. His throne extends over the heavens and the earth, and He never tires in guarding and preserving them, for He is the Most High, the Supreme (in glory).” (Qur’an, 2:255)

“Yes, (and as for) those who take unbelievers for friends rather than believers: Do they seek honor among them? No all honor is with Allah.” (Qur’an, 4: 139)

“Apostles who gave good news as well as warnings, (so) that mankind, after (the coming) of the Apostles, should have no plea against Allah, for Allah is Exalted in power, Wise.” (Qur’an, 2: 165)

“Do not contend on behalf of those who betray their own souls, for Allah does not love those given to treachery and crime.” (Qur’an, 2: 107)

Then He, Glory to Him, explained the ownership of these Names, I mean the truly existing perfections, saying, “Say: ‘O Allah! Lord of power (and Judgment)’” (Qur’an, 3:26),

and He has also said, “That it is He Who grants laughter and tears; That it is He Who grants death

and life; that He did create in pairs male and female, from a seed when lodged (in its place); that He has promised a second creation (the raising of the dead); that it is He Who gives wealth and satisfaction” (Qur’an, 53:43–48)

“Your Lord creates and chooses as He pleases: They have no choice (in the matter): Glory to Allah! And He is far above the partners they ascribe (to Him)!” (Qur’an, 28:68)

The evidence that He fixes in these verses the facts of such meanings as specifically referring to Him in particular and to others by sequence is that the most Exalted One applies these same meanings to others in other verses such as this verse: “You created (made) the figure of a bird out of clay” (Qur’an, 5: 113)

and “Moses chose...” (Qur’an, 7: 155).

Even more evident than that is what the most Praised One explains in verses referring to the Day of Gathering where He says, “They would see the penalty, and all relations between them would be cut off” (Qur’an, 2: 166)

where He shows how on that Day the relations will be cut off, removed, and when relations are cut off and the ties are useless, there will be no issue about an existing perfection benefitting from others as is thought to be the case now; nothing will then remain except Allah Alone; no relationship will there be except with Him.

Other relations will be null and void. He thus nullified the truth of their perfections, proving these are subject to Him, saying,

“The Day on which they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? Allah's, the One, the Supreme!” (Qur’an, 40: 16).

He also said, “... the command, that Day, will be (wholly) with Allah” (Qur’an, 82: 19)

and also the following:

“Then those who are followed would rid themselves of those who follow (them): They would see the penalty, and all relations between them would be cut off.” (Qur’an, 2: 166)

“... In derogation of Allah?’ They will reply, ‘They have abandoned us: Nay, in the past we did not invoke anything (that had real existence).’ Thus does Allah leave the unbelievers to stray.” (Qur’an, 40:74)

“There, every soul will prove (the fruits of) the deeds it sent before: They will be brought back to Allah, their rightful Lord, and their invented falsehoods will abandon them.” (Qur’an, 10:30)

“A Day when you turn your backs and flee: You will have no defender against Allah: Any whom

Allah leaves to stray, there is none to guide...” (Qur’an, 40:33)

“One Day We shall gather them all together. Then We shall say to those who joined Allahs (with Us), ‘To your place! You and those you joined as partners.’”We shall separate them, and their partners shall say, ‘It was not us whom you worshiped!’” (Qur’an, 10:28)

Those against whom the charge will be proven, will say,

“Our Lord! These are the ones whom we led astray: We led them astray, as we were astray ourselves: We free ourselves (from them) in Your presence! It was not us they worshiped.” (Qur’an, 28:63)

All this explains the perfections of Names are in Him, Glory to Him, independently, while in others, they simply are relative.

Yes, the most Praised One may make a comparison between describing Himself and describing His creation out of what He has over-ruled over them, coning that one description undoubtedly intended for a general and more inclusive meaning due to what each of independence and dependence imply,

that is, in the superlative form in fourteen Names in the Qur’an which are: Higher, more Generous, more Knowledgeable, more Merciful, more Wise than all the wise, the best to settle, the best to rule, the best to conquer, the best to forgive, the best of heirs, the best to bestow mercy.

But He, Praise to Him, has proven they are attributes of His own Self, His own privilege; for he, Praise to Him, explains to His creation that these attributes, being independently His and dependently to others, He, Praise to Him, is more worthy of Elevation, of Knowledge, of Generosity, more Mercy, more Truthful in His Judgement, better faring with His creation, better Planning, etc., unlike others.

These attributes in them are casual, shaky, tinted with the shortcomings of disappearance, laced with the possibility of being or not being. This meaning can be comprehended as a hint to commonality regarding what happens to the Names when they come in the superlative form in ten Attributes: the One who accepts repentance, the Great, the One Who often creates, Who sustains, Who knows the unknown, Who forgives, the Holy, the Sustainer, the Conqueror, the Giver.

Others which may be counted among them are Attributes such as the Appreciative, the Forgiving, the Able, the most Exalted One, the Mercy-giving, by referring to the intensity of these Attributes in Him, Praise to Him, and their inclusion of all things in existence.

As for the rest of the Names, they are eighty-eight Names which come in the single form or added to something else. But eighteen of them are added and almost seventy come in the singular form. There are descriptive meanings constructed through speech sentences such as:

“There is nothing whatever like unto Him” (Qur’an, 42:11) and

“He does not beget, nor is He begotten, and there is none like unto Him” (Qur’an, 112:3–4)

as well as this verse: “He has no consort” (Qur’an, 6:101).

Fourth Research

Most of these Names contain proving meanings, but there is an order among them, as we have indicated in general terms. The most Exalted One, since His Holy Self is not composed of parts that can be conceived or imagined or are external, He is Simple in Himself, Unique.

This expression cannot be used except in proving without adding anything except in Him, Praise to Him. The most Exalted One has said,

“Say: ‘He is Allah, the One and Only’” (Qur’an, 112:1).

Here, there is no room to imagine two or more, unlike what you see on your own. It is then that the one, two, or the group are out of place, unlike when you yourself see one person, for in this case, only one person is seen, not two, not a group. Linguistically, it appears the word “Ahad” does not mind joining the group, unlike the “Wahid” which is conditional.

The “Ahad” is a pure unit; neither two nor more can be compared to it; it is simple in itself; therefore, its application in proving is sound only when it comes to Him, Glory to Him, due to His Presence, simplicity, to His causing others to exist. Thus, the “Ahad” is perfectly fitting.

Since the Praised One has no partner, nor a consort, nor a son, and since all His Names are one which is the Self though its concepts may be many, for He is One and Only One. His Self is fixed by Him, in Him, it according to all assessments is the truth.

He, the most Exalted One, in as far as the presence of Himself for Himself, His manifestation to Him, the presence of what exists with Him, is most knowledgeable. And He is always present there as a Witness. And if one renders Him to the knowledge of the Unknown, He knows the unknown. And were one to identify Him with the unknown as the witness thereto, He knows the unknown and to it He testifies.

And if one were to render Him to whatever can be seen, He sees, or to whatever can hear, he hears, or to what is heard, He hears.

With regard to what He safeguards, He is he ever watchful, protective. He is Knowledgeable with regard to the information that can be tracked, accounting them fully, knowing all the minute details, perfect in His knowledge, Wise. He, the most Exalted One, in as far as his initiation of other things, His presence remains one and the same, starting from Himself and ending thereto, Omnipotent on everything else.

He is the Omnipotent whose brings about existence without help from anyone, without assistance; He is the most Merdiful. He starts the essence of others, begins their creation, Creator of everything, all Alone, by Himself. He is Merciful; His mercy brings happiness, felicity.

He is the most Affectionate, over-pouring His affection on everything and anything. He is Kind, Munificent, Affectionate with regard to anything to which His mercy attaches itself; He is most Kind. With regard to His unexpected mercy, He is generous, giving, rewarding whoever lauds Him with what is beautiful, thankful, appreciative.

Since He does not [immediately] penalize one who wrongs Him by swiftly inflicting him with His penalty, He is Clement. Since He veils what obstructs His outpouring [of mercy], He is forgiving by all standards. Since He accepts, without hesitation, one who thus wrongs Him and who still reverts to Him, accepting his repentance, always ready to wipe out the sin.

He responds to others who ask Him, who plead to Him. He is the able Creator: Anything that can come to exist, it exists through Him, and He is fully knowledgeable of it, close to it; nothing escapes from His knowledge. From Him the first starts and to Him it ends. He is manifest: Through Him does appear anything that can appear.

He is Hidden; He maintains anything, everything. He is the capable Creator whose knowledge encompasses everything. Anything that can be imagined as resisting Him, He obliterates it. His power is never exhausted, nor does it disappear, nor does His full control: He is the Victor, the Vanquisher, the Strong One by all standards.

All this does not even describe Him fairly. Insignificant is anyone compared to Him, for He is the Great, the Grand, high above what is attributed to him, Exalted. Were one to imagine someone being able to resist, only He empowers; only He encompasses everything. Were He to punish, He is the Vengeful, yet all this still does not describe Him, for He is the Gracious One.

If His description of Himself reflects upon Him, He is the Proud One. If the most Capable Creator, the most Merciful One Who brings everyone to its/his perfection through His mercy, He is the God. And the God He is with regard to starting existence from nothing, its initiator.

The matter about Him is the most wonderful of all, for He is the most Magnificent, He is the One Who splits the seed, the date-stone, the morning, every morning when it shines.

And He over-pour security over the loneliness of the darkness of void, over every imperfection, over everything shunned; He grants security. Since He over-pours nothing bad, He is all peace. Since what He grants is a gift without a purpose behind it, He is the giver. Since what He gives does not cause diminution, He is broad.

Since He postpones what He does give, He [nonetheless] sustains. Since the greatest praise of Him comes out of His own mercy, He is the Praiseworthy. Since He mends everything broken, completes everything with a shortcoming in its creation, He is Great.

Since He strengthens everyone vanquished, He is the supporter. Since He looks after His creature which has no ability, nor can it be of any benefit or harm to itself, nor life nor death nor resurrection, He

is the Master, the caretaker from each and every aspect. And since He holds life in His grip, He is the One Who grants life [and Who causes death].

Since He fashions, He is the Fashioner, and since doing all this comes out of His own Kindness, He is the truly Kind One. Since it is through the Lord that anything in existence comes up through the Lord, He is the Light, He is the Manifest One.

Since He has everything, and He manages everything, He is a King on His Throne. Since with Him is everything with everyone, and not the contrary, He is the most Exalted One. Since He has no need for anything, He is the Rich. Since the Lord, the King on the Throne, is none but Him, He is the most wise of all the wise ones, the best to decide, to judge, to open the doors.

Since the Lord remains independent while His slaves refer to Him with regard to their needs, He is the self-Subsisting One. And self-Subsisting He is due to all others going to Him for all their needs, for all help, so He is the One Whose help is sought. And the Lord He is since everyone directs himself/itself to Him to adore as the Lord.

The Attributes listed above, save three, that is, the One God, the Only God, the Truth, fall under the two Attributes: the Omnipotent, the Able. When applied together to someone, the latter would be self-subsisting; so, they fall under the Attribute of the Subsisting One. Since the most Exalted One is knowledgeable, able by Himself, He is ever-living.

The control of the Attributes of the ever Living and the Subsisting One falls upon all fixed Attributes save one; the Almighty has said,

“Allah! There is no God but He the Living, the Self-Subsisting” (Qur’an, 2:255).

Through unity as referred to in the verse, it becomes inclusive of all fixed Attributes.

As regarding the negativity, the absence of shortcomings, and that of void, they are incorporated in the Attribute “Holy”. All of them, I mean all the Attributes which fix or negate as well as those of greatness, beauty, self and action, in the attribute

“the Lord of full of majesty, of bounty and honor” (Qur’an, 55:78).

Such is the [study of] the Attributes and how each branches out of the other, how they are arranged, organized, and perhaps you can through contemplation and deduction find among them occasions for other meanings besides what we have stated which necessitate other branching out.

Take as a demonstration of what has been stated above a drawn tree [diagram published on p. 45 of the original Arabic text; perhaps it can be scanned and included in the translation].

A narrative which combines in it the meanings of the previous researches exists in Al-Kafi with isnad to

Ibn al-Harith son of 'Umar who quotes Imam al-Sadiq (as) saying that Allah, the most Praised, the most Exalted, created a name [Attribute] without using alphabets, without articulating anything, through Himself without taking a body, through similitude without description, through color without paint, areas do not apply to him, nor do limits.

Obstructed He is from the senses of anyone who has senses, veiled without a curtain; so, He made it a perfect word on four parts together; none of them stands before the other. He manifested three due to the need of His creatures for them, obstructing the other, which is the treasured one, the one implied by all these three which are manifest.

The manifest ones are: Allah, Tabarak [Blessed], and Subhan [Praised]. For each of these Attributes there are four corners. Then He created for each corner thirty noun verbs relevant to them. So, He is the most merciful One, the mercy giving, the King, the Holy, the Creator,

The One Who initiates creation, the One Who fashions, the ever-Living, the One Who Sustains; neither slumber nor sleep overtakes Him, and He is the all-Knowledgeable, the all-Hearing, the al-Seeing, the most Exalted, the most Great, the most Proud, the most Sublime, the most Capable, the most Able, the Peace, the one Who grants security,

Who overwhelms, Whose work is most magnificent, the most Sublime, the most Great, the most Generous, the One Who sustains, Who brings life back to the dead and death to the living, Who gathers all for account, Who inherits everything.

These Attributes plus the Most Beautiful Attributes [al-Asmaa al-Husna] make up 360 Attributes. They all branched out of the three above stated Attributes. These three Attributes are cornerstones and definitions for the one Hidden Name treasures in the three:

“Say: Call upon Allah, or call upon the Rahman: By whatever name you call upon Him, (it is well:) For the most beautiful names belong to Him” (Qur’an, 17: 10).

It is one of the most precious traditions despite its brevity. It is brief when it explains the truth about names, how some names appear through others or remain hidden, on how names multiply, how the specific names multiply according to the general ones, how the creation are in dire need for them; it is their inherent need for them, their standing through them. Yet this order, this descending, is something real, not just linguistic.

When he, peace and blessings of Allah be upon him and his progeny, says, “Allah created a Name..., etc.,” he intends by so saying to be specific, to take the first descending step away from absolution where ever name and shape, everything, obliterates, and it is the only source in which we found where “creation” is applied in a stage of names, and it is meant what you have already come to know.

He testifies that he, peace be with him, counted the Name of the Creator at the end of the tradition

among the branch names.

It also becomes clear from it that what is meant by the One Hidden Name is the status of His Unity, for He is hidden through these three Names: Allah, Tabarak and Subhan which carry the identity, beauty and greatness, for the creation need them to confirm their own selves, their attributes, their deeds, they need to refer to these three directions of identity, of the attributes of confirmation, and of the negative attributes as well.

But if the creation are observed with relevance to the status of His Unity, it then implies the height of their status with regard to what is witnessed, to what is evident, as is quite clear. He, peace be with him, started his statement about Him, Praise to Him, with these three Names, too, saying, “Allah, tabaraka wa taala,” Allah, the most Blessed, the most Exalted, then he, peace be with him, explained the verse saying,

“Say: Call upon Allah, or call upon the Rahman: By whatever name you call upon Him, (it is well:) For the most beautiful names belong to Him” (Qur’an, 17:10)

through what he had mentioned of the hiding of the One Name through the three Names and the branching of the rest of Names from the three that are hidden.

It is obvious that the portion of the verse saying “the most beautiful names belong to Him” is on account of this treasured hidden Name. that is, it is due to Him, Praise to Him, since He is identified by such Unity; the supplication is one’s own intention towards someone, and it cannot be except to a specified one.

The most Praised One has explained that all the most Beautiful Names belong to Him; whenever He is called upon by any of them, the call implies all the Names which they identify, and the One called upon is the Self, since calling Him by any of these Names stands on His Self, and the “self” has no relevance except through some specifying, and what is specified in the aspect of supplication is pre-supposed.

Nothing, then, remains except the essence of absolution which is the status of His Unity: to Him do those who march end after treading the states of the Names, and at Him is the end of the journey. To this does he, peace be with him, refer in some of his supplications when he says, “It is through your treasured hidden Name, they Living, the self-subsisting.”

If you contemplate on what has been said, you will be able to derive other meanings from this sacred tradition, and surely, Allah is the One Who guides.

Fifth Research

You have come to know that His Self, Praise be to Him, is the true “identity” because of which anything that can be seen is identified. Hence, the three Names used for address, speech and the absent person,

that is, “You, I and He”, are fixed for Him, the most Exalted One, Names for identification on account any address and speech cannot be free from them; the most Praised One has said,

“There is no god but You: Glory to You: I was truly wrong!” (Qur’an, 21:87).

And the most Exalted One has also said,

“There is no god but I; therefore worship and serve Me. (Qur’an, 21:25)”

and

“Allah! There is no God but He” (Qur’an, 2:255)

and

“You do we worship, and Your aid do we seek” (Qur’an, 1:5).

And the most Exalted One has also said,

“... and to Him you will return” (Qur’an, 2:245).

As for the demonstrative and relative pronouns, these come in the absolute sense:

“That is Allah, your Lord!” (Qur’an, 6:102),

“Allah! There is no God but He the Living, the Self- Subsisting, the Eternal” (Qur’an, 2:255)

and

“Or Who listens to the distressed (soul) when it calls upon Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth?” (Qur’an, 27:62).

Sixth Research

It is quite often said that Allah’s “most beautiful Names” stop one in his tracks (forcing him to contemplate on them). This has been taken for granted. What is meant by the “Name” here is not its own reality derived by some description for the lack of reference to a meaning derived. Rather, what is meant by the Name articulated as the name of a fact.

What is meant, then, by such stopping is to obtain a legislated or personal permission; hence, the basis can be seen in two ways: One of them is that the meaning of what is articulated by one who articulates it is what we all understand, for these articulations are not free of shortcomings or absolution, though they are different in these directions, too, such as temptation, treachery, trickery, misleading, and like large, bulky, and the like.

We our minds do not suffice to conceive what is suitable for His Holy Self, for Himself, for distinguishing him from what is not suitable. Hence, a need rises for special “charms”, for a “license”, and due to our intellects being too weak to explain and detail in every source. It is for these reasons that every [such] Name is used [only] for Him, the most Exalted One.

The other is that it is so, but only when applying the principle when the most Exalted One says,

“The most beautiful names belong to Allah, so call on Him by them, but shun such men as use profanity in His names, for what they do, they will soon be requited” (Qur’an, 7: 180).

Suffices in the process of learning to warn against applying the absolute in what does not suit His Holy field according to the understood meanings of words circulated in our languages.

These are two different aspects according to the calculation of the result.

According to the first, it is not permissible to use the name in the absolute unless the Shari’a permits it even if we know it is free of shortcoming and absolutism.

Based upon the second, this cannot be permitted whether it specifically is included in the Shari’a or not.

Apparently, the goal of most of those who uphold this principle is the first meaning, which is the explanation of the verse saying,

“The most beautiful names belong to Allah” (Qur’an, 7: 180),

the verse saying,

“Allah! There is no god but He! The most beautiful names belong to Him” (Qur’an, 20:8),

the verse saying, “Say:

“Call upon Allah, or call upon the Rahman: By whatever name you call upon Him, (it is well:) For the Most Beautiful Names belong to Him” (Qur’an, 17: 110)

and other verses the citing of which defies an in-depth mental comprehension; rather, their outer meaning blames our species, addressing all. It thus requires contemplation. Any Name which is better than all others belongs to Him, the most Exalted One.

Understanding it has already passed in the previous chapters although the requirement of citing obligates one to stop and contemplate on every meaning articulated either about Him, the most Exalted One, in the most general sense, rather than in the specific individual sense, in attributing a Name to him, or in describing Him, or in speaking generally, or in making a full statement...

As regarding narratives saying that there are ninety-nine Names for Allah, as we have already cited, these cannot be counted. A testimony to this fact is that the Names included in them are, according to

two narratives, are different from each other, and many of the Names in existence in the Qur'an are not included in them.

This, too, is attested by another narrative in Al-Kafi in reference to creating the previously cited Names which prove that among Allah's Most Beautiful Names are three hundred and sixty. Rather, the evident meaning of the narrative is that these Names are not restricted to what connotes naming, such as "Al-Rahman, Al-Raheem, Al-Malik, etc."

Instead, this includes the statements which in their totality connote meanings about the most Exalted One. These are counted among these Names such as: "Tabarak", "Subhan", "no slumber overtakes Him nor sleep", etc.

If it is right to count such statements among the most Beautiful Names, it will be appropriate to likewise include among these Names all statements in reference to Him, the most Praised One, whether in narratives, sermons, admonishments or supplications.

These, despite their various sources, no researcher will dispute using them in the absolute as being restrictive to a particular limitation whatsoever. Rather, what obligates in their sources is their being free of shortcomings and imperfections.

Chapter 5

You have come to know that the Names exist as perfect facts, that they branch out from each other. Apparently, a name from which another name originates is of a broader circle, a greater in status, weightier. This sequence and ascendance to eternity does not reach what all names reach: the greatest of all Names to which all effects in existence end.

Chapter 6

Reports from authentic statements and supplications made by them, peace be upon them, are consecutively reported regarding the existence of the Greatest Name (Al-Isim al-Azam). These, despite their being numerous, do not need to be cited in this brief paragraph.

What is important, though, is to explain something else, which is: If you contemplate on narratives and supplications and the evidence in them about the existence of the Greatest Name, you will come to know that it is the Name from which every imagined effect originates, be it creation or annihilation, beginning or repetition, sustaining, bringing life or causing death, resurrecting and gathering, assembling or separating, etc.

As a whole, it is every transformation or partial alteration, or a total one. It is obvious that these effects are not dependent on a pronounced name, a heard sound, a casual one, one that is articulated by the mouth. Rather, they come from the side of meaning. In such a sense, too, it is not effective since it is an

imaginary mental picture.

For example, it by necessity is similar to a pronouncement: it disappears in the outside world. Whatever causes this effect influences its own existence.

It is impossible to enter such an existence in any mentality, for the Name that is inscribed is only a true external name, and it is the Self-identified by a description, one of the levels of describing the Holy One. Yes, it is the loftiest of all of them, the highest. Such is the meaning of “Allah’s Greatest Name” to which many statements refer.

In Al-Basaair, through the isnad of Ammar al-Sabati, the latter said, “I said to the father of Abdullah (peace be with him), ‘May I be your sacrifice, could you please tell me about Allah’s Greatest name?’ He said, ‘You are not strong enough for it.’”

But when I kept insisting, the Imam put his hand on the ground. I looked and saw the house turning around with me. I was tremendously shaken, and I almost perished. The Imam, peace be with him, smiled, so I said, ‘May I be sacrificed for your sake, enough! I do not want to!’”

Also in Al-Basaair, a similar incident involved Umar ibn Hanzalah and Imam Jaafar (al-Sadiq), peace be with him. It is also narrated in Al-Basaair through isnad to Jabir from Abu Jaafar, peace be with him, saying, “Allah’s Greatest Name falls into seventy-three letters.

Aasif [ibn Barkhia, scribe of Prophet Sulayman, Solomon] had one letter of them. He pronounced it, causing the earth to shrink between him and the throne of Bilqees [Queen of Sheba], so he held the throne by his hand, then the earth returned as it had been during less than the twinkling of an eye.

We [Ahl al-Bayt] have of the Name seventy-two letters, and one remains with Allah Who preferred to keep it among the knowledge of the unknown [to humans and other beings]; so, there is no power nor might except in Allah, the most Sublime, the most Great.”

In Al-Basaair, too, through isnad to al-Barqi, rendering it to Abu Abdullah, peace be with him, saying, “Allah made His Greatest Name in seventy-three letters of which He gave Adam twenty-five, Ibrahim [Abraham] eight, Moses four and Jesus two whereby he used to bring life back to the dead and heal the dumb and the leprous.

And He gave Muhammad seventy-two letters, veiling one letter so nobody could come to know what He hides while He knows what is in the inner self of all creation.”

Having come to know that the human self becomes distinct in one of the stages of the self and nothing remains then except that stage. One you know that, you will also come to know the meaning of these narratives. Had there been in reality a pronouncement, it would have been on par with all pronounced supplications in as far as answering the plea is concerned.

From here, it becomes evident that the letters referred to in the narrative is not an alphabetical letter, and it is absolutely so, for veiling will then be meaningless. This is supported by the narrative stating that the letters of the Greatest Name are scattered throughout the Qur'an, and the imam gathers them and uses them to supplicate for what is good.

In Al-Uyoon as well as in al-Ayyashi's Tafsir, "Bismillahir-Rahmanir-Raheem" (in the Name of Allah, the most Gracious, the most Merciful) is closer to Allah's Greatest Name than one's whiteness of the eye to the rest. Thus, it becomes evident from the meaning provided by the Imams from among Ahl al-Bayt that they, peace be upon them, knew Allah's Greatest Name, that they themselves are Allah's Greatest Name.

This becomes evident from the previously cited narration in Al-Kafi. If you remember that narrative and the narratives of the veils, you will come to know that veiling the Greatest Name and keeping it in the knowledge of the unknown is due to its lack of specifying; no hands can reach it except with regard to annihilation and creation.

The domain will then belong to Allah. Perhaps this is meant by the one letters being monopolized, and Allah knows best.

Statements now conclude; praise be to Allah, Lord of the Worlds, and peace be upon Muhammad and all his Progeny.

Completed during the last ten days of the month of Muharram of 361 A.H.

The Third And Last In The Book Of Tawhid: A Dissertation In Allah's Actions

The Third And Last In The Book Of Tawhid: A Dissertation In Allah's Actions, Praised And Exalted Is He,

In the Name of Allah, the most Gracious, the most Merciful

Praise to Allah, Lord of the Worlds, and peace and blessings be with His close servants, especially Muhammad and his Purified Progeny.

In this dissertation, we have put a summary of statement about the acts of Allah, the Praised One, and what speech branches from them regarding destiny and fate, initiation, happiness, suffering, obligation, surrendering and the like of guidance and misguidance, will and the absence thereof, verification,

persuasion, anger, regret and the like, and from Allah do we seek help.

Chapter 1

We proved in the dissertation on the Most Beautiful Names that every action comes to be in the realm of existence with diminishing any shortcoming from it, purifying it from the filth of the material, of force, of location, i.e. from every area which is temporal.

Such is His action, Praise to Him. Since void and everything which terminates, since it is temporal, is an external fact, for there is nothing in it but existence, stages, outcomes, there is no action externally except that it is His, Praise and Exaltation to Him. This is proven by evidence and taste.

Chapter 2

What also proves the above is citation: The Almighty has said, "Such is your Lord, Creator of everything" (Qur'an, 40:62),

and,

"Allah increases the sustenance (which He gives) to whichever of His servants He pleases, and He (similarly) grants by (strict) measure (as He pleases), for Allah has full knowledge of all things. (Qur'an, 29:62),

and there are many verses conveying the same meaning.

The Almighty has also said,

"He Who has made everything which He has created excellently. He began the creation of man with (nothing more than) clay, (Qur'an, 32:7).

Thus, the Praised One has conveyed to us the sense that everything is His own creation, and that it is excellent. Then the most Exalted One says,

"Whatever good, (O man!) Happens to you is from Allah, but whatever evil happens to you, is from your (own) soul" (Qur'an, 4:79)

With this verse, the meaning becomes complete that wrongdoings are evil actions of temporal matters. We simply came to this concluded due to the verse preceding it, which is: "If some good happens to them, they say, "This is from Allah;" but if evil, they say, "This is from you (O Prophet)." Say:

"All things are from Allah." But what has come to these people, that they fail to understand a single fact?" (Qur'an, 4:78).

In Al-Kafi and others, a great deal is tracked to Imam al-Rida (peace be with him) saying

that Allah said, “O son of Adam! It is through My will that you came to be; you wish for yourself whatever you please. Through My might that you performed what I have obligated you to, and through My blessing that you became strong enough to disobey Me.

I made you hearing, seeing, strong; whatever good thing comes your way, it comes from Allah, and whatever evil deed afflicts you, it comes from your own soul. It is so because I am more worthy than you of your good deeds, while you are more worthy of your own evil deeds from Me; I am not asked about what I do, while they are asked.”

This Qudsi tradition is one of wise statements containing an explanation of everything said. As a whole, all actions come from Allah, as has been stated. While overlooking all of that, all actions that are good belong to Him, Praise to Him.

What the Praised One has specifically referred to in His statement, or through His servants, is part of these actions, and they are, still, quite numerous, but they generally are of two kinds:

One of them is His actions, Praise to Him, the details of His creation, subsistence, that is, providing for the needs of creation and for their affairs, such as His statement: “Say: “Do you deny Him Who created the earth in two days?

And do you join equals with Him? He is the Lord of (all) the worlds. He set mountains standing firm, high above (the earth) and bestowed blessings therein, and measured in it all things to grant them nourishment in due proportion, in four periods, in accordance with (the needs of) those who seek (sustenance).

Moreover, He comprehended the sky in His design, and it had been (as) a smoke: He said to it and to the earth, ‘Come together, willingly or unwillingly.’ They said, ‘We come (together) in willing obedience.’

So He completed them as seven firmaments in two Days and He assigned duty and command to each heavens. And We adorned the lower heavens with lights and (provided it) with protection. Such is the decree of the Exalted in might, full of knowledge. (Qur’an, 41:9–12),

and the verse saying,

“Your Guardian– Lord is Allah, Who created the heavens and the earth in six Days, and is firmly established on the throne (of authority): He draws the night over the Day like a veil, each seeking the other in rapid succession: He created the sun, the moon and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!” (Qur’an, 7:54),

and also the verse saying,

“Allah sends down rain from the skies, and with it gives life to the land after its death” (Qur’an, 16:65)

and other such verses which contain aspects of actions derived from speech, from statements, from envisioning, providing, writing, recommending, planting, driving, and the like.

The second includes His actins, the most Exalted One, in the area of happiness and misery and everything relevant to them. The Almighty has said,

“If anyone desires the transitory things (of this life), We readily grant them such things as We please, (and) in the end We provide Hell for them: They will burn therein, disgraced and rejected” (Qur’an, 17:18).

These verses convey a summary of all statements with regard to His dominance over both groups, His providing for both sides. Then He, praise to Him, explained in the area of suffering other verses saying,

“We shall punish them by degrees from directions they do not perceive. I will grant them a (long) respite: My plan is truly powerful.” (Qur’an, 68:44–45),

“We have set the evil ones against the unbelievers to incite them with fury” (Qur’an, 19:83),

“If anyone withdraws himself from remembering (Allah) Most Gracious, We appoint for him an evil one to be his truly intimate companion. Such (evil ones) truly hinder them from the path, but they think that they are being guided aright! At length, when (such one) comes to Us, he says (to his evil companion), ‘Would that between me and you (there) was the distance of East and West!’ Ah! The companion is evil (indeed)!” (Qur’an, 43:36–38),

“Thus We have made each people's doings alluring to them. In the end, they will return to their Lord, and We shall then tell them the truth of all that they did. They swear their strongest oaths by Allah that if a (special) Sign comes to them, they will believe in it. Say:

“Certainly (all) Signs are in God's power, but what will make you (Muslims) realize that even if (special) Signs came, they would not believe?’ We (too) shall turn their hearts and their eyes to (confusion), even as they refused to believe in the first instance: We shall leave them in their trespasses, to wander in distraction” (Qur’an, 6:108–110),

“Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying! He makes their breast close and constricted, as if they had to climb up to the skies: Thus does Allah (heap) the penalty on those who refuse to believe” (Qur’an, 6:125),

and

“And We have put a barrier in front of them and a barrier behind them, and further, We have covered them up; so that they cannot see.” (Qur’an, 36:9).

In addition to other verses which convey the meaning that the Praised One gets them out of the light and

leaves them in fearful, multi-layer darkness, adorning for them the mirage of what is abominable and wrong to appear in a good and beautiful way, pacing shackles round their necks and a barrier before and behind them.

He blinds them, deafens them, renders them dumb, turning their hearts and visions upside down, wounding their hearts and straitening them, so much so that they have no room for what is right. He joins them with the inmates of the devils and companions of the Satans, entices them, dictates to them, then He lodges them into hell to burn, and what an evil abode! The like of these verses exist in the aspect of the happy ones, too.

Similarly are other verses, which indicate the order is carried out such as this verse:

“But the word from Me will come true: ‘I will fill Hell with jinns and men all together’ (Qur’an, 32: 13)

and

“We have made many jinns and men for Hell: They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle, Nay! They are more misguided, for they are heedless (of warning).” (Qur’an, 7: 179).

Also similar are verses where there is the indication that the order is carried out, the destiny is concluded; it is written in the Preserved Tablet, and the pen has dried. The Almighty says,

“There is no town that We shall not destroy before the Day of Judgment or punish it with a dreadful penalty: that is written in the (eternal) record.” (Qur’an, 17:58),

“There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (recorded) in a clear record (for those who can read)” (Qur’an, 6:59)

and

“No calamity can occur except by Allah’s leave, and if anyone believes in Allah, (Allah) guides his heart (aright), for Allah knows all things.” (Qur’an, 64: 11).

This second part of the actions which the Truth attributes to Him necessitate, according to the seeming meaning of the previous verses, demonstrating His effect on all actions, including bad ones in their attribute as bad. Yet you have come to know that evidence has been provided, citations and clarity have contrived to prove the contrary.

This obligates some to talk about destiny, fate, happiness, peril and the like, and ultimately there is no avoiding a superficial outlook with regard to obligation, reward, punishment, appreciation, remonstrance, etc., as you will come to know.

Chapter 3

Since the existents, save the Truth, Praise to Him, His Names and Attributes, are of three orders in their totality providing an irrevocable proof to what is stated in the “mediations message”: three worlds of abstract reason, model world and the world of the material.

They are organized as the cause and the causation, perfection and shortcoming. We did all of that there. Everything that exists in the world of their material and the body has an image totally compatible with what the model world has of images, and it is compatible with the images of the world of the abstract reason.

From this results that the order of every low rank of them is fixed in what is above it with precision. Change and alteration do not affect it since it has been proven that there exists in a lower world what needs a cause in what is above it. If this is met, the reality will not change. It will not be different from what it is, for it is a reality.

Accepting the cause of change while realizing the causation, its existence and its taking place necessitate the opposite of the assumption or the impossible alternation. The order of existence in every world exists as proving what precedes it and what is above it in a fixed way, unchangeable.

Moreover, the incidents that are in the physical world, since their existence is realized through the material, no matter what they are, are in need of existence to a prior readiness which the material carries. Preparations and potentials abound when the aspects ready for it are. It ranks in order among great existents that precede it in time.

Whenever it is regarded as capable of being prepared for any eventuality, its specialization and identification within what is ready decrease while its obscurities, inclusiveness and relation to matters that can exist in it do increase.

The more it gets closer to what is ready for it, the specialization of the latter, and its identification till the readiness is completed, will increase. It will then have the attribute of existence. It will then be identified; it will not be chanted because there is no confusion in it, and altering it becomes impossible.

An example for the above is the human being. Prior to the completion of its human shape, it is a leech and a sperm. Prior to that, it is a nutritional formula. Prior to that, it is a vegetarian formula. Prior to that, it is an element formula. And even before that, it is an element, a simple element.

When he is in the state of an element, it can be one of thousands of possibilities so it will be specialized in thousands of preparations and activities, so it becomes a special element component canceling all other possibilities and does not remain except as it became. Its alteration to something else stops, for it is presupposed that its readiness is void.

It keeps doing so: the closer it gets to the human horizon, the more possibilities fail, and the path is blocked before a host of probabilities till it becomes a human. At that time, all possibilities come to an end except his being a human. It will stop being anything other than a human, and it will not change into anything else, for that “other” is undoubtedly null, vanishing.

It has already become obvious that the obstruction from change during the phase of completing existence, as we have come to see, is complete existence which stamps anything with its nature, for a thing's existence is the very same thing.

When something, such as a human, is forced into being, it will be impossible to change itself, and man will then take its place; so, think about it, and be informed that this does not include the changes and alternations in this world.

Man being changed into dust, for example, and other changes is not a change in the existence of the human form; rather, it is the lifting of the existence of man above the material and the descending of the form of dust to it.

Change happens to an incomplete material, with the exception of its form. As for the presence of the form, it does not undergo any change; rather, it becomes nil. In fact, it is the termination of an existence and the beginning of another.

As a whole, the external presence obstructs the ways of change and alternation, and it requires the latest true details of a thing by itself, its effects, its external ratios with the removal of its obscurity from every aspect. When it is so, and when all material preparations and possible events and what bears these preparations, too, are present outside, they, too, cannot be changed from what they are.

All existents from which the world of the physique and upon which rests its order are fixed matters. Thus, they are incapable of change. Instead, it accepts change except in its own self—but by measuring some of them to others, and measuring its ratio.

The semen, as a semen, is incapable of change into something different than what it is, nor is it ready for a change into a human or into another body as much as it is ready for change, nor is its material which carries the readiness in its being capable of change.

Rather, if the material is added to the images which take place in it, accepts change to happen to one of them, such as the form of a human being. As a whole, this physical system, in all its parts, is one incapable of change like the system in both worlds of the ideal and of the abstract mind except that within, it is another system for accepting change which does not bear an impact on its strength of action.

Since it has been proven through evidence that the world of the ideal includes this world in all its details and the inclusion of the world of reason of the details of the world of the ideal, they have in them the details of the system of this material world.

Some accept change in the phase of its taking place in the world of the material and some does not accept change at all. Since the world of the ideal is a mirage, a model for the world of the abstract mind, proving the judgment of both its parts is done through the fact that lies there; so, absorb and deeply contemplate upon it.

It has become clear from all what has passed that there are two prior phases for the existence of events, one which does not accept to lag behind happening and changing from it, which we call the "imminent destiny", and a phase which accepts to lag behind and to change as a phase in its requirements, faulty causes and preparations, and it is the one which call "destiny" which is capable of obliterating and fixing, which is the initiation.

It has also become clear that this division applies to what accepts a form in its existence. As for that which does not accept it, such as mere abstracts, there is nothing in them except destiny alone.

Chapter 4

What proves the above is citation, too, and we have already come across some verses in this regard. Also, in Al-Mahasin through isnad to Hisham ibn Salim, it is indicated that Abu Abdullah (peace be with him), said, "When Allah wants something, He destines it. If he destines it, he decrees it. If he decrees it, He carries it out."

In the same reference, through isnad to Muhammad ibn Ishaq, it is said that the father of al-Hassan (peace be with him) said to Younus, slave of Ali ibn Yaqtin, "O Younus! Nbody must discuss destiny." He said, "I do not talk about destiny, but I say that nothing takes place except what Allah wants, desires, decrees and carries out His decree."

He said, "I do not say the same, but I say that nothing takes place except what Allah wills, wants, destines and decrees." Then he said, "Do you know what the will is?" He said, "No." He said, "It is His intention to do something. Do you know what 'wants' means?"

He said, "No." He said, "Its completion through His will. Do you know what 'destines' means?" He said, "No." He said, "It is its engineering with length, breadth and existence. When Allah decides something, He wants it; when He wants it, He destines it. When He destines it, He decrees it. When He decrees it, He carries out His decree." In another narrative, there is this addition: "Such is the decree that is irrevocable."

In Al-Tawhid, through isnad to Zurarah from Abdullah ibn Sulayman from Abu Abdullah (peace be with him), he said he had heard hiMusa ying, "Destiny and decree are two of Allah's creation, and Allah increases in creation whatever He wills."

I say, the narrative ends by a reference to initiation while its midst refers to what we have explained, that is, to their being two levels of existence, although they are from another angle among the levels of

knowledge according to other narratives.

In Al-Tawhid, the scholar of exegesis, through isnad to Imam al-Askari (peace be with him), says the following while describing the Lord: "It [description] does not apply to Him. Beings are led towards what He knows, following what is written in His book, not doing anything contrary to what He knows about them, nor do they seek anyone else besides Him."

In Al-Mahasin, through isnad to Dawud ibn Sulayman the cameleer, the latter says that he heard Abu Abdullah (peace be with him) said the following after some people in his company talked about destiny and about capability: "This talk is bad. I follow the creed of my forefathers, and I do not renege from it. Destiny, whether sweet or bitter, is from Allah; good and bad all comes from Allah."

I say that narrative in this sense are quite numerous. In Ilal al-Sharaii, through isnad to Amr Bishr al-Bazzaz from Imam al-Baqir (peace be with him) says the following in a tradition: "By Allah! Allah created Adam for the world and lodged him in Paradise so he would disobey Him and He would then take him back to what He had created for him."

I say that the narratives in this sense, too, are quite numerous about the connection between destiny and decree to sins, too, although they are not connected with them as such.

An incident in this regard is quite often cited, and it involves Ali (peace be with him). It says that a man went to the Commander of the Faithful (peace be with him) and said, "O Commander of the Faithful! Tell me about destiny."

He said, "It is a deep sea; so, do not wade into it." The man repeated saying, "O Commander of the Faithful! Tell me about destiny." The Imam said, "It is a dark path; so, do not treat upon it."

The man repeated saying, "O Commander of the Faithful! Tell me about destiny." The Imam said, "It is a secret of Allah; so, you cannot bear it." The man repeated saying, "O Commander of the Faithful! Tell me about destiny."

The Imam said, "Since you have refused, I would like to ask you, and I would like you to answer me: Has the mercy of Allah for His servants been before the deeds of the servants, or have the deeds of the servants been before the mercy of Allah?"

The man said, "The mercy of Allah for His servants precedes the deeds of the servants." The Commander of the Faithful (peace be with him) said, "Stand up and greet your brother, for he has now become a believer after being a disbeliever."

The Imam went not too far when the man went after him and asked him, "O Commander of the Faithful! Is it through the first will that we stand, sit, contract and release?" The Commander of the Faithful (peace be with him) said, "You are still learning about the will. I am going to ask you about three things from which Allah will not find an exit for you from them: Tell me, Did Allah create the servants as He willed or

as they?”

The man said, “As He willed.” The Imam said, “Did Allah create the servants for what He willed or for what they?” The man said, “For what He willed.”

The Imam asked him, “Will they return to Him on the Day of Judgment as He will or as they?” The man said, “They will return to Him as He wills.”

The Imam said, “Stand up, for you have no share of the will [all belongs to Allah].”

I say that he, blessings of Allah be upon him, relied in the fixing of destiny, which is the impact of the Truth, praise to Him, on the details of the existents, including mankind, and on their deeds, on the attributes and their prior effects on deeds.

What precedes mercy is something which requires it. It requires something to be merciful to. What precedes forgiveness requires a sin to forgive, as in the statement saying, “Had you not been sinning, He would have finished you and brought into being people who sin.”

As for the conclusion of the narrative, it refers to the will of the Truth, praise to Him, which subdues everything.

The Imam (peace be with him), though not openly saying so, said what could be used as an indication about the attributes of the Almighty which suit Him, such as omnipotence, subduing, domain, etc., as explained in a narrative when he was asked about destiny and said, “If Allah bestows a mercy upon the people, none can withhold it, and if He holds it back from them, none can release it.”

It was then said to him, “O Commander of the Faithful! We only asked you about the ability whereby we stand and sit, contract and ease.” He (peace be with him) asked them, “Ability that you own with Allah or without Him?”

The folks remained silent and could not answer, whereupon he said, “If you say you own it with Allah, you will be killed, and if you say you own it without Allah, you will be killed, too.” They said, “Then what should we say, O Commander of the Faithful?!”

He said, “You own it through the One Who has it and not you. If he provides you with it, it will be out of his own giving, and if He takes it away, He will thus be testing you.

He is the Owner of what He has made you the owners, and One having the ability of what He has enabled you. Have you not heard what the servants say and how they plead to Him with regard to power and might by saying, “There is neither power nor might except in Allah?”

Also in Al-Tawhid through isnad to Zurarah who says he has heard Abu Abdullah (peace be with him) saying, “Just as the One Who initiates blessings is Allah, and He has granted them to you, evil comes

from your own selves even when His destiny decrees it.”

I say, this tradition supports the meaning of what it has preceded it, and the meaning, as a whole is that causing something to be, such as existence, belongs to Him independently and to others through following a cause through Him, glory belongs to Him.

It is also supported by texts in Al-Tawhid through isnad to al-Zuhri who says that a man said to Imam (peace be with him) Ali ibn al-Hussain [Zainul-Abidin] (peace be with him), “May Allah accept me as your sacrifice! Is it through destiny that people are afflicted, or is it because of their deeds?”

The Imam (peace be with him) said, “Destiny and deeds are like the soul and the body; a soul without a body has no feeling, and a body without a soul is a motionless image. If they meet, they strengthen each other and become sound. So is action and destiny.

Had destiny not influenced the action, the Creator could not be distinguished from His creation, and destiny would have been something that is not felt. Had action not been in agreement with destiny, it would not have been carried out and completed, but they became strong when they were together.”

In Al-Kafi and Al-Tawhid, through isnad to al-Mualla, the latter said the scholar Imam (peace be with him) was asked how Allah's knowledge is. He said, “He knew, He willed, He wanted, He destined, He decreed, He carried out whatever He decreed, and He decreed whatever He willed. Through His knowledge was His will, through His will was His desire, through His desire was his destiny, and through His destiny was fate.

Through His fate, action was affected. Knowledge, then, precedes the will, and the will comes next while the desire comes third. Destiny bears an impact on fate by carrying it out. To Allah, the most Blessed, the most Exalted, belongs the start of everything, the initiation of what He knew, whenever He will, whenever He wanted to decree things.

When destiny is affected, there is no initiation, for knowledge of what is known precedes its being, and the will in the beginning precedes it. The desire in what is wanted precedes its actuality. Decreeing these piece of information before their details, getting them to each certain people or things, and the destiny to carry out something is an action bearing an impact on things that can be realized by the senses: by color, smell, weight, measure, etc.

It bears an impact on everything that walks or crawls, on the humans, the jinns, the birds, the beast and everything else that can be identified by the senses. To Allah, the most Praised, the most Exalted, then, belongs the initiation of what we cannot see.

Once the eyes can see what can be identified, there is no initiation there, and Allah does whatever He wills. Through knowledge does He know things before they are; through will did He know their attributes, limits, creation before it appeared. Through will did He distinguish them from each other in their colors,

characteristics and limits.

Through His destiny did He determine their sustenance, having known their first and their last, and though destiny did He show people their places and lead them to them. Through carrying them out did He explain their causes and show their matter; such is the destiny of the most Great, the most Knowing.”

I say that it can be learned from this narrative most of what we explained in the previous chapter. It explains the sources of destiny and fate, as already stated, and that initiation (badaa') springs out of destiny while also correcting it.

Al-Ayyashi has quoted Imam al-Baqir (peace be with him) saying that Imam Ali ibn al-Hussain (peace be with him) used to say, “Had it not been for one verse in the Book of Allah, I would have told you of what will be till the Day of Judgment.”

It was said to him, “Which verse is it?” He said, “It is the verse saying,

‘Allah blots out vanity and proves the truth by His words, for He knows well the secrets of all hearts’ (Qur’an, 42:24).’

Similar to this statement exists in Al-Tawhid which cites the Commander of the Faithful (peace be with him), and narratives proving the badaa' are more than many. We have left them aside in preference of brevity.

In Al-Mahasin through isnad to Hareez or to Abdullah ibn Maskan, Imam Abu Jaafar (peace be with him) says, “Nothing on earth or in the heavens comes into being except through these seven attributes: through the will, the desire, the destiny, the fate, the permission, the Book, and the termination. Anyone who claims he can cancel any of these commits apostasy.”

I say that this is a reference to these verses:

“Allah will empower those who believe with the word that stands firm in this world and in the hereafter: But Allah will leave to stray those who do wrong: Allah does what He wills” (Qur’an, 14:27),

“Truly when He intends to create a thing, His command is, ‘Be,’ and it is!” (Qur’an, 36:82),

“Truly We have created all things in proportion and measure” (Qur’an, 54:49),

“And He is Allah: There is no god but He. To Him be praise, at the first and at the last: The command is His, and to Him shall you (all) be brought back.” (Qur’an, 28:70),

“No calamity can occur except by Allah's leave, and if anyone believes in Allah, (Allah) guides his heart (aright), for Allah knows all things.” (Qur’an, 64:11),

“We created the heavens, the earth, and everything between them for just ends. And the Hour is surely coming (when this will be manifest). So overlook (their faults) with gracious forgiveness.” (Qur’an, 15:85),

and

“A Book is (revealed) for each period.” (Qur’an, 13:38)

and such verses.

Be informed that the narratives in this chapter, like those in the Chapter about happiness and suffering, obligation and surrender, are of three parts: Some of them deals with the realities of matters, some contend themselves and apply to people according to what they manifest, and some forbid tackling these researches as we have already quoted the Commander of the Faithful advising someone thus:

“... It is a dark path, so do not tread it, etc.”

In al-Qummi's Tafsir, and in other tradition, Imam al-Sadiq (peace be with him) was asked, "Is there a stage between obligation and destiny?" He answered in the affirmative, whereupon he was asked what it was. He said, "It is one of the secrets of Allah." It is well known that the answers of the Imams (peace be with them) used to answer people according to the extent of comprehension of their questioners and listeners in their various levels [of comprehension].

Chapter 5

The abstraction of the types [of beings] that have abstract souls may have been abstracted at the beginning of existence of their types as mere material, then they move about through essential movement, and they become abstract through imagination; they stand there, or they may transcend it through essential movement, becoming fully rational abstracts.

This is so in some members of the human species. These species are all physical in their happening, spiritual in their existence. These species with souls are intermediary, contrary to [the contention of] ancient philosophers from among those of Egypt and Greece and others as well as Islam's thinkers.

Mankind, from among them, in particular can be followed by some intermediary animals less than the humans, many species that we can imagine. These take their forms after man is stripped of their forms, stands less than them or transcends them to mental images and stands less than them.

Since the return is like the beginning, or the same in kind, the latter, to which it rises and against which mankind stands, is the stage from which it descended although he may be between both stages, I mean the start and the return, there is a great deal of difference to which reference will be made. These are principles the description of which and the proof for which were undertaken by the most prominent of all

theologians, may Allah rest his soul in peace.

After presenting them, we say that the perfect experience indicates that among the particulars of the structures of bodies and their tastes there is a perfect connection with manners. Manners are faculties, that is, deeply rooted knowledge with which the souls are outfitted through conditions, and they repeat them till they are firmly rooted in a way which does not permit disappearance.

Experience also rules that there is an impact of the upbringing, especially educational learning, through instruction, and this tells us that the impact of the condition of bodies on manners becoming pleased is not [merely] on the limit of being positive but through the great readiness. But manner has a limit with which the disappearance of this limit becomes impossible. The first that the soul does is to move the essence of the body. Imagination starts working.

It then is colored by the body's color, strongly colored, but it is yet to reach the stage of obliging. Then it abandons what it holds in its hands of the type of education, sciences, beliefs, and events connected to it, attached to it, so it takes one path after another, and conditions and beliefs keep piling on it, some resulting from others, so much so that they become deeply rooted, inseparable.

This is a psychological picture whereby the soul distinguishes between one and another. It is the diversity of the soul. If it is the picture of happiness, it will then fall into the barzakh on the path of happiness. If it is the picture of suffering, it shall fall on the path of suffering. And if its abstraction is relevant to the barzakh, it will stand before it, and if it transcends it, it will transcend the same.

One thing remains: The perfection of any cause and the ultimate objective of its existence is the existence of its causation. It is impossible for any cause to be perfected, so it transcends the perfection of the cause of its existence and the status its existence occupies, and it is impossible for any cause to fold all stages of its perfection of existence, so it does not end at the stage of its cause; that is, it does not reach the limit of distancing itself from its cause.

Obligation is the contrary of supposition. It is also impossible that the goal of an absolute cause is cancelled from its action, for it is presupposed that it is a fixed and unchangeable abstraction, and its causations came out of it in such a way. It is unchangeable. The supposition that its goals or the goals of its justification lag behind it is impossible.

From all these introductions, it is deduced that in its return, the thing settles in a status from which its essence, above which its cause, is assigned. Everything returns to where it started from, but there is a difference between the beginning and the return in as far as the return branches out to a house of felicity and to a house of perdition, while there is no such branching out from the beginning; rather, it is only a house of felicity.

But it must be borne in mind that felicity at the beginning is a general one, different from the special felicity which contrasts perdition. There is no contradiction between the felicity of the beginning and the

wretch coming out of it and returning to that stage as a wretch. Yet the start and the return are one and the same; so, bear that in mind if you are qualified to do so by the Will of Allah Almighty.

It has already been stated that the mental order in the world of abstractions and the ideal order in the ideal world is one of two faces of the physical order in the world of the physique, a fixed order, unchangeable; so, however the diversity of the physical kind, including mankind who is a physical happening, in as far as felicity and perdition, so shall he return.

Thus must be the explanation of felicity and perdition of the self regardless of the appearance of their names, till this is nullified by the effect of education, of the language of obligation, and the imbalance of the system of legislating. As a whole, it will be the nullification of rewards, awards and punishment, and surely Allah is the One Who guides.

Be informed that all what we have stated in this chapter is proven, but we referred to the proof of some and abstained from doing so to others due to the length of the latter's introductions and order; so, whoever wishes may refer to the details.

Chapter 6

Quotations, too, prove what has been said above. The verses cited in the first chapter, although they point to the types of the Almighty's contempt for the wretches and to their straying others from the path of guidance, their trickery, the types of inner behavior...,

yet if we return to them and contemplate upon them, we will find out the actions of the Truth and His dealing with them explain the evils within them, that it hinges on their debauchery, apostasy and oppression:

“O you who believe! Guard your own souls: If you follow (right) guidance, no harm can come to you from those who stray. Allah is the goal of all of you: It is He Who will show you the truth of all that you do” (Qur’an, 5: 108),

“Of camels (take) a pair and a pair of oxen; (then) say: Has He forbidden the two males, or the two females, or the (the young) within the wombs of the two females?! Were you present when Allah ordered such a thing?! But who does more wrong than one who invents a lie against Allah, to lead men without knowledge astray? For Allah does not guide people who do wrong” (Qur’an, 6: 144),

and

“What they spend during the life of this (material) world is like a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: It is not Allah Who has wronged them, but they wrong their own selves” (Qur’an, 3: 117).

They refer to the blocking of the achievement of guidance from those who turn away from it, to His avoidance [of some] and letting them stray as being in no contradiction with His general justice, Praise to Him, and the inclusion of His mercy.

Permitting such afflictions and their outfitting with the outfits of misery is explained by their own selves. As for Iblis and his tempting the wretches, it is not due to his own power over them. Rather, it is due to their own letting him have power over themselves by following him due to the misguidance of their own souls.

The Almighty, quoting Iblis, says,

“(Iblis) said, “Lord! Because You have put me in the wrong, I will make (wrong) seem fair to them on earth. And I will put them all in the wrong” (Qur’an, 15:39).

The Almighty, also quoting the accursed one addressing them on the Day of Judgment, says, “And when the matter is decided, Satan will say,

“It was Allah Who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but you listened to me: Then do not reproach me, but reproach your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. There must be a grievous penalty for wrongdoers” (Qur’an, 14:22).

Thus, Iblis renders their sinning to their own selves, justifying their punishment by oppressing themselves when they did not respond to the right call and the right invitation. All of this is rendered to the self, to the nafs. The Almighty tells us their own admission against their souls as they are being tormented: “They will say,

“Our Lord! Our misfortune overwhelmed us and we became a people astray!” (Qur’an, 23:106),

and

“Say: “Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the way” (Qur’an 17:84).

Thus, there is a happy soul, and there is a tormented one. Since He rendered wretchedness to the self, even if its actions fall outside it and emotions beyond it, it is well known that its actions and emotions, especially those rendered to its inner self, are not actually coming out of anyone else but itself and the circle of the self; the Almighty has said,

“Anyone who does righteous deeds benefits his own soul; whoever commits evil, it is against his own soul: Nor is your Lord ever unjust (in the least) to His servants” (Qur’an, 41:46),

“Such is Allah, your true Cherisher and Sustainer: Apart from truth, what (remains) but error? How then are you turned away?” (Qur’an, 10:32),

“Thus have We placed leaders in every town its wicked men to plot (and burrow) in it, but they only plot against their own souls, but they do not perceive it” (Qur’an, 6:123),

and

“Fain would they deceive Allah and those who believe, but they only deceive themselves and do not realize (it)!” (Qur’an, 2:9).

If such is the case, whenever it intends to do something or sought an objective, this comes out of none but itself. It may seek a good picture or a bad one of its own. This is a fact, for the goal is the ultimate objective of the doer, and the deed is characterized by its affairs, trends, and phases as was explained in its rightful pace.

And if such, too, is the case, these bad pictures which the wretched soul acquires increase, grow and accumulate on it till it blinds and deafens it. Their hearts will be turned. They will beautify everything that turns them away from the path of Allah. Sinning becomes the habit of their hearts, and these will be the safe haven for satanic companions, up to the end of that against which Allah warned them.

All of this is the result of the path treaded by their own souls in these dark places, outfitting them with the outfits of the dark. The Almighty says,

“For the wrong-doers, their portion is like the portion of their fellows (of earlier generations): Then let them not ask Me to hasten (that portion)!” (Qur’an, 51:59).

It is through the wretchedness of their own souls that they hurl themselves into the fire:

“.. that We might try them by those (means), so if any turns away from remembering his Lord, We will cause him to undergo a severe penalty” (Qur’an, 72:17).

What supports the above are groups of traditions which connote the incidents of happiness and perdition. For example, in Al-Aamali, through isnad to Imam al-Sadiq (peace be with him), the Imam (peace be with him) says that the Messenger of Allah (peace be with him and his progeny) has said, “A wretch is a wretch even as he is inside his mother’s womb, and a happy one is happy even inside his mother’s womb.” This narrative is reported by a host of traditionists through various paths from among the Sunnis and the Shi’as.

In Qurb al-Isnad, from Ibn Isa citing al-Bazanti citing Imam al-Rida (peace be with him) saying that the semen remains in the womb for thirty days, then it remains for thirty more days as a leech, then as an embryo, bearing life or not, for thirty days.

Once it finishes the four months, Allah, the most Praised and Exalted One, sends it two creating angels who form it, writes down its sustenance and destiny, as a wretch or as a happy one. This meaning exists in other traditions as well.

In *Al-Tawhid* and *Al-Mahasin*, through isnad to Ibn Hazim who quotes Abu Abdullah (peace be with him) saying, “Allah created happiness and wretchedness before creating those whom He created.

Whoever Allah knows as a happy one He will never hate even if he does something bad, for He then will hate such a bad deed but not hating him, and if He knows him to be a wretch, He never loves him even if he does something good; He will then love his deed while hating his fate. If Allah loves something, He never hates it, and if He hates something, he never loves it.”

In *Al-Basaair* [*Basaair al-Darajat*], through isnad to Muhammad ibn Abdullah, the latter says he heard Imam Ja'far son of Muhammad (peace be with him) saying that the Messenger of Allah (peace and blessings of Allah be upon him and his progeny) delivered a sermon once then raised his right fist above and asked the attendants, “Do you know what I am holding in my hand?”

They said, “Allah and His Messenger know best.” He said, “They contain the names of the companions of Paradise, the names of their parents and tribes till the Day of Judgment.”

Then he raised his left fist and asked, “O people! Do you know what is in my hand?” They said, “Allah and His Messenger know best.”

He said, “They are the names of the fellows of the Fire, the names of their parents and tribes till the Day of Judgment.”

Then he added saying, “Allah ruled and effected justice; Allah ruled and effected justice: a party in Paradise and a party in the inferno.” This same connotation is narrated in *Al-Mahasin*, too.

There are others, which give the indication that the return will be to what the beginning was. In *'Ilal al-Sharaai'*, through isnad to Abu Ishaq al-Laithi from Imam al-Baqir (peace be with him) in a lengthy tradition saying,

“Tell me, O Ibrahim, about the sun: When it comes up and its ray reaches the bodies, does it show in the disk?” Ibrahim said, “When it does come out, it shows.”

The Imam (peace be with him) said, “When the sun sets, does that same ray contact the disk till it returns to it?”

He answered in the affirmative. The Imam (peace be with him) then said, “Such is the case with everything: It returns to its kind, essence and origin.”

This meaning, in addition to repeated similitude in the traditions about the mold has many interesting meanings.

In Al-Aamali and in al-Qummi's Tafsir, a tradition indicates that He created them, when He did, as a believer or a disbeliever, as a wretch or a happy one; so will they return [to Him] on the Day of Judgment either as a guided one or as a strayer, till he said, "As you started, so shall you return.

Whomever Allah created as a wretch on the day He created Him, so shall he return to Him. And whoever He created as happy on the day He created him, so shall he return to Him happy." The Messenger of Allah (peace be with him and with his progeny), has said, "A wretch is a wretch even as he is inside his mother's womb, and a happy one is happy even as he is inside his mother's womb."

I say, the start of the citation bears a reference to the verse saying,

"It is He Who has created you: some of you are unbelievers, and some are believers, and Allah sees well all that you do" (Qur'an, 64:2).

And there are those that talk about the "mold", and these are quite numerous, indicating, despite the differences in their context, that the origin of the happy ones and the wretches, as well as the mold from which they were created and from which they started, which I described as the "mud", piece of clay, mold, varies.

The mold of the happy ones comes from the world of light, of Paradise, of "Illiyeen" (the lofty station), the good earth and the sweet water. Yet the return of all is one and the same as we will point out by the will of Allah.

But the mold of the wretches is from the world of darkness, of fire, of "sijjeen" (the everlasting inferno prison), the salty earth, the bad one, and the undrinkable water. Yet the return of all is one and the same.

All what awaits them of happiness, or wretchedness, goodness or evil, since they started their onset from their original abode and till they return to it and occupy their place, are all the effects of the mold from which they were created, and you shall never find any alteration to the way Allah deals with His servants.

This is the gist of the narratives which are based on the Holy Qur'an. The Almighty has said,

"Say: 'My Lord has commanded justice, and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere in His sight: Such as He created you in the beginning, so shall you return'" (Qur'an, 7:29),

thus the most Praised One indicates that they would return as two parties; they started as two parties. Then the most Praised One says, "Nay! Surely the record of the wicked is (preserved) in Sijjin. And what will explain to you what Sijjin is? (There is) a register (fully) inscribed. Woe, that Day, unto those who deny, those who deny the Day of Judgment.

And none can deny it except a transgressor beyond bounds, a sinner! When Our Signs are recited to him, he says, “Tales of the ancients!” By no means! But the stain of the (ill) that they do is on their hearts! Truly they will be veiled from (the light of) their Lord that Day. Further, they will enter the Fire of Hell. Further, it will be said to them,

“This is the (truth) which you rejected as false!’ Nay! Truly the record of the righteous is (preserved) in ‘Illiyyin. And what will explain to you what ‘Illiyyin is? (There is) a register (fully) inscribed, o which those nearest (to Allah) bear witness. Truly the righteous will be in bliss” (Qur’an, 83:7-22)

up to the end of these verses. The most Exalted One has also said,

“Every sect will be called to account: ‘This Day you shall be recompensed for all that you did!’” (Qur’an, 45:28).

In our "Wasaait" (intermediaries) dissertation, we explained that the “book of everything in existence” is a series of existent matters which are his own self, the consequences of his actions, his legacy, tracks and what is attached to him.

Like cloning, it is a copy of an original, then an original, then the very first original, and so on, arriving at the “mother book”. If you contemplate on these verses, you will find out that “illiyeen” and “sijjeen” are two books containing those who re righteous and those who re debauchees, and they re Paradise and Hell, and from them are the molds of the righteous and that of the debauchee.

The most Exalted one has said,

“If any seek glory and power, all glory and power belongs to Allah. (All) words of purity mount up to him: It is He Who exalts each deed of righteousness. Those who lay plots of evil (there) is a terrible penalty for them, and the plotting of such people will be futile” (Qur’an, 35: 10).

Thus, He tells us that the deeds of the happy ones are raised to Him, while the deeds of the wretches perish and are rendered futile. Then the Almighty adds saying,

“And Allah created you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), except with His knowledge. Nor is a man granted a prolongation length of days, nor is one’s life-span shortened except in an (ordained) decree. All this is easy for Allah” (Qur’an, 35: 11).

Here, He tells us that He created them in stages and in measures preserved with Him in a written book before their existence and creation. Then the most Praised One says,

“Nor are the two bodies of flowing water alike one is palatable, sweet, and pleasant to drink, and the other is salty and bitter. Yet from each (kind of water) you eat fresh and tender meat, and you

extract ornaments to wear, and you see ships on them that plough the waves so that you may (thus) seek God's bounty, so that you may be grateful” (Qur’an, 35: 12).

Thus, the most Praised One explains the difference in the flow of actions of those who are happy and of those of the wretches: The deeds of one of these parties is raised to Him, Praise belongs to Him, while the deeds of the other perish even though they all were created of dust, then semen, then they are pairs, that sharing some casual aspects and resulting benefits does not require equation after the selves were different in their origins: some were from the sweet sea and some from the salty one.

This meaning can be derived from this verse:

“It is He Who has set free the two bodies of flowing water: One palatable and sweet and the other salty and bitter; yet He has made a barrier between them, an inviolable obstruction. It is He Who has created man from water: Then He has established relationships of lineage and marriage, for your Lord has power (over all things)” (Qur’an, 25:53–54).

He also says,

“The unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend, but in the end they will have (only) regrets and sighs; at length they will be overcome, and the unbelievers will be gathered together in Hell, so that Allah may separate the impure from the pure, put the impure one on the other, heap them together, and cast them all into Hell. They will be the losers” (Qur’an, 8:36).

Thus, the most Praised One informs that the deeds that have a lot in common, which exist in many quotations above, will be sorted out and gathered with their likes and rendered to their origin after having been mixed and intermingled in the life of this world. The most Exalted One has said,

“Impure Women are for impure men, and impure men are for impure women, and women of purity are for men of purity, and men of purity are for women of purity: These are not affected by what people say, for them there is forgiveness and an honorable provision.” (Qur’an, 24:26).

Then the Almighty narrates a story about the people of Paradise thus:

“They will say, ‘Praise be to Allah Who has indeed fulfilled His promise to us, and has given us (this) heritage: We can dwell in the garden as we please: How excellent a reward for those who do (righteous deeds)!’” (Qur’an, 39:74)

and

“He will forgive you your sins, and admit you into gardens beneath which rivers flow, and to beautiful mansions in gardens of eternity: That is indeed the supreme achievement.” (Qur’an, 61: 12).

He informs us that He will let them inherit good abodes, i.e. Paradise; the most Praised One says,

“It is He who sends the winds like heralds of glad tidings, going before His mercy: When they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain descend on it, and produce every kind of harvest with it:” (Qur’an, 7:57)

“Thus shall We raise up the dead: Perhaps you may remember, from land that is clean and good by the will of its Cherisher, (rich) produce springs up, after its kind, but from land that is bad, nothing springs up but what is meager: Thus do We explain the Signs by various (symbols) to those who are grateful.” (Qur’an, 7:58).

He informs us that the great difference between the fruits of happiness and misery throughout their conduct towards the living and to the [Day of] Gathering is rendered to the difference in the lands from which they were made and on which they lived and were sustained: from a good land from which all good fruits grow through the water of His mercy, Praise to Him, to a land that is bad, salty, from which nothing comes out except what is useless, rendering the matter of the mold to the Hereafter.

The most Praised One has also said,

“... We have created them out of a sticky clay!” (Qur’an, 37: 11),

“Behold! The Lord said to the angels, ‘I am about to create man from clay’” (Qur’an, 38:71),

and

“We created you from the (earth), and We shall return you into it, and We shall raise you from it again” (Qur’an, 20:55);

so, think about what we have stated and discern the paths of speech and the specific statements and be informed that His speech, the most Praised One, is one, and no speech is altered before Him; He says the truth and guides to the right path.

Upon this single origin do we run the course and tread, and all Praise belongs to Allah. In Ilal al-Sharaii, through isnad to Abu Busayr, the latter says that he entered into the presence of Imam Abu Abdullah (peace be with him) with a man from among his fellows and said, "May I be your sacrifice,

O son of the Messenger of Allah! I feel depressed and grieved without knowing any reason for it." Abu Abdullah (peace be with him) said, "this grief, and this elation, reaches you from us [Ahl al-Bayt] because when grief or elation encounters us, it will encounter you [followers of Ahl al-Bayt], too, because we and you are from the noor of Allah, the most Exalted One, the most High.

He made us and our mold one and the same. Had your mold been left as it was taken, we and you would have been the same, but your mold was mixed with that of your foes. Otherwise, you would never

have committed one sin at all.” Abu Busayr asked, “May I be your sacrifice! Will our mold and noor return as they started?”

The Imam (peace be with him) said, “Yes, by Allah, O Abdullah! Tell me about this profuse ray coming from the disk [of the sun], when it does come out, is it connected to it [to the disk], or is it distinct from it?”

Abu Busayr said, “May I be your sacrifice! It is distinct from it.” The Imam (peace be with him) said, “When the sun sets and the disk falls [into the horizon], will it not be connected to it just as it started from it?”

The man answered in the affirmative. The Imam (peace be with him) then said, “So it is, by Allah, with our Shi’as: From the noor of Allah were they created and to Him will they return. By Allah! You will be rendered to us on the Day of Judgment.”

In the Al-Aamali book by the Sheikh [al-Tusi], through isnad to Yahya ibn Abdullah ibn al-Hassan who quotes his father quoting Jaafar son of Muhammed who both quote their father quoting their grandfather saying that the Messenger of Allah (peace of Allah be with him and his family) said, "Paradise is a fountain sweeter than honey, more supple than butter, colder than ice and better than musk.

There is a mold in it from which Allah, the most Exalted, the most Great, created us and our followers. Anyone who is not created from that mold is none of us nor of our followers, and it is the covenant which Allah, the most Exalted, the most Great, took regarding the authority of Ali ibn Abu Talib (peace be with him).” Ubayd said, “I mentioned this tradition to Muhammed ibn Ali ibn al-Hussain ibn Ali who said, 'Yahya ibn Abdullah told you the truth.

Thus did my father inform me from my grandfather from the Prophet (peace of Allah be with him and his family).”

In Ilal al-Sharaii, Zayd al-Shahham quotes Imam Abu Abdullah (peace be with him) as having said, “Allah, Blessed and Exalted is He, created us from a noor derived from another noor.

He originated that noor in a mold in the highest point of Illiyyeen, and He created the hearts of our followers from that from which He created our bodies, and He created their bodies from a different mold. Their hearts, therefore, lean towards us because they were created from that from which we were created,” then he recited this verse:

“Nay! Truly the record of the righteous is (preserved) in ‘Illiyyin” (Qur’an, 83: 18).

Also in Ilal al-Sharaii, through isnad to Habbah al-Arni from Ali (peace be with him) saying, “Allah, the most Exalted, the most Great, created Adam (peace be with him) from the surface of the earth: some of it is briny, some salty, and some good. Thus, among his offspring are those who are good and those who are bad.”

I say that this is the context and its likes can touch upon the link between the composition and mixture of the bodies and the manners and deeds supported by a text in Nahjul-Balagha from the speech of Imam Ali (peace be with him) where there is reference to people being different from each other.

The Imam (peace be with him) says, “What distinguished between them are the origins of their mold. They were a split from the earth's saline soil, its sweet, rugged and placid soil. They, according to the proximity of their soil, get close to each other, and according to its variation, they vary.

A person may be fully outfitted but short of reason, while a tall person may be short of resolve. One whose deeds are good may be ugly in appearance, closer to the bottom, far-sighted, known for his ability, whereas a person known for his influence does not bring any good, his mind wanders about, his speech fluent and his body as strong as iron.”

In Al-Mahasin, where Ali ibn al-Hakam quotes Aban quoting Zurarah quoting Imam Jaafar al-Sadiq (peace be with him) in a tradition saying, “Allah, the most Blessed, the most Exalted, before creating creation said, ‘Be sweet water; from you shall I create my Paradise and those who are obedient to Me.’

And He said, ‘Be briny, salty water, from you shall I create my Fire and those who disobey Me.’ Then He ordered them to mix. From that [mixture], a believer may give birth to an unbeliever, and an unbeliever may give birth to a believer.

Then He took Adam's mold from the surface of the earth. He scoured it extremely roughly till they were like toms crawling. He said to the folks on the right: ‘Go to Paradise in peace’ and said to those of the Fire: ‘Go to the Fire, and I do not care.’”

These are samples of the narratives about the mold, and it contains five types of clear explanation as we explained. Each of these types is fully explained, and all of them are one and the same, as you have come to know.

And there are the reports of the atoms and the covenant. Despite their multitude, they explain that Allah, the most Praised One, took the covenant after presenting it before both those who are happy and those who are wretches, taking from their an admission of His being the Lord, of the truth being true, and of falsehood being false, as will be pointed out by verses from the Holy Qur'an.

The Almighty said,

“When your Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves, (saying,) ‘Am I not your Lord (Who cherishes and sustains you)?’ They said, ‘Yes! We do bear witness!’ (This is so) lest you should say on the Day of Judgment, ‘We were never mindful of this’,” (Qur'an, 7:172)

“or lest you should say, ‘Our fathers before us may have taken false gods, but we are (their) descendants after them: Will You, then, destroy us because of the deeds of men who were vain

doers?” (Qur’an, 7: 173).

The most Exalted One has thus explained that He took the offspring of Adam from their loins, taking from them an admission that He is their Lord. It is known that their father, Adam, is not excluded from this matter. He is with them. This, in fact, is his admission as well as theirs, all of them.

Thus, when He says “... from the children of Adam from their loins, etc.”, He implies Adam and all his offspring as well as whatever his offspring produce of progeny coming out of their loins.

Therefore, He, according to the interpretation of traditions, tells us that His getting the progeny of Adam out of his loins till the Day of Judgment points to overwhelming inclusion by token people are descendants of each other, and these [lineage] differences have no effect on completing the argument against them, since they themselves said “Yes! We do bear witness”, hence it comes to confirm what He mentions after that, that is, “... or lest you should say, ‘Our fathers before us may have taken false gods, but we are (their) descendants after them.’”

Moreover, had such taking and testifying been originated in this worldly creation, His saying “Yes! We do bear witness!” would have been a narrative of the present situation, and their taking them would have meant creating them through birth and procreation.

Taking an admission from them and their testimony against their own souls in response to “Am I not your Lord?” is to show them their reality and as one of the verses indicative of the existence of the True One and of His Unity which requires them to admit the same, that is, the Unity of the most exalted One.

The outcome of all of this is that Allah, praise is all due to Him, created the offspring of Adam in this life and spread them throughout this world after having taken a testimony from them against their own souls that they need their Lord who manages their affairs, admitting these verses and their connotation by heart, and their tongues pronounced it as well: “Yes! We do bear witness!” (This is so).”

But the sequence of these verses conveys the meaning that this general sense and testimony was definitely for two pretexts which they could use on the Day of Judgment once they witness the torment and they find no help, that is,

“We were unaware of all of this” or “We did not know about this, and although we did not, the sin originated from our fathers before, and we are their descendants; we followed them in their polytheism; so, should You cause us to perish because of what those vain doers did?”

The meaning sought is that such “taking” and testifying is to either to remove the lack of knowledge or to foil its effect and the latter's consequences by birth even though the offspring is not unaware.

It is obvious that the second goal is not built on this “taking” and testifying, for the rising of the leverage of ignorance removes the excuse, no matter what, and noting removes like it.

Adding a word to the first, no matter what, necessitates a deterioration in the quality of speech, and His speech, the most Praised One, is far away from such deterioration.

Had the Almighty made "... else you should say..., etc." the objective of His saying "... and He made them testify..., etc." the speech would have become even worse because the meaning becomes like this: "Your Lord took the progeny of the descendants of Adam from their loins..."

He has also explained everything so that some of them might not fall under the liability of others due to the fact they were not separated from them, so they may say on the Day of Judgment that the doers of apostasy were their forefathers, so, why should they be penalized because of them? This is so since there are neither ancestors nor offspring if we suppose they are not distinguished from each other.

So, the setting cannot be one of the shorter life. Rather, the sacred verse saying,

"... or lest you should say, 'Our fathers before us may have taken false gods'" (Qur'an, 7: 173)

conveys the meaning that there was a setting had it not been for the fragmentation of the progeny from their ancestors, the mere kinship would have had an impact, and apostasy would have been one deed issued by their ancestors rather than the progeny, so much so that the progeny would say on the Day of Judgment:

"We were connected with our ancestors and were present because of our kinship, and apostasy was their own doing; so, how would you justify tormenting us since You are the One Who separated us from them and distinguished our presence from theirs?"

Hence, the most Praised One explained that there was no distinction between them so that their pretext would be nullified and His verse saying

"(This is so) lest you should say on the Day of Judgment, 'We were never mindful of this'" (Qur'an, 7: 172)

Would be seeking to win the argument by claiming mindlessness with regard to the testimony in this setting. At that juncture, its judgment does not accept alteration, that is, a reversal to the self, towards existence, so that life in this world may go on according to its requirement that obligated their torment in it. This mindlessness would thus be linked to them with regard to His being the Lord, Praise to Him.

Their testimony would be coming from their own selves, from their vision, from their existence, a testimony against their own selves, a self-revelation, and it is null by itself. For this reason, the Almighty followed it by saying "... and He made them testify against their own souls..." with "Am I not your Lord?" in one meaning, in the meaning that He stated.

Thus, the meaning of these verses, and Allah knows best, would be that there was another setting other than that of this world where He separated between the humans, multiplying them, after they had been

together and united.

He identified them and manifested His Being to them, and made them see their own selves; so, they testified and admitted His being the Lord; otherwise, mindlessness would have included them in this life and they would have admitted His Unity in this world; so, consider.

This is so because anyone who submits and recognizes such Unity in that setting cannot have a way to take other gods, and if anyone there had taken other gods, he would have had no alternative to taking other gods in this life as well as is clear in this verse of the Almighty¹:

“... they would not believe what they had rejected before” (Qur’an, 7: 101)

and the verses following the one where He says, "Your Lord took..., etc." up to six more verses in the meaning that has passed by before the sixth of which is this verse:

“We have made many jinns and men for Hell: They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle nay, more misguided, for they are heedless (of Our warning)” (Qur’an, 7: 179).

The end of the verse refers to its beginning, a determination that negligence happens in the hearts, in what the eyes see, and in what the ears hear. As for the testimony of the soul for itself and for its Lord, no veil can ever hide it.

Moreover, the verses that start with “When your Lord drew forth ..., etc.” is a reference, as you already know, to his abode, and that He required them to testify for His being their Lord, but this life is not without believers and polytheists, for there are those who believe in His Unity and those who do not.

And his description of the polytheists as heedless in the end of these verses refers to such a branching out. Their nullification despite their soul's testimony necessitates labeling them as apostates even though they believe in His Unity.² Perhaps the most Praised One described both matters as obedience and disobedience:

“... While all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (accepted Islam), and all of them shall be brought back to Him” (Qur’an, 3:83)

and

“Moreover He comprehended the sky in His design, and it had been (as) a smoke: He said to it and to the earth, ‘Come together, willingly or unwillingly.’” (Qur’an, 41: 11)

“They said, ‘We come (together) in willing obedience’. So He completed them as seven firmaments in two Days and He assigned duty and command to each heavens” (Qur’an, 41: 12).

This undertaking and testifying is what the most Praised One describes as the “covenant” in this verse:

“We took from the Prophets their covenant as (We did) from you: From Noah, Abraham, Moses, and Jesus son of Mary: We took a solemn covenant from them.” (Qur’an, 33:7).

The last part of this verse indicates that taking the covenant³ was so that the truth is expressed by the truthful ones; so, its abode is this short life and not the eternal one. The abode of the covenant preceded that of this life; so, consider.

The verses which convey this sense are numerous, and they are interpreted by many narratives, more than sufficient.

In al-Qummi's book of exegesis, where he quotes his father quoting the son of Abu Umar quoting Abdullah ibn Miskan quoting Abu Abdullah, peace be upon him, about the verse saying

“.. When your Lord drew forth from the children of Adam..., etc.” (Quran, 7:172),

he was asked, “Was that done by observation?” The answer came in the affirmative; so, knowledge was fixed, but they forgot that stand, and they will remember it. Had it been otherwise, none of His creatures would have come to know Who created and sustained him.

Some of them admitted so in that world by their tongues but not by their hearts, so Allah said,

“Such were the towns whose story We (thus) relate to you: Truly their Apostle came to them with clear (Signs), but they would not believe what they had rejected before. Thus does Allah seal up the heart of those who reject faith” (Qur’an, 7:101).

Let Musa y that the gist of this narrative is stated in these books: Mahasin, Ilal, Tawhid and in the books of exegesis by al-Qummi, al-Ayyashi and others in various numerous sources.

In Al- Ilal, through isnad traced to Habib who quotes Abu Abdullah (peace be upon him), the latter Imam (peace be with him) said, "Allah Almighty took the covenant of the servants, while they were straying, prior to the Day of Appointing; therefore, the souls that recognized it befriended each other, and those that did not differ."

If you ask them who created them, they will certainly say, "Allah"; How then are they deluded away (from the truth)? (Qur’an, 43:87)

Such were the towns whose story We (thus) relate to you: Truly their Apostle came to them with clear

“This (is so) because you used to take Allah's Signs in jest, and the life of the world deceived you.” Therefore, on that Day, they shall not be brought forth (from) it, nor shall they be received into grace. (Qur’an, 45:35)

But you shall not will (so) except as Allah wills the Cherisher of the worlds. (Qur’an, 81:29)

When We decree to destroy a population, We (first) send Our commandment to those among them who are given the good things of this life but they transgress therein, so that (in the end) the word is proven true against them, then We destroy them with utter destruction. (Qur'an, 17: 16)

Truly when He intends to create a thing, His command is,

“Be,” and it is! (Qur'an, 36:82)

- [1.](#) This sequence does not connote merely a negation but also conveys the meaning of waiting and expectation such as when one says, “I advised someone to stop going to time-wasting places, and he did not accept my advice. He has become so much used to them.”
- [2.](#) It is understood from the verse saying “We offered the trust to the heavens and the earth and the mountains: But they refused to undertake it, being afraid of it: But man undertook it: He was truly unjust and foolish” (Qur'an, 33:72) that man undertook the burden of a trust which the heavens and others refused to undertake; therefore, he was truly unjust to his own soul, foolish. Then the Almighty stated the objective of this offer and the undertaking by saying: "(With the result) that Allah has to punish the hypocrites, men and women, and the unbelievers, men and women, and Allah turns in mercy to the believers, men and women, for Allah is oft-Forgiving, Most Merciful" (Qur'an, 33:73). With regard to this offer, the Almighty divided people into two kinds: hypocrites and believers to let us know that in that abode, there was no unbeliever due to the undertaking was general to all; none rejected it; thus was the covenant. His saying that "Allah turns in mercy..., etc." proves that happiness comes from Allah, and so does repentance. His statement "... for Allah is..., etc." is to justify the offer, that His is the attribute of being forgiving and merciful. As the quality of tormenting, avenging and the like, they are through the offer of special forgiveness and mercy. The appearance of salvation in the world requires the existence of those who perish and those who deserve to be saved from perishing, as is obvious. If you deeply contemplate on this verse, you will find it one of those relevant to intercession, and surely Allah is the One Who guides.
- [3.](#) Had the purpose been for asking this question on the Day of Judgment, it would have been about holding to account and answering about responsibility. But what is understood from this system and structure is a requirement, not accounting, as in similar statements.

Appendix: Verses About Allah's Actions

We did not send an Apostle but to be obeyed, in accordance with Allah's will. If only, when they were unjust to themselves, they had come to you and asked Allah's forgiveness, and the Apostle had asked for forgiveness for them, (then) they would have found Allah truly oft-Returning, Most Merciful. (Qur'an, 4:64)

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

Thus was the decree of Your Lord proved true against the unbelievers; truly they are companions of Fire! (Qur'an, 40:6)

O People of the Book! Commit no excesses in your religion: Nor say of Allah anything but truth. Christ Jesus, the son of Mary, was (no more than) an Apostle of Allah, and His Word which He bestowed on Mary, and a Spirit proceeding from Him, so believe in Allah and His Apostles.

Do not say "Trinity;" desist: It will be better for you, for Allah is One Allah: Glory be to Him: (Exalted is He) above having a son. All things in the heavens and on earth belong to Him. And Allah is enough as a Disposer of affairs. (Qur'an, 4:171)

Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up? (Qur'an, 47:24)

Then leave Me alone with those who reject this message: We shall punish them by degrees from directions they do not perceive. (Qur'an, 68:44)

When at length they provoked Us, We exacted retribution upon them, and We drowned them all: (Qur'an, 43:55)

Truly your Lord is Allah, Who created the heavens and the earth in six days and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except with His leave. This is Allah your Lord; therefore, serve Him: Will you not celebrate His praises? (Qur'an, 10:3)

It is He Who gives life and Who takes it, and you shall all be brought back to Him. (Qur'an, 51:56)

What is with you must vanish: What is with Allah will endure. And We will certainly bestow rewards on those who patiently persevere, according to the best of their deeds. (Qur'an, 16:96)

But the Face of your Lord shall abide (forever) full of majesty, bounty and honor. (Qur'an, 55:27)

Allah knows what every female (womb) bears, and that of which the wombs fall short (of term) or exceed. Every single thing is before His sight in (due) proportion. (Qur'an, 13:8)

What is the life of this world but amusement and play? Truly the home in the hereafter that is true life indeed, if they only knew. (Qur'an, 29:64)

Say: "My Lord has commanded justice, and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere in His sight: Such as He created you in the beginning, so shall you return." (Qur'an, 7:29)

If you ask them who created them, they will certainly say, "Allah;" How then are they deluded away (from the truth)? (Qur'an, 43:87)

Such were the towns whose story We (thus) relate to you: Truly their Apostle came to them with clear (Signs), but they would not believe what they had rejected before. Thus does Allah seal up

the heart of those who reject faith. (Qur'an, 7: 101)

When your Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves, (saying,) "Am I not your Lord (Who cherishes and sustains you)?" They said, "Yes! We do bear witness!" (This,) lest you should say on the Day of Judgment, "We were never mindful of this." (Qur'an, 7: 172)

If you ask them Who it is that created the heavens and the earth, they will certainly say, "God." Say: "Praise be to Allah!" But most of them do not understand. (Qur'an, 31:25)

Truly nothing is hidden from Allah on earth or in the heavens. (Qur'an, 3:5)

What is the life of this world but amusement and play? Truly the home in the hereafter that is true life indeed, if they only knew. (Qur'an, 29:64)

Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and is admitted to the garden will have attained the object (of life), for the life of this world is but goods and chattels of deception. (Qur'an, 3: 185)

But the unbelievers their deeds are like a mirage in sandy deserts, which are parched with thirst mistakes for water; until when he comes to it, he finds it to be nothing. But he finds Allah (ever) with him, and Allah will pay him his account, and Allah is swift in taking account. (Qur'an, 24:39)

Or (the unbelievers' state) is like the depths of darkness in a vastly deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: Depths of darkness, one above another: If a man stretches out his hand, he can hardly see it! For any to whom Allah does not grant light, there is no light (at all)! (Qur'an, 24:40)

You can only admonish those who follow the message and fear the Most Gracious (Lord) in the unseen; therefore, grant such one the glad tidings of forgiveness and a most generous reward. (Qur'an, 36: 11)

The Day on which they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? Allah's, the One, the Supreme! (Qur'an, 40: 16)

If only you could see when the guilty ones bend their heads down before their Lord, (saying,) "Our Lord! We have seen and we have heard: Now then send us back (to the world): We will do righteous deeds, for we do indeed believe (now)." (Qur'an, 32: 12)

All that is in the heavens and on earth belongs to Allah. He forgives whom He pleases and punishes whom He pleases, but Allah is oft-Forgiving, Most Merciful. (Qur'an, 3: 129)

A (new) light and a clear Book has come to you from Allah, (Qur'an, 5:17)

Not an animal (lives) on earth, nor a being flies on its wings, but (is part of) communities like you. We have omitted nothing from the Book, and they shall (all) be gathered to their Lord in the end. (Qur'an, 6:38)

We will soon show them Our Signs in the (furthest) regions (of the earth) and in their own souls, until it becomes manifest to them that this is the truth. Is it not enough that your Lord witnesses all things? (Qur'an, 41:53)

O you who believe! Spend out of (the bounties) We have provided for you, before the Day comes when there will be no bargaining, nor friendship, nor intercession. Those who reject faith they are the wrong-doers. (Qur'an, 2:254)

Truly your Lord is Allah, Who created the heavens and the earth in six days and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except with His leave. This is Allah your Lord; therefore, serve Him: Will you not celebrate His praises? (Qur'an, 10:3)

It is Allah Who has created the heavens and the earth, and all between them, in six days, and He is firmly established on the throne (of authority): You have none, besides Him, to protect or intercede (for you): will you then not receive admonishment? (Qur'an, 32:4)

It is He Who created the heavens and the earth in six days, and His throne was over the waters, so that He might test you, which of you is best in conduct. But if you were to say to them, "You shall indeed be raised up after death," the unbelievers would be sure to say, "This is nothing but obvious sorcery!" (Qur'an, 11:7)

And there is not a thing but its (inexhaustible sources and) treasures are with Us; but We only send them down in due and ascertainable measures. (Qur'an, 15:21)

The keys of the unseen, the treasures that none but He knows, are with Him. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge: There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (recorded) in a clear record (for those who can read). (Qur'an, 6:59)

And you will see the angels surrounding the (divine) throne on all sides, glorifying and praising their Lord. The decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be, "Praise be to Allah, Lord of the worlds!" (Qur'an, 39:75)

And the angels will be on its sides, and that Day, eight will bear your Lord's throne above them all. (Qur'an, 69:17)

And there is not a thing but its (inexhaustible sources and) treasures are with Us; but We only send them down in due and ascertainable measures. (Qur'an, 15:21)

It is Allah Who sustains the heavens and the earth lest they should cease (to function), and if they should fail, there is none who can sustain them after that: Truly He is Most Forbearing; oft-Forgiving. (Qur'an, 35:41)

And the angels will be on its sides, and that Day, eight will bear your Lord's throne above them all. (Qur'an, 69:17)

Do you not see that Allah knows (all) that is in the heavens and on earth? There is not a secret consultation between three but He makes the fourth among them nor between five but He makes the sixth nor between fewer nor more, but He is in their midst wherever they are: In the end He will tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things. (Qur'an, 58:7)

Allah! There is no God but He the Living, the Self-Subsisting, the Eternal. No slumber can seize Him nor sleep. All things in the heavens and on earth are His. Who is there who can intercede in His presence except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they grasp anything of His knowledge except as He wills. His throne extends over the heavens and the earth, and He never tires in guarding and preserving them, for He is the Most High, the Supreme (in glory). (Qur'an, 2:255)

Likewise We showed Abraham the power and the laws of the heavens and the earth, (so) that (through understanding) he might be certain. (Qur'an, 6:75)

In whatever business you may be, and whatever portion you may be reciting from the Qur'an and whatever deed you (mankind) may be doing, We are Witnesses of it when you are deeply engrossed in it. Nor is (so much as) the weight of an atom on the earth or in heavens hidden from your Lord. And not the least and not the greatest of these things but are recorded in a clear record. (Qur'an, 10:61)

The keys of the unseen, the treasures that none but He knows, are with Him. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge: There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (recorded) in a clear record (for those who can read). (Qur'an, 6:59)

The sustenance of every moving creature on earth depends on Allah: He knows the time and place of its temporary stay: All is in a clear record. (Qur'an, 11:6)

Do you not see that Allah knows (all) that is in the heavens and on earth? There is not a secret consultation between three but He makes the fourth among them nor between five but He makes

the sixth nor between fewer nor more, but He is in their midst wherever they are: In the end He will tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things. (Qur'an, 58:7)

We already know how much of them the earth diminishes: With Us is a record guarding (the full account). (Qur'an, 50:4)

Allah blots out or confirms whatever He pleases: The mother of the Book is with Him. (Qur'an, 13:39)

Further, it will be said to them, "This is the (truth) which you rejected as false!" (Qur'an, 83:17)

(There is) a register (fully) inscribed (Qur'an, 83:9)

And you will see every sect kneeling: Every sect will be called to account: "This Day you shall be recompensed for all that you did! (Qur'an, 45:28)

One Day We shall call together all human beings with their (respective) Imams. Those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. (Qur'an, 17:71)

And you will see every sect kneeling: Every sect will be called to account: "This Day you shall be recompensed for all that you did! (Qur'an, 45:28)

We have fastened every man's fate on his own neck: On the Day of Judgment We shall bring a scroll out for him, which he will see spread open. (Qur'an, 17:13)

We created the heavens and the earth and everything between them only for just ends and for an appointed term, but those who reject faith turn away from what they are warned about. (Qur'an, 46:3)

We sent apostles before you, and appointed wives and children for them, and it was never the part of any apostle to bring a Sign except as Allah permitted. A Book is (revealed) for each period. (Qur'an, 13:38)

"This record of Ours speaks about you in truth, for We were accustomed to recording all that you did." (Qur'an, 45:29)

Nu- n. By the pen and by the (record) which (mankind) write, (Qur'an, 68:1) "Who taught (you the use of) the pen" (Qur'an, 96:4)

"In a preserved tablet (inscribed)" (Qur'an, 85:22)

"Allah is He Who created seven firmaments, and of the earth a similar number; through the midst

of them (all) His command descends: That you may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge” (Qur’an, 65: 12)

“Who created the seven heavens one above another; you will see no want of proportion in the creation of (Allah) Most Gracious, so turn your vision again: Do you see any flaw?” (Qur’an, 67:3)

“We have indeed decked the lower heavens with beauty (in) the stars” (Qur’an, 37:6)

“It is He Who created the night and the day, the sun and the moon: All (celestial bodies) swim along, each in its own course” (Qur’an, 21:33)

“Allah is He Who created seven firmaments, and of the earth a similar number; through the midst of them (all) His command descends: That you may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge” (Qur’an, 65: 12)

“And He has expanded the earth, moreover, (to a wide expanse)” (Qur’an, 79:30)

“And We have spread the earth out (like a carpet), set firm and immovable mountains on it, and produced in it all kinds of things in due balance” (Qur’an, 15: 19)

“And We have spread out the (spacious) earth: How excellently do We spread out!” (Qur’an, 51:48)

“It is Who made the earth manageable for you, so cross through its tracts and enjoy of the sustenance that He furnishes, but the Resurrection is to Him.” (Qur’an, 67: 15)

“Covetous over you. Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom death hovers: But when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, so Allah has made their deeds of no avail, and that is easy for Allah” (Qur’an, 33: 19)

“And your sustenance is in heaven as (is also) what you are promised” (Qur’an, 51:22)

Likewise We showed Abraham the power and the laws of the heavens and the earth, (so) that (through understanding) he might be certain. (Qur’an, 6:75)

“When Moses came to the place appointed by Us, and his Lord addressed him, he said, “O my Lord! Show (Yourself) to me (so) that I may look upon You.” Allah said, “By no means can you see Me (manifestly), but look upon the mount; if it abides in its place, then you shall see Me.”

When his Lord manifested His glory on the mount, He made it as dust and Moses fell down in a swoon. When he recovered his senses, he said, “Glory be to You! I turn to You in repentance, and I am the first to believe.” (Allah said, “O Moses!) I have chosen you above (other) men, by the mission I (have given you) and the words I (have spoken to you): Then take the (Revelation)

which I grant you, and be of those who grant thanks.” (Qur’an, 7: 143)

“Say: “Whoever is an enemy to Gabriel for he brings down the (revelation) to your heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe” (Qur’an, 2:97)

“To your heart and mind, that you may admonish” (Qur’an, 26: 194)

“The (Prophet's mind and) heart in no way falsified what he saw” (Qur’an, 53: 11)

“They say, ‘Why is not an angel sent down to him?’ If We did send down an angel, the matter would be settled at once, and no respite would be granted to them” (Qur’an, 6:8)

“They ask you concerning the spirit (of inspiration) Say: “The spirit (comes) by the command of my Lord: Only a little knowledge is communicated to you, (O man!)” (Qur’an, 17:85)

“Not a word does he utter but there is a sentinel by him, ready (to note it)” (Qur’an, 50: 18)

“You will not find any people who believe in Allah and the last Day, loving those who resist Allah and His Apostle, even though they may be their fathers or sons, or brothers, or kindred. For such He has written faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them into gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity” (Qur’an, 58:22)

“For truly he saw the greatest of his Lord's Signs!” (Qur’an, 53: 18)

“They do not speak before He speaks, and they act (in all things) by His command” (Qur’an, 21:27)

“But if they (the unbelievers) are arrogant, (it does not matter:) For in the presence of your Lord are those who celebrate His praises by night and by day. And they never flag (nor regard themselves above it)” (Qur’an, 41:38)

“The heavens are almost rent asunder from above them (by His glory), and the angels celebrate the praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Indeed Allah is He, the oft-Forgiving, the Most Merciful” (Qur’an, 42:5)

“They celebrate His praises night and day, nor do they ever flag or rest” (Qur’an, 21:20)

“When I have fashioned him (in due proportion) and breathed into him of My spirit, fall down in oblation to him.” (Qur’an, 15:29)

“It is We Who created you and gave you shape; then We ordered the angels to bow down to

Adam, and they bowed down, but Iblis did not; he refused to be of those who bow down” (Qur’an, 7:11)

“O children of Adam! Do not let Satan seduce you just as he led your parents out of the garden, stripping them of their clothing to expose their shame, for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith” (Qur’an, 7:27)

“(Iblis) said, “Then, by Your might, I will put them all in the wrong” (Qur’an, 38:82)

“Then Satan made them slip out from the (garden) and get them out of the state (of felicity) in which they had been. We said, “Get you down, all (you people), with enmity among you. Your dwelling-place and your means of livelihood will be on earth for a while.” (Qur’an, 2:36)

And Moses chose seventy of his people for Our place of meeting: When they were seized with violent quaking, he prayed, “O my Lord! If it had been Your will, You could have destroyed both them and myself a long time ago: Would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial: By it You cause whomsoever You will to stray, and You lead whomsoever You please to the right path. You are our Protector, so forgive us and grant us Your mercy, for You are the best of those who forgive. (Qur’an, 7: 155)

He replied, “Did you see (what happened) when we went to the rock? I did indeed forget (about) the fish; none but Satan made me forget to tell (you) about it: It took its course through the sea in a marvelous way!” (Qur’an, 18:63)

Remember Our servant Job; behold, he cried to his Lord, “The evil one has afflicted me with distress and suffering!” (Qur’an, 38:41)

Do not eat (meats) on which Allah’s Name was not pronounced: That would be impiety. But the evil ones constantly urge their friends to contend with you; if you were to obey them, you truly would be pagans. (Qur’an, 6: 121)

(Iblis) said, “Lord! Because You have put me in the wrong, I will make (wrong) seem fair to them on earth. And I will put them all in the wrong, (Qur’an, 15:39)

Satan makes them promises and creates false desires in them, but Satan’s promises are nothing but deception. (Qur’an, 4: 120)

Do not eat (meats) on which Allah’s Name was not pronounced: That would be impiety. But the evil ones constantly urge their friends to contend with you; if you were to obey them, you truly would be pagans. (Qur’an, 6: 121)

“O people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the evil

one, for he is an avowed enemy to you” (Qur’an, 2:168)

“(Allah) said, “Be gone, disgraced and expelled. If any of them follow you I will fill Hell with all of you” (Qur’an, 7:18)

“O children of Adam! Do not let Satan seduce you just as he led your parents out of the garden, stripping them of their clothing to expose their shame, for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith” (Qur’an, 7:27)

“Those who turn back as apostates after guidance was clearly shown to them the evil one has instigated them and buoyed them up with false hopes” (Qur’an, 47:25)

(Their allies deceived them,) like the evil one, when he says to man, “Deny Allah;” but when (man) denies Allah, (the evil one) says, “I am free of you: I fear Allah, the Lord of the worlds!” (Qur’an, 59:16)

Moses said, “Do not rebuke me for forgetting, nor grieve me by raising difficulties in my case.” (Qur’an, 18:73)

“Then Adam learned words of inspiration from his Lord, and his Lord turned toward him; for He is Oft-Returning, Most Merciful” (Qur’an, 2:37)

“Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder? We made every living thing from water. Then will they not believe?” (Qur’an, 21:30)

“Behold! We said to the angels, “Bow down to Adam.” They bowed down except Iblis. He was one of the jinns, and he broke his Lord’s command. Will you then take him and his progeny as protectors rather than Me? And they are enemies to you! The exchange would be evil for the wrongdoers!” (Qur’an, 18:50)

(Allah) said, “What prevented you from bowing down when I commanded you?” He said, “I am better than him: You created me from Fire and him from clay.” (Qur’an, 7:12)

“But any who gains a hearing by stealth is pursued by a blazing Fire, a visible flame” (Qur’an, 15:18)

“Likewise We made for every messenger an enemy evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it: So leave them and their inventions alone” (Qur’an, 6:112)

“From the mischief of the whisperer (of evil), who withdraws (after his whisper)” (Qur’an, 114:4)

Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, and is firmly established on the throne (of authority): He draws the night over the Day like a veil, each seeking the other in rapid succession:

He created the sun, the moon and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds! (Qur'an, 7:54)

They ask you concerning the spirit (of inspiration) Say: "The spirit (comes) by the command of my Lord: Only a little knowledge is communicated to you, (O man!)" (Qur'an, 17:85)

Truly when He intends to create a thing, His command is, "Be," and it is! (Qur'an, 36:82)

"Just ask them: Are they more difficult to create or the (other) beings We have created? We have created them out of a sticky clay!" (Qur'an, 37: 11)

"Truly We created man from a drop of mingled sperm in order to try him, so We gave him (the gifts) of hearing and sight" (Qur'an, 76:2)

"And Our command is but a single (act) like the twinkling of an eye" (Qur'an, 54:50)

"And your creation or your Resurrection is in no wise but as an individual soul, for Allah is He Who hears and sees (all things)" (Qur'an, 31:28)

"The mystery of the heavens and the earth belongs to Allah. And the decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: For Allah has power over all things" (Qur'an, 16:77)

Truly when He intends to create a thing, His command is, "Be," and it is! (Qur'an, 36:82)

"And they say, "(Allah) Most Gracious has begotten offspring." Glory to Him! They are (but) servants raised to honor" (Qur'an, 21:26)

Truly your Lord is Allah, Who created the heavens and the earth in six days and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except with His leave. This is Allah your Lord; therefore, serve Him: Will you not celebrate His praises? (Qur'an, 10:3)

It is Allah Who has created the heavens and the earth, and all between them, in six days, and He is firmly established on the throne (of authority): You have none, besides Him, to protect or intercede (for you): will you then not receive admonishment? (Qur'an, 32:4)

"It is He Who has created for you all things that are on earth; moreover, His design

comprehended the heavens, for He gave order and perfection to the seven firmaments; and He has perfect knowledge of all things” (Qur’an, 2:29)

“O son! Establish regular prayers, enjoin what is just, and forbid what is wrong, and bear with patient constancy whatever betide you, for this is firmness (of purpose) in (the conduct of) affairs” (Qur’an, 31:17)

“Allah is He Who created seven firmaments, and of the earth a similar number; through the midst of them (all) His command descends: That you may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge” (Qur’an, 65:12)

“He regulates (all) affairs from the heavens to the earth: In the end (all affairs) will go up to Him, on a Day the span whereof will be (as) a thousand years of your reckoning” (Qur’an, 32:5)

“There can be no difficulty for the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of by Allah among those of old who have passed away. And Allah's command is a determined decree” (Qur’an, 33:38)

And there is not a thing but its (inexhaustible sources and) treasures are with Us; but We only send them down in due and ascertainable measures. (Qur’an, 15:21)

“What is with you must vanish: What is with Allah will endure. And We will certainly bestow rewards on those who patiently persevere, according to the best of their deeds” (Qur’an, 16:96)

“We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus, the son of Mary, clear (signs) and strengthened him with the Holy Spirit. Is it that whenever an Apostle comes to you with something you do not desire, you are puffed up with pride? Some you called impostors and others you murdered!” (Qur’an, 2:87)

Say: “The Holy Spirit has brought the Revelation from your Lord in truth in order to strengthen those who believe, and as a guide and glad tidings to Muslims” (Qur’an, 16:102)

Behold! Your Lord said to the angels, “I will create a vicegerent on earth.” They said, “Will You place therein one who will create mischief and shed blood? While we celebrate Your praises and glorify Your holy (name)?” He said, “I know what you do not know” (Qur’an, 2:30)

“And they say, “(Allah) Most Gracious has begotten offspring.” Glory to Him! They are (but) servants raised to honor” (Qur’an, 21:26)

Such is Allah, your Lord, the Creator of all things: There is no god but He: Then how are you deluded away from the Truth?! (Qur’an, 40:62)

Truly when He intends to create a thing, His command is, “Be,” and it is! (Qur’an, 36:82)

Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the way." (Qur'an, 17:84)

The Day that We roll up the heavens like a scroll rolled up for books (completed) even as We produced the first creation, so shall We produce a new one: A promise We have undertaken: Truly We shall fulfill it. (Qur'an, 21:104)

From land that is clean and good by the will of its Cherisher, (rich) produce springs up, after its kind, but from land that is bad, nothing springs up but what is meager: Thus do We explain the Signs by various (symbols) to those who are grateful. (Qur'an, 7:58)

Behold! Your Lord said to the angels, "I will create a vicegerent on earth." They said, "Will You place therein one who will create mischief and shed blood? While we celebrate Your praises and glorify Your holy (name)?" He said, "I know what you do not know." (Qur'an, 2:30)

O People of the Book! Commit no excesses in your religion: Nor say of Allah anything but truth. Christ Jesus, the son of Mary, was (no more than) an Apostle of Allah, and His Word which He bestowed on Mary, and a Spirit proceeding from Him, so believe in Allah and His Apostles. Do not say "Trinity;" desist: It will be better for you, for Allah is One Allah: Glory be to Him: (Exalted is He) above having a son. All things in the heavens and on earth belong to Him. And Allah is enough as a Disposer of affairs. (Qur'an, 4:171)

Thus was the decree of Your Lord proved true against the unbelievers; truly they are companions of Fire! (Qur'an, 40:6)

Our word has already been passed before (this) to Our servants sent (by Us) (Qur'an, 37:171)

"Allah's command (inevitably) comes (to pass); so, do not seek to hasten it: Glory to Him, and far is He above having the partners they ascribe to Him!" (Qur'an, 16:1)

Behold! You said to one who had received Allah's grace and your favor, "Retain your wife (in wedlock), and fear Allah." But you hid in your heart what Allah was about to make manifest: You feared the people, but it is more fitting for you to fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you in order that (in the future) there may be no difficulty for the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved (their marriage) with them with the necessary (formality), and Allah's command must be fulfilled. (Qur'an, 33:37)

The man in Egypt who bought hiMusa id to his wife, "Make his stay (among us) honorable: Maybe he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land so that We might teach him the interpretation of stories (and events). And Allah has full power and control over His affairs, but most among mankind do not know it. (Qur'an, 12:21)

(There) are glad tidings for them, in the life of the present and in the hereafter: There can be no change in the words of Allah. This indeed is the supreme joy. (Qur'an, 10:64)

Say: "If the ocean were ink (with which to write out) my Lord's words, the ocean would be exhausted before my Lord's words even if We added another ocean like it, for its aid." (Qur'an, 18: 109)

And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), Allah's words would still not be exhausted (in the writing), for Allah is Exalted in power, full of wisdom. (Qur'an, 31:27)

They ask you concerning the spirit (of inspiration) Say: "The spirit (comes) by the command of my Lord: Only a little knowledge is communicated to you, (O man!)" (Qur'an, 17:85)

Then We made the sperm into a clot of congealed blood; then We made a (fetus) lump of that clot; then We made bones out of that lump and clothed the bones with flesh; then We developed another creature out of it, so blessed be Allah, the Best to create! (Qur'an, 23: 14)

And say: "I am indeed one who warns openly and without ambiguity." (Qur'an, 15:89)

The Day that We roll up the heavens like a scroll rolled up for books (completed) even as We produced the first creation, so shall We produce a new one: A promise We have undertaken: Truly We shall fulfill it. (Qur'an, 21: 104)

We created the heavens and the earth and everything between them only for just ends and for an appointed term, but those who reject faith turn away from what they are warned about. (Qur'an, 46:3)

And they say, "What?! When we lie, hidden and lost, in the earth, shall we indeed be in a renewed creation?" Nay, they deny the meeting with their Lord! (Qur'an, 32: 10)

We created you from the (earth), and We shall return you into it, and We shall raise you from it again. (Qur'an, 20:55)

He said, "On it you shall live, and on it you shall die: And you shall be raised from it (at last)." (Qur'an, 7:25)

But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): Small thanks do you grant! (Qur'an, 32:9)

It is He Who brought you forth from the wombs of your mothers, when you knew nothing, and He gave you hearing and sight and intelligence and affection (so) that you may grant thanks (to

Allah). (Qur'an, 16:78)

Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, and is firmly established on the throne (of authority): He draws the night over the Day like a veil, each seeking the other in rapid succession: He created the sun, the moon and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds! (Qur'an, 7:54)

And He grants you of all that you ask for. But if you count God's favors, you will never be able to number them: Truly, man is given to injustice and ingratitude. (Qur'an, 14:34)

We said, "Get down, all of you, from here; and if, as is sure, guidance comes to you from Me, those who follow My guidance shall know no fear, nor shall they grieve" (Qur'an, 2:38)

"Those who believe and whose hearts find satisfaction in the remembrance of Allah: For without doubt, hearts do find satisfaction in the remembrance of Allah. (Qur'an, 14:28)

Is it a matter of bewilderment to men that We have sent Our inspiration to a man from among themselves (so) that he should warn mankind, and grant the glad tidings to the believers that they have the lofty rank of truth before their Lord, (but) the unbelievers say, "This is indeed an evident sorcerer!" (Qur'an, 10:2)

"What is with you must vanish: What is with Allah will endure. And We will certainly bestow rewards on those who patiently persevere, according to the best of their deeds" (Qur'an, 16:96)

What is the life of this world but amusement and play? Truly the home in the hereafter that is true life indeed, if they only knew. (Qur'an, 29:64)

Say: "My Lord has commanded justice, and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere in His sight: Such as He created you in the beginning, so shall you return." (Qur'an, 7:29)

Truly he who comes to his Lord as a sinner (at Judgment) Hell is for him: He shall neither die nor live therein. (Qur'an, 20:74)

Whoever does righteous deeds, man or woman, and has faith truly We will grant him a new life, a life that is good and pure, and We will bestow their rewards upon them, according to the best of their deeds. (Qur'an, 16:97)

Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "It is Allah." Say: "Do you then take (for worship) protectors other than Him, such as have no power either for good or for harm to their own selves?"

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

"You will not find any people who believe in Allah and the last Day, loving those who resist Allah and His Apostle, even though they may be their fathers or sons, or brothers, or kindred. For such He has written faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them into gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity" (Qur'an, 58:22)

While the unbelievers nurtured disdain and bias in their hearts the disdain and bias of ignorance God sent down His tranquility unto His Apostle and unto the believers, and made them stick close to the command of self-restraint, and they were well entitled to it and worthy thereof. And Allah has full knowledge of all things. (Qur'an, 48:26)

Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus, the son of Mary, and bestowed the Gospel upon him, and We ordained compassion and mercy in the hearts of those who followed him.

But We did not prescribe for them the monasticism which they themselves invented: (We commanded) only that they seek God's good pleasure; but they did not foster that as they should have. Yet We bestowed, on those among them who believed, their (due) reward, yet many of them are rebellious transgressors. (Qur'an, 57:28)

Say: "Do you see if the (Revelation) is (really) from Allah, and you still reject it? Who is more astray than one who is in schism far (from any purpose)?" (Qur'an, 42:52)

He sends His angels to those of His servants as He pleases with inspiration of this command: "Warn (mankind) that there is no god but I, so do your duty to Me." (Qur'an, 16:2)

"They do not speak before He speaks, and they act (in all things) by His command" (Qur'an, 21:27)

"Say: "Whoever is an enemy to Gabriel for he brings down the (revelation) to your heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe" (Qur'an, 2:97)

"Besides Allah? Can they help you or help themselves?" (Qur'an, 26:93)

That is Allah your Lord! There is no God but He, the Creator of all things: Then worship Him: And He has power to dispose of all affairs. (Qur'an, 6:102)

They ask you concerning the spirit (of inspiration) Say: "The spirit (comes) by the command of my Lord: Only a little knowledge is communicated to you, (O man!)" (Qur'an, 17:85)

In it the angels and the spirit descend by God's permission, on every errand (Qur'an, 97:4)

The Day that the spirit and the angels stand forth in ranks, none shall speak except those who are permitted by (Allah) Most Gracious and will say what is right. (Qur'an, 78:38)

Say: "Do you see if the (Revelation) is (really) from Allah, and you still reject it? Who is more astray than one who is in schism far (from any purpose)?" (Qur'an, 42:52)

Allah is the Protector of the believers: From the depths of darkness He will lead them forth into light. The patrons of those who reject faith are the Evil Ones: They will lead them forth from light into the depths of darkness. They will be companions of the Fire, to dwell in it (forever). (Qur'an, 2:257)

And those who believe in Allah and His apostles they are the sincere (lovers of truth) and the witnesses (who testify) in the sight of their Lord: They shall have their reward and their light, but those who reject Allah and deny Our Signs are the companions of Hell-Fire. (Qur'an, 57:19)

Allah is the light of the heavens and the earth. The parable of His light is as if there were a niche and a lamp within it: The lamp is enclosed in glass: The glass as it were a brilliant star lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is almost luminous, though fire scarce touches it: Light upon light! Allah guides whom He wills to His light: Allah sets forth parables for men, and Allah knows all things. (Qur'an, 24:35)

Behold! Your Lord said to the angels, "I will create a vicegerent on earth." They said, "Will You place therein one who will create mischief and shed blood? While we celebrate Your praises and glorify Your holy (name)?" He said, "I know what you do not know." (Qur'an, 2:30)

And He taught Adam the nature of all things; then He placed them before the angels and said, "Tell Me the nature of these (things) if you are right." (Qur'an, 2:31)

He said, "O Adam! Tell them their natures." When he had told them, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and that I know what you reveal and what you conceal?" (Qur'an, 2:33)

And there is not a thing but its (inexhaustible sources and) treasures are with Us; but We only send them down in due and ascertainable measures. (Qur'an, 15:21)

The keys of the unseen, the treasures that none but He knows, are with Him. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge: There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is

(recorded) in a clear record (for those who can read). (Qur'an, 6:59)

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall down in oblation to him." (Qur'an, 15:29)

And He taught Adam the nature of all things; then He placed them before the angels and said, "Tell Me the nature of these (things) if you are right." (Qur'an, 2:31)

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall down in oblation to him." (Qur'an, 15:29)

She placed a screen (to shelter herself) from them: Then We sent Our angel to her, and he appeared before her as a man in all respects. (Qur'an, 19:17)

With it came down the Spirit of Faith and Truth (Qur'an, 26:193)

"We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus, the son of Mary, clear (signs) and strengthened him with the Holy Spirit. Is it that whenever an Apostle comes to you with something you do not desire, you are puffed up with pride? Some you called impostors and others you murdered!" (Qur'an, 2:87)

He said, "O Adam! Tell them their natures." When he had told them, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and that I know what you reveal and what you conceal?" (Qur'an, 2:33)

And behold! We said to the angels, "Bow down to Adam;" and they bowed down except Iblis; he refused and was haughty; he was of those who reject faith. (Qur'an, 2:34)

"Then Adam learned words of inspiration from his Lord, and his Lord turned toward him; for He is Oft-Returning, Most Merciful" (Qur'an, 2:37)

We said, "Get down, all of you, from here; and if, as is sure, guidance comes to you from Me, those who follow My guidance shall know no fear, nor shall they grieve" (Qur'an, 2:38)

(Allah) said, "Then get out from here, for you are rejected, accursed (Qur'an, 15:34)

"O Adam! You and your wife dwell in the garden and enjoy (its good things) as you wish, but do not approach this tree, or you will encounter harm and transgression." (Qur'an, 7:19)

As the result, they both ate of the tree, so their nakedness appeared to them: They began to sew together leaves from the garden for their covering: Thus did Adam disobey His Lord and allow himself to be seduced. (Qur'an, 20:121)

But his Lord chose him (for His grace): He turned to him and gave him guidance (Qur'an, 20:122)

Have you not considered the one who disputed with Abraham about his Lord because Allah had granted him power? Abraham said, "My Lord is He Who gives life and death." He said, "I grant life and death." Abraham said, "But it is Allah Who causes the sun to rise in the East: Then you, make it rise in the West." So did he confound the one who (arrogantly) rejected faith. And Allah does not guide the unjust people. (Qur'an, 2:258)

We said, "Get down, all of you, from here; and if, as is sure, guidance comes to you from Me, those who follow My guidance shall know no fear, nor shall they grieve" (Qur'an, 2:38)

Then Satan made them slip out from the (garden) and get them out of the state (of felicity) in which they had been. We said, "Get you down, all (you people), with enmity among you. Your dwelling-place and your means of livelihood will be on earth for a while." (Qur'an, 2:36)

He said, "On it you shall live, and on it you shall die: And you shall be raised from it (at last)." (Qur'an, 7:25)

He said, "Get down, both of you all together from the garden, with enmity one to another; but if, as is sure, guidance come to you from Me, whosoever follows My guidance will not lose his way nor fall into misery. (Qur'an, 20: 123)

But his Lord chose him (for His grace): He turned to him and gave him guidance (Qur'an, 20: 122)

We said, "Get down, all of you, from here; and if, as is sure, guidance comes to you from Me, those who follow My guidance shall know no fear, nor shall they grieve" (Qur'an, 2:38)

That I will most certainly fill hell with you and with those among them who follow you, all. (Qur'an, 38:85)

"It is We Who created you and gave you shape; then We ordered the angels to bow down to Adam, and they bowed down, but Iblis did not; he refused to be of those who bow down" (Qur'an, 7: 11)

So set your face steadily and truly to the faith: (Establish) God's handiwork according to the pattern on which He has made mankind: (Let there be) no change in the work (wrought) by Allah: That is the standard religion: But most among mankind do not understand. (Qur'an, 30:30)

He said, "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance." (Qur'an, 20:50)

Who has ordained laws and granted guidance; (Qur'an, 87:3)

We have made the night and the day as two (of Our) Signs: The Sign of the night We have obscured, while We made the Sign of the day to enlighten you so that you may seek bounty from

your Lord, and so that you may know the number and count of the years: We have explained all things in detail. (Qur'an, 17:12)

We have indeed created man in the best of molds (Qur'an, 95:4)

Except those who believe and do righteous deeds, for they shall have an unfailing reward (Qur'an, 95:6)

(If any seek glory and power, all glory and power belongs to Allah. (All) words of purity mount up to him: It is He Who exalts each deed of righteousness. Those who lay plots of evil (there) is a terrible penalty for them, and the plotting of such people will be futile. (Qur'an, 35:10)

Every one of you will pass over it: This, with your Lord, is a decree which must be carried out. (Qur'an, 19:71)

Secret counsels are only (inspired) by the evil one so that he may cause grief to the believers, but he cannot harm them in the least, except as Allah permits, and let the believers put their trust in Allah. (Qur'an, 58:11)

Had it been Our will, We would have elevated him with Our Signs, but he inclined to the earth and followed his own vain desires. His analogy is that of a dog: If you attack him, he lolls out his tongue, or if you leave him alone he (still) lolls out his tongue. That is the analogy of those who reject Our Signs; so relate the story, perhaps they may reflect. (Qur'an, 7:176)

(Allah) said, "Get you down, with enmity between you. Your dwelling-place and your means of livelihood will be on earth for a while." (Qur'an, 7:24)

He said, "On it you shall live, and on it you shall die: And you shall be raised from it (at last)." (Qur'an, 7:25)

"O my people! This life of the present is nothing but a (temporary) convenience: It is the hereafter that is the home that will last. (Qur'an, 40:39)

Know (all of) you, that the life of this world is only play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children: Here is a similitude: Rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the hereafter (there) is a severe penalty (for the doers of wrong), and God's forgiveness and (His) good pleasure (for His devotees). And what is the life of this world but goods and chattels of deception? (Qur'an, 57:20)

And they bring you no question but We reveal the truth and the best explanation (of it) to you (Qur'an, 25:33)

But the unbelievers their deeds are like a mirage in sandy deserts, which are parched with thirst mistakes for water; until when he comes to it, he finds it to be nothing. But he finds Allah (ever) with him, and Allah will pay him his account, and Allah is swift in taking account. (Qur'an, 24:39)

We have made what is on earth but as a glittering show for the earth so that We may test them as to which of them are best in conduct. (Qur'an, 18:7)

Know (all of) you, that the life of this world is only play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children: Here is a similitude: Rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away.

But in the hereafter (there) is a severe penalty (for the doers of wrong), and God's forgiveness and (His) good pleasure (for His devotees). And what is the life of this world but goods and chattels of deception? (Qur'an, 57:20)

O you who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination Satan's handiwork: avoid such (abominations so) that you may prosper. (Qur'an, 6:93)

Satan's plan is (to use) intoxicants and gambling to cause enmity and hatred among you and hinder you from the remembrance of Allah and from prayer: Then will you not abstain? (Qur'an, 6:94)

O mankind! Do your duty to your Lord, and fear (the coming of) a Day when no father can do anything for his son, nor a son can do anything for his father. Truly, God's promise is true: Then do not let this present life deceive you nor let the Chief Deceiver deceive you about Allah (Qur'an, 31:33)

"O my people! This life of the present is nothing but a (temporary) convenience: It is the hereafter that is the home that will last. (Qur'an, 40:39)

Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and is admitted to the garden will have attained the object (of life), for the life of this world is but goods and chattels of deception. (Qur'an, 3: 185)

Tell them the analogy of the life of this world. It is like the rain which We send down from the skies: The earth's vegetation absorbs it, soon it becomes dry stubble, which the winds scatter. Allah (alone) prevails over all things. (Qur'an, 18:45)

Some people before you asked such questions, and on that account lost their faith (Qur'an, 5: 105)

Those who reject Our Signs are deaf and dumb in the midst of deep darkness: Allah leaves whomsoever He pleases to wander, and He places whomsoever He wills on the straight path (Qur'an, 6:39)

If anyone withdraws himself from remembering (Allah) Most Gracious, We appoint for him an evil one to be his truly intimate companion. (Qur'an, 43:36)

We created the heavens and the earth and everything between them only for just ends and for an appointed term, but those who reject faith turn away from what they are warned about. (Qur'an, 46:3)

Say: "I have no power over any harm or benefit to myself except as Allah wills. A term is appointed for every people: When their term is reached, they cannot cause an hour of delay, nor can they advance (it an hour in anticipation)." (Qur'an, 10:49)

Neither can a nation anticipate its term, nor delay it. (Qur'an, 15:5)

No people can hasten their term, nor can they delay it. (Qur'an, 23:43)

Say: "The appointment for you is a Day which you cannot delay for an hour nor can you advance." (Qur'an, 34:30)

It is He Who created you from clay and then decreed a stated term (for you). And there is another determined term in His presence; yet you doubt within yourselves! (Qur'an, 6:2)

"What is with you must vanish: What is with Allah will endure. And We will certainly bestow rewards on those who patiently persevere, according to the best of their deeds" (Qur'an, 16:96)

Tell them the analogy of the life of this world. It is like the rain which We send down from the skies: The earth's vegetation absorbs it, soon it becomes dry stubble, which the winds scatter. Allah (alone) prevails over all things. (Qur'an, 18:45)

It is He Who created you from clay and then decreed a stated term (for you). And there is another determined term in His presence; yet you doubt within yourselves! (Qur'an, 6:2)

For those whose hopes are in the meeting with Allah (in the hereafter, let them strive), for the term (set) by Allah is surely coming, and He hears and knows (all things). (Qur'an, 29:5)

And the stupor of death will bring truth (before his eyes): "This was the thing you were trying to escape!" (Qur'an, 50:19)

Yes, when (the soul) reaches the collar-bone (in its exit), (Qur'an, 75:26)

And he will conclude that it was (the time) of parting (Qur'an, 75:28)

It is Allah Who takes the souls (of men) at death, and those who do not die (He takes) during their sleep: Those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He spares till an appointed Term. Indeed (there) are Signs in this for those who reflect. (Qur'an, 39:42)

He will say, "What number of years did you stay on earth?" (Qur'an, 23:112)

He is the Omnipotent, (ever watching) over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty. (Qur'an, 6:61)

Say, "The angel of death, put in charge of you, will (duly) take your souls; then you shall be brought back to your Lord." (Qur'an, 32:11)

Those whose lives the angels take in a state of purity, saying (to them), "Peace be to you! Enter the garden because of the good which you did (during your lifetime)." (Qur'an, 16:32)

He is the Omnipotent, (ever watching) over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty. (Qur'an, 6:61)

If you could see, when the angels take the souls of the unbelievers (at death), (how) they smite their faces and their backs (saying), "Taste the penalty of the blazing Fire. (Qur'an, 8:50)

Do they not see that We gradually reduce the land from its outlying borders? (Where) Allah commands, there is none to cancel His command. And He is swift in calling to account. (Qur'an, 13:41)

If you could only see when they quake with terror: But then there will be no escape (for them), and they will be seized from a position (quite) near. (Qur'an, 34:51)

Then why do you not (intervene) when (the soul of the dying man) reaches his throat, (Qur'an, 56:83)

O you who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination Satan's handiwork: avoid such (abominations so) that you may prosper. (Qur'an, 6:93)

Satan's plan is (to use) intoxicants and gambling to cause enmity and hatred among you and hinder you from the remembrance of Allah and from prayer: Then will you not abstain? (Qur'an, 6:94)

Are they waiting to see if the angels come to them, or your Lord (Himself), or special Signs from

your Lord?! The Day that special Signs come from your Lord, it will do no good for a soul to believe in them then if it did not believe before, nor earned righteousness through its faith. Say: "Wait: And we too are waiting." (Qur'an, 6: 158)

Those whose lives the angels take in a state of purity, saying (to them), "Peace be to you! Enter the garden because of the good which you did (during your lifetime)." (Qur'an, 16:32)

In the case of those who say, "Our Lord is Allah," and further, stand straight and steadfast, the angels descend on them (from time to time): "Do not fear!" (they suggest,) "Nor grieve! But receive the glad tidings of the garden (of bliss) which you were promised! (Qur'an, 41:30)

The great terror will bring them no grief: But the angels will meet them (with the greeting): "This is your Day (the Day) that you were promised." (Qur'an, 21: 103)

Behold! Truly there is no fear on the friends of Allah, nor shall they grieve. (Qur'an, 10:62)

Behold! Truly there is no fear on the friends of Allah, nor shall they grieve. (Qur'an, 10:62)

Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus, the son of Mary, and bestowed the Gospel upon him, and We ordained compassion and mercy in the hearts of those who followed him. But We did not prescribe for them the monasticism which they themselves invented: (We commanded) only that they seek God's good pleasure; but they did not foster that as they should have. Yet We bestowed, on those among them who believed, their (due) reward, yet many of them are rebellious transgressors. (Qur'an, 57:28)

Men said to them, "A great army is gathering against you," and frightened them, but it (only) increased their faith: They said, "God suffices us, and He is the best Disposer of affairs." (Qur'an, 3:173)

And they returned with grace and bounty from Allah: No harm ever touched them, for they followed God's good pleasure: And Allah is the Lord of unlimited bounties. (Qur'an, 3:174)

Allah will empower those who believe with the word that stands firm in this world and in the hereafter: But Allah will leave to stray those who do wrong: Allah does what He wills. (Qur'an, 14:27)

Ranks specially bestowed by Him, and forgiveness and mercy, for Allah is oft-Forgiving, Most Merciful. (Qur'an, 4:96)

Those with a disease in their hearts you see how eagerly they run about among them, saying, "We fear lest a change of fortune should bring us disaster." Ah! Perhaps Allah will grant (you) victory or a decision according to His will. Then will they repent of the thoughts which they secretly harbored in their hearts. (Qur'an, 5:55)

And those who believe will say, "Are these the men who swore their strongest oaths by Allah that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin. (Qur'an, 5:56)

The believers, men and women, are protectors of each other: They enjoin what is just and forbid what is evil: They observe regular prayers, practice regular charity, and obey Allah and His Apostle. Allah will pour His mercy on them, for Allah is Exalted in power, Wise. (Qur'an, 9:71)

(There) are glad tidings for them, in the life of the present and in the hereafter: There can be no change in the words of Allah. This indeed is the supreme joy. (Qur'an, 10:64)

Allah will empower those who believe with the word that stands firm in this world and in the hereafter: But Allah will leave to stray those who do wrong: Allah does what He wills. (Qur'an, 14:27)

(Their allies deceived them,) like the evil one, when he says to man, "Deny Allah;" but when (man) denies Allah, (the evil one) says, "I am free of you: I fear Allah, the Lord of the worlds!" (Qur'an, 59:16)

Allah will empower those who believe with the word that stands firm in this world and in the hereafter: But Allah will leave to stray those who do wrong: Allah does what He wills. (Qur'an, 14:27)

When that Day comes, no soul shall speak except (with) His permission; some of those (gathered) will be wretched and some will be blessed. (Qur'an, 11:105)

There, sobbing will be their lot, nor will they hear (anything else) there. (Qur'an, 23:100)

They will be brought in front of the fire morning and evening, and (the sentence) will be established on the Day of Judgment: "Cast the people of Pharaoh into the severest penalty!" (Qur'an, 40:46)

There they will not hear any vain discourse but only salutations of peace, and there they will have their sustenance, morning and evening. (Qur'an, 19:62)

Crystal-clear silver: They will determine its measure (as they please). (Qur'an, 76:16)

Do not think of those who are slain in God's Way as dead. No, they live, finding their sustenance in the presence of their Lord. (Qur'an, 3:169)

They will be brought in front of the fire morning and evening, and (the sentence) will be established on the Day of Judgment: "Cast the people of Pharaoh into the severest penalty!" (Qur'an, 40:46)

They will be brought in front of the fire morning and evening, and (the sentence) will be established on the Day of Judgment: “Cast the people of Pharaoh into the severest penalty!” (Qur’an, 40:46)

Those who are wretched shall be in the Fire: There will be (nothing) in it for them (but) heaving sighs and sobs: (Qur’an, 11:106)

When the yokes (shall be) round their necks, and the chains; they shall be dragged along, (Qur’an, 40:71)

Allah will empower those who believe with the word that stands firm in this world and in the hereafter: But Allah will leave to stray those who do wrong: Allah does what He wills. (Qur’an, 14:27)

Do you not see how Allah sets forth a parable? A goodly word is like a goodly tree whose root is firmly fixed and branches (reach) to the heavens; (Qur’an, 14:24)

It brings forth its fruit at all times, by its Lord's permission. So Allah sets forth parables for men so that they may receive admonishment. (Qur’an, 14:25)

If any seek glory and power, all glory and power belongs to Allah. (All) words of purity mount up to him: It is He Who exalts each deed of righteousness. Those who lay plots of evil (there) is a terrible penalty for them, and the plotting of such people will be futile. (Qur’an, 35:10)

Those who do not fear the meeting with Us (for Judgment) say, “Why are not the angels sent down to us, or (why) do we not see our Lord?” They have a truly arrogant conceit of themselves, and mighty is the insolence of their impiety! (Qur’an, 25:21)

The Day they see the angels no joy will there be to the sinners that Day: The (angels) will say, “There is a barrier altogether forbidden (to you):” (Qur’an, 25:22)

There are (still) others, held in suspense for God's command (as to) whether He will punish them or turn in mercy to them: And Allah is all-Knowing, Wise. (Qur’an, 9:106)

Do not think of those who are slain in God's Way as dead. No, they live, finding their sustenance in the presence of their Lord. (Qur’an, 3:169)

They rejoice in God's grace and bounty and in the fact that Allah does not suffer the reward of the faithful to be lost (in the least). (Qur’an, 3:171)

They rejoice in the bounty provided by Allah: And with regard to those left behind who have not yet joined them (in their bliss), the (martyrs) rejoice in the fact that on them is no fear, nor shall they grieve. (Qur’an, 3:170)

And further (thus): “Set your face towards religion with true piety and never in any way should you be of the unbelievers, (Qur’an, 9:105)

If anyone withdraws himself from remembering (Allah) Most Gracious, We appoint for him an evil one to be his truly intimate companion. (Qur’an, 43:36)

At length, when (such one) comes to Us, he says (to his evil companion), “Would that between me and you (there) was the distance of East and West!” Ah! The companion is evil (indeed)! (Qur’an, 43:38)

And the Day that the trumpet will be sounded those who are in the heavens and those on earth will be smitten with terror except those whom Allah will please (to exempt), and all shall come (to His presence) as beings abased. (Qur’an, 27:87)

And who does more wrong than he who invents a lie against Allah or rejects the truth when it reaches him?! Is there no room in Hell for those who reject faith? (Qur’an, 29:68)

They will not (have to) wait for anything but a single blast: It will seize them while they are still disputing among themselves! (Qur’an, 36:49)

It will be no more than a single blast, when behold! They will all be brought before Us! (Qur’an, 36:53)

But truly, it will be but a single (compelling) cry, (Qur’an, 79:13)

That Day a man will flee from his own brother, (Qur’an, 80:34)

Soon his account will be taken by an easy reckoning, (Qur’an, 84:8)

And listen on the Day when the Caller calls out from a place quite near, (Qur’an, 50:41)

It is He Who gives life and death, and when He decides an affair, He says to it, “Be,” and it is. (Qur’an, 40:68)

Nor will they taste death there, except the first death, and He will preserve them from the penalty of the blazing Fire, (Qur’an, 44:56)

They will say, “Our Lord! Twice You have made us without life, and twice You have given us life! Now have we recognized our sins: Is there any way out (of this)?” (Qur’an, 40:11)

There, sobbing will be their lot, nor will they hear (anything else) there. (Qur’an, 23:100)

On the Day that the punishment covers them from above them and from below, and (a voice) shall say, “Taste (the fruits) of your deeds!” (Qur’an, 30:55)

He will say, "What number of years did you stay on earth?" (Qur'an, 23:112)

The gates of heaven will not open to those who rejected Our Signs and treated them with arrogance, nor will they enter the garden until the camel can pass through the eye of the needle: Such is Our reward for the sinners. (Qur'an, 7:40)

There shall be a veil between them, and on the heights there will be men who will know everyone by his marks: They will call out to the companions of the garden, "Peace be on you." They will not have entered, but they will have an assurance (of it). (Qur'an, 7:46)

"And your sustenance is in heaven as (is also) what you are promised" (Qur'an, 51:22)

Allah has promised the believers, men and women, gardens underneath which rivers flow, to dwell in them, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme joy. (Qur'an, 9:72)

Had it not been for a word that went forth before from your Lord, (their punishment) must necessarily have come; but there is a term appointed (for respite). (Qur'an, 20:129)

If any seek glory and power, all glory and power belongs to Allah. (All) words of purity mount up to him: It is He Who exalts each deed of righteousness. Those who lay plots of evil (there) is a terrible penalty for them, and the plotting of such people will be futile. (Qur'an, 35:10)

Secret counsels are only (inspired) by the evil one so that he may cause grief to the believers, but he cannot harm them in the least, except as Allah permits, and let the believers put their trust in Allah. (Qur'an, 58:11)

The angels and the spirit ascend to Him in a Day whose measure is (as) fifty thousand years: (Qur'an, 70:4)

They will not (have to) wait for anything but a single blast: It will seize them while they are still disputing among themselves! (Qur'an, 36:49)

Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and is admitted to the garden will have attained the object (of life), for the life of this world is but goods and chattels of deception. (Qur'an, 3:185)

We created the heavens and the earth and everything between them only for just ends and for an appointed term, but those who reject faith turn away from what they are warned about. (Qur'an, 46:3)

And the Day that the trumpet will be sounded those who are in the heavens and those on earth

will be smitten with terror except those whom Allah will please (to exempt), and all shall come (to His presence) as beings abased. (Qur'an, 27:87)

If any do good, good will (accrue) to them from it, and they will be secure from terror that Day. (Qur'an, 27:89)

In order that Allah may separate the impure from the pure, put the impure one on the other, heap them together, and cast them all into Hell. They will be the losers. (Qur'an, 8:37)

Impure Women are for impure men, and impure men are for impure women, and women of purity are for men of purity, and men of purity are for women of purity: These are not affected by what people say, for them there is forgiveness and an honorable provision. (Qur'an, 24:26)

But those with a disease in their hearts it will add doubt to their doubt, and they will die in a state of unbelief. (Qur'an, 9:125)

O you who believe! Truly the pagans are unclean; so do not let them approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will soon enrich you, if He wills, out of His bounty, for Allah is all-Knowing, all-Wise. (Qur'an, 9:28)

Those whose lives the angels take in a state of purity, saying (to them), "Peace be to you! Enter the garden because of the good which you did (during your lifetime)." (Qur'an, 16:32)

That is (the bounty) of which Allah gives glad tidings to His servants who believe and do righteous deeds. Say: "I ask no reward of you for this except the love of those near in kin." And if anyone earns any good, We shall grant Him an increase of good in respect for it, for Allah is oft-Forgiving, Most Ready to appreciate (service). (Qur'an, 42:23)

If anyone does good deeds, his reward is better than his deed, but if anyone does evil, the doers of evil are only punished (to the extent) of their deeds. (Qur'an, 28:84)

And who does more wrong than he who invents a lie against Allah or rejects the truth when it reaches him?! Is there no room in Hell for those who reject faith? (Qur'an, 29:68)

It will be no more than a single blast, when behold! They will all be brought before Us! (Qur'an, 36:53)

*But they rejected him, and they will certainly be called up (for punishment), (Qur'an, 37:127)
Except the sincere and devoted servants of Allah (among them). (Qur'an, 37:128)*

"(Iblis) said, "Then, by Your might, I will put them all in the wrong" (Qur'an, 38:82)

And when the matter is decided, Satan will say, "It was Allah Who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you,

but you listened to me: Then do not reproach me, but reproach your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. There must be a grievous penalty for wrongdoers.” (Qur’an, 14:22)

The Day that We roll up the heavens like a scroll rolled up for books (completed) even as We produced the first creation, so shall We produce a new one: A promise We have undertaken: Truly We shall fulfill it. (Qur’an, 21:104)

They did not regard Allah justly, such as is due to Him: On the Day of Judgment, the earth will wholly be in His grip only, and the heavens will be rolled up in His right hand: Glory to Him, high above the partners they attribute to Him! (Qur’an, 39:67)

And do not call on another god besides Allah. There is no god but He. Everything (that exists) will perish except His face. Command belongs to Him, and you will (all) be brought back to Him. (Qur’an, 28:88)

The East and the West belong to Allah: Wherever you turn, God's presence is there. For Allah is all-Pervading, all-Knowing. (Qur’an, 2:115)

There shall be a veil between them, and on the heights there will be men who will know everyone by his marks: They will call out to the companions of the garden, “Peace be on you.” They will not have entered, but they will have an assurance (of it). (Qur’an, 7:46)

Then, when one blast is sounded on the trumpet, And the earth is moved, and its mountains are crushed to powder at one stroke, On that Day the (great) event shall come to pass, (Qur’an, 69:13–15)

One Day everything that can agitate will be in violent commotion, (Qur’an, 79:6)

One Day the earth and the mountains will be in violent commotion, and the mountains will be as a heap of sand poured out and flowing down. (Qur’an, 73:14)

O mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a terrible thing! (Qur’an, 22:1)

When the mountains vanish (like a mirage); (Qur’an, 81:3) At length, when the sight is dazed, (Qur’an, 75:7)

When the sun (with its spacious light) is folded up (Qur’an, 81:1)

When the she-camels, ten months with young, are left untended; (Qur’an, 81:4) And the mountains shall vanish, as if they were a mirage (Qur’an, 78:20)

You see the mountains and think them firmly fixed: But they shall pass away as the clouds pass

away: (Such is) the artistry of Allah Who disposes of all things in perfect order: For He is well acquainted with all that you do. (Qur'an, 27:88)

A Day when you turn your backs and flee: You will have no defender against Allah: Any whom Allah leaves to stray, there is none to guide... (Qur'an, 40:33)

It is Allah Who has sent down the Book in truth and the balance (by which to weigh conduct). And what will make you realize that the Hour may be close at hand? (Qur'an, 42:17)

The Day when no friend can avail his friend in anything, and they can receive no help, (Qur'an, 44:41)

On that Day those who reject faith and disobey the Apostle will wish that they could melt into the ground, but they will never hide a single fact from Allah! (Qur'an, 4:42)

(It will be) the Day when no soul has (the) power (to do) anything for another, for the command, that Day, will be (wholly) with Allah. (Qur'an, 82:19)

Yet there are men who (worship) others besides Allah as equal (with Allah): They love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see, behold! They would see the penalty: That all power belongs to Allah, and Allah will strongly enforce the penalty. (Qur'an, 2:165)

Praise be to Allah, the Cherisher and Sustainer of the worlds, (Qur'an, 1:2)

(It will be) the Day when no soul has (the) power (to do) anything for another, for the command, that Day, will be (wholly) with Allah. (Qur'an, 82:19)

The Day on which they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? Allah's, the One, the Supreme! (Qur'an, 40:16)

O you who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination Satan's handiwork: avoid such (abominations so) that you may prosper. (Qur'an, 6:93)

And behold! You come to Us bare and alone as We created you for the first time: You have left behind you all (the favors) which We bestowed upon you: We do not see your intercessors with you whom you thought to be partners in your affairs: So now all relations between you have been cut off, and your (petty) fancies have abandoned you! (Qur'an, 6:94)

A Day when you turn your backs and flee: You will have no defender against Allah: Any whom Allah leaves to stray, there is none to guide... (Qur'an, 40:33)

But those most devoted to Allah shall be removed far from it, (Qur'an, 92:17)

“My wealth has been of no avail to me! (Qur’an, 69:28)

The Day when no friend can avail his friend in anything, and they can receive no help, (Qur’an, 44:41)

Then guard yourselves against a Day when no soul shall avail any other, nor shall compensation be accepted from it, nor shall intercession profit it, nor shall anyone be helped (from outside). (Qur’an, 2: 123)

Then it shall be said to them, “Where are the (deities) to which you gave part-worship, (Qur’an, 40:73)

“In derogation of Allah?” They will reply, “They have abandoned us: Nay, in the past we did not invoke anything (that had real existence).” Thus does Allah leave the unbelievers to stray. (Qur’an, 40:74)

(Qur’an, 28. One Day We shall gather them all together. Then We shall say to those who joined Allahs (with Us), “To your place! You and those you joined as partners.” We shall separate them, and their partners shall say, “It was not us whom you worshiped! (Qur’an, 10:28)

Those against whom the charge will be proven, will say, “Our Lord! These are them ones whom we led astray: We led them astray, as we were astray ourselves: We free ourselves (from them) in Your presence! It was not us they worshiped.” (Qur’an, 28:63)

“If not Him, you indeed worship nothing but names which you have invented you and your fathers for which Allah has sent you no authority. The command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most men do not understand... (Qur’an, 12:40)

I have only created jinns and men so that they may serve Me. (Qur’an, 51:56)

The Day on which they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? Allah's, the One, the Supreme! (Qur’an, 40: 16)

They will all be marshalled together before Allah: Then the weak ones will say to those who were arrogant, “For us, we only followed you; can you then avail us at all against God's Wrath?” They will reply, “Had we received God's guidance, we would have given it to you: To us it makes no difference (now) whether we rage, or bear (these torments) with patience: For us there is no way to escape.” (Qur’an, 14:21)

(It will be said,) “You were heedless of this; now We have removed the veil, and your sight is sharp (on) this Day!” (Qur’an, 50:22)

The Day that all secret things will be tested, (Qur'an, 86:9)

Does he not know when what is in the graves is scattered around, (Qur'an, 100:9)

"The Day on which neither wealth nor sons will be of any avail, (Qur'an, 26:88)

Truly they will be veiled from (the light of) their Lord that Day. (Qur'an, 83:15)

The Day that the shin will be laid bare, they will be summoned to bow in adoration, but they surely will not be able to do so, (Qur'an, 68:42)

"Or created matter which, in your minds, is hardest (to be raised up yet you will be raised up)!" Then will they say, "Who will cause us to return?" Say: "He Who created you the first time!" Then they will wag their heads towards you and say, "When will that be?" Say, "Maybe it will be quite soon! (Qur'an, 17:51)

At length, when they see it close at hand, the faces of the unbelievers will be grieved, and it will be said (to them), "This is (the promise fulfilled) which you were calling for!" (Qur'an, 67:27)

If you could only see when they quake with terror: But then there will be no escape (for them), and they will be seized from a position (quite) near. (Qur'an, 34:51)

"The mystery of the heavens and the earth belongs to Allah. And the decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: For Allah has power over all things" (Qur'an, 16:77)

"On the Day when every soul will be confronted with all the good it has done and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Him. And Allah is full of kindness to those who serve Him." (Qur'an, 3:30)

And they became divided only after knowledge reached them through selfish envy among themselves. Had it not been for a word from your Lord that went forth before, (tending) to an appointed Term, the matter would have been settled between them: But truly those who have inherited the Book after them are in (disquieting) doubt about it. (Qur'an, 42:14)

Then Satan made them slip out from the (garden) and get them out of the state (of felicity) in which they had been. We said, "Get you down, all (you people), with enmity among you. Your dwelling-place and your means of livelihood will be on earth for a while." (Qur'an, 2:36)

The Day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn! (Qur'an, 79:46)

Therefore patiently persevere, as did (all) Apostles of steady purpose, and be in no haste about the (unbelievers). On the Day that they see the (punishment) promised them, (it will be) as if they

had not tarried more than an Hour in a single Day. (You are only) to proclaim the message, but shall any be destroyed except those who transgress? (Qur'an, 46:35)

He will say, "What number of years did you stay on earth?" (Qur'an, 23:112)

O My servants who believe! Truly, My earth is spacious: Therefore serve Me (and Me alone)! (Qur'an, 30:56)

Why are you (concerned) with its declaration? (Qur'an, 79:43)

Then will he be rewarded with a complete reward; (Qur'an, 53:41)

O man! Truly you are always toiling towards the Lord, painfully toiling, and you shall meet Him. (Qur'an, 84:6)

The way of Allah, to Whom belongs whatever in the heavens and on earth: See (how) all affairs tend towards Allah! (Qur'an, 42:53)

They also say, "When will this promise (come to pass), if you are truthful?" (Qur'an, 27:71)

For those whom Allah rejects from His guidance, there can be no guide; He will leave them in their trespasses, wandering in distraction. (Qur'an, 7:186)

They ask you about the (final) Hour when will its appointed time be? Say: "The knowledge of this is with my Lord (alone): None but He can reveal when it will occur; its burden will be weighty through the heavens and the earth. Only it will come suddenly to you." They ask you as if you were eagerly searching for it; say: "The knowledge of this is with Allah (alone), but most men do not know." (Qur'an, 7:187)

And the heavens shall be opened as if they were doors, (Qur'an, 78:19)

And all that they did (with such art and care) was of no avail to them! (Qur'an, 14:84)

They did not regard Allah justly, such as is due to Him: On the Day of Judgment, the earth will wholly be in His grip only, and the heavens will be rolled up in His right hand: Glory to Him, high above the partners they attribute to Him! (Qur'an, 39:67)

And the earth will shine with the glory of its Lord: The record (of deeds) will be placed (open); the Prophets and the witnesses will be brought forward, and a just decision pronounced between them, and they will not be wronged (in the least). (Qur'an, 39:69)

And the earth throws up her burdens (from within), (Qur'an, 99:2)

No sense of fatigue shall touch them therein, nor shall they (ever) be asked to leave. (Qur'an,

14:48)

Or (the unbelievers' state) is like the depths of darkness in a vastly deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: Depths of darkness, one above another: If a man stretches out his hand, he can hardly see it! For any to whom Allah does not grant light, there is no light (at all)!

Or (the unbelievers' state) is like the depths of darkness in a vastly deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: Depths of darkness, one above another: If a man stretches out his hand, he can hardly see it! For any to whom Allah does not grant light, there is no light (at all)! (Qur'an, 24:40)

“But whosoever turns away from My message, truly for him life is narrowed down, and We shall raise him up blind on the Day of Judgment.” (Qur'an, 20: 124)

One Day the hypocrites men and women will say to the believers, “Wait for us! Let us borrow (light) from your light!” It will be said, “Turn back to your rear! Then seek a light (where you can)!” So a wall will be put up between them, with a gate therein. Inside it (there) will be mercy throughout. Outside, all along (it), (there) will be (Wrath and) punishment! (Qur'an, 57: 13)

O you who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove your ills and admit you into gardens beneath which rivers flow the Day that Allah will not permit the Prophet and the believers with him to be humiliated. Their light will shine before them and on their right hands, while they say, “Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things.” (Qur'an, 66:8)

Can he who was dead, to whom We gave life and a light whereby he could walk among men, be like one who is in the depths of darkness from which he can never come out? Thus, it has been made to those without faith to see their own (foul) deeds as pleasing. (Qur'an, 6: 122)

Allah is the Protector of the believers: From the depths of darkness He will lead them forth into light. The patrons of those who reject faith are the Evil Ones: They will lead them forth from light into the depths of darkness. They will be companions of the Fire, to dwell in it (forever). (Qur'an, 2:257)

See how they lie against their own souls! But the (lie) which they invented will abandon them. (Qur'an, 6:24)

“(Namely,) those whose lives the angels take in a state of wronging their own souls.” Then they would offer submission (with the pretense), “We did no evil (knowingly).” (The angels will reply,) “Nay! But truly Allah knows all that you did; (Qur'an, 16:28)

One Day Allah will raise them all up (for Judgment): Then they will swear to Him as they swear to

you, and they think that they have something (to stand upon): Nay, indeed! They are only liars! (Qur'an, 58:18)

On that Day those who reject faith and disobey the Apostle will wish that they could melt into the ground, but they will never hide a single fact from Allah! (Qur'an, 4:42)

As sustenance for (God's) servants, and with it We grant (new) life to land that is dead: Thus will the Resurrection be. (Qur'an, 50:11)

O mankind! If you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you, and We cause whom We will to rest in the wombs for an appointed term, then We bring you out as babes, then (foster you) that you may reach your age of full strength, and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life); it swells, and it puts forth every kind of beautiful growth (in pairs). (Qur'an, 22:5)

And he makes comparisons for Us, and forgets his own (origin and) creation: He says, "Who can grant life to (dry) bones, and decomposed ones (at that)?" (Qur'an, 36:78)

We have decreed death to be your common lot, and We are not to be frustrated, (Qur'an, 56:60)

It is We Who created them, and We have made their joints strong; but, if We will, We can substitute the like of them through a complete change. (Qur'an, 76:28)

Then were We weary with the first creation, that they should be in confused doubt about a new creation? (Qur'an, 50:15)

Every creature in the heavens and on earth seeks (its needs) from Him: He (shines) in (new) splendor every Day! (Qur'an, 55:29)

Do they not see that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to grant life to the dead? Yes, He truly has power over all things. (Qur'an, 46:33)

(Qur'an, 11. (He is) the Creator of the heavens and the earth: He has made for you mates from among your own selves, and mates among cattle too. Thus does He multiply you (and your cattle): There is nothing whatever like unto Him, and He is the One Who hears and sees (all things). (Qur'an, 42:11)

And when the graves are turned upside down (Qur'an, 82:4)

Does he not know when what is in the graves is scattered around, (Qur'an, 100:9)

They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgment they will be called to account for their falsehood. (Qur'an, 29: 13)

(A penalty) from Allah, Lord of the ways of ascent. (Qur'an, 70:3)

High above ranks (or degrees), (He is) the Lord of the throne (of authority): By His command He sends the spirit (of inspiration) to any of His servants He pleases to warn (mankind) of the Day of mutual meeting, (Qur'an, 40: 15)

And degrees are (assigned) to all according to the deeds they (have done), so that (Allah) may reward their deeds, and no injustice (shall) be done to them. (Qur'an, 46: 19)

See how We have bestowed more on some than on others; but truly the hereafter is greater in rank and gradation and greater in excellence. (Qur'an, 17:21)

But grant the glad tidings to those who believe and do righteous deeds that they shall have gardens with rivers flowing beneath. Every time fruits are served to them they say, "Why, this is what we were fed with before," for they are given the like thereof; and they have (pure and holy) mates; and they shall live there (forever). (Qur'an, 2:25)

Whoever Allah guides is on true guidance; but whoever He leaves to stray, you will find no protector for them besides Him. On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb, and deaf: Their abode will be Hell: Every time it shows abatement, We shall increase the fierceness of the Fire for them. (Qur'an, 17:97)

And We would have shown them the straight way. (Qur'an, 4:68)

"Bring the wrong-doers and their wives," it shall be said, "and the things they worshipped, (Qur'an, 37:22)

So, by your Lord, without doubt, We shall gather them together, and the evil ones too; then We shall bring them forth on their knees round about Hell; (Qur'an, 19:68)

Every one of you will pass over it: This, with your Lord, is a decree which must be carried out. (Qur'an, 19:71)

If We had so willed, We could certainly have brought every soul its true guidance: But the word from Me will come true. "I will fill Hell with jinns and men all together." (Qur'an, 32: 13)

These transgressed in the land beyond bounds. (Qur'an, 89: 11)

Therefore your Lord poured on them a scourge of diverse chastisements: (Qur'an, 89: 13) Truly Hell is as a place of ambush, (Qur'an, 78:21)

“What is the matter with you that you do not help each other?” (Qur’an, 37:25)

For your Lord is (as a Guardian) on a watch-tower. (Qur’an, 89: 14)

“But stop them, for they must be asked: (Qur’an, 37:24)

The balance that Day will be (absolutely) true: Those whose scale (of good) will be heavy, will prosper. (Qur’an, 7:8)

If any seek glory and power, all glory and power belongs to Allah. (All) words of purity mount up to him: It is He Who exalts each deed of righteousness. Those who lay plots of evil (there) is a terrible penalty for them, and the plotting of such people will be futile. (Qur’an, 35: 10)

O you who believe! When you are told to make room in the assemblies, (spread out and) make room: Allah will provide (ample) room for you. And when you are told to rise up, rise up: Allah will raise to (suitable) ranks (and degrees) those of you who believe and who have been granted knowledge, and Allah is well-acquainted with all that you do. (Qur’an, 58: 11)

Then We abase him to be the lowest of the low, (Qur’an, 95:5)

He sends down water from the skies and the channels flow, each according to its measure: But the torrent bears away the foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make into ornaments or utensils, there is likewise scum. Thus does Allah shows forth the truth and vanity (through parables): For the scum likewise disappears, cast out; while what is for the good of mankind remains on the earth. Thus does Allah set forth parables. (Qur’an, 13:17)

They are the ones who have lost their own souls: And the (fancies) they invented have abandoned them! (Qur’an, 11:21)

We shall set up scales of justice on the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account), and We suffice to take account. (Qur’an, 21:47)

They are those who deny their Lord's Signs and the fact of their having to meet Him (in the hereafter): Their deeds will be in vain, nor shall We grant them any weight on the Day of Judgment. (Qur’an, 18: 105)

The balance that Day will be (absolutely) true: Those whose scale (of good) will be heavy, will prosper. (Qur’an, 7:8)

Those whose scale will be light will find their souls in perdition because they treated Our Signs wrongfully. (Qur’an, 7:9)

We shall set up scales of justice on the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account), and We suffice to take account. (Qur'an, 21:47)

We have fastened every man's fate on his own neck: On the Day of Judgment We shall bring a scroll out for him, which he will see spread open. (Qur'an, 17: 13)

On the Day that Allah raises them all up (again) and shows them the truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things. (Qur'an, 58:6)

Yes, what was once concealed will become manifest to their own (eyes), but if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars. (Qur'an, 6:28)

On that Day men will proceed in sorted groups to be shown the deeds that they (had done). (Qur'an, 99:6)

And Allah knows what you conceal and what you reveal. (Qur'an, 16: 19)

And Hell, that Day, is brought (face to face) on that Day man will remember; but how will that remembrance avail him? (Qur'an, 89:23)

That Day man will be informed of (all) that he put forward, and all that he put back. (Qur'an, 75: 13)

(Qur'an, And you will see every sect kneeling: Every sect will be called to account: "This Day you shall be recompensed for all that you did! (Qur'an, 45:28)

"This record of Ours speaks about you in truth, for We were accustomed to recording all that you did." (Qur'an, 45:29)

And the earth will shine with the glory of its Lord: The record (of deeds) will be placed (open); the Prophets and the witnesses will be brought forward, and a just decision pronounced between them, and they will not be wronged (in the least). (Qur'an, 39:69)

And the book (of deeds) will be placed (before you), and you will see the sinners in great terror because of what is (recorded) therein; they will say, "Ah! Woe unto us! What a book this is! It leaves out nothing small or great but takes account of it!" They will find all that they did, placed before them, and your Lord will not treat a single one of them with injustice. (Qur'an, 18:49)

That Day man will be informed of (all) that he put forward, and all that he put back. (Qur'an, 75: 13)

Truly We shall grant life to the dead, and We record what they sent before and what they leave behind, and We have taken account of all things in a clear book (of evidence). (Qur'an, 36: 12)

That Day you will be brought to Judgment: Not a single one of your acts that you hide will remain concealed. (Qur'an, 69:18)

And he who will be given his record in his left hand will say, "Ah! If only my record had not been given to me! (Qur'an, 69:25)

Then he who will be given his record in his right hand will say, "Ah here! Read my record! (Qur'an, 69:19)

One Day We shall call together all human beings with their (respective) Imams. Those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. (Qur'an, 17:71)

But those who were blind in this world will be blind in the hereafter, and most people stray from the path. (Qur'an, 17:72)

O you who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove your ills and admit you into gardens beneath which rivers flow the Day that Allah will not permit the Prophet and the believers with him to be humiliated. Their light will shine before them and on their right hands, while they say, "Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things." (Qur'an, 66:8)

And those who believe in Allah and His apostles they are the sincere (lovers of truth) and the witnesses (who testify) in the sight of their Lord: They shall have their reward and their light, but those who reject Allah and deny Our Signs are the companions of Hell-Fire. (Qur'an, 57:19)

The companions of the right Hand, what will the companions of the right Hand be? (Qur'an, 56:27)

And a (goodly) number from those of later times. (Qur'an, 56:40)

Then (there will be) the companions of the right Hand; What will the companions of the right Hand be? (Qur'an, 56:8)

And if he is of the companions of the right Hand, (For him there is the salutation,) "Peace be unto you" from the companions of the right Hand. And if he is of those who treat (truth) as falsehood, who commit wrong, (Qur'an, 56:90-92)

Those whose scale will be light will find their souls in perdition because they treated Our Signs wrongfully. (Qur'an, 7:9)

"Were not My Signs recited to you, and you treated them only as falsehoods?" (Qur'an, 23:105)

"My wealth has been of no avail to me! (Qur'an, 69:28)

He will go before his people on the Day of Judgment and lead them (all) into the Fire (as cattle are led to water), but this leading (and) the place led to will be truly woeful! (Qur'an, 11:98)

O you People of the Book! Believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them backwards, or curse them as We cursed the Sabbath-breakers, for God's decision must be carried out. (Qur'an, 4:47)

One Day the hypocrites men and women will say to the believers, "Wait for us! Let us borrow (light) from your light!" It will be said, "Turn back to your rear! Then seek a light (where you can)!" So a wall will be put up between them, with a gate therein. Inside it (there) will be mercy throughout. Outside, all along (it), (there) will be (Wrath and) punishment! (Qur'an, 57: 13)

Truly We shall grant life to the dead, and We record what they sent before and what they leave behind, and We have taken account of all things in a clear book (of evidence). (Qur'an, 36: 12)

"This record of Ours speaks about you in truth, for We were accustomed to recording all that you did." (Qur'an, 45:29)

We have fastened every man's fate on his own neck: On the Day of Judgment We shall bring a scroll out for him, which he will see spread open. (Qur'an, 17: 13)

And you shall be sorted out into three groups. Then (there will be) the companions of the right Hand; What will the companions of the right Hand be? And the companions of the left Hand; What will the companions of the left Hand be? And those foremost (in faith) will be foremost (in the hereafter). (Qur'an, 56:7-10)

We have fastened every man's fate on his own neck: On the Day of Judgment We shall bring a scroll out for him, which he will see spread open. (Qur'an, 17: 13)

When the scrolls are laid open; (Qur'an, 81: 10)

(It will be said to him:) "Read your (own) record: On this Day, your soul is sufficient on this Day to make out an account against you." (Qur'an, 17: 14)

And the earth will shine with the glory of its Lord: The record (of deeds) will be placed (open); the Prophets and the witnesses will be brought forward, and a just decision pronounced between them, and they will not be wronged (in the least). (Qur'an, 39:69)

When that Day comes, no soul shall speak except (with) His permission; some of those (gathered) will be wretched and some will be blessed. (Qur'an, 11: 105)

The Day that the spirit and the angels stand forth in ranks, none shall speak except those who

are permitted by (Allah) Most Gracious and will say what is right. (Qur'an, 78:38)

And those whom they invoke besides Allah have no power of intercession; only he who bears witness to the truth and they know (him). (Qur'an, 43:86)

Nay! Truly the record of the righteous is (preserved) in 'Illiyin. (Qur'an, 83:18)

(Qur'an, Nay! Surely the record of the wicked is (preserved) in Sijjin (Qur'an, 83:7)

And further (thus): "Set your face towards religion with true piety and never in any way should you be of the unbelievers, (Qur'an, 9:105)

And the earth will shine with the glory of its Lord: The record (of deeds) will be placed (open); the Prophets and the witnesses will be brought forward, and a just decision pronounced between them, and they will not be wronged (in the least). (Qur'an, 39:69)

One Day We shall raise a witness from all peoples: Then no excuse will be accepted from the unbelievers, nor will they receive any favors. (Qur'an, 16:84)

Thus have We made of you a justly balanced Ummat that you might be witnesses to the nations, and the Apostle a witness to you; and We appointed the Qibla which you had before, only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was a momentous (change), except to those guided by Allah. And Allah would never make your faith of no effect. For Allah is most surely full of kindness, Most Merciful to all people. (Qur'an, 2:143)

Muhammad is God's Apostle, and those who are with him are strong against the unbelievers, compassionate among each other. You will see them bow and prostrate (in prayer), seeking God's grace and (His) good pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah, and their similitude in the Gospel: Like a seed which sends forth its blade, then makes it strong; then it becomes thick and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage. Allah has promised forgiveness and a great reward to those among them who believe and do righteous deeds. (Qur'an, 48:29)

And strive in His cause as you ought to strive, (with sincerity and under discipline:) He has chosen you and has imposed no difficulties on you in religion; it is the creed of your father Abraham. It is He Who has named you Muslims, before now and in this (Revelation) so that the Apostle may be a witness for you, and you be witnesses for mankind! So establish regular prayer, grant regular charity, and hold fast to Allah! He is your Protector the best to protect and the best to help! (Qur'an, 22:78)

"Our Lord! Make us Muslims, bowing to Your (will), and make our progeny a Muslim people,

bowing to Your (will), and show us our places for the celebration of (due) rites; and turn to us (in mercy): for You are the Oft-Returning, the Most Merciful. (Qur'an, 2: 128)

Thus have We made of you a justly balanced Ummat that you might be witnesses to the nations, and the Apostle a witness to you; and We appointed the Qibla which you had before, only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was a momentous (change), except to those guided by Allah. And Allah would never make your faith of no effect. For Allah is most surely full of kindness, Most Merciful to all people. (Quran, 2: 143)

Then how (would it be) if We brought a witness from each people and We brought you as a witness against these people! (Quran, 4:41)

One Day We shall raise from all peoples a witness against them, from among themselves, and We shall bring you as a witness against these (people), and We revealed to you the Book explaining all things, a guide, a mercy, and glad tidings to Muslims. (Qur'an, 16:89)

Then how (would it be) if We brought a witness from each people and We brought you as a witness against these people! (Qur'an, 4:41)

In whatever business you may be, and whatever portion you may be reciting from the Qur'an and whatever deed you (mankind) may be doing, We are Witnesses of it when you are deeply engrossed in it. Nor is (so much as) the weight of an atom on the earth or in heavens hidden from your Lord. And not the least and not the greatest of these things but are recorded in a clear record. (Qur'an, 10:61)

We have created man and We know what dark suggestions his soul makes to him, for We are nearer to him than his life-vein. (Qur'an, 50: 16)

And every soul will come forth: An (angel) will be with each to drive, and an (angel) to bear witness. (Qur'an, 50:21)

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

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

On the Day that God's enemies will be gathered together to the Fire, they will be arrayed in ranks. (Qur'an, 41: 19)

They will say to their skins, "Why do you bear witness against us?" They will say, "God has given us speech (He) Who gives speech to everything: He created you the first time, and you were to

return to Him. (Qur'an, 41:21)

“You did not seek to hide yourselves, lest your hearing, sight and skins should bear witness against you! But you did think that Allah did not know many of the things you used to do! (Qur'an, 41:22)

“But this thought of yours which you entertained concerning your Lord has brought you to destruction, and (now) you have become among those utterly lost!” (Qur'an, 41:23)

In whatever business you may be, and whatever portion you may be reciting from the Qur'an and whatever deed you (mankind) may be doing, We are Witnesses of it when you are deeply engrossed in it. Nor is (so much as) the weight of an atom on the earth or in heavens hidden from your Lord. And not the least and not the greatest of these things but are recorded in a clear record. (Qur'an, 10:61)

Or do they think that We do not hear their secrets and their private counsels? Indeed (We do), and Our messengers are with them, recording. (Qur'an, 43:80)

“Not a word does he utter but there is a sentinel by him, ready (to note it)” (Qur'an, 50:18)

And who is more astray than one who invokes, besides Allah, those who will not answer him on the Day Of Judgment and who (in fact) are unconscious of the call (upon them)? (Qur'an, 46:5)

“So I fled from you (all) when I feared you; but my Lord has (since) vested upon me Judgment (and wisdom) and appointed me one of the apostles. (Qur'an, 26:21)

And We have appointed for them intimate companions (of like nature), who made alluring to them what was before them and behind them, and the sentence among the previous generations of jinns and men, who have passed away, is proven against them, for they are utterly lost. (Qur'an, 41:25)

At length, when they reach the (Fire), their hearing, sight and skins will bear witness against them regarding (all) their deeds. (Qur'an, 41:20)

If a wound has touched you, rest assured a similar wound has touched the others. We grant such Days (of varying fortunes) to men and men by turns, (so) that Allah may know those who believe and that He may take to Himself martyr-witnesses (to truth) from your ranks. And Allah does not love the wrong-doers. (Qur'an, 3:140)

We have enjoined kindness to parents on man: But if they (either of them) strive (to force) you to join with Me (in worship) anything of which you have no knowledge, do (Qur'an, 29:8)

And the earth throws up her burdens (from within), (Qur'an, 99:2)

They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): Behold! He who is righteous and patient, Allah will never suffer the reward of those who do right to be lost." (Qur'an, 12:90)

Thus We gave Joseph established power in the land, to take possession of it as, when or where he pleased. We bestow Our mercy on whomsoever We please, and We do not suffer the reward of those who do good deeds to be lost. (Qur'an, 12:56)

If the people of the towns had only believed (in) and feared Allah, We would certainly have released to them (all kinds of) blessings from heavens and earth, but they rejected (the truth), and We brought them to account for their misdeeds. (Qur'an, 7:96)

Those who reject faith neither their possessions nor their (numerous) progeny will be of any help to them against Allah: They are themselves but fuel for the Fire. (Qur'an, 30:10)

How many generations that insolently opposed their Lord's command and (that) of His Apostles did We call to account to a severe account? And We imposed on them an exemplary punishment. (Qur'an, 65:8)

Then anyone who has done an atom's weight of good shall see it! And anyone who has done an atom's weight of evil shall see it. (Qur'an, 99:7-8)

Whatever misfortune happens to you is due to the things your hands have wrought, and for many (of them) He grants forgiveness. (Qur'an, 42:30)

No calamity can occur except by Allah's leave, and if anyone believes in Allah, (Allah) guides his heart (aright), for Allah knows all things. (Qur'an, 64:11)

Then, by the Lord of heavens and earth, this is the very Truth, as much as the fact that you can speak intelligently to each other. (Qur'an, 51:23)

Do they not see that We gradually reduce the land from its outlying borders? (Where) Allah commands, there is none to cancel His command. And He is swift in calling to account. (Qur'an, 13:41)

Then men return to Allah, their Protector, the (only) Reality: Is not the command His? And He is the swiftest in taking account. (Qur'an, 6:62)

Those who join together those things which Allah has commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; (Qur'an, 13:21)

How many generations that insolently opposed their Lord's command and (that) of His Apostles did We call to account to a severe account? And We imposed on them an exemplary punishment.

(Qur'an, 65:8)

***The angels and the spirit ascend to Him in a Day whose measure is (as) fifty thousand years:
(Qur'an, 70:4)***

To Him is referred the knowledge of the Hour (of Judgment: He knows all): no date-fruit comes out of its sheath, nor does a female conceive (in her womb) nor bring forth (her young), but by His knowledge. The Day that (Allah) propounds to them the (question), "Where are the partners (you attributed) to Me?" They will say, "Certainly, not one of us can bear witness!" (Qur'an, 41:47)

"Then did you think that We had created you in jest, and that you would not be brought back to Us (for account)?" (Qur'an, 23:115)

That to your Lord is the final goal; (Qur'an, 53:42)

Then whoever is given his record in his right hand, (Qur'an, 84:7)

That will be that Day a Day of distress, (Qur'an, 74:9)

Truly We have warned you of a near penalty the Day when man sees (the deeds) which his hands have sent forth, and the unbeliever will say, "Woe unto me! If only I were (mere) dust!" (Qur'an, 78:40)

"And I had never realized how my account (stood)! (Qur'an, 69:26)

But they rejected him, and they will certainly be called up (for punishment), Except the sincere and devoted servants of Allah (among them). (Qur'an, 37:127-128)

Soon his account will be taken by an easy reckoning, (Qur'an, 84:8)

Those who join together those things which Allah has commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; (Qur'an, 13:21)

The Day that all secret things will be tested, (Qur'an, 86:9)

Yes, what was once concealed will become manifest to their own (eyes), but if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars. (Qur'an, 6:28)

On that Day those who reject faith and disobey the Apostle will wish that they could melt into the ground, but they will never hide a single fact from Allah! (Qur'an, 4:42)

All that is in the heavens and on earth belongs to Allah. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom He pleases and punishes whom

He pleases, for Allah has power over all things. (Qur'an, 2:284)

Those who avoid great sins and shameful deeds, only (falling into) small faults truly your Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when you are hidden in your mother's wombs; therefore, do not justify yourselves. He knows best who it is that guards against evil. (Qur'an, 53:32)

Therefore, by your Lord, We will surely call them to account (Qur'an, 15:92)

Then We shall question those to whom Our message was sent and those by whom We sent it. (Qur'an, 7:6)

But stop them, for they must be asked (Qur'an, 37:24)

You will then be questioned that Day about the joy (you indulged in)! (Qur'an, 102:8)

Yes, all that is in the heavens and on earth belongs to Allah, so that He rewards those who do evil according to their deeds, and He rewards those who do good with what is best. (Qur'an, 53:31)

We did not create heavens and the earth and all between them in vain! That is the thought of unbelievers! But woe unto the unbelievers because of the fire (of hell)! (Qur'an, 38:27)

And degrees are (assigned) to all according to the deeds they (have done), so that (Allah) may reward their deeds, and no injustice (shall) be done to them. (Qur'an, 46: 19)

And fear the Day when you shall be brought back to Allah. Then every soul shall be paid what it has earned, and none shall be dealt with unjustly. (Qur'an, 2:281)

It is not required of you (O Apostle), to set them on the right path, but Allah sets whom He pleases on the right path. Whatever good things you grant benefit your own souls, and you shall do so only seeking the "Face" of Allah. Whatever good you grant shall be paid back to you, and you shall not be dealt with unjustly. (Qur'an, 2:272)

Then anyone who has done an atom's weight of good shall see it! And anyone who has done an atom's weight of evil shall see it. (Qur'an, 99:7-8)

Those who conceal God's Revelations in the Book and purchase a miserable profit for them they swallow nothing but fire; Allah will not address them on the Day of Resurrection, nor purify them; their penalty will be grievous. (Qur'an, 2: 174)

They are the ones who buy error instead of guidance and torment instead of forgiveness. Ah! What boldness (they show) for the Fire! (Qur'an, 2: 175)

Allah is the Protector of the believers: From the depths of darkness He will lead them forth into

light. The patrons of those who reject faith are the Evil Ones: They will lead them forth from light into the depths of darkness. They will be companions of the Fire, to dwell in it (forever). (Qur'an, 2:257)

“You will not find any people who believe in Allah and the last Day, loving those who resist Allah and His Apostle, even though they may be their fathers or sons, or brothers, or kindred. For such He has written faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them into gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve felicity” (Qur'an, 58:22)

Say: “Do you see if the (Revelation) is (really) from Allah, and you still reject it? Who is more astray than one who is in schism far (from any purpose)?” (Qur'an, 42:52)

Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus, the son of Mary, and bestowed the Gospel upon him, and We ordained compassion and mercy in the hearts of those who followed him. But We did not prescribe for them the monasticism which they themselves invented: (We commanded) only that they seek God's good pleasure; but they did not foster that as they should have. Yet We bestowed, on those among them who believed, their (due) reward, yet many of them are rebellious transgressors. (Qur'an, 57:28)

And those who believe in Allah and His apostles they are the sincere (lovers of truth) and the witnesses (who testify) in the sight of their Lord: They shall have their reward and their light, but those who reject Allah and deny Our Signs are the companions of Hell-Fire. (Qur'an, 57: 19)

Allah is the Protector of the believers: From the depths of darkness. He will lead them forth into light. The patrons of those who reject faith are the Evil Ones: They will lead them forth from light into the depths of darkness. They will be companions of the Fire, to dwell in it (forever). (Qur'an, 2:257)

Those who reject Our Signs are deaf and dumb in the midst of deep darkness: Allah leaves whomsoever He pleases to wander, and He places whomsoever He wills on the straight path (Qur'an, 6:39)

Do you not see that We have set the evil ones against the unbelievers to incite them with fury? (Qur'an, 19:83)

Do not eat (meats) on which Allah's Name was not pronounced: That would be impiety. But the evil ones constantly urge their friends to contend with you; if you were to obey them, you truly would be pagans. (Qur'an, 6:121)

If anyone withdraws himself from remembering (Allah) Most Gracious, We appoint for him an evil one to be his truly intimate companion. (Qur'an, 43:36)

(Qur'an, 108. Do not revile those whom they call upon besides Allah, lest out of spite they revile Allah in their ignorance. Thus We have made each people's doings alluring to them. In the end they will return to their Lord, and We shall then tell them the truth of all that they did. (Qur'an, 6: 108)

We (too) shall turn their hearts and their eyes to (confusion), even as they refused to believe in the first instance: We shall leave them in their trespasses, to wander in distraction. (Qur'an, 6: 110)

Those whom Allah (in His plan) wills to guide He opens their breast to Islam; those whom He wills to leave straying He makes their breast close and constricted, as if they had to climb up to the skies: Thus does Allah (heap) the penalty on those who refuse to believe. (Qur'an, 5: 125)

We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). (Qur'an, 36:8)

But the unbelievers their deeds are like a mirage in sandy deserts, which are parched with thirst mistakes for water; until when he comes to it, he finds it to be nothing. But he finds Allah (ever) with him, and Allah will pay him his account, and Allah is swift in taking account. (Qur'an, 24:39)

Then guard yourselves against a Day when no soul shall avail any other, nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall anyone be helped (from outside). (Qur'an, 2:48)

Who will grant Allah a beautiful loan, which Allah will double to his credit and multiply many times? It is Allah Who gives (you) want or plenty, and to Him you will return. (Qur'an, 2:245)

The Day when no friend can avail his friend in anything, and they can receive no help, (Qur'an, 44:41)

Allah! There is no God but He the Living, the Self-Subsisting, the Eternal. No slumber can seize Him nor sleep. All things in the heavens and on earth are His. Who is there who can intercede in His presence except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they grasp anything of His knowledge except as He wills. His throne extends over the heavens and the earth, and He never tires in guarding and preserving them, for He is the Most High, the Supreme (in glory). (Qur'an, 2:255)

"No intercession can avail in His presence except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) they will say, 'What is it that your Lord commanded?' They will answer, 'What is true and

just, and He is the Most High, the Most Great.” (Qur’an, 34:23)

On that Day no intercession shall be of avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him. (Qur’an, 20:109)

The Day that the spirit and the angels stand forth in ranks, none shall speak except those who are permitted by (Allah) Most Gracious and will say what is right. (Qur’an, 78:38)

And those whom they invoke besides Allah have no power of intercession; only he who bears witness to the truth and they know (him). (Qur’an, 43:86)

They swear their strongest oaths by Allah that if a (special) Sign comes to them, they will believe in it. Say: “Certainly (all) Signs are in God’s power, but what will make you (Muslims) realize that even if (special) Signs came, they would not believe?” (Qur’an, 5:109)

None shall have the power of intercession except those who have received permission (or promise) from (Allah) Most Gracious. (Qur’an, 19:87)

“That they may witness the benefits (provided) for them, and celebrate God’s name through the appointed days, over the cattle which He has provided for them (for sacrifice): Then eat of them and feed the distressed ones in want. (Qur’an, 22:28)

If you reject (Allah), indeed Allah has no need for you, but He does not like ingratitude in His servants: If you are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, you return to your Lord, then He will tell you the truth of all that you did (in this life). For He knows well all that is in (men’s) hearts. (Qur’an, 39:7)

They will swear to you that you may be pleased with them, but if you are pleased with them, Allah is not pleased with those who disobey. (Qur’an, 9:96)

Those who avoid great sins and shameful deeds, only (falling into) small faults truly your Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when you are hidden in your mother’s wombs; therefore, do not justify yourselves. He knows best who it is that guards against evil. (Qur’an, 53:32)

Unless he repents, believes, and does righteous deeds, for Allah will change the evil of such persons into good, and Allah is oft-Forgiving, Most Merciful. (Qur’an, 25:70)

Behold! They came upon you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and you even imagined various (vain) thoughts about Allah! (Qur’an, 33:10)

And those who believe and whose families follow them in faith to them We shall unite their

families: Nor shall We deprive them (of the fruit) of any of their deeds: (Yet) each individual is in pledge for his deeds. (Qur'an, 52:21)

And those who believe and whose families follow them in faith to them We shall unite their Unless he repents, believes, and does righteous deeds, for Allah will change the evil of such persons into good, and Allah is oft-Forgiving, Most Merciful. (Qur'an, 25:70)

It is Allah Who has created the heavens and the earth, and all between them, in six days, and He is firmly established on the throne (of authority): You have none, besides Him, to protect or intercede (for you): will you then not receive admonishment? (Qur'an, 32:4)

Truly your Lord is Allah, Who created the heavens and the earth in six days and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except with His leave. This is Allah your Lord; therefore, serve Him: Will you not celebrate His praises? (Qur'an, 10:3)

The Day when no friend can avail his friend in anything, and they can receive no help, (Qur'an, 44:41)

“And ordain for us what is good, in this life and in the hereafter, for we have turned to You.” He said, “I visit whom I will with My punishment, but My mercy extends to all things. I shall ordain that (mercy) for those who do right, and practice regular charity, and those who believe in Our Signs. (Qur'an, 7:156)

We sent you only as a mercy for all creatures. (Qur'an, 21:107)

We granted the Children of Israel the Book, the power of command, and Prophethood; We granted them good and pure things for sustenance, and We favored them to other nations. (Qur'an, 45:16)

And pray in the wee hours of the morning: (It would be) an additional prayer (or spiritual good) for you: Your Lord will soon raise you to a station of praise and glory! (Qur'an, 17:79)

In the name of Allah, Most Gracious, Most Merciful. (Qur'an, 1:1)

And soon your Guardian Lord will grant you (that with which) you will be well-pleased. (Qur'an, 93:5)

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for you: Your Lord will soon raise you to a station of praise and glory! (Qur'an, 17:79)

Say: "O My servants who have transgressed against their own souls! Do not despair of God's mercy, for Allah forgives all sins, for He is oft-Forgiving, Most Merciful. (Qur'an, 39:53)

And soon your Guardian Lord will grant you (that with which) you will be well-pleased. (Qur'an, 93:5)

However many the angels in the heavens may be, their intercession will avail nothing except after Allah has given leave for whom He pleases and is acceptable to Him. (Qur'an, 53:26)

"Now, then, we have none to intercede (for us), Nor a single friend to feel (for us). (Qur'an, 26: 100-101)

The Day when no friend can avail his friend in anything, and they can receive no help, (Qur'an, 44:41)

We offered the trust to the heavens and the earth and the mountains: But they refused to undertake it, being afraid of it: But man undertook it: He was truly unjust and foolish; (Qur'an, 33:72)

"So he has no friend here this Day, (Qur'an, 69:35)

Unless he repents, believes, and does righteous deeds, for Allah will change the evil of such persons into good, and Allah is oft-Forgiving, Most Merciful. (Qur'an, 25:70)

There shall be a veil between them, and on the heights there will be men who will know everyone by his marks: They will call out to the companions of the garden, "Peace be on you." They will not have entered, but they will have an assurance (of it). (Qur'an, 7:46)

One Day the hypocrites men and women will say to the believers, "Wait for us! Let us borrow (light) from your light!" It will be said, "Turn back to your rear! Then seek a light (where you can)!" So a wall will be put up between them, with a gate therein. Inside it (there) will be mercy throughout. Outside, all along (it), (there) will be (Wrath and) punishment! (Qur'an, 57: 13)

"Our Lord!" (they say,) "do not let our hearts deviate now that You have guided us, but grant us mercy from Your Own Presence, for You are the Giver of unlimited bounties. (Qur'an, 30:8)

But the unbelievers their deeds are like a mirage in sandy deserts, which are parched with thirst mistakes for water; until when he comes to it, he finds it to be nothing. But he finds Allah (ever) with him, and Allah will pay him his account, and Allah is swift in taking account. (Qur'an, 24:39)

Therefore shun those who turn away from Our message and desire nothing but the life of this world. (Qur'an, 53:29)

Those who do not rest their hope on their meeting with Us but are pleased and satisfied with the life of the present, and those who do not heed Our Signs (Qur'an, 10:7)

“Those who believe and whose hearts find satisfaction in the remembrance of Allah: For without doubt, hearts do find satisfaction in the remembrance of Allah. (Qur'an, 14:28)

Is it a matter of bewilderment to men that We have sent Our inspiration to a man from among themselves (so) that he should warn mankind, and grant the glad tidings to the believers that they have the lofty rank of truth before their Lord, (but) the unbelievers say, “This is indeed an evident sorcerer!” (Qur'an, 10:2)

They will hear no frivolity there nor any taint at all. (Qur'an, 56:25)

In an assembly of Truth, in the presence of an omnipotent Sovereign (Qur'an, 54:55)

They will hear no vanity there, nor falsehood; (Qur'an, 78:35)

“You will see nothing crooked or curved in their place.” (Qur'an, 20: 107)

The companions of the garden will call out to the companions of the Fire, “We have found our Lord's promises to us to be true: Have you also found your Lord's promises true?” They shall say, “Yes;” but a crier shall proclaim between them, “God's curse is on the wrong-doers. (Qur'an, 7:44)

The men on the heights will call to certain men whom they will know from their marks, saying, “Of what benefit were your hoards and your arrogant ways to you? (Qur'an, 7:48)

“So! Are these not the men whom you swore that Allah would never bless with His mercy? Enter the garden: No fear shall be on you, nor shall you grieve.” (Qur'an, 7:49)

Say: “Do you see if the (Revelation) is (really) from Allah, and you still reject it? Who is more astray than one who is in schism far (from any purpose)?” (Qur'an, 42:52)

And you will see them brought forward to the (penalty) in a humble frame of mind because of (their) disgrace, looking with a stealthy glance. And the believers will say, “Those are indeed in loss who have given perdition to their own selves and to those belonging to them on the Day of Judgment. Behold! Indeed the wrong-doers are in a lasting penalty!” (Qur'an, 42:45)

On the Day that the punishment covers them from above them and from below, and (a voice) shall say, “Taste (the fruits) of your deeds!” (Qur'an, 30:55)

Therefore patiently persevere, as did (all) Apostles of steady purpose, and be in no haste about the (unbelievers). On the Day that they see the (punishment) promised them, (it will be) as if they had not tarried more than an Hour in a single Day. (You are only) to proclaim the message, but

shall any be destroyed except those who transgress? (Qur'an, 46:35)

He will say, "What number of years did you stay on earth?" (Qur'an, 23:112)

On the Day that the punishment covers them from above them and from below, and (a voice) shall say, "Taste (the fruits) of your deeds!" (Qur'an, 30:55)

O My servants who believe! Truly, My earth is spacious: Therefore serve Me (and Me alone)! (Qur'an, 30:56)

We certainly gave the Book to Moses, but differences arose in it: Had it gone forth before from your Lord, the matter would have been decided between them, but they are in doubt concerning it. (Qur'an, 11:110)

There shall be a veil between them, and on the heights there will be men who will know everyone by his marks: They will call out to the companions of the garden, "Peace be on you." They will not have entered, but they will have an assurance (of it). (Qur'an, 7:46)

There shall be a veil between them, and on the heights there will be men who will know everyone by his marks: They will call out to the companions of the garden, "Peace be on you." They will not have entered, but they will have an assurance (of it). (Qur'an, 7:46)

They will say, "Praise be to Allah Who has indeed fulfilled His promise to us, and has given us (this) heritage: We can dwell in the garden as we please: How excellent a reward for those who do (righteous deeds)!" (Qur'an, 39:74)

Before this We wrote in the Psalms, after the message (had been given to Moses): "My servants, the righteous, shall inherit the earth." (Qur'an, 21:105)

No sense of fatigue shall touch them therein, nor shall they (ever) be asked to leave. (Qur'an, 14:48)

And the earth will shine with the glory of its Lord: The record (of deeds) will be placed (open); the Prophets and the witnesses will be brought forward, and a just decision pronounced between them, and they will not be wronged (in the least). (Qur'an, 39:69)

They did not regard Allah justly, such as is due to Him: On the Day of Judgment, the earth will wholly be in His grip only, and the heavens will be rolled up in His right hand: Glory to Him, high above the partners they attribute to Him! (Quran, 39:67)

Those before them (also) devised plots; but the master-planning in all things is God's. He knows the deeds of every soul, and the unbelievers will soon know who gets home in the end. (Quran, 13:42)

Those who patiently persevere, seeking the countenance of their Lord; establish regular prayers, spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly, and shun evil with goodness: For those there is the final attainment of the (eternal) home, (Quran, 13:22)

But grant the glad tidings to those who believe and do righteous deeds that they shall have gardens with rivers flowing beneath. Every time fruits are served to them they say, "Why, this is what we were fed with before," for they are given the like thereof; and they have (pure and holy) mates; and they shall live there (forever). (Quran, 2:25)

Moses said to his people, "Pray for help from Allah, and (wait) in patience and constancy, for the earth is God's to grant as a heritage to such of His servants as He pleases, and the end is (best) for the righteous." (Quran, 7:128)

Such is the garden which We grant as an inheritance to those of Our servants who guard (themselves) against evil. (Quran, 19:63)

And We shall remove from their hearts any lurking sense of injury; there will be rivers flowing beneath them, and they shall say, "Praise be to Allah, Who has guided us to this (felicity): We could never have found guidance, had it not been for the guidance of Allah: The Apostle of our Lord really did bring us the truth." And they shall hear the cry: "Behold the garden before you! You have been made its inheritors, for your deeds (of righteousness)." (Quran, 7:43)

And those who feared their Lord will be led to the garden in crowds: Until, behold, they arrive there; its gates will be opened, and its keepers will say, "Peace be upon you! You have done well! Enter here, your (eternal) abode." (Qur'an, 39:73)

"Peace be to you, for you patiently persevered! Now how excellent is the final home!" (Qur'an, 13:24)

Allah has promised the believers, men and women, gardens underneath which rivers flow, to dwell in them, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme joy. (Qur'an, 9:72)

And We shall remove any lurking sense of injury from their hearts: (They will be) brothers (joyfully) facing each other on thrones (of dignity). (Qur'an, 15:47)

"Who has, out of His bounty, settled us in a home that will last (forever): no toil nor any sense of weariness shall touch us there." (Qur'an, 35:35)

"So! Are these not the men whom you swore that Allah would never bless with His mercy? Enter the garden: No fear shall be on you, nor shall you grieve." (Qur'an, 7:49)

(Their greeting will be:) "Enter in peace and security." (Qur'an, 15:46)

Only the saying, "Peace! Peace." (Qur'an, 56:26)

They shall have all that they desire, in the presence of their Lord: Such is the reward of those who do good deeds: (Qur'an, 39:34)

In the case of those who say, "Our Lord is Allah," and further, stand straight and steadfast, the angels descend on them (from time to time): "Do not fear!" (they suggest,) "Nor grieve! But receive the glad tidings of the garden (of bliss) which you were promised!

31. "We are your protectors in this life and in the hereafter: In it you shall have all that your souls desire; in it you shall have all you ask for! (Qur'an, 41:30-31)

Now no person knows what delights of the eye are kept hidden (in store) for them as a reward for their (good) deeds. (Qur'an, 32: 17)

And do they not see that We drive rain to a parched soil (bare of herbage), and produce crops with it, providing food for their cattle and their own selves? Do they not have vision? (Qur'an, 32:27)

That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight; (Qur'an, 53:39-40)

Some faces that Day will beam (in brightness and beauty): (Qur'an, 75:22)

That Allah may reward them according to the best of their deeds, and add even more for them out of His grace, for Allah provides for those whom He wills, without measure. (Qur'an, 24:38)

O you who believe! Do not follow Satan's footsteps: If any follows into Satan's footsteps, he will (only) command what is shameful and wrong, and were it not for God's grace and mercy upon you, none of you would have ever been pure: But Allah purifies whom He pleases, and Allah is One Who hears and knows (all things). (Qur'an, 24:21)

"And ordain for us what is good, in this life and in the hereafter, for we have turned to You." He said, "I visit whom I will with My punishment, but My mercy extends to all things. I shall ordain that (mercy) for those who do right, and practice regular charity, and those who believe in Our Signs. (Qur'an, 7: 156)

One Day the hypocrites men and women will say to the believers, "Wait for us! Let us borrow (light) from your light!" It will be said, "Turn back to your rear! Then seek a light (where you can)!" So a wall will be put up between them, with a gate therein. Inside it (there) will be mercy throughout. Outside, all along (it), (there) will be (Wrath and) punishment! (Qur'an, 57: 13)

"So! Are these not the men whom you swore that Allah would never bless with His mercy? Enter the garden: No fear shall be on you, nor shall you grieve." (Qur'an, 7:49)

And the Garden will be brought near to the righteous no longer distant. (Qur'an, 50:31)

Recorded in books held in (great) honor, (Qur'an, 80: 13 & 60: 13)

“O my sons! Go and inquire about Joseph and his brother, and never grant up hope of God's truly soothing mercy: No one despairs of God's soothing mercy except those who have no faith.” (Qur'an, 12:87)

He said, “And who despairs of the mercy of his Lord except those who go astray?” (Qur'an, 15:56)

What is the life of this world but amusement and play? Truly the home in the hereafter that is true life indeed, if they only knew. (Qur'an, 29:64)

“And ordain for us what is good, in this life and in the hereafter, for we have turned to You.” He said, “I visit whom I will with My punishment, but My mercy extends to all things. I shall ordain that (mercy) for those who do right, and practice regular charity, and those who believe in Our Signs. (Qur'an, 7:156)

There shall be a veil between them, and on the heights there will be men who will know everyone by his marks: They will call out to the companions of the garden, “Peace be on you.” They will not have entered, but they will have an assurance (of it). (Qur'an, 7:46)

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We have made many jinns and men for Hell: They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle nay, more misguided, for they are heedless (of warning). (Qur'an, 7:179)

By no means! But the stain of the (ill) that they do is on their hearts! (Qur'an, 83: 14) 300

And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about. (Qur'an, 25:23)

But the unbelievers Their deeds are like a mirage in sandy deserts, which are parched with thirst mistakes for water; until when he comes to it, he finds it to be nothing. But he finds Allah (ever) with him, and Allah will pay him his account, and Allah is swift in taking account. (Qur'an, 24:39)

If you find no one in the house, do not enter until permission is granted to you: If you are asked to go back, go back: that makes for greater purity for yourselves, and Allah knows well all that you do. (Qur'an, 24:28)

If any seek glory and power, all glory and power belongs to Allah. (All) words of purity mount up to him: It is He Who exalts each deed of righteousness. Those who lay plots of evil (there) is a terrible penalty for them, and the plotting of such people will be futile. (Qur'an, 35: 10)

Every one of you will pass over it: This, with your Lord, is a decree which must be carried out. (Qur'an, 19:71)

If We had so willed, We could certainly have brought every soul its true guidance: But the word from Me will come true. "I will fill Hell with jinns and men all together." (Qur'an, 32: 13)

We have indeed created man in the best of molds (Qur'an, 95:4)

But if you cannot and surely you cannot then fear the Fire fueled by men and stones, which is prepared for those who reject faith. (Qur'an, 2:24)

O you who believe! Save yourselves and your families from a fire whose fuel is men and stones, over which stern (and) strong angels are appointed, (angels) who do not flinch (from executing) the commands they receive from Allah but do (precisely) what they are commanded. (Qur'an, 66:6)

Those who reject faith neither their possessions nor their (numerous) progeny will be of any help to them against Allah: They are themselves but fuel for the Fire. (Qur'an, 3: 10)

Truly you (unbelievers) and the (false) gods that you worship besides Allah are (but) fuel for Hell! You will (surely) come to it! (Qur'an, 21:98)

Those for whom the good (record) from Us has gone before, will be far removed therefrom. (Qur'an, 21: 101)

(It is) the Fire of (the Wrath of) Allah kindled (to a blaze). (Qur'an, 104:6)

We created the heavens, the earth, and everything between them for just ends. And the Hour is surely coming (when this will be manifest). So overlook (their faults) with gracious forgiveness. (Qur'an, 15:85)

And there is not a thing but its (inexhaustible sources and) treasures are with Us; but We only send them down in due and ascertainable measures. (Qur'an, 15:21)

We did not create heavens and the earth and all between them in vain! That is the thought of unbelievers! But woe unto the unbelievers because of the fire (of hell)! (Qur'an, 38:27)

Not an animal (lives) on earth, nor a being flies on its wings, but (is part of) communities like you. We have omitted nothing from the Book, and they shall (all) be gathered to their Lord in the end. (Qur'an, 6:38)

And there is not a thing but its (inexhaustible sources and) treasures are with Us; but We only send them down in due and ascertainable measures. (Qur'an, 15:21)

And among His Signs is the creation of the heavens and the earth, and the living creatures He has scattered throughout them, and He has power to gather them together when He wills. (Qur'an, 42:29)

And on the Day of Judgment every one of them will come before Him all alone. (Qur'an, 19:95)

And among His Signs is the creation of the heavens and the earth, and the living creatures He has scattered throughout them, and He has power to gather them together when He wills. (Qur'an, 42:29)

Say: "It is Allah Who gives you life, then He makes you die, then He will gather you together for the Day of Judgment about which there is no doubt." Yet most people do not understand. (Qur'an, 45:26)

The Day that He assembles you (all) for a Day of Assembly that will be a Day of mutual loss and gain (among you). Those who believe in Allah and do righteous deeds He will remove their ills from them, and He will admit them into gardens beneath which rivers flow, to dwell therein forever: That will be the supreme achievement. (Qur'an, 64:9)

The unbelievers will be led to Hell in crowds; until, when they arrive there, its gates will be opened and its keepers will say, "Did no apostle come to you from among yourselves, reciting your Lord's Signs to you, and warning you of the meeting of this Day of yours?" The answer will be, "True: But the decree of punishment has already been proven true against the unbelievers!" (Qur'an, 39:71)

In order that Allah may separate the impure from the pure, put the impure one on the other, heap them together, and cast them all into Hell. They will be the losers. (Qur'an, 8:37)

If you invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (call). On the Day of Judgment they will reject your "partnership." And none (O man!) can tell you (the truth) like the One Who is acquainted with all things. (Qur'an, 35: 14)

Those against whom the charge will be proven, will say, "Our Lord! These are the ones whom we led astray: We led them astray, as we were astray ourselves: We free ourselves (from them) in Your presence! It was not us they worshiped." (Qur'an, 28:63)

And when mankind is gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)! (Qur'an, 46:6)

(They are) dead, lifeless: Nor do they know when they will be raised up. (Qur'an, 16:21)

We did not create the heavens, the earth and all between them merely in (idle) sport: We created them only for just ends, but most of them do not understand. When the wild beasts are herded together (in human habitations) (Qur'an, 81:5)

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