

Salvation In The Holy Qur'an

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This text attempts to make the reader reflect upon some important factors of salvation and some important factors that will bring people to damnation by citing verses of the Holy Qur'an that talk about these two topics specifically. The intention of the author is to help people to perform the acts that will save them and to refrain from the ones that will damn them.

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Dedication

*This book
is gratefully dedicated to
the Messengers of God,
Abraham, Moses, Jesus, and Muhammad
(peace be upon them),
and their real followers*

About The Author

A Brief Biography of Sheikh. Abolfazl Sabouri (Born in 1980 in Iran):

- Graduate of Elmiyeh seminary in Qom with more than 15 years of study and research. (He Actively participated in courses offered by Grand Ayatollah Jawadi Amoli, Grand Ayatollah Sobhani, Grand Ayatollah Zanjani, Grand Ayatollah Bahjat, and Grand Ayatollah seyyed Kamal Haydari).
- Professor of Tafsir, Theology, and Jurisprudence in Elmiyeh Seminary of Qom and in Payame Noor and Kurdistan Universities

- There are hundreds of students who participated in courses offered by him in different universities
- M.A in Jurisprudence and Islamic Studies
- Propagating Experiences:
 - Participation and giving lectures in number of religious meetings in different masjids and universities in Iran, religious meetings in Poland (Warsaw) and in New Zealand (Auckland)
 - Administer of Research Group in Al-Murtaza Institute Researcher in Religious Issues and in Commentary of Quran
 - Author of Some Published and Non-Published Books and Articles (in Persian and in English)

Introduction

There is an important question about human soul's eternal destiny. All people want to know what will happen to them after death. Shall they go to Heaven or not? Many of them are in the dark concerning their soul's salvation. They may have heard umpteen religious teachings all their life but they are not sure of anything. They have never really settled down to business on this matter. Therefore, there is no greater matter in life than the destiny of a man's soul. "For what is a man profited, if he shall gain the whole world, and lose his own soul?".¹ If you are not saved, nothing else matters! All the knowledge and wealth in the universe will do you no good if you die in your sins and go to Hell forever.

Those who believe in the life after death want to be successful in their worldly life and in the Hereafter. They seek salvation, which is preservation or deliverance from harm, risk, loss, destruction, etc., but they may not know how they can take out a fire insurance policy with God and make ready their soul for that life.

The truth is that Almighty God loves His servants and does not like even one of them to perish into Hell. He has provided a simple and easy way for all humanity to be saved. All religions and divine books try to show the way of salvation but unlike some other books, the Qur'an,² which is the very word of Almighty God, clearly has spoken about the destiny of man and his redemption.

In the Qur'an, salvation is stated as the saving of the soul from sin and its consequences, and it refers to the eventual entrance to heaven. The Qur'an teaches that salvation and thus eternal happiness, is attainable through the sincere worship of God alone, and people who die disbelieving in God do not receive salvation. A person must believe in Almighty God and follow His commandments. This is the same message taught by all the Prophets including Moses and Jesus. There is only One worthy of

worship; One God, alone without partners, sons, or daughters.

In addition to this Islam teaches us that human beings are born without sin and are naturally inclined to worship God. To retain this state of sinlessness, man must only follow God's commandments and strive to live a righteous life, but if one falls into sin, and pushes himself away from the mercy of God, all that is required is sincere repentance followed by seeking God's forgiveness. Sincere repentance brings the person back to the way of God.

The Qur'an states that the way of salvation and felicity is God-consciousness ("*taqwa*")³ and the pious and virtuous ("*Muttaqin*")⁴ are felicitous,

***"This is the Book, there is no doubt in it, a guidance to the righteous, who believe in the Unseen, and maintain the prayer, and spend out of what We have provided for them; and who believe in what has been sent down to you and what was sent down before you, and are certain of the Hereafter. Those follow their Lord's guidance, and it is they who are the felicitous."* (Qur'an; 2: 2-5)**

The Qur'an first clarifies that the real believers are felicitous, and then explains about the attributes of believers,

"Indeed the believers are those who attain salvation. [The believers are] those who before God's presence humble themselves in their prayers. [They are] those who avoid vain talks and act. [They are] those who by God's command pay alms to the needy out of what they have earned lawfully. [The believers are] those who restrain their sexual passion, save with their wives ... in such case there is no blame on them, but those who do other than this, they are transgressors from God's limits. [Moreover, the believers are] those who return the properties which have been entrusted [to them] and they feel dutiful about their covenants. [They are] those who perform their prayers regularly [five times daily]." (Qur'an; 23: 1-9)

The other group that has been introduced as felicitous in the Qur'an is "*Mohsenin*"⁵,

***"These are the signs of the definitive book, a guidance and mercy for the virtuous and good-doers, who maintain the prayer, and pay the zakat, and are certain of the Hereafter. Those follow their Lord's guidance, and it is they who are the felicitous."* (Qur'an; 31: 2-5)**

In the present book, I have tried to reflect very briefly, some important factors of salvation based on the teachings of the Qur'an.

I have written the following chapters in an attempt to "lay it all out on the table" in hopes of giving you a more complete understanding of God's wonderful plan of salvation.

I have written this book because I feel it is very much needed. I know that there are many people who thought they were saved, but in fact were not.⁶ There is an abundance of false teaching and false

religion all around us in society. The Devil is a master counterfeiter! Many false religions have birthed from sincere misunderstandings (false teachings) from Divine Books.

It is my heart's desire to help you gain a greater understanding of the way of salvation in the chapters that follow. I believe you will find this book helpful. I have endeavored to keep the chapters brief, yet long enough to say what needs to be said.

I hope this book will be useful for you, so that you will come to the saving knowledge of the salvation in the Book of Almighty God. I fervently pray that the truths in this book will be a blessing to every reader.

[1.](#) Matthew; 16:26

[2.](#) The Holy Qur'an is a complete record of the exact words revealed by God through the Archangel Gabriel to Prophet Muhammad (May the peace and blessings of God be upon him and his progeny). It is the principle source of every Muslim's faith and practice. It deals with all subjects that concern humanity, including wisdom, doctrine, worship, and law; but its basic theme is the relationship between God and His creatures. At the same time, the Qur'an provides guidelines for a just society, proper human conduct, and equitable economic principles.

[3.](#) The Arabic term Taqwa is often translated as 'piety', 'righteousness' or 'God-fearing', but a better equivalent would be 'God-consciousness' or 'self-restraint'.

[4.](#) 'Muttaqi' (pl. Muttaqin), which means Virtuous, Pious, God-Fearing, God-conscious, and Devoted to God, refers to those who practice taqwa.

[5.](#) The Arabic term 'Mohsen' (pl. Mohsenin) is often translated as 'Virtuous' or 'Good-doers'.

[6.](#) Remember, a man is better to have no hope than a false hope, because a man with no hope is still searching.

Factors Of Salvation

The Qur'an has mentioned the factors of salvation and felicity in this world and in the Hereafter. Some of them are as follows:

Remembrance Of God

The Qur'an says,

“So remember God's bounties so that you may be felicitous.” (Qur'an; 7:69)

“O you who have faith! When you meet a host [in battle], then stand firm, and remember God greatly so that you may be felicitous.” (Qur'an; 8:45)

Almighty God has prescribed His remembrance (known as dhikr) and other acts of worship for our own benefit. He is the Creator of the heavens and the earth, the Sovereign, and the Lord of all the worlds, and does not need our praises and worship. Certainly some people remembering Him on a small planet in an endless vast expanse of space filled with billions of galaxies is not going to benefit Him in any way,

nor will it increase His Kingdom even by an atom's weight.

All forms of remembrance and worship, serve to remind us of God and keep us always mindful of Him. Moreover, this consciousness of God, holds us from sinning, committing injustices, and oppression, and motivates us to fulfill His rights and the rights of creation. Hence by following the ways laid out for us by God, we are actually doing ourselves a favor, as it is the best possible course of action that we can take in any matter and it leads us to contentment, peace, and happiness.

As humankind is prone to laziness and injustice, not having any set ways to remember or worship God, would make them heedless and sink them deeper and deeper into transgression and darkness until they would completely forget about God and their responsibilities in life. The Qur'an says,

“Woe to those whose hearts are hardened against the remembrance of God!” (Qur'an; 39:22)

“O you who have faith! Let not your possessions, neither your children, divert you from God's remembrance. Whoso does that – they are the losers.” (Qur'an; 63:9)

Dhikr is divided into two branches: *dhikr* with the tongue and *dhikr* in the heart (which is when the heart contemplates God's beauty and majesty).

Just as forgetting God leads to the pain of being forgotten by Him, so also remembering God leads to the joy of being remembered by Him. Almighty God says,

“Remember Me, and I will remember you.” (Qur'an; 2:152).

The result of remembering God is not only to be remembered by God in the next world, but also to achieve peace of heart in this world,

“Listen, the hearts find peace only in the remembrance of God.” (Qur'an; 13:28)

To call upon God in times of despair, can give you comfort and solace as you have called upon the one Who is All-Powerful and is the only One who can take you out of difficulty. The Prophet (peace be upon him and his pure progeny) said, *“Shall I tell you something that is the best of all deeds, constitutes the best act of piety in the eyes of your Lord, elevates your rank in the Hereafter, and carries more virtue than the spending of gold and silver in the service of God, or taking part in Jihad and slaying or being slain in the path of God?”* They said, “Yes!” He said, *“Remembrance of God.”*^{[1](#)}

Worshiping God

The Qur'an says,

“O, you who believe! Bow down and Prostrate and worship your Creator and Nurturer and do deeds of Charity so that you attain salvation.” (Qur'an; 22:77)

The concept of worship is commonly taken to mean performing ritualistic acts such as prayers, fasting, charity, etc. This limited understanding of worship is only one part of the meaning of worship in Islam. The traditional definition of worship in Islam is a comprehensive definition that includes almost everything in any individual's activities. Worship in Islam is an all-inclusive term for all that God loves of external and internal sayings and actions of a person. In other words, everything one says or does for the pleasure of God is worship. This definition includes rituals as well as beliefs, social activities, and personal contributions to the welfare of one's fellow human beings.

Islam wants the individual to submit himself completely to Almighty God, as the Prophet Muhammad (S) was asked to do,

“Say (O Muhammad) my prayer, my sacrifice, my life, and my death belong to God; He has no partner and I am ordered to be among those who submit.” (Qur’an; 6: 162–163)

According to the Islamic teachings, Almighty God looks at heart, not just the outward deeds. He judges according to the intention, not with the appearance. For an action to be regarded as worship, it must be performed with the pure intention of pleasing God. Therefore, the concept of worship in Islam encourages people to connect with God in every action they take, strengthening their bond with their Creator. In doing so, a person gains a sense of true peace that comes with carrying out their purpose in life.

A behavior to be considered as an act of worship, in addition to purifying intention, deeds must also be consistent with divine guidance. Although God has inspired an intuitive moral sense in every individual, but people do not always act in a just and ethical manner. In fact, our ability to judge between right and wrong can often be muddled by external influences, outward appearances, or ulterior motives. Hence, having a moral compass alone does not enable one to internalize righteousness or bring one closer to God.

In order to guide humans to His worship and to truly differentiate between good and evil, God Almighty sent prophets as teachers and role models. He also revealed Holy Scriptures, which provide us with knowledge directly from God and serve as manuals for virtuous living. The combination of prophetic examples and divine scriptures reinforces our moral inclinations and equips us with the knowledge to discern between right and wrong. They also provide us with the criterion, which enables us to assess our own motives and deeds. Above all, they teach us how to worship God and lead us to a life that pleases Him.

Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. The importance of worship may also be seen in the fact that it has been prescribed in all religions prior to Islam. Almighty God says in the Qur’an,

“Certainly We raised an apostle in every nation [to preach:] “Worship God, and keep away from the Rebels.” ...” (Qur’an; 16:36)

In Islam, worship is the very purpose of our existence. God declares in the Qur'an,

"I did not create jinn and the human except to worship Me." (Qur'an; 51:56)

Islam wants believers to worship just God the One, the Merciful, the Sacred, the Peace, the Supreme, the Noble, the Powerful, the Creator, the Wise,² who is unique, out of love and submission.

It is clear, from the previous discussion that the concept of worship in Islam is a comprehensive concept that includes all the positive activities of the individual. This of course is in agreement with the all-inclusive nature of Islam as a way of life. Islam regulates human life on all levels: individual, social, economic, political, and spiritual. That is why Islam has provided guidance to the smallest details of one's life on all these levels.

It is a very encouraging element when one realizes that Glorious God considers all his activities as acts of worship. This leads the individual to seek God's pleasure in his actions and always try to do them in the best possible manner whether his superiors watch him or he is alone. He knows that there is always the permanent supervisor and the Knower of the sensible and the Unseen who knows everything. This understanding makes him to act just for the sake of God, and to worship just Him. This causes him to be felicitous.

Patience

The Qur'an says,

"O you who believe, be patient and call for patience, and bond together and revere God that you may succeed." (Qur'an; 3:200)

The Arabic word for patience is "*Sabr*" and it comes from a root word meaning to stop, detain, or refrain. Having patience meant having the ability to stop ourselves from despairing, to refrain from complaining, and to control ourselves in times of sadness and worry. Moreover, patience enables man to resist against the temptations for committing sins and transgression of the Laws of God.

When a person understood that everything he has is from Almighty God and belongs to Him and that God has a plan for him, the best plan, this causes him to be patient.

The Qur'an teaches us that in the way of perfection we need to seek help from patience,

"O you, who believe, seek help through patience and prayer, God is with the patients." (Qur'an; 2: 153)

God Almighty tests people to ascertain those who are truthful. Such is God's prevailing tradition among His servants. The real believers put their trust in God, seek help through patience, and succeed the divine test. They are the righteous who shall attain salvation and God will surely admit them to the

Paradise,

“Do people think that they will be left alone because they say, “We believe,” and will not be tested? We indeed tested those who were before them. And God will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although God knows all that before putting them to test).” (Qur’an; 29: 2–3)

“We will surely test you until We ascertain those of you who wage jihad (strive hard in God’s Way) and those who are steadfast, and We shall appraise your record.” (Qur’an; 47:31)

Therefore, Imam Sajjad (peace be upon him) said about the importance of patience, *“One who has no patience, has no faith.”*³ On the other hand, God Almighty says about the reward of patients,

“Indeed the patient will be paid in full their reward without any reckoning.” (Qur’an; 39: 10)

“No one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.” (Qur’an; 41:35)

There is a beautiful story in the Qur’an about patience of Prophet Joseph (peace be upon him). His brothers betrayed him and threw him into the well, but he was patient and so God raised him out of that well. He ended up in the house of one of the most powerful people of Egypt, but then God tested him again. The wife of the finance minister, tried to tempt him, but he was patient and did not pollute himself with evil and shameful deeds. Then God tested him again and they threw him into prison but he endured for the sake of God. In the end, after these very hard tests, Almighty God raised him to a lofty station and he became one of the most powerful people in Egypt. This is the reward of patience. He said to his brothers, about the key of his success,

“Verily, one who is pious and patient [should know] that God never deprives the reward of the righteous.” (Qur’an; 12:90)

The Qur’an says that those who have faith, they are not just patient but more than that they enjoin others to patience,

“Enjoin one another to patience, and enjoin one another to compassion. They are the People of the Right Hand. (They will be the inhabitants of the paradise and the record of their deeds is in their right hand).” (Qur’an; 90: 17–18)

“O you, who believe, be patient and call for patience, and bond together and revere God that you may succeed.” (Qur’an; 3:200)

“Indeed man is in loss, except those who have faith and do righteous deeds, and enjoin one another to follow the truth, and enjoin one another to patience.” (Qur’an; 103: 2–3)

Types Of Patience

There are three kinds of patience: Patience in afflictions, patience in obedience, and patience to prevent committing sins.

Patience In Afflictions

The life of this world was designed by the Creator of the universe as a prelude to a blissful life in the Hereafter. When we face trials, they help us grow and mature into human beings who are able to function effortlessly in this transient world. Almighty God says in the Qur'an,

“We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient; those who, when an affliction visits them, say, ‘Indeed we belong to God, and to Him do we indeed return.’” (Qur'an; 2: 155–156)

Whatever condition we find ourselves in, and no matter what we are forced to confront, it is imperative that we open our eyes to the fact that God who is the Most Wise and the Most Just, knows what is good for us. Though we shy away from facing our fears and worries, it may be that we hate a thing that is good for us and desire something that can only lead to ruin and damnation. The Qur'an says,

“...and it may be that you dislike a thing that is good for you and that you like a thing that is bad for you. God knows but you do not know.” (Qur'an; 2:216)

We as human beings are fragile creatures. Our tears fall, our hearts break and the pain is sometimes almost unbearable. Even the prophets, whose connection to God was unbreakable, felt their hearts constrict in fear or pain. They too turned their faces to God and begged for relief. However, their complaints were surrounded with pure patience and pure acceptance of whatever fate God had decreed.

When Prophet Jacob (peace be upon him) despaired of ever seeing his sons Joseph or Benjamin he turned to God and beseeched Him for relief. He said,

“I only complain of my grief and sorrow to God, and I know from God that which you know not.” (Qur'an; 12:86)

Prophet Jacob knew that there was no point in raging against destiny; he knew that God loves and protects those who are patient.

As the Qur'an says, Prophet Job also turned to God begging of His mercy. He was impoverished, stricken with disease, and he lost his family, friends, and livelihood yet he bore all this with patience and forbearance,

“And (remember) Job, when he cried to his Lord, ‘Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.’ So We answered his call, and We removed the

distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us (God).” (Qur’an; 21: 83–84)

This kind of patience means accepting what is beyond our control. It means in times of stress and anxiety, to surrender to the will of God that causes a relief beyond measure. This does not mean that we sit back and let life pass by. No! It means that we strive to please God in all aspects of our life, in our work and play, in our family life and in our personal endeavors. The Qur’an says,

“...to be firm or patient in pain or suffering, and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing.” (Qur’an; 2: 177)

However, when things do not go the way we planned or the way we wanted, even when it seems that fears and worries are pushing us under, we accept what God has decreed and continue to strive to please Him.

Patience In Obedience

All duties and compulsory obligations are accompanied with some headaches and inconveniences, or in other words, they demand some amount of effort and involvement (positive or negative), which are at odds with the easy-going and comfort-loving nature of human beings. Starting from the personal compulsory religious obligations such as prayers and fasting, to the financial obligations such as *Khums* and *Zakat* and collective social obligations such as *Hajj*, the separation from family and loved ones, sacrificing all the comforts and pleasures of life, and sometimes self-sacrifice, all become necessary. This holds true for all the laws of the world, whether heavenly or man-made, be they right or wrong.

What should be done regarding these difficulties, which exist in discharging religious obligations? Since offering daily compulsory prayers is difficult for some people⁴, and more than that the presence of heart during prayers and chaining the roaming and wondering thoughts are even harder; since fasting, Jihad, Hajj, giving charity, encouraging good and forbidding evil, and other social obligations usually cause pain and inconvenience, then should all these be declared as void? Should we be allowed to live according to the desires of our heart, which is full of passions and a soul, which loves ease, and the comforts of life?

It is here that Islam tells us, no! Instead, patience must be practiced. Patience in obedience must be practiced against those passions, which lure the heart away from the prayer mat, mosque, and altar, by making it preoccupied with worldly amusements, and in turn make prayers, which should be offered with the presence of heart and complete concentration, so that they are accepted by God and are fruitful for us, spiritless and meaningless. Patience must be offered against all those desires and tendencies, which tempt us to enjoy eating and drinking instead of fasting, and tempt us from encouraging good and forbidding evil that may cause some problems. The Qur’an reminds Luqman’s advice to his son and says,

“O my son! Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses.” (Qur’an; 31:17)⁵

Patience should be practiced against the whispers of Satan, who with thousands of colorful deceits will try to close charitable hands and prevent from righteous deeds by reminding personal needs instead of helping others, and by inciting desires for material profits and other worldly ambitions. The devil threatens people with poverty and tries to trick them and make them stumble by words like: “the light in one own home is more important than the candle of the mosque” or “charity begins at home”.

“Satan frightens you of poverty and prompts you to [commit] indecent acts. But God promises you His forgiveness and grace, and God is all-bounteous, all-knowing.” (Qur’an; 2:268)

Here, patience comes into picture by offering the necessary resistance to the sensual desires, to enable one to discharge his financial and religious obligations. The patient believers know that those who spend their property in the way of God shall receive their reward from God and He will multiply it for them.

“Parable of those who spend their wealth in the way of God is that of a grain which grows seven ears, in every ear a hundred grains. God enhances several fold whomever He wishes, and God is all-bounteous, all-knowing. Those who spend their wealth in the way of God and then do not follow up what they have spent with reproaches and affronts, they shall have their reward near their Lord, and they will have no fear, nor will they grieve.” (Qur’an; 2: 261–262)

Accordingly, a believer should be patient in obedience and fulfillment of religious commands, and should resist against satanic whispers and passions encouraging transgression. The Qur’an says,

“And obey God and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed God is with the patient.” (Qur’an; 8:46)

“The Lord of the heavens and the earth and what is in-between them. So worship Him and be patient in His service.” (Qur’an; 19:65)

Patience To Prevent Committing Sins

Another kind of patience is restraining from committing sins. One of the companions of Imam Ali (peace be upon him) quoted from him as follows, *“There are two types of patience, one of them is patience during tragedies or catastrophes, which is very good and charming, but there is another type of patience, which is far better and more charming than the above, i.e. patience against acts forbidden by Almighty God.”*⁶

Islam provides us great spiritual tools in order to combat and remove evil forces that come in the path towards perfection. One of such great spiritual tools is patience against sin. By practicing patience, one can overcome the destructive selfish passions. Patience can enable man to resist against the

temptations for committing sins and transgression of the Laws of God, and to suppress his anger and not to persist in his mistakes. These are the characteristics of the pious, so to achieve piety (*Taqwa*) must be patient. The Qur'an says,

“And hasten towards your Lord’s forgiveness and a paradise as vast as the heavens and the earth, prepared for the pious (muttaqin). Those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and God loves the virtuous; and those who, when they commit an indecent act or wrong themselves, remember God, and plead [God’s] forgiveness for their sins and who forgives sins except God? And who do not persist in what they have committed while they know.” (Qur’an; 3: 133–135)

In order to study in detail the examples of this branch of patience, we must recollect a series of different kinds of deviations and great sins⁷, and then we will see the most crucial role of patience in each situation. They are as follows:

A powerful strong mounted fist has been raised and is about to fall over the head of an innocent person, and there is absolutely –no obstacle in its path, is a scene requiring this branch of patience. The strong instinctive forces consisting of anger, pride, selfishness, and sadism urge this raised fist to strike against the innocent person’s head. In this situation, patience means offering resistance against these instinctive motives and to control oneself against committing this transgression. Moreover, real believers even control themselves to response to the discourtesy of ignorant people. The Qur'an says,

“The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, “Peace.” (Qur’an; 25:63)

Someone may have an easy access to lot of money and wealth, only if he could commit a sinful act. Here the natural lust for the love of wealth, an extremely violent deviated instinctive force, takes control of the person to commit that crime. Here patience means offering resistance against these motives, and to ignore the potential gains at the cost of a crime or sin. It is what the Prophet (peace be upon him and his pure progeny) predicted and said, *“The people will face a period in which power and authority will come only through bloodshed and brute oppression. Wealth will be amassed by usurping the rights of others and by stinginess. Love will be realized only by giving up faith and pursuing carnal desires. Whoever should find that period should have patience in poverty ..., patience against grudge ..., and patience against humility.”*⁸

The sexual urges are extremely powerful and intense, which may make every person stumble. It is exactly for the reason that the enemies of human progress and exaltedness throughout the history had exploited this super magical characteristic as an easy and suitable means for humiliating and degrading the towering great human souls. Patience in these situations means resisting the powerful sexual urges, by not indulging in a lower shameful sexual act. The Qur'an says about the patience of Joseph (peace be upon him) against illicit sexual act,

“The woman in whose house he (Joseph) was solicited him. She closed the doors and said, “Come!” He said, “God forbid! Indeed, He is my Lord; He has given me a good abode. Indeed the wrongdoers are not felicitous.” (Qur’an; 12:23)

Fear is a common characteristic, which is common among ordinary people. However, in many situations it plays a key role in bringing all kinds of humiliation, insults, imprisonment, crimes, and catastrophes. In many instances the weak individuals under the influence of fear or danger about their lives, wealth, position, honor, prestige, children, etc., submitted themselves to perform the most lowly shameful tasks as well as committed horrible crimes. In one instance, they fell down from the highest peaks of human exaltedness and lowered themselves to become simply a tool without any determination in the hands of enemies. Endurance against these forces of violence and corruption could be regarded as another scene for the display of this branch of patience. The Qur’an says about the faithful,

“Those, to whom the people said, “All the people have gathered against you; so fear them.” That only increased them in faith, and they said, “God is sufficient for us, and He is an excellent trustee.” (Qur’an; 3:173)

These are three kinds of patience. In conclusion, we may say, patience means to be able to offer resistance in all circumstances. Patience never allows us to surrender with folded hands, to be insulted, to give up the initiative, and become prisoners of the events.

The best way to be patient is to remember the blessings and limitless power of God. When we realize that it is impossible to count all the blessings God Almighty has bestowed upon us⁹, it will be easier for us to exercise patience. The air we breathe, the sunshine on our faces, the wind through our hair, the rain on the parched earth and God’s words to man (the glorious Qur’an), are all among the innumerable blessings of God for us. Remembering God and contemplating His greatness is the key to patience, and patience is a key to everlasting Paradise, which is the God’s greatest blessing for humankind. He says in the Qur’an,

“Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful.” (Qur’an; 23:111)

Repentance (Tawbah)

The Qur’an says,

“Rally to God in repentance, O faithful, so that you may be felicitous.” (Qur’an; 24:31)

Islam stresses that in order to gain salvation, in addition to performing good deeds, one must avoid sin, and because of the inclination of humanity towards sin,¹⁰ the believers are constantly commanded to seek God’s forgiveness and repent.

“Seek forgiveness from your Lord then repent to Him. My Lord is indeed all-merciful, all-affectionate.” (Qur’an; 11:90)

Repentance¹¹ is one of the fundamental doctrines of believing in God. The Qur’an teaches that if one made any mistakes during his journey¹² and had problems in self-monitoring he should not despair but should get help throw repentance. The Qur’an in many verses encourages people to repent, and as it says, all the Prophets were involved in clearly communicating to others to repent. For example, Prophet Muhammad (peace be upon him and his pure progeny) said,

“Plead with your Lord for forgiveness, and then turn to Him penitently. He will provide you with a good provision for a specified term and grant His grace to every meritorious person.” (Qur’an; 11:3)

The first words of Prophet Hud (peace be upon him) were this,

“My people seek forgiveness from your Lord, and then repent to Him.” (Qur’an; 11:52)

Prophet Salih (peace be upon him) also made the same words as the basis of his mission and said,

“Seek His forgiveness, and then repent to Him. My Lord is Near, Responsive.” (Qur’an; 11:61)

Likewise, in Islamic traditions the importance and necessity of repentance has been emphasized. Repentance is mentioned as a main principle in traditions and the Prophet Muhammad and his pure households (peace be upon them) called all believers to enter through the gate of this divine mercy to redeem themselves and compensate for their mistakes and shortages.¹³

Repentance is not only believing in God, but rather as we believe and make a decision to trust and follow Almighty God, we will repent and turn from our old ways. Many scholars of ethics have mentioned repentance as the first step of moral refinement and the journey toward Almighty God. They mean a kind of repentance, which cleans the heart from pollutions, changes its dark spots into bright spots, and disburdens the heavy load of sins from the back of the human being in order to make him able to follow the way of God. When that beautiful flowers of true repentance spring up in a man’s heart, the salvation comes to that man.

The Meaning Of Repentance

The literal meaning of repentance (*Tawba*)¹⁴ is "to return" or "to retreat". When it is attributed to a sinner, it means returning from sin. In the Qur’an and Islamic traditions, it has been attributed to God repeatedly. In these cases, it means returning to the special mercy, which was taken back from the sinner because of committing sin. When a sinful person returns toward the way of worshipping and servitude of God, the special blessing of Almighty God return to him as well, and it is for the very fact that one of the Divine Attributes is *Tawwab* (which means He is the most returning to His mercy and the most accepting of

repentance). [15](#)

Therefore, it is better to say that, the reality of repentance (*tawbah*) is returning to Almighty God or returning to the straight path. In each *tawbah*, there are three reversions. At first, God returns to his servant, blesses him, and succeeds him for repentance. Then the servant repents and returns to God. Then Almighty God returns to him by accepting the repentance. Therefore, the repentance of servant is between two repentance of God.

“God returned to them and paid attention towards them that they might repent. Indeed, God is the Merciful Repentance–Acceptor.” (Qur’an; 9: 118)

“Whoever repents after his wrongdoing, and reforms, then God shall repent to him (and accept his repentance). Indeed God is all-forgiving, all-merciful.” (Qur’an; 5:39)

As indicated previously, the reality of repentance from sins and mistakes is to regret from what one has done before and deciding to change his way of life. As for the present, he leaves that sinful action, and as for the future he decides to leave the sin, which deprive him of his beloved, and concerning the past he tries to compensate his negligence. [16](#) The Qur’an says,

“Those who, if they commit any evil, or wrong themselves, they remember God and seek forgiveness for their sins. Moreover, who can forgive the sins except God? They do not persist in what they have done while they know.” (Qur’an; 3: 135)

The Requirements Of Repentance

Realizing the ugliness of sin is the first step in repentance. It is important to understand the harms and losses, which are caused by sins. When man understand properly that sin creates a veil between the Almighty God and his servants, he worries about missing his beloved and since he knows that it was his own actions, which led him to this deprivation, he regrets, and feels with remorse. This regret causes him to decide for reforming the past, the present and future.

In fact, the light of knowledge and certainty is the origin of the regret that in turn leads to those triple positions about the past, the present, and future. On the other hand, we can say as Imam Ali (the commander of believers) said, *“Repentance is the regret in the heart and a strong decision to change in the behavior.”* [17](#) After this decision, it is the time of reformation. This is what which some thinkers introduce as the spiritual revolution. They believe that repentance is a kind of revolution in the human’s soul and spirit compelling him to review his programs.

Sometimes repentance itself is not enough and the repentant should compensate the results of his previous actions. [18](#) In the Qur’an, repentance is frequently associated with amending and compensation,

“Whoever of you commits an evil [deed] out of ignorance and then repents after that and reforms

(and amends), then He is indeed all-forgiving, all-merciful.” (Qur’an; 6:54)

“Except those who repent and amend and manifest the truth [which they have concealed], for those I will accept their repentance, for I am the all-clement, the all-merciful.” (Qur’an; 2: 160)

“Except those who repent after that and amend, then surely God is all-forgiving, all-merciful.” (Qur’an; 3:89 – 24:5)

“Except those who repent and amend, and hold fast to God and dedicate their religion exclusively to God.” (Qur’an; 4: 146)

“Then indeed your Lord, to those who commit evil out of ignorance and then repent after that, and reform indeed, after that, your Lord will surely be all-forgiving, all-merciful.” (Qur’an; 16: 119)

“Indeed, I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance.” (Qur’an; 20:82)

From the aforementioned verses, we can recognize that repentance is not only to ask verbally forgiveness from God and even it is not to regret from the past deeds and decide to leave sins in the future. Rather in addition to them a real penitent should compensate as much as possible, the faults happened in the past and amend bad results that sin has left in the society.

Another important point here is that the word “amend” (*Islah*) in previously mentioned verses, like other Qur’anic expressions, has a comprehensive meaning which includes all kind of making up for the past. The most inclusive interpretation of “amend” is what Imam Ali (peace be upon him) has mentioned. Once a person said before his highness, “*Astaghfirullah* (I seek the forgiveness of God).” Imam said, “*Do you know what the meaning of “Istighfar” (asking forgiveness) is.*” “*Istighfar is the rank of people of high position. It is a word that stands on six steps: the first is to repent over the past. The second is to make a firm determination never to repeat it. The third is to discharge all the rights of people so that you may meet God quite clean with nothing to account for. Fourth is to fulfill every obligatory act, which you ignored (in the past) so that you may now do justice with it. Fifth is to aim at the flesh grown because of unlawful earnings, so that it may melt by grief (of repentance) till the skin touches the bone and a new flesh grows between them. Six is to make the body taste the pain of obedience as you previously made it taste the sweetness of disobedience. On such occasions, you may say Astaghfirullah (I seek the forgiveness of God).*”^{[19](#)}

It might be said, “If repentance is what Imam Ali (peace be upon him) has depicted, then it is hard to find such penitents.” It should be noted that some of the aforementioned conditions are conditions of a complete repentance, like those of five and six, but the first four are necessary conditions.

In another traditions the Prophet (peace be upon him and his pure progeny) is quoted as saying, “*the signs of repentant are four: sympathetic attitude toward religion and God’s servants, forsaking wrong,*

following right, and trying hard to perform good deeds.”²⁰ *“If one repents without satisfying his litigants, he is not repentant. Whoever repents without increasing his worship is not repentant. Whoever repents without changing his cloths (conducts) is not repentant. Whoever repents without changing his companions is not repentant. Whoever repents without changing his meetings is not repentant. Whoever repents without changing his morals and intent is not repentant. Whoever repents without opening his heart and giving with his hand generously is not repentant. Whoever repents without repressing his wishes and controlling his tongue is not repentant. Whoever repents without gifting the further power of his body is not repentant. If he does these things, he will be (a real) repentant.”*²¹

Another requirement of the reformation for a real repentance is to try his best to not revert to the sin. It is narrated that Imam Sadiq (peace be upon him) has said, *“Sincere repentance is that one repents of a sin and determines not to come back to it again.”*²²

There are some instructions that should be observed by the penitent:

- He should review his friends and companions and cut off with the bad friends who encourage him to sin. Qur'an says that in the Hereafter some people say,

“Woe to me! I wish I had not taken so and so as a friend! Certainly he led me astray from the Reminder after it had come to me.” (Qur'an; 25: 28-29)

- He must be secluded from the occasions of sin and not participate in sinful company. Because the penitent is vulnerable at the beginning like a patient, which has just been rescued from illness, and if he steps in the polluted areas he may be affected again; like an addict who has given up narcotic substances, but whenever he comes back to the polluted areas, he will be polluted immediately. The Qur'an says

“When you see those who gossip impiously about Our signs, avoid them until they engage in some other discourse; but if Satan makes you forget, then, after remembering, do not sit with the wrongdoing lot.” (Qur'an; 6:68)

- Whenever he feels temptations and motives of sin, he should remember God, His kindnesses and favors to penitents, and consider that He knows whatever [deeds] he does. This is the way to attain inner peace and tranquility as the Qur'an says,

“In God's remembrance the hearts find tranquility (and become assured).” (Qur'an; 13:28)

- He should constantly think about the damaging results of sin and set them before his eyes, lest due to negligence and forgetting these fatal results, the sinful motives grow again and temptations attack his heart. Moreover, he should think about punishments and penalties assigned for each sin, and take this probability seriously that in case of repetition of sin after repentance, the punishment may be more intense. The Qur'an says,

“Have they not traveled over the land so that they may observe how the fate of those who were before them was? They were greater than them in might, and with respect to the effects [they left] in the land. But then God seized them for their sins, and they had no defender against God [’s punishment].” (Qur’an; 40:21)

The final point here is that those who are content only with asking forgiveness toward the large number of sins without observing the principles and conditions of repentance, it seems that they are ridiculing themselves or deriding repentance and forgiveness. Referring to this point, Imam Baqir (peace be upon him) is quoted as saying, *“He who commits sin repeatedly while asking forgiveness (without determination to never revert to sins) is like one who is deriding.”*²³ Mere verbal repentance does not account for a true *tawba*.

The Results And The Advantages Of Repentance

Repentance has very important advantages in the worldly life and in afterlife, which is mentioned in the Qur’anic verses especially the verses concerning repenting of sins, and the honorable traditions narrated from the Prophet and his pure household (peace be upon them). Here we mention some of these advantages.

For those believers who have wronged themselves, the Qur’an asks them to return, seek God’s forgiveness, and make a sincere *tawba*. The Qur’an assures them that if they do this, and if their repentance was real and true, and arises out of the depths of the heart with all its conditions, certainly, the Clement and Merciful God will accept it and will forgive them, and exonerates them from their misdeeds. The most important result of repentance is God’s forgiveness.²⁴ The Qur’an says,

***“Do they not know that it is God who accepts the repentance of His servants and receives the charities, and that it is God who is the All-clement, the All-merciful”?* (Qur’an; 9: 104)**

“Say [that God declares,] “O My servants who have committed excesses against their own souls, do not despair of the mercy of God. Indeed God will forgive all sins. Indeed He is the All-forgiving, the All-merciful.” (Qur’an; 39:53)

“...Those who repent after that and reform, then God is indeed all-forgiving, all-merciful.” (Qur’an; 24:5)

Most of the verses concerning repentance end with the two attributes “Merciful” and “Forgiver”. It means that God grants a true repentant with His mercy and forgiveness.

According to the narration of the Qur’an and Hadith,²⁵ God’s overarching mercy permits even the gravest sins to be pardoned by Him, provided the wrongdoer intend a sincere *tawba*,

“Indeed God does not forgive that any partner should be ascribed to Him, but He forgives

anything besides that to whomever He wishes.” (Qur’an; 4:48)

“[Acceptance of] repentance by God is only for those who commit evil out of ignorance, then repent promptly. It is such whose repentance God will accept and God is all-knowing, all-wise. (Qur’an; 4:17)

As it has been stated in a hadith, God Almighty says, “O son of Adam, so long as you call upon Me, and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam were you to come to Me with sins nearly as great as the earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.”[26](#)

The other result of repentance is pouring the grace of God to the repentant. Imam Ali (peace be upon him) has said, “Repentance calls down mercy.”[27](#) The Qur’an says,

“And seek forgiveness from your Lord, then repent to Him; He will make you enjoy an enjoyment (and gives His grace to you).” (Qur’an; 11:3)

The third consequence is replacing the misdeeds with good deeds. God Almighty not just forgives the repentant but He compensates his losses and replaces the misdeeds with good deeds.

“Those who repent, attain faith, and act righteously. For such, God will replace their misdeeds with good deeds, and God is all-forgiving, all-merciful.” (Qur’an; 25:70)

Imam Sadiq (peace be upon him) has said, “God the Almighty has revealed to His prophet David, if My faithful servant commits a sin and then turns and repents of that sin and becomes shy of Me when mentioning Me, I will forgive him and make the guardians (angels) forget (what they have written against him). Moreover, I change his evils into good deeds, and I am the most Merciful of the merciful ones.”[28](#)

The other consequence of repentance is increasing in power, kids, and wealth (to provide blessings). The Qur’an says,

“(Hud said,) “My people seek forgiveness from your Lord, and then repent to Him; He will send the rain to you abundantly, and He will increase might to your might. So do not turn away as criminals.” (Qur’an; 11:52)

“(Noah said,) “Plead to your Lord for forgiveness. Indeed, He is all-forgiver. He will send for you abundant rains from the sky and aid you with wealth and kids, and provide you with gardens and provide you with streams.” (Qur’an; 71: 10–12)[29](#)

Another result of repentance is purification of the repentant and receiving the love of Almighty God.

“Indeed God loves the penitent and He loves those who keep clean.” (Qur’an; 2:222)

The Prophet (peace be upon him and his pure progeny) said, *“Turn to God (and repent) and enter into His love because God loves those who turn much (to Him), and He loves those who purify themselves. The believers turn much to God.”*³⁰ Imam Baqir (peace be upon him) said, *“The Almighty God is more pleased with His servant’s repentance than one who finds his riding animal and provisions after losing them in a (dangerous) desert at a dark night.”*³¹ Imam Sadiq (peace be upon him) also said, *“Indeed, Almighty God is pleased with the repentance of His faithful servant, when repent as anyone of you is pleased with finding his lost.”*³² Moreover, Imam Redha (peace be upon him) said, *“There is no more pleasant thing to God than a repenting faithful; man and woman.”*³³

The sixth outcome of repentance is to attain salvation. The Qur’an states,

“Rally to God in repentance, O faithful, so that you may be felicitous and attain salvation.”
(Qur’an; 24:31)

“As for him who repents and develops faith and acts righteously, maybe he will be among the felicitous.” ***(Qur’an; 28:67)***

The seventh result is entering paradise. The Qur’an says,

“O you who believe, you shall repent to God a firm repentance. Maybe your Lord will then remit your sins and admit you into gardens with flowing streams (into heaven).” ***(Qur’an; 66:8)***

Hastening Towards The Repentance

The Qur’an invites people to hasten towards repentance because no one knows the time of his death, and he may lose his opportunity to repent. As the Qur’an says, if a person were on the threshold of his purgatory and saw his death signs, and divine punishment, (in this situation) his repentance would not be accepted. The doors of repentance at this time are closed, because he in such situations repents compulsorily not voluntarily and it is not a sincere repentance. The Glorious Qur’an says,

“But [acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, ‘I repent now.’ Nor is it for those who die while they are faithless. For such We have prepared a painful punishment.” ***(Qur’an; 4: 18)***

Therefore, there is only one case, in which repentance is not acceptable and that is when it has been done under compulsion and force. The Prophet (peace be upon him and his pure progeny) has said, *“Whoever repents a year before his death God accepts his repentance.”* Then he said, *“A year is too much. Whoever repents a month before his death God accepts his repentance.”* Then he said, *“A month is too much. Whoever repents a week before his death God accepts his repentance.”* Then he said, *“A week is too much. Whoever repents a day before his death God accepts his repentance.”* Then he said, *“A day is too much. Whoever repents before (the moment) he sees the angel of death God accepts his repentance.”* ³⁴

On the other hand, it should be noted that, every day passes, the harder it is to repent, and onetime the sinner reaches a point that he never repent. The Qur'an says about some of the hypocrites,

“Deaf, dumb, and blind, they will not come back.” (Qur'an; 2: 18)

And about some people says,

“Certainly We have created for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless.” (Qur'an; 7: 179)

Like the Qur'an, in Islamic traditions the danger of delaying repentance and the importance of hastening towards repentance has been emphasized. The Prophet (peace be upon him and his pure progeny) said, *“Do not commit sins and [if you commit a sin] do not delay its repentance; rather, you should repent beforehand and delay sins (and leave them).”*³⁵ He also said, *“God accepts the repentance of His servant even before he breathes his last. Turn to your Lord before you die and hasten to do good deeds before you become busy (with other things) and keep what is between you and your Lord by mentioning Him too much.”*³⁶ Imam Ali (peace be upon him) said, *“If you committed any sin, then remove it with repentance immediately.”*³⁷ In another tradition Imam Ali is quoted as saying, *“whoever delays repentance, while death is rushing to him, he is in a dangerous position (he may die without repentance).”*³⁸

Appealing, Resorting And Invocation (Tawassul)

One way of repenting is resorting to the Prophet and his successors (peace be upon them). In the Qur'an, sinners are advised that they come to the Prophet and ask him to beseech Almighty God for their forgiveness so that God forgive them.

“If They had come to you [O, Messenger] When they had wronged themselves and Had begged God's Forgiveness [through You] and the Messenger had begged Forgiveness for them, indeed they would Have found God all-clement, all-merciful.” (Qur'an; 4:64)

In addition, when brothers of Prophet Joseph (peace be upon him) became regretful, instead of asking Almighty God for forgiveness directly, they requested their father's intercession and asked Jacob (peace be upon him) to plead with God for their forgiveness.

“They said, “O our father, ask for us forgiveness from God against our sins; indeed, we have been sinners.” He said, “I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful.”” (Qur'an; 12: 97-98)

Tawassul means to invoke someone or something with a high position before God in order to become

closer to Him so he may fulfill one's requests. It means to benefit from the good and righteous people who are close to Almighty God, in order to fulfill the supplications. Through *Tawassul*, one presents something before God that is the means of acceptance of his repentance and fulfillment of supplication. The object of invocation (*Tawassul*) is the person or thing that is respectable before God. It can be as God's attributes or names, the name of the Noble Prophet (peace be upon him and his pure progeny), his supplication, and the name of great friends of God and angels. Moreover, the request may be a religious and spiritual issue or a material or worldly need.

The concept of *Tawassul* and invoking a means is adopted from the Qur'an. The clearest reference to *Tawassul* is mentioned in chapter five, where God Almighty clearly orders the faithful to benefit from the means in order to become close to God.

“O, you who believe! Fear from the disobedience of God's commands and seek the means of getting near to Him.” (Qur'an; 5:35)

There are many hadiths about *Tawassul*, which explain about the examples of means (*Wasila*), the meaning of *Tawassul*, and its fruits.^{[39](#)} In a hadith from Lady Fatima (peace be upon her), it is mentioned that, “*Everything in the sky and on the earth seek a Wasila (means) through which they become close to God and we are God's means and middle people among His creation.*”^{[40](#)} Also according to the hadiths, after the Prophet Adam (peace be upon him) was dismissed from the Paradise, God through invocation of the Prophet (peace be upon him and his pure progeny) and his household, forgave him.^{[41](#)}

Striving Hard And Waging Jihad In The Way Of God

The Qur'an says,

“O, you who believe! Fear from the disobedience of God's commands and seek the means of getting near to Him; and strive hard (and wage jihad) in His way, so that you may receive salvation.” (Qur'an; 5:35)

Jihad is an Islamic term referring to the religious duty of Muslims to maintain the religion, and literally means trying hard. The Qur'an says,

“And wage jihad (and strive hard) for the sake of God, a jihad (and striving) which is worthy of Him.” (Qur'an; 22:78)

When the term "Jihad"^{[42](#)} is mentioned, the first meaning that frequently comes to the minds of many people is fighting on the battlefield. Yet, this is only one type of Jihad, for Jihad, which has repeated in the Qur'an 35 times, has a much wider scope of meanings. Jihad is an Islamic term referring to the religious duty of Muslims to maintain the religion. Jihad is not a violent concept. It is not fighting out of anger and hatred. It is not killing innocent people just because they do not agree with you, or because they are not Muslims. It is not flying a plane into a building packed with civilians.

The common understanding of Jihad as referring only to war is refuted by the hadith of the Prophet (peace be upon him and his pure progeny). He said, *“The most excellent Jihad is to say the word of truth in front of a tyrant.”*^{[43](#)} The fact that the Prophet mentioned this Jihad as “excellent” demonstrates that there are many different forms of Jihad.^{[44](#)}

According to the Qur’an Jihad is the criterion to enter paradise,

“Do you suppose that you would enter paradise, while God has not yet ascertained those of you who have waged jihad (who would strive amongst you and knowing those who are patient) and not ascertained the steadfast?” (Qur’an; 3: 142)

Participating in Jihad and trying in the way of God is one of the attributes of the real believers,

“The faithful are only those who have attained faith in God and His Apostle and then have never doubted, and who wage jihad with their possessions and their persons in the way of God. It is they who are the truthful.” (Qur’an; 49: 15)

God loves those who wage jihad and strive in His way,

“O you who have faith! Should any of you desert his religion, God will soon bring a people whom He loves and who love Him, [who will be] humble towards the faithful, stern towards the faithless, waging jihad in the way of God (they strive in the cause of God), not fearing the blame of any blamer. That is God’s grace which He grants to whomever He wishes, and God is all-bounteous, all-knowing.” (Qur’an; 5:54)

God will guide the real jihadist^{[45](#)},

“As for those who strive in Us, We shall surely guide them in Our ways, and God is indeed with the virtuous.” (Qur’an; 29:69)^{[46](#)}

They are in the greater degree,

“Those who believed and emigrated and strived in the cause of God with their wealth and their lives are in a greater degree with God. These are the winners.” (Qur’an; 9:20)

Almighty God has mentioned in the Qur’an that a believer should love Jihad in the way of God,

“Say, “If your fathers and your sons, your brethren, your spouses, and your kinsfolk, the possessions that you have acquired, the business you fear may suffer, and the dwellings you are fond of, are dearer to you than God and His Apostle and to waging jihad in His way, then wait until God issues His edict. God does not guide the transgressing lot and does not guide the wicked people.” (Qur’an; 9:24)

Jihad is for our own benefit,

“Whoever strives, strives only for his own sake. Indeed God has no need of the creatures.”
(Qur’an; 29:6)

Struggling Against Egoistic Desires (Jihad Al-Nafs)

Inwardly, Jihad represented the means of spiritual awakening and of transcending the self. It is the most important jihad that the believer needs to fight. It is the battle in the way of God within himself against sinful desires, which Almighty God has commanded that must be controlled and submitted to His will, and whoever does so, will enter Paradise.

“As for him who feared to stand before his Lord and he restrained himself from his desires, then Paradise will be his refuge.” (Qur’an; 79: 40–41)

For this reason, Imam Ali (peace be upon him) said, *“Indeed Jihad is the price of Paradise, so the one who struggles against his self will acquire it, and this is the greatest reward of God for the one who is cognizant of it.”*^{[47](#)}

This jihad is the foundation for all other types of jihad, for indeed, if he does not perform this struggle then he cannot resist against the external enemies. The Prophet (peace be upon him and his pure progeny) is reported to have said during his Farewell Pilgrimage, *“The real Mujahid^{[48](#)} is the one who strives against his egoistic desires.”*^{[49](#)} He conquers evil inclinations within himself and performs acts of obedience pleasing to God and he avoids acts of disobedience.

Almighty God states in several verses that those who purify their hearts from spiritual diseases will enter Paradise. In fact, no one will succeed in the Hereafter unless those who approach God with a clean heart. God Almighty said in the Qur’an,

“So be wary of God, as far as you can, and listen and obey, and spend in the way of God; that is better for yourselves. Those who are saved from their own greed it is they who are the felicitous.”
(Qur’an; 64: 16)

“He has succeeded who purifies the soul, and he has failed who corrupts the soul.” (Qur’an; 91: 9–10)

“It will be a day when there will be no benefit in wealth or children, but only in one who comes to God with a pure heart.” (Qur’an; 26: 88–89)

This jihad to purify the soul,^{[50](#)} involves struggling against greed for worldly pleasures, hypocrisy and insincerity, hatred and envy, arrogance and pride, vanity and narcissism, and other evil traits, which Satan uses to lead us into destruction. Muslims without a doubt need to make the struggle against these evils their top priority.

This is the most difficult jihad and as the Prophet (peace be upon him and his pure progeny) said, it is the grater jihad. He said while returning from battle, *"We are now returning from the minor jihad to the major Jihad ... the Jihad against the self."*⁵¹ This is because whoever struggles against his egoistic desires and prevents himself from greed will be relieved from the world and its trials, and he will be protected and safe from its harms. In other words, the result of this jihad is attaining perfection. Therefore, all believers on a daily basis must practice the jihad against the soul. They must struggle to purify their hearts from all spiritual diseases that lead to transgression and sin.

Preferring others to ourselves, donating for the sake of God, and confronting illogical financial desires can help us in this jihad. The Qur'an (about a group of people, who are successful in this type of jihad) says,

"They love those who migrate toward them, and do not find in their breasts any need for that which is given to them, but prefer the Immigrants to themselves, though poverty be their own lot. And those who are saved from their own greed it is they who are the felicitous." (Qur'an; 59:9)

"Those who have believed and migrated, and waged jihad in the way of God with their possessions and persons have a greater rank near God, and it is they who are the triumphant and winner." (Qur'an; 9:20)

On the other hand, the Qur'an gives the example of Qaaroun,

"Qaaroon was from among Moses' people, but he betrayed them. God gave him such treasures that the keys thereof were almost too heavy for the strongest person. His people said to him, "Do not become too happy, for God does not like such kind of joy. Seek with the provisions bestowed upon you by God and the abode of the Hereafter, and do not forget your share in this world, and do good as God has done good to you. Do not seek corruption in the land. God does not like the corruptors." He replied, "I have attained all this only because of my own knowledge." ... Then he came out among his people draped in his ornaments. Those who preferred this worldly life said, "Oh, if only we were given similar to what Qaaroon has been given. Indeed, he is very fortunate." Those who were blessed with knowledge said, "Woe to you! The reward from God is far better for those who believe and do good works. And none attains this except the steadfast." God then caused the earth to swallow him and his mansion. He had no group that could protect him against God; nor would he be victorious. Then those who wished they were in his place the day before, said, "Indeed it is God Who provides or restricts for whomever He chooses from among His servants. Had it not been for God's grace towards us, He could have caused the earth to swallow us as well. We now realize that the rejecters never succeed." (Qur'an; 28: 76-82)

Then the Qur'an says as a conclusion,

"This will be the abode of the Hereafter; We reserve it for those who do not seek prestige on earth, nor corruption. And the end belongs to the righteous." (Qur'an; 28:83)

The last level and the most important type of *jihad anNafs* is sacrificing this worldly life for the sake of God. Those who are slain in the way of God are martyr, whom the Qur'an says about them,

“Do not suppose those who were slain in the way of God to be dead; rather they are living and provided for near their Lord. Exulting in what God has given them out of His grace, and rejoicing for those who have not yet joined them from [those left] behind them that they will have no fear, nor will they grieve. They rejoice in God’s blessing and grace, and that God does not waste the reward of the faithful.” (Qur’an; 3: 169–171)

Enjoining What Is Right, And Forbidding What Is Wrong

The Qur'an says,

“There should be from among you a group who call mankind to virtue and enjoin what is good and forbid what is wrong; and they are those who shall receive salvation.” (Qur’an; 3: 104)

Enjoining what is right and forbidding what is wrong are two important Islamic requisites from the Qur'an. Indeed, from one point of view, these principles can be seen as the most important Islamic principles; for, if these principles are practiced correctly in the society, then, as a result, all other teachings of religion will also be practiced, while if these principles are ignored then the rest of religion will also gradually come to be ignored. Imam Baqir (peace be upon him) said, *“Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed by which other obligatory deeds can survive, other creeds can be saved, bargains are lawful, injustices are warded off, and prosperity can fill the earth...”*^{[52](#)}

According to the Qur'an, and contrary to what is generally held that commanding of what is right and forbidding of what is wrong is to be done only or primarily by government officials, it is a collective and individual responsibility of all believers and should not be limited only to a special group. Every believer is to do his duty according to his or her capacity and should be patient through hardship that may befall them. The Qur'an says,

“The believers, men, and women are supporters and helpers of one another; they bid what is right and forbid what is wrong and maintain the prayer.” (Qur’an; 9:71)

“Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses.” (Qur’an; 31: 17)

Based on the teachings of the Qur'an the best nations are those who enjoin to goodness and forbid from evildoing,

“You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in God.” (Qur’an; 3: 110)

No matter how righteous a person may be, he still needs sincere advice, guidance, and reminders in the light of the Qur'an. Therefore, we must all enjoin what is good and forbid what is evil, so that we may attain the pleasure of God and His paradise. The Prophet (peace be upon him and his pure progeny) said, *"To prevent a believer from doing an unlawful action is equivalent with God to the performance of seventy accepted Hajj."*[53](#)

It should be noted that enjoining good and forbidding wrong must be done in all situations. Of course, there are some stages. The Prophet (peace be upon him and his pure progeny) said, *"The one who sees a wrong action done should prohibit it by his deed, if he is capable, of course; and if he cannot do that, he should prohibit it by his tongue, but if he is not able to do even that, he may forbid it by his heart."*[54](#)

Commanding the good and forbidding the wrong should be done in a proper way, because a wrong method (of commanding and forbidding) will itself become one of those improper things that should be changed by hand, tongue, or heart. If a believer commands to do something, he himself should be the quickest of people to do it, and if he forbids doing something, he must be the one who keeps furthest away from it. God the Almighty has issued a warning to those who go against that, as He says,

"O you who believe! Why do you say what you do not do? Most hateful it is with God that you say what you do not do." (Qur'an; 61: 2-3)

Enjoining what is good and forbidding what is evil is an important mission, hence those who undertake this mission must call people with wisdom and fair preaching and deal with them in a kind and gentle manner, so that God may guide those whom He wills at their hands. God Almighty says in the Qur'an,

"Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided." (Qur'an; 16: 125)

The Qur'an relates that when God sent Moses and Aaron (peace be upon them) to Pharaoh, He instructed them to speak to him mildly,

"Speak to him in a soft manner; maybe he will take admonition or fear." (Qur'an; 20:44)

Moreover, one should have sure knowledge that a certain thing is right or wrong before commanding or forbidding it. This, however, does not mean that one should be a scholar. In many matters, every believer, indeed every human being, knows right from wrong and in such matters, he should command right and forbid wrong. In other matters, he can support and cooperate with a religious scholar in whom he has trust.

Failure to perform any religious duty may result in divine punishment in this world or the Hereafter or both, and bidding the good and forbidding the wrong is no exception. The Qur'an mentions the case of

the children of Israel who were cursed and punished for, among other things, not forbidding wrong,

“The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and they used to commit transgression. They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing.” (Qur’an; 5: 78–79)

“When they ignored the warnings given to them, We rescued those who used to forbid wrong and visited the wrong-doers with a grievous penalty for the sins they used to commit.” (Qur’an; 7: 165)

Similarly, in this issue there are many hadiths. Some of them are as follows,

Imam Ali (peace be upon him) said, *“Do not give up bidding for good and forbidding from evil lest the mischievous gain positions over you, and then (in that case) when you pray, your invocations will not be granted to you.”*⁵⁵ Imam Baqir (peace be upon him) said, *“God, Almighty and Glorious, revealed to Prophet Jethro (Shuaib) (peace be upon him), “I will punish one hundred thousand people of your folk. Forty thousand people are from their vicious ones but sixty thousands of them are from their good-doers.” Jethro inquired, “These are the vicious (who deserve punishment), but what about the good-doers?” Then, God, Almighty and Glorious, revealed to him, “They (the good-doers) associated with the sinners and did not become angry because of My wrath.”*⁵⁶ Imam Sadiq (peace be upon him) said, *“Woe to the people who do not support the religion of God by enjoining good and forbidding evil.”*⁵⁷

Charity – Donation

The Qur’an says,

“Give the relative his right, and the needy and the traveler [as well]. That is better for those who seek God’s pleasure, and it is they who are the felicitous.” (Qur’an; 30:38)

Charity (Infaq⁵⁸) is one of the attributes of the God wary and real believers. The Qur’an says,

“This is the Book, there is no doubt in it, guidance to the righteous, who believe in the Unseen, and maintain the prayer, and spend out of what We have provided for them.” (Qur’an; 2: 2–3)

“The faithful are only those whose hearts tremble [with awe] when God is mentioned, and when His verses are recited to them, they increase their faith, and who put their trust in their Lord, maintain the prayer and spend out of what We have provided them. They are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision.” (Qur’an; 8: 2–4)

Benefits Of Charity

The fact that charitable giving serves as a way to bring justice, balance, and kindness to every society

and community is well known, but more than charity has benefits for the donators themselves. Hence, the Prophet (S) said, *“The upper hand is better than the lower hand.”*⁵⁹

This world is in the form of an echo. There will be echoes of whatever we do and it will return to us. Therefore, if we give, we will receive. The Qur’an says,

Whoever does righteous deeds, it is for His own benefit and whoever does evil, it is against himself; your Creator and Nurturer is never unjust to His human creatures. (Qur’an; 41:46)

God the Almighty said in a Qudsi hadith⁶⁰, *“Spend in charity, O son of Adam, and I will spend on you.”*⁶¹

Although those who give in charity should do so without any hope of a return, and simply to please God, but there is a noble reward for them. In other words, through charity, the giver does not lose his or her income and wealth, because God the Glorious guarantees that He will multiply for the giver. The return may be increased to twice the amount given or may be more than 700 times the initial amount. The degree of the reward differs based on the degree and significance of the benefit of the charitable act, and the sincerity of that spender.

“The example of those who spend their money in the cause of God is like a seed that sprouts forth seven pods, in each pod there is one hundred seeds; and God multiplies for whoever He chooses, and God is Encompassing, Knowledgeable.” (Qur’an; 2:261)

“The example of those who spend their money seeking God’s grace, and to save their souls, is like the example of a garden on a high ground which is subjected to a heavy rain, and because of that it produces double its crop! And if no heavy rain comes, then light rain is enough. And God is Seer over all you do.” (Qur’an; 2:265)

“To these We grant twice the reward for that they have been patient. And they counter evil with good, and from Our provisions to them, they give.” (Qur’an; 28:54)

“Indeed the charitable men and charitable women, and those who lend God a good loan it shall be multiplied for them, and there is a noble reward for them.” (Qur’an; 57:18)

“That which you give in usury in order that it may increase people’s wealth does not increase with God. But any contribution that you have placed seeking His presence, it is they who will be given a manifold increase.” (Qur’an; 30:39)

The Messenger of God (S) said, *“Charity does not decrease wealth, no one forgives another except that God increases his honor, and no one humbles himself for the sake of God except that God raises his status.”*⁶²

Moreover, God will give the best reward in the Hereafter to those who spend out their property,

“Whatever you have been given are the wares of the life of this world, but what is with God is better and more lasting for those who have faith and who put their trust in their Lord; ... Those who answer their Lord, ... and they spend out of what We have provided them with.” (Qur’an; 42: 36–38)

Charity is the honorable acts of kindness and an unselfish act of worship, and it is a way to purify one’s heart and mind. The Prophet (S) said, *“Give (regular charity) out of your property, for truly it is a purifier, and be kind to your relatives and acknowledge the rights of the poor, neighbors and (those in need who seek your help).”*⁶³

By sacrificing part of one’s wealth and giving it in charity, the individual guarantees protection from tragedy and misfortune and removes the problems of ordinary life and beyond. The Prophet (S) said, *“Verily charity appeases the wrath of God and avoids bad death.”*⁶⁴ Imam Baqi (peace be upon him) said, *“Charity avoids seventy calamities of this world.”*⁶⁵

The giver will obtain God’s protection on the Day of Judgment. In the well-known Hadith in about the seven types of people who will receive God’s shade or protection on that Day, one of those listed is *“a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.”*⁶⁶ On the day when all other shade will be gone, God will shade and shelter those who give charity and care for the poor.⁶⁷

Conditions Of Charity

Charity is not just giving money but like all righteous deeds, there are some conditions for the acceptance of charity. The Qur’an says,

“Piety is not to turn your faces to the east or the west; rather, piety is [personified by] those who have faith in God and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveler and the beggar.” (Qur’an 2: 177)

Charity should be for the sake of God and in His way. In many verses of the Qur’an, which are about charity it has been emphasized that it should be in the way of God.

It should be for the welfare of the poor and without any expectations of reward. It should not be followed with reproaches or harm. It should not be given for the purpose of pretense or to show off.

“Those who spend their wealth in the way of God and then do not follow up what they have spent with reproaches and affronts (with insult nor harm), they shall have their reward near their Lord, and they will have no fear, nor will they grieve. An honourable word with pardon is better than a charity followed by affront. God is all-sufficient, most forbearing. O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be

seen by people and have no faith in God and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no power over anything of what they have earned, and God does not guide the faithless lot.” (Qur’an; 2: 262–264)

“Indeed God does not like anyone who is arrogant and braggart. Those who are stingy and bid [other] people to be stingy, and ... those who spend their wealth to be seen by people, and believe neither in God nor in the Last Day. As for him who has Satan for his companion an evil companion is he!” (Qur’an; 4: 36–38)

It is better to give charity secretly. There is an ideology in Islam, which states that one should give charity in such a way that if they are giving charity from their right hand then even the left hand does not know about it. According to the Qur’an, charity that is given secretly is better than when given openly,

“If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and God is well aware of what you do.” (Qur’an; 2:271)

Charity should be out of permissible income and good assets. The Qur’an says,

“O you who have faith! Spend of the good things you have earned, and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you overlook it. Know that God is all-sufficient, all-laudable.” (Qur’an; 2:267).

One should start giving first to dependents and relatives. The Prophet (S) said, *“To give something to a poor man brings one reward, while giving the same to a needy relation brings two; one for charity and the other for respecting the family ties.”*⁶⁸ He also said, *“The best charity is what you give when you are independent, and you should start with spending on your dependents.”*⁶⁹ The Qur’an when speaks about charity, first mentions the parents and relatives,

“They ask you as to what they should spend. Say, “Whatever wealth you spend, let it be for parents, relatives, orphans, the needy, and the traveller.” Whatever good that you may do, God indeed knows it.” (Qur’an; 2:215)

It is recommended to hasten to spend charity. The Qur’an says,

“And hasten towards your Lord’s forgiveness and a paradise as vast as the heavens and the earth, prepared for the God wary. Those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and God loves the virtuous.” (Qur’an; 3: 133)

“Spend from what We have provided you before death comes to any of you, whereat he will say, “My Lord, why did You not respite me for a short time so that I might have given charity and become one of the righteous!” (Qur’an; 63: 10)

Forms Of Charity

Charity can be given to anyone in many forms including a smile, wise advice, or helping to build a home or mosque. The Prophet (s) said, *“Every good deed is charity. Verily, it is a good deed to meet your brother with a smiling face, and to pour what is left from your bucket into the vessel of your brother.”*[70](#)

Charity, in this wider sense, is not simply giving away money but rather it is a way of life. Muslims have a moral responsibility to give charity every day from their wealth, time, and effort as acts of gratitude for the blessings of God. God has given us health, wealth, time, and energy so we need to give back to others in His service. The Messenger of God, (S) said, *“Charity is due upon every joint of the people for every day upon which the sun rises. Being just between two people is charity. Helping a man with his animal and lifting his luggage upon it is charity. A kind word is charity. Every step that you take towards the mosque is charity, and removing harmful things from the road is charity.”*[71](#)

The companions once complained to the Prophet that the wealthy had taken all the rewards due to their ability to spend in charity. However, the Prophet told them that even the poorest of Muslims is capable of earning great rewards through good deeds such as praising God and even pursuing healthy desires in a lawful manner. The Messenger of God (S) said, *“Has not God made for you ways to give charity? In every glorification of God is charity, in every declaration of His greatness is charity, in every praise of Him is charity, in every declaration of His oneness is charity, enjoining good is charity and forbidding evil is charity, and in a man’s intimate relations with his wife is charity.”*[72](#)

Doing good deeds for our family is an important means of performing charity and strengthening family ties. The Messenger of God (S) said, *“When a Muslim spends on his family intending good it is regarded as charity for him.”*[73](#)

Even small good deeds can have a tremendous positive effect on others in this life. For this reason, the Prophet told us never to belittle any good deed, even smiling at others, saying a kind word, or giving away half of a date fruit. Small good deeds such as these may be the reason God admits us into Paradise. The Messenger of God (S) said, *“Do not regard any good deed as insignificant even meeting your brother with a cheerful face.”*[74](#) He also said, *“Give even with half of a date in charity, and if one cannot find it then with a kind word.”*[75](#)

Charity is not just for human beings, but doing good to the animals is also charity. In one narration, the Messenger of God (S) told about helping a thirsty dog, *“A prostitute saw a dog lolling around a well on a hot day and hanging his tongue from thirst. She drew some water for it in her shoe, so God forgave her.”*[76](#)

Charity can be perpetual. If a person performs a deed that continues to benefit others in a good way, the performer of the deed will continue to collect the rewards for that single act as long as it benefits others (even after the person passes away). The Prophet (S) said, *“When a person dies his works end, except*

for three: ongoing charity, knowledge that is benefited from, and a righteous child who prays for him.”[77](#)

A Real Charity!

The Qur'an says about a family who gave all their food to the needy sincerely while they themselves were hungry and needed it. The Qur'an says about the commander of faithful and his family (peace be upon them),

“They give food, for the love of Him, to the needy, the orphan, and the prisoner, [saying,] “We feed you only for the sake of God. We do not want any reward from you or any thanks.” (Qur'an; 76: 8–9)

It is self-abnegation, which is one of the behaviors that lead to salvation and felicity in this world and in the Hereafter.

“And He rewarded them for their patience with a garden and silk.” (Qur'an; 76: 12)

The Qur'an says about some of the companions of the Prophet (peace be upon him and his pure progeny),

“They love those who migrate toward them, and do not find in their breasts (hearts) any need for that which is given to them, but prefer to themselves, though poverty be their own lot. Those who are saved from their own greed, they are the felicitous.” (Qur'an; 59:9)

They understood the meaning of the worldly life and realized that they are going to die eventually. Therefore, they controlled their greed and chose the path of salvation not the path of hell. We also should follow them.

We must choose charity as an attitude and must know that our smile for our brother; our removal of a stone from the path of people; our guidance of a person who is lost; and relieving a person in debt,[78](#) all of them are considered as charity. The wealth, time, and effort we put into charitable work will return to us as multiplied rewards.

To Love And To Hate For The Sake Of God

The Qur'an says,

“You will not find a people believing in God and the Last Day endearing those who oppose God and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them [forever], God is pleased with them, and they are pleased with Him. They are God's confederates. Look! The confederates of God are indeed felicitous!” (Qur'an; 58:22)

The Messenger of God (peace be upon him and his pure progeny) guided us to this when he said, *“Whoever has three things discovers the sweetness of faith: that God and His Messenger are more beloved to him than all else, that he loves another only for the sake of God, the Most High, and that he hates to return to disbelief as he would hate to be thrown into the Fire.”*⁷⁹ He also said, *“God, the Exalted, has said, For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs.”*⁸⁰ There is in another hadith that God would ask on the Day of Judgment, *“Where are those who loved each other for the sake of My glory? Today, on a day when there is no shade but Mine, I shall shade them with My shade.”*⁸¹

As true believers do everything in accordance with God’s content, their love and hate are also for the sake of God. Almighty God describes the true believers with the following description:

“The faithful have a more ardent love for God.” (Qur’an; 2: 165)

To love someone for the sake of God means, loving someone, because that person is religious, pious and mindful of God’s orders and upright beliefs, statements, and actions. It means to love someone in heart because of their position with God, and this starts with loving the prophets and their real followers.

True believers love each other for the sake of God not for a special interest, so their love will not decrease if they cannot make a profit from it. Their hearts are free from all kinds of treason, jealousy, and conspiracy. The Prophet (peace be upon him and his pure progeny) said, *“Whoever loves for the sake of God, hates for the sake of God, gives for the sake of God, and withholds for the sake of God has perfected the faith.”*⁸² He also said, *“You shall not enter Heaven unless you have Faith and your Faith is not complete until you show love towards one another.”*⁸³

Islam bases relationship between believers on affection and love, and emphasizes brotherhood and friendship. The Qur’an says,

“The believers are not else than brothers. Therefore make peace between your brethren.” (Qur’an; 49: 10)

The Prophet (S) said, *“If any of you loves his brother then he should inform him as it is better for the stability of friendship.”*⁸⁴ However, this friendship and brotherhood does not require tolerating errors; contrarily, a true friend is the one who protects his friend from errors and helps him through the right way. The believers give advices for the sake of God to the ones who do wrong and insist on doing so. They are fast in accepting apologies and if someone treats them unfairly, they forgive it as much as possible and approach to the faults patiently, the way it already should be. Of course, this does not mean tolerating cruelty.⁸⁵

Believers strive to keep their hearts clean. In their relationship with others, they do not seek the negative side of each word or gesture, but always try to seek the good side in others and to find a good

explanation or interpretation of behavior or the speech of others.

Believers are in such a way that others can rely on them in times of need. The pain of others affects them and this is the sign of their actual love for humans. The Prophet (S) said, *"The believers are brothers and (in their love, mercy, and kindness to one another) are like a body: if any part of it is ill, the rest of the body will also stay awake in pain."*⁸⁶ This is like the story of a man who loaned his friend money and walked back home crying. When his wife asked him, why he was crying and if it was because he needed the money himself, he said, "No, I am crying at my brother in faith's state of affairs. How could I not have known what he was going through? If I had, I would have offered my help before he was compelled to ask for it."

To love and to hate for the sake of God means, to love what God the Glorious loves and to hate what He hates. It means to love obedience and to dislike disobedience. The prophet (peace be upon him and his pure progeny) stated in a hadith, *"Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then hating it in his heart; and that is the weakest of faith."*⁸⁷ In this hadith, the Prophet has addressed to all classes of the community. In this case, "changing with hand" is the duty of government, army, and the police. "To change with tongue" is primarily the duty of the education system, teachers, and religious functionaries. "Hating in heart" is the duty of ordinary citizens who cannot change with hand or tongue. They should hate the evil action. However, it is clear that they should not respond to evil with evil, but it is essential to treat bad behavior with good behavior in order to prevent badness. The Qur'an states about the pious,

***"[The pious are]... those who control their wrath and are forgiving toward mankind; God loves the good."* (Qur'an; 3:134)**

"Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable (avoidance)." (Qur'an; 25:72)

According to the Islamic teachings, the believer should not engage in enmity against other believers, and more than that, it is better for them to respond hostility with forgiveness, as it may convert their enemy to their best friend. The Qur'an says,

***"The good deed and the evil deed are not alike. Repel the evil deed with one, which is better, then lo! He, between whom and you there was enmity, will become as though he was a bosom friend."* (Qur'an; 41:34)**

Based on Islamic mysticism all creatures deserve to be loved, because they are The Almighty God's art and masterpieces. Therefore, hating for the sake of God means to hate the sin, not the sinner, and it should not be towards humans, as they are God's greatest sign and the perfect creature, but it is towards humans' negative features and evil conducts. The believer takes pity on the wrongdoers and tries to improve them.

Hatred In Islam

To understand the viewpoint of Islam on a subject, it is not enough just to cite a verse or a hadith, but we should observe other verses and traditions related to the issue and then come to conclusion.

An overall study of the Qur'an and narrations (hadiths) shows that in the Islamic view, love either in its Divine form or in human form belongs only to the precious and valuable things as far as they are so. The result is firstly that the degrees of the love that different things deserve or receive differ according to their merits, and secondly that anything which is in conflict with those precious and valuable things or prevents their realization should be hated. For example, if justice is to be loved, injustice should be hated, or if telling the truth and a person who tells the truth are to be loved, lie should be hated. Of course, a single person might be loved or praised for a character or a behavior but at the same time, he might be blamed for the other. In better words, since love and hatred are opposites, it is logically impossible to truly love something without hating what stands against it.

In comparison with some other religions, one aspect of love in Islam is that it is usually considered along with hate (of the evil) for the sake of God. One has to love for the sake of God and hate for the sake of God. The Messenger of God said, *"Verily the strongest handhold of faith is that you love for the sake of God and that you hate for the sake of God."*⁸⁸

It is not feasible for a person who has principles in his life and has devoted his life to realize sacred values, to be indifferent to evil and oppressive deeds of wrongdoers. As long as there are good people and bad people, fair people and despotic people, such a person certainly will have some enemies. Good and evil are two opposite poles. Attraction towards the good is not possible without repulsion from the evil.

Therefore, as Islam is in accordance with human nature, it is not just love. The nature of humankind encourages him to go toward perfection and keeps him away from backwardness and deficiency. Man needs this nature for going toward perfection and it is the source of tendency towards love and hatred. Therefore, human loves those things that help him to achieve perfection and solvation and at the same time dislikes those things that keep him away from perfection. For example, he loves honesty, justice, and hate lie and oppression.

The Qur'an explains about the leniency and severity of Holy Prophet and his followers says that they love the believers but they are hard against the enemy of The Almighty God,

"Muhammad, the Apostle of God, and those who are with him are hard against the faithless (rejecters) and merciful amongst themselves." (Qur'an; 48:29)

"You will not find a people believing in God and the Last Day endearing (and allying) those who oppose God and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit

from Him.” (Qur’an; 58:22)

As previously stated, these verses are about the enemies who oppose God and His religion, not non-believers in general. In another verse, the Qur’an says,

“God does not forbid you in regard to those who did not make war against you on account of religion and did not expel you from your homes that you deal with them with kindness and justice. Indeed God loves the just. God forbids you only in regard to those who made war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you make friends with them, and whoever makes friends with them it is they who are the wrongdoers.” (Qur’an; 60: 8–9)

War In The Qur’an

In Islam, there has been much emphasis on the necessity of promoting brotherhood and friendship with the people of faith and the people of good will and at the same time combating against the evil, corruption and the oppressors. Of course, in Islam, love is universal and the Prophet Muhammad (peace be upon him and his pure progeny) was not sent, *“but as a mercy unto all beings.”*⁸⁹ Therefore, even fighting against criminals, oppressors and aggressors, should be out of love. It is an act of genuine love for humanity as a whole and even, say, for a murderer such as Hitler to fight against him, to punish him and, if needed, to destroy him. Otherwise, he would do more crimes and would degrade himself more and more and would suffer much more severe punishments in this world and hereafter.

There is a beautiful story that once an oppressing ruler asked a pious person to pray for him. In response, that pious person asked God not to let him live anymore. That oppressor was shocked and said: “I asked you to pray for me and not against me!” He replied, “This is exactly what I did. It is much better for you and, of course, for the people as well that your life becomes shorter. You will then have less chance to add to your crimes and people will have more chance to rest.”

Islam is the religion of peace and justice, and it even in war invites to peace and justice.

“Fight in the way of God those who fight you, but do not transgress. Indeed God does not like transgressors.” (Qur’an; 2: 190)

“Fight all the polytheists, just as they fight you all, and know that God is with the God wary.” (Qur’an; 9:36)

It is completely rational that believers have to defend their territory and fight against aggressors. Therefore, these wars are defensive wars and the first verse revealed in regard of Jihad clearly confirms it,

“God indeed defends those who have faith. Those who are fought against are permitted [to fight]

because they have been wronged, and God is indeed able to help them.” (Qur’an; 22: 38–39)

According to the Qur’an, one should not kill innocent people and killing one person is equal to killing all people,

“Anyone who kills a person who has not committed murder, or who has not committed corruption in the land; then it is as if he has killed all the people! And whoever spares a life, and then it is as if he has given life to all the people.” (Qur’an; 5:32)

Then the Qur’an mentions that in Islam just those who make corruption on the earth should be killed,

“The recompense of those who fight God and His messenger, and seek to make corruption in the land, is that they will be killed.” (Qur’an; 5:33)

In another verse, the Qur’an says that the purpose of wars and military jihads are to save the earth from corruption,

“And had it not been for God pushing the people to challenge one another, then the earth would have long been corrupted. But God has done favor over the worlds.” (Qur’an; 2:251)

Islam invites to peace and fulfilling the treaties but it does not mean accepting humiliation. It is the slogan of Islam as Imam Hussain⁹⁰ said in the day of *Ashura*, “*We don’t accept humiliation and we reject it.*”⁹¹ Therefore, in the case of personality and in the usual situations there is just love, kindness, and peace, but when there is enmity and fight, a believer should be hard against the enemy.

A rational and intelligent love is the one that involves the good and interest of the humanity and not a limited number of people. One may do many things to bring good to individuals or groups, which bring evil to the society or humankind as a whole. It is not a rational and intelligent love. For example, if a judge releases a guilty criminal he might have done something good to that person, but a great harm has been inflicted upon the society and the ideal of justice. One should not let his affections hide the truth. If our beloved child needs injection or operation, we should not let our love and passions for him to prevent us from doing so. Similarly, Jihad in Islam is based on rational love.

Purification

The Qur’an says,

“Indeed the one who purifies himself will attain salvation.” (Qur’an; 87: 14)

“By the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices, one who purifies it is felicitous, and one who betrays it (and buries it) fails.” (Qur’an; 91: 7–10)

Self-purification is one of the essential tasks to achieve salvation. We are here in this world to reach perfection and solvation. We are in a journey towards Almighty God. Therefore, the most important goal of the holy books and the prophets and their successors is to guide humanity and show them the best way to perfection and salvation.

“It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error.” (Qur’an; 62:2)

The Qur’an quotes the praying of Ibrahim,

“Our Lord, raise amongst them an apostle from among them, who should recite to them Your signs, and teach them the Book and wisdom, and purify them. Indeed You are the All-mighty, the All-wise.” (Qur’an; 2: 129)

Islam has expressed the ways and stages of the self-purification. Here it will be mentioned very briefly.

First Stage: Awakening

The first stage of self-purification is awakening from ignorance and negligence, and knowing about the goal of the creation. As the Prophet (peace be upon him and his pure progeny) said, *“People are asleep and after death they become aware.”*^{[92](#)}

The best way for awakening is thinking and pondering about the goal of creation and the capacity of human being and his duty in this worldly life. Because of this, the Prophet (peace be upon him and his pure progeny) said, *“Thinking for a short period of time is much more useful than worshiping God for years.”*^{[93](#)} Moreover, the Qur’an invites us to think about the creation,

“Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember God standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], “Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire.” (Qur’an; 3: 190–191)

We should think about our duty in this worldly life. The Qur’an informs us that we are here to worship God Almighty.

“I did not create the jinn and the humans except that they may worship Me.” (Qur’an; 51:56)

Think about the reality of this world. Think that this world has not the capacity of punishment and rewarding justly. We have not created for this worldly life. The Qur’an says,

“The life of this world is nothing but the wares of delusion.” (Qur’an; 3: 185)

“This worldly life is nothing more than games and a diversion, and the abode of the Hereafter is far better for those who are righteous. Do you not understand?” (Qur’an; 6:32)

“The example of the worldly life is like water which has come down from the sky, so it mixed with the plants of the earth from what mankind and the livestock eat. Then the earth takes its shape and becomes beautiful and its inhabitants think that they have mastered it; then Our judgment comes by night or by day, so We make it a wasteland as if it never prospered by the yesterday! It is such that We clarify the revelations to a people who think.” (Qur’an; 10:24)

“This worldly life is no more than fun and distraction, while the abode of the Hereafter is the reality, if they only knew.” (Qur’an; 29:64)

The Qur’an invites humanity to think about his manifest enemy, and the warnings of Almighty God about Satan, and to remind His pledge,

“O mankind! Eat of what is lawful and pure in the earth, and do not follow in Satan’s steps. Indeed, he is your manifest enemy. He only prompts you to commit evil and indecent acts, and that you attribute to God what you do not know.” (Qur’an; 2: 168–169)

“The devil is an enemy to you, so treat him as an enemy. He only invites his faction to be the dwellers of Hell.” (Qur’an; 35:6)

“Did I not pledge to you, O Children of Adam, that you should not serve the devil for he is your manifest enemy, and that you should serve Me? That is a straight path. He has misled mountain loads of you. Did you not possess any understanding?” (Qur’an; 36: 60–62 (

The Qur’an admonishes humanity and warns them about the plan of Satan,

“Satan frightens you of poverty and prompts you to [commit] indecent acts. But God promises you His forgiveness and grace, and God is all-bounteous, all-knowing.” (Qur’an; 2:268)

Moreover, the Qur’an informs humankind that Satan has sworn to mislead them,

“He said, “My Lord, for that which I have been misled by, I will make the earth appear beautiful for them, and I will mislead them all, except for your servants who are devoted.”” (Qur’an; 15: 39–40)

As we know, our time (and our chance) is ending and soon we shall answer about our actions.

Considering this, is the best way for awakening. We have nature (*fitrāh*) and we know the way, but in the worldly life we may forget it or may our enemy misguides us. Therefore, Almighty God sent the prophets and revealed the Qur’an to remind us the death and the Hereafter. The Qur’an says,

“The Reckoning Time of the people is getting near, yet they are turning away From the Truth in total negligence.” (Qur’an; 21: 1)

Many verses of the Qur'an are related to death and resurrection, to encourage its audience to meditate on them. Qur'an reminds that death will encounter us and we should be ready for it.

"Say, 'Indeed the death that you flee will indeed encounter you. Then you will be returned to the Knower of the sensible and the Unseen and He will inform you about what you used to do.'"
(Qur'an; 62:8)

Qur'an warns us about the Hereafter,

"A day when the wrongdoer will bite his hands, saying, 'I wish I had followed the Apostle's way! Woe to me! I wish I had not taken so and so as a friend!'" ***(Qur'an; 25: 27-28)***

"But as for him who is given his book in his left hand, he will say, 'I wish I had not been given my book.'" ***(Qur'an; 69:25)***

"Indeed We have warned you of a punishment near at hand the day when a person will observe what his hands have sent ahead and the faithless one will say, 'I wish I were dust!'" ***(Qur'an; 78:40)***

In the viewpoint of Qur'an, the real life will start after death,

"(After death) He says: 'I wish I had worked towards my (real) life!'" ***(Qur'an; 89:24)***

So the Day of Judgment is called the Day of disappointment and annoyance (*yom al-hisrah*), because many people were neglectful of that Day,

"And eventually the agony of death which is true comes to man and he will be told, 'This is the thing that you tried to escape from, all your life.' Then the Trumpet shall be blown and that is the Day of fulfillment of the dreadful Chastisement, which has been promised. ... [It will be stated to him,] 'You were neglectful of this Day, now We have removed the veil from your eyes and now your sight is sharp.'" ***(Qur'an; 50: 19-22)***

Qur'an teaches us that we are in a journey and this worldly life is not the real goal,

"O man, you will be returning to your Lord with your actions and meeting Him. Therefore, whoever is given his record in his right. He will then receive an easy reckoning, and he will return to his family in joy! As for he who is given his record behind his back. He will invoke his destruction. And he will enter a blazing fire." ***(Qur'an; 84: 6-12)***

"Indeed we belong to God, and to Him do we indeed return." ***(Qur'an; 2: 156)***

Almighty God has declared that this life is a bounty and a gift from Him and it is the only chance and opportunity for us to perfection. Qur'an states,

“Tell My servants who have faith to maintain the prayer and to spend out of what We have provided them with, secretly and openly, before there comes a day on which there will be neither any bargaining nor friendship.” (Qur’an; 14:31)

Moreover, the Qur’an states that no one knows the exact time of his death,

“Indeed the knowledge of the Hour is with God. He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed God is all-knowing, all-aware.” (Qur’an; 31:34)

Therefore, everybody should appreciate his lifetime and try his best to take benefits from opportunities and purify himself during this short life. Imam Ali (peace be upon him) said, *“Opportunity passes over like the clouds so take benefits from opportunities.”*⁹⁴

Second Stage: Self-Understanding

The second stage for self-purification is knowing the right path; knowing the dignity of humankind, and knowing our soul and our capacity. The Prophet (peace be upon him and his pure progeny) said, *“Everyone who knows himself, he will know his lord.”*⁹⁵ Moreover, Imam Ali (peace be upon him) said, *“God bless who knows from where, in where and to where.”*⁹⁶

There are many signs in this world for humankind to find the truth. The Qur’an says,

“Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real.” (Qur’an; 41:53)

“And in the earth are signs for those who comprehend. And within yourselves; do you not see?” (Qur’an; 51: 20-21)

Therefore, the Qur’an tries to educate humankind and invites man to ponder about his own creation.

“Let man consider from what he was created.” (Qur’an; 86:5)

Third Stage: Attentiveness (Moraqabah)

Moraqabah, as the third stage for self-purification and achieving salvation, is taking care of oneself. It implies that with meditation, a person watches over or takes care of his spiritual heart (or soul), and acquires knowledge about it, its surroundings, and its creator. When you start purification after awakening and understanding yourself and your needs and the way, now you should take care of yourself, reverence God, and try to move in the right path. The Qur’an says,

“O, you who believe! Reverence God (and fear from the disobedience of God’s commands); and it is for any man to see what he has forwarded for his tomorrow, for the Reckoning Day; so

reverence God (and fear from the disobedience of God's commands). Verily, God is aware of whatever you do. And do not be like those who forgot God's remembrance, so God caused them to forget themselves." (Qur'an; 59: 18–19)

Moraqabah means to control and guard one's beliefs and thoughts, behaviors, and personality characteristics. It is the effort of the believer to empty the heart of all thoughts and images and allow blessing and mercy of God to enter the heart by erasing its darkness.

As we care about the outside enemy, we should take care of the inside enemy too. There is a struggle inside us that the Prophet called it the grater Jihad (*Jihad akbar*). Because the inside enemy is completely familiar with us and we cannot see it, so it is a greater war. Grater jihad means trying to purify the heart. Of course, it is not the physical heart. Qur'an declares,

"The day when no money or children can help, except for he who comes to God with a pure (healthy) heart." (Qur'an; 26: 88–89)

In contrast to the pure heart, there is the sick heart. As Qur'an says about the hypocrites,

"There is a sickness in their hearts." (Qur'an; 2: 10)

Then their sickness will be increased because of the lies they used to tell. Attentiveness or *Moraqabah* is a kind of struggle to avoid getting sick heart or to cure it. Almighty God says in the Qur'an that He helps his servants in this fight,

"As for those who strive in Us, We shall surely guide them in Our ways, and God is indeed with the virtuous." (Qur'an; 29:69)

Almighty God shows us his ways to reach to the straight path, and to get closer to Him, the creator of the universe. Of course, God is close to us as He says,

"We are nearer to him than his jugular vein." (Qur'an; 50: 16)

But we are far from Him and there is an immaterial distance between us and God. To be close to Almighty God, our characteristics should be like His characteristics.

The Qur'an says that humankind can be higher than angel, or may be worse than animal.

"They are like the cattle; no, they are even more astray. These are the unaware ones." (Qur'an; 7: 179)

Therefore, we should try our best to purify ourselves and be close to our Lord. The equipment for this journey toward perfection is *Taqwa*[⁹⁷](#).

"And whoever is wary of God (and reverences God), He shall make a way out for him and provide

for him from whence he does not reckon. And whoever puts his trust in God, He will suffice him.”
(Qur'an; 65: 2-3)

Forth Stage: Calculating (Muhasabah)

One of the most important practices in Islam is “*Muhasabah*,” which we can translate as retrospection, assessment, accounting, or reckoning. The meaning of *Muhasabah* more or less is making a calculation about one-self conditions and weaknesses in the past to be corrected and improved in the future before the coming up of the ultimate calculation by God in the Doomsday. It was narrated that the Prophet (peace be upon him and his pure progeny) said, “*Make calculations of yourself before you are being calculated (by God).*”⁹⁸ The Qur'an says,

“O you who believe, you shall reverence God, and let every soul examine what it has put forth for tomorrow. You shall reverence God; God is fully aware of everything you do.” (Qur'an; 59: 18)

Commentators say that in this verse Almighty God recommends about *Taqwa* two times, the first one refers to *muraqabah* (observation) and the second one refers to *muhasabah* that is thinking about our behavior and calculating our actions to see if they are for the sake of God Almighty, thank Him and if not, plead with Him for forgiveness.

Counting own mistakes and weaknesses is not easy, because man is often overpowered by personal passions and subjectivity. However, it is easy for those who are aware of their own inferiority before the Almighty. If we could see ourselves objectively, we would be aware of how we have spent our lives, what debts we have created, and what we need to do to “pay” for our actions and our lives. Actually, if we were wise, we would engage in this retrospection every day, assessing our actions, our emotions, and our thoughts.

As it has mentioned in a hadith of the Prophet (peace be upon him and his pure progeny), at least there are five points to be counted in *muhasabah*. He said, “*Will not feet of a man move forward in the Doomsday until he answers five questions: about his age, what is it for; about young age, what is it spent on; about assets, how he gets them, what he use the assets for; and what he has done for everything he knows about.*”⁹⁹

Struggling of so many people in life is to satisfy their carnal desires (what gives them pleasure, or fulfills their vanity and pride), but the seeker of spirituality lives for something greater. He measures the life with his heart, which is *on a light from his Lord*¹⁰⁰. True *Muhasabah* is possible when we are in a state of presence, not lost in the labyrinth of self-blame. *Muhasabah* is seeing from a higher level of compassionate conscience not neurotic self-condemnation.

If we engage sincerely in *Muhasaba*, we are progressively dismantling the false self. We are becoming free of reaction and negativity. Every night we can look at our day and ask ourselves, “Have I been patient? Have I been just? Have I been non-judgmental?” Every day we should replace selfishness with

generosity, resentment with patience, self-importance with humility, partiality with impartiality, judgment with compassion, and so be liberated from the toxicity of the ego.

Muhasaba attracts the Divine Mercy and atones for our mistakes. The universe has a way of rushing to support the one who in all humility calls out for help; while the one who is self-satisfied, who justifies the lies of the false self, is erecting a huge barrier to Divine Mercy.

Yet it is not efficacious to become compulsive or neurotic about self-reckoning. *Muhasaba* can be a friendly coach, developing conscience in us by small, progressive steps. Self-observation can be a companion on the way, helping us to make our tomorrow better than our yesterday.

Thankfulness (Shukr)

The Qur'an says,

“Why should God punish you if you give thanks and be faithful? And God is appreciative, all-knowing.” (Quran; 4: 147)

“We saved them at dawn. A blessing from Us; it is thus that We reward those who give thanks.” (Qur'an; 54: 34–35)

Thankfulness is a factor that can help humans practically on their journey to self-improvement. It is the core of faith. It may not be accidental that in Arabic, the terms used to signify ungratefulness and disbelief are identical, that is, *kufr*. Thankfulness is very much related to love for God. If you are thankful, you will certainly love God because of all His favors and if you love God, you will believe in Him and obey him.

In the Qur'an, thankfulness (to God for His guidance) is considered identical with faith, and to be unthankful is the opposite.

“Indeed, We created man from the drop of a mixed fluid so that We may test him. Therefore, We made him endowed with hearing and sight. Indeed We have guided him to the way, be he grateful or ungrateful.” (Qur'an; 76: 2–3)

As the Qur'an says the true believers are thankful to God,

“O you who have faith! Eat of the good things We have provided you, and thank God, if it is Him that you worship.” (Qur'an; 2: 172)

However, most people are not,

“Indeed God is gracious to mankind, but most people do not give thanks.” (Qur'an; 2:243)

Therefore, thankfulness (*shukr*) is a very significant concept and a primary issue related to the core of belief, yet practical and uncomplicated. The one who is thankful, can achieve many things as God says in the Qur'an,

“And when your Lord proclaimed, ‘If you are grateful, I will surely enhance you, but if you are ungrateful, My punishment is indeed severe.’ (Qur'an; 14:7)

So, one of the benefits of thankfulness is that God Almighty will enhance the grateful person. When Almighty God gives you something and you are thankful and can maintain that state, your capacity to receive, increases. There is no limit for divine generosity except our limited capacity. The more God gives, the more capacity we have to receive, and so His Generosity accelerates into this infinite Mercy.

It is clear that the benefit of being grateful is just for the thankful person himself not for Almighty God,

“Whoever is thankful, he is thankful for himself, and whoever is ungrateful [should know that] my Lord is indeed all-sufficient, all-generous.” (Qur'an; 27:40)

Types Of Thankfulness (Shukr)

There are three main types of thankfulness:

- Thankfulness from the heart, which is to know that your assets are gifts from God, and to believe that all facilities belonging to Him, and to notice in the heart the favors of Almighty God;
- Thankfulness with words, which is to declare that you are thankful for divine bounties and all favors of God Almighty;
- Thankfulness in practice, which is to use your hands, feet, eyes, and other parts of your body, but all God's favors according to His satisfaction and in the way of worshipping Him;
- The way of being thankful towards the Lord practically, is constant remembrance of Him. Remembrance causes thankfulness,

“Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me.” (Qur'an; 2: 152)

The Qur'an says about pious people and those who possess intellect that they remember God every time. It means every act in their daily life is for the sake of God,

“Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember God standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire.’”

In conclusion, we can say that being thankful means doing our duty in the best way and try our best in the sake of God. Of course, thankfulness by the heart and words is the introduction of practical thankfulness

1. Al-Kafi, vol. 2, p. 499.

قَالَ رَسُولُ اللَّهِ 6: «أَلَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ لَكُمْ أَرْفَعُهَا فِي دَرَجَاتِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَخَيْرٌ لَكُمْ مِنَ الدِّينَارِ وَالدِّرْهَمِ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا «عَدُوَّكُمْ فَتَقْتُلُوهُمْ وَيَقْتُلُوكُمْ فَقَالُوا بَلَى فَقَالَ زَكَرَ اللَّهُ عَزَّ وَجَلَّ كَثِيرًا

2. Allusion to the Qur'an; 59: 22–24.

“He is God there is no god except Him Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful. He is God there is no god except Him the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is God of any partners that they may ascribe to Him. He is God, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and] whatever there is in [the earth, and He is the All-mighty, the All-wise.”

3. Al-Kafi, vol. 2, p. 89.

«قَالَ عَلِيُّ بْنُ الْحُسَيْنِ 7: «لَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ

4. Allusion to the Qur'an; 2:45.

“And take recourse in patience and prayer, and it is indeed hard except for the humble.”

5. According to this verse, one of the recommendations of the Qur'an, which need patience, is enjoining the good and forbidding the bad.

6. Al-Kafi, vol. 2, p. 90.

قَالَ أَمِيرُ الْمُؤْمِنِينَ 7: «الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَأَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ

7. See Discourses on Patience, p.25.

8. Bihar al-Anwar, vol. 67, p. 183.

قَالَ رَسُولُ اللَّهِ 6: «يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ فِيهِ الْمُلْكُ إِلَّا بِالْقَتْلِ وَالتَّجْبُرِ وَ لَا الْغِنَى إِلَّا بِالْعَصَبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ «الْهُوَى فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْبَغْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَةِ وَ صَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الذَّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ

9. Allusion to the Qur'an; 16:18.

“If you enumerate God's blessings, you will not be able to count them. Indeed God is all-forgiving, all-merciful.”

10. Allusion to the Qur'an; 12:53.

“Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy. Indeed my Lord is all-forgiving, all-merciful.”

11. In the Qur'an, there is a complete chapter (Sura) naming Tawba (repentance), and it shows the importance of this topic.

12. In this world human is in a journey, so every time he needs to check his path and return to the right path.

13. Imam Sajjad said, “O, my Lord! You are the One who opened a door of forgiveness to Your servants and called it the repentance (Tawbah).” Then you said, “Return towards God with sincere repentance.” Now what is the excuse of those who are oblivious to enter the door after its opening?” (Sahifa Al-Sajjadiya, p. 194, prayer. 45)

أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ، وَ سَمَّيْتَهُ التَّوْبَةَ، وَ جَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِئَلَّا يَضِلُّوا عَنْهُ، فَقُلْتَ (تَبَارَكَ اسْمُكَ): تَوُوبُوا إِلَى اللَّهِ» تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ. يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ، نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ، يَقُولُونَ: رَبَّنَا أَنْتُمْ لَنَا نُورُنَا، وَ اغْفِرْ لَنَا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فَمَا عَذْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَ إِقَامَةِ الدَّلِيلِ

Imam Baqir said, “Adam has said, ‘O my Lord, You have empowered the Satan over me and made him as the flow of the blood in me. O my Lord, do me something!’ God said, ‘O Adam, I have granted you that whoever of your progeny intends to do an evil, it will not be written against him, but if he commits it, it will be written as one evil. And whoever intends to do a good deed without doing it, it will be written for him as one good deed and if he does it, it will be written for him as ten good deeds.’ Adam said, ‘O my Lord, grant me more!’ God said, ‘I have granted you that whoever of your progeny does an evil and then asks for forgiveness, his evil will be forgiven.’ Adam said, ‘O my Lord, grant me more!’ God said, ‘I have granted your progeny repentance until the moment of death.’ Adam said, ‘O my Lord, this suffices me.” (Al-Kafi, vol. 2, p. 440.)

يَا رَبِّ سَلَّمْتَ عَلَيَّ الشَّيْطَانَ وَ أَجْرَيْتَهُ مِنِّي مَجْرَى الدَّمِ فَاجْعَلْ لِي شَيْئًا فَقَالَ يَا آدَمُ جَعَلْتُ لَكَ أَنْ مَنْ هَمَّ مِنْ ذُرِّيَّتِكَ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ فَإِنْ عَمِلَهَا كُتِبَتْ

عَلَيْهِ سَيِّئَةٌ وَمَنْ هَمَّ مِنْهُمْ بِحَسَنَةٍ فَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَكَ أَنْ مَنْ عَمِلَ مِنْهُمْ سَيِّئَةً ثُمَّ «اسْتَغْفَرَ لَهُ غَفَرْتُ لَهُ قَالَ يَا رَبِّ زِدْنِي قَالَ جَعَلْتُ لَهُمُ التَّوْبَةَ أَوْ قَالَ بَسَطْتُ لَهُمُ التَّوْبَةَ حَتَّى تَبْلُغَ النَّفْسُ هَذِهِ قَالَ يَا رَبِّ حَسْبِي».

14. Tawbah, Taubah, Tobah.

15. Practical steps toward moral purification, Naser Makarem. p. 66.

16. Imam Ali has said, "Repentance is regretting in the heart, asking (God) for forgiveness by the tongue, giving up (sins) by the organs and intending not to come back (to sins) again." (Oyoun al-Hikam, p. 20)

«قَالَ امِيرُ الْمُؤْمِنِينَ 7: «التَّوْبَةُ نَدَمٌ بِالْقَلْبِ وَاسْتِغْفَارٌ بِاللِّسَانِ وَتَرْكُ بِالْجَوَارِحِ وَإِضْمَارُ أَنْ لَا يَعُودَ».

17. Tohaf al-Oqoul, p. 210.

«قَالَ امِيرُ الْمُؤْمِنِينَ 7: «... نَدَمٌ بِالْقَلْبِ وَاسْتِغْفَارٌ بِاللِّسَانِ وَالْقَصْدُ عَلَى أَنْ لَا يَعُودَ».

18. The Prophet said, "A repentant, if the effect of repentance does not appear on him, is not repentant. He should satisfy his litigants, offer his wasted prayers, be humble among people, keep himself away from lusts, and emaciate his neck by fasting in the days." (Jame Al-Akhbaar, p. 87.)

قَالَ رَسُولُ اللَّهِ 6: «التَّائِبُ إِذَا لَمْ يَسْتَبِينَ عَلَيْهِ أَنْ تَرُ التَّوْبَةَ فَلَيْسَ بِتَائِبٍ يُرْضَى الْخُصَمَاءُ وَيُعِيدُ الصَّلَوَاتِ وَيَتَوَاضَعُ بَيْنَ الْخَلْقِ وَيَنْقِي نَفْسَهُ عَنِ الشَّهَوَاتِ وَ «يَهْزِلُ رَقَبَتَهُ بِصِيَامِ النَّهَارِ وَيَصْفِرُ لَوْنَهُ بِقِيَامِ اللَّيْلِ وَيَخْمَصُ بَطْنَهُ بِقِلَّةِ الْأَكْلِ».

19. Nahj Al-Balaghah, Word: 417.

قَالَ امِيرُ الْمُؤْمِنِينَ 7: «أَتَدْرِي مَا الْإِسْتِغْفَارُ- [إِنَّ لِلْإِسْتِغْفَارِ دَرَجَةَ الْعِلِّيَّيْنَ وَهُوَ اسْمٌ وَقَعَ عَلَى سِتَّةٍ مَعَانٍ أَوَّلُهَا النَّدَمُ عَلَى مَا مَضَى وَ الثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعُودِ إِلَيْهِ أَبَدًا وَ الثَّالِثُ أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقَى اللَّهَ [عَزَّ وَ جَلَّ] أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ وَ الرَّابِعُ أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيْعَتَهَا فَتُؤَدِّيَ حَقَّهَا وَ الْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتْ عَلَى السُّحْتِ فَتُذَيِّبَهُ بِالْأَحْزَانِ حَتَّى تَلْصِقَ الْجِلْدَ بِالْعَظْمِ وَ يَنْشَأَ بَيْنَهُمَا «لَحْمٌ جَدِيدٌ وَ السَّادِسُ أَنْ تُذَيِّقَ الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَذَقْتَهُ حَاوَةَ الْمُعْصِيَةِ فَعِنْدَ ذَلِكَ تَقُولُ أَسْتَغْفِرُ اللَّهَ».

20. Tohaf al-Oqoul, p. 20.

«قَالَ امِيرُ الْمُؤْمِنِينَ 7: «عَلَامَةُ التَّائِبِ فَرْيَعَةُ النَّصِيحَةِ لِلَّهِ فِي عَمَلِهِ وَ تَرْكُ الْبَاطِلِ وَ لُزُومُ الْحَقِّ وَ الْجُرْصُ عَلَى الْخَيْرِ».

21. Bihar al-Anwar, vol. 6, p. 35.

قَالَ رَسُولُ اللَّهِ 6: «إِذَا تَابَ الْعَبْدُ وَ لَمْ يُرْضِ الْخُصَمَاءُ فَلَيْسَ بِتَائِبٍ وَ مَنْ تَابَ وَ لَمْ يَزِدْ فِي الْعِبَادَةِ فَلَيْسَ بِتَائِبٍ وَ مَنْ تَابَ وَ لَمْ يُغَيِّرْ لِبَاسَهُ فَلَيْسَ بِتَائِبٍ وَ مَنْ تَابَ وَ لَمْ يُغَيِّرْ رُقْعَاءَهُ فَلَيْسَ بِتَائِبٍ وَ مَنْ تَابَ وَ لَمْ يُغَيِّرْ مَجْلِسَهُ فَلَيْسَ بِتَائِبٍ وَ مَنْ تَابَ وَ لَمْ يُغَيِّرْ فِرَاشَهُ وَ وَسَادَتَهُ فَلَيْسَ بِتَائِبٍ».

22. Ibid, p. 22.

«قَالَ رَسُولُ اللَّهِ 6: «أَنَّ تَوْبَةَ النَّصُوحِ هُوَ أَنْ يُتُوبَ الرَّجُلُ مِنْ ذَنْبٍ وَ يَنْوِيَ أَنْ لَا يَعُودَ إِلَيْهِ أَبَدًا».

23. Al-Kafi, vol. 2, p. 435.

«قَالَ ابُو جَعْفَرٍ 7: «الْمُقِيمُ عَلَى الذَّنْبِ وَ هُوَ مُسْتَغْفِرٌ مِنْهُ كَالْمُسْتَهِرِ».

24. The Prophet said, "The one who repents from the sin is like the one has no any sins." (Al-Kafi, vol. 2, p. 435.)

«قَالَ رَسُولُ اللَّهِ 6: «التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ».

The Prophet said, "Repentance cancels all what is (committed) before it." (Awali Al-Layali, vol. 1, p. 237.)

«قَالَ رَسُولُ اللَّهِ 6: «التَّوْبَةُ تَجِبُ مَا قَبْلَهَا».

Imam Ali said, "There is no intercessor more successful than repentance." (Bihar al-Anwar, vol. 6, p. 19.)

«لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ».

And said, "With repentance the sins will disappear." (Ghorar Al-Hikam, p. 50.)

«النَّدَمُ عَلَى الْخَطِيئَةِ يَمْحُوهَا».

Imam Sadiq said, "Whoever turns to God, God turns to him. And his organs are ordered to cover his sins, the lands to conceal his sins and the guardians (angels) are made forget what they have written against him." (Al-Kafi, vol. 2, p. 436.)

إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ، يُنْسِي مَلَكُهُ مَا كَانَا يَكْتُبَانِ عَلَيْهِ وَ يُوحِي اللَّهُ إِلَى جَوَارِحِهِ وَ إِلَى بَقَاعِ الْأَرْضِ أَنْ اكْتُمِي عَلَيْهِ ذُنُوبَهُ فَيَلْقَى «اللَّهُ عَزَّ وَ جَلَّ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ».

25. A hadith (/əˈhædθ/; plural: Ahadith) is one of various reports describing the words, actions, or habits of the Prophet Muhammad and his infallible successors. The term comes from Arabic meaning a "report", "account" or "narrative". The hadiths (Ahadith) were written centuries after the Prophet and all his companions were dead, so they might not be the exact words of the Prophet and he himself has nothing to do with it. Moreover, hadith is not as reliable as the Qur'an, because Almighty God has only promised to protect the Qur'an (15:7). Therefore, we should peruse the hadith, and compare it with the Qur'an. If it contradicted the Glorious Qur'an, we will not accept it as the saying of the Prophet (peace be upon him and his pure progeny), because he was infallible and would never go against the Qur'an, which is precisely the words of God.

26. Al-Tirmidhi, no. 3540.

قَالَ اللَّهُ تَعَالَى: «يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي. يَا ابْنَ آدَمَ: لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ: إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

27. Oyouun al-Hikam, p. 43.

«قَالَ امِيرُ الْمُؤْمِنِينَ 7: «التَّوْبَةُ تَسْتَنْزِلُ الرَّحْمَةَ

28. Thawab al-A'mal, p. 130.

قَالَ الصَّادِقُ 7: «أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ النَّبِيِّ 7 يَا دَاوُدُ إِنَّ عَبْدِي الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا ثُمَّ رَجَعَ وَتَابَ مِنْ ذَلِكَ الذَّنْبِ وَاسْتَحْيَا مِنِّي عِنْدَ ذِكْرِهِ غَفَرْتُ لَهُ وَ أَسَيَّئْتُهُ الْحَفْظَةَ وَ أَبْدَلْتُهُ الْحَسَنَةَ وَ لَا أَبَالِي وَ أَنَا أَرْحَمُ الرَّاحِمِينَ

29. According to these verses, behaviors of humankind may affect the events of this world.

30. Bihar al-Anwar, vol. 6, p. 21.

«قَالَ رَسُولُ اللَّهِ 6: «تُوبُوا إِلَى اللَّهِ عَزَّ وَجَلَّ وَ ادْخُلُوا فِي مَحَبَّتِهِ فَإِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُطَهِّرِينَ وَ الْمُؤْمِنُ تَوَّابٌ

31. Al-Kafi, vol. 2, p. 435.

قَالَ الْبَاقِرُ 7: «إِنَّ اللَّهَ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَ زَادَهُ فِي لَيْلَةٍ ظُلْمَاءَ فَوَجَدَهَا فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ ذَلِكَ الرَّجُلِ بِرَاحِلَتِهِ

32. Ibid, p. 436.

«قَالَ الصَّادِقُ 7: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا

33. Mostadrak al-Wasail, vol. 12, p. 125.

«قَالَ الرِّضَا 7: «لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ مُؤْمِنٍ تَائِبٍ أَوْ مُؤْمِنَةٍ تَائِبَةٍ

34. Al-Kafi, vol. 2, p. 440.

قَالَ رَسُولُ اللَّهِ 6: «مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةِ قَبْلِ اللَّهِ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ السَّنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبْلَ اللَّهِ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الشَّهْرَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبْلَ اللَّهِ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الْجُمُعَةَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبْلَ اللَّهِ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ يَوْمًا لَكَثِيرٌ مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبْلَ اللَّهِ تَوْبَتَهُ

35. Bihar al-Anwar, vol. 74, p. 104.

«قَالَ رَسُولُ اللَّهِ 6: «لَا تُقَدِّمِ الذَّنْبَ وَ لَا تُؤَخِّرِ التَّوْبَةَ وَ لَكِنْ قَدِّمِ التَّوْبَةَ وَ أَخِّرِ الذَّنْبَ»

36. Ibid, vol. 6, p. 19.

قَالَ رَسُولُ اللَّهِ 6: «إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ عَبْدِهِ مَا لَمْ يُغْرَغْزْ تُوبُوا إِلَى رَبِّكُمْ قَبْلَ أَنْ تَمُوتُوا وَ بَادِرُوا بِالْأَعْمَالِ الزَّكَاةِ قَبْلَ أَنْ تَسْتَعْلُوا وَ صَلُّوا الَّذِي بَيْنَكُمْ وَ بَيْنَهُ

37. Ibid, vol. 74, p. 208.

«قَالَ عَلِيٌّ 7: «إِنْ قَارَفْتَ سَيِّئَةً فَعَجِّلْ مَحْوَهَا بِالتَّوْبَةِ

38. Mostadrak al-Wasail, vol. 12, p. 130.

«قَالَ عَلِيٌّ 7: «مُسَوِّفُ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الْأَجَلِ عَلَى أَعْظَمِ الْخَطَرِ

39. In a hadith, Imam Ali (peace be upon him) has mentioned the examples of Wasila; among which are belief in God, Jihad in the way of God and doing the obligations, fasting and hajj. (Nahj Al-Balaghah, Sermon 110)

40. Dalaal al-Imamah, p. 114.

«قَالَتْ فَاطِمَةُ 3: «ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةَ، فَخَنَزَ وَسِيلَتَهُ فِي خَلْقِهِ

41. See al-dur al-Manthour, vol. 1, p. 60.

42. If you open a modern English dictionary, you would probably find the definition of Jihad as “a holy war undertaken by Muslims against non-believers”. This is a very poor definition.

43. Nahj al-Fasaha, p. 229.

«قَالَ رَسُولُ اللَّهِ 6: «أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

44. Different types such as: economic and financial Jihad, military Jihad, and Jihad against our lusts and egoistic desires.

45. The real jihadists are those who wage jihad and strive in the way of God.

46. In this verse, Almighty God has used a derivative of the linguistic root of the word “Jihad” to describe those who are deserving of guidance, and has made guidance dependent on Jihad against the false desires of the soul. Therefore, the felicitous are those who struggle the most against the selfish prompting of the ego for God’s sake.

47. Ghorar Al-hikam, p. 179.

«قَالَ رَسُولُ اللَّهِ 6: «أَلَا وَ إِنَّ الْجِهَادَ تَمَنُّ الْجَنَّةِ فَمَنْ جَاهَدَ نَفْسَهُ مَلَكَهَا وَ هِيَ أَكْرَمُ ثَوَابٍ لِلَّهِ لِمَنْ عَرَفَهَا

48. One who strives in the way of God the Exalted.

49. Nahj al-Fasaha, p. 778.

«قَالَ رَسُولُ اللَّهِ 6: «الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

50. We will explain more about purification in following pages.

51. Al-Kafi, vol. 5, p. 12.

عَنْ أَبِي عَبْدِ اللَّهِ 7 أَنَّ النَّبِيَّ 6 بَعَثَ بِسَرِيَّةٍ فَلَمَّا رَجَعُوا قَالَ «مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ الْجِهَادُ الْأَكْبَرُ قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ».

52. Al-Kafi, vol. 5, p. 56.

عن ابوجعفر 7: «إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ وَمِنْهَا جُ الصُّلَحَاءِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ وَتَأْمَنُ الْمَذَاهِبُ وَتَحُلُّ الْمَكَاسِبُ وَتُرَدُّ الْمَظَالِمُ وَتُعْمَرُ الْأَرْضُ وَتُنْتَصَفُ مِنَ الْأَعْدَاءِ وَيُسْتَقِيمُ الْأَمْرُ».

53. Mostadrak al-Wasael, vol. 11, p. 278.

«قَالَ رَسُولُ اللَّهِ 6: «لَرَدُّ الْمُؤْمِنِ حَرَامًا يُعْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حَجَّةً مَبْرُورَةً».

54. Wasael al-Shia, vol. 16, p. 135.

«قَالَ رَسُولُ اللَّهِ 6: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُنْكِرْ بِيَدِهِ إِنْ اسْتَطَاعَ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ فَحَسْبُهُ أَنْ يَعْلَمَ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لَدَيْكَ كَارِهِ».

55. Nahj al-Balagha, Letter 47, p. 422.

«لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ فَيُؤَلَّى عَلَيْكُمْ [أَشْرَارُكُمْ] شِرَارُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ».

56. Al-Kafi, vol. 5, p. 56.

قال ابوجعفر 7: «وَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى شُعَيْبِ النَّبِيِّ 7 أَنِّي مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَسِتِينَ أَلْفًا مِنْ خِيَارِهِمْ فَقَالَ يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَلَمْ يَعْضُبُوا لِغَضَبِي».

57. Mostadrak al-Wasael, vol. 12, p. 181.

«قَالَ الصَّادِقُ 7: «وَيْلٌ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ».

58. Infāq is the Arabic word for "spending." It is a type of charity in Islam that is given without any expectation of reward or return.

59. Al-Kafi, vol. 4, p. 26.

قال رسول الله 6: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

It means: The one who gives is better than the one who takes.

60. Hadith Qudsi: it is a sacred tradition or report. It is a sub-category of hadith, which Muslims regard as the words of God. The Qudsi hadith differ from the Qur'an in that the former are "expressed in the Prophet Muhammad's words", whereas the latter are the "direct words of God".

61. Al-Bukhari, no. 5037.

«قَالَ اللَّهُ أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ».

62. Al-Muslim, no. 2588.

«قال رسول الله 6: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعُ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ».

63. Musnad Ahmad, no. 1239.

«قال رسول الله 6: «تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ، فَأَيُّهَا طَهْرَةٌ تُطَهِّرُكَ، وَتَصِلُ أَقْرَبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ، وَالْجَارِ، وَالْمُسْكِينِ».

64. Nahj al-Fasaha, p. 283.

«قال رسول الله 6: «إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ».

65. Al-Kafi, vol. 4, p. 6.

«عَنْ أَبِي جَعْفَرٍ 7 قَالَ: «إِنَّ الصَّدَقَةَ لَتَدْفَعُ سَبْعِينَ بَلِيَّةً مِنْ بَلَايَا الدُّنْيَا».

66. Al-Khisal, vol. 2, p. 343.

«قال رسول الله 6: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: ... وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ».

67. Attention to the poor is very important in Islam so that the Prophet said, "The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored." (Nahj al-Fasaha, p. 372)

68. Al-Tirmidhi, no. 658.

«قال رسول الله 6: «الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحْمِ ثَنَّتَانِ: صَدَقَةٌ وَصِلَةٌ».

69. Al-Amali (Murtaza), vol. 1, p. 405.

«قال رسول الله 6: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى وَابْدَأْ بِمَنْ تَعُولُ».

70. Al-Tirmidhi, no. 1970.

«قال رسول الله 6: «كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنْ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ وَأَنْ تُفَرِّغَ مِنْ دُلُوكَ فِي إِنَاءٍ أَخِيكَ».

71. Al-Bukhari, no. 2827.

قال رسول الله 6: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ

«عَلَيْهَا مَتَاعُهُ صَدَقَةٌ قَالَ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

72. Al-Muslim, no. 1006 – Mostadrak al-Wasail, vol. 7, p. 243.

قال رسول الله 6: «أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ إِنْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعٍ أَحَدِكُمْ صَدَقَةٌ».

73. Al-Bukhari, no. 5036.

«قال رسول الله 6: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةٌ».

74. Bihar al-Anwar, vol. 73, p. 355.

«قال رسول الله 6: «لَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَلَوْ أَنَّ تَلَقَّى أَخَاكَ وَوَجْهَكَ مَبْسُوطٌ إِلَيْهِ».

75. Al-Kafi, vol. 4, p. 4.

«قَالَ رَسُولُ اللَّهِ 6: «تَصَدَّقُوا وَلَوْ بِشِقِ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ لَبِنَةٍ».

76. Al-Muslim, no. 2245.

«قَالَ رَسُولُ اللَّهِ 6: «امْرَأَةٌ بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبَيْتٍ قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ فَتَرَعَتْ لَهُ بِمَوْقِعِهَا فَعَفَرَ لَهَا».

77. Ershad al-Qoloub, vol. 1, p. 14.

«قَالَ رَسُولُ اللَّهِ 6: «إِذَا مَاتَ الرَّجُلُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ صَدَقَةٍ جَارِيَةٍ وَ عِلْمٌ يُنْتَفَعُ بِهِ وَ وَلَدٌ صَالِحٌ يَدْعُو لَهُ».

78. The Prophet said, “If anyone would like God to save him from the hardships of the Day of Resurrection, he should give more time to his debtor who is short of money, or remit his debt altogether.” (Al-Muslim)

79. Al-Muslim, no. 67 – Nahj al-Fasaha, p. 423.

عَنِ النَّبِيِّ 6 قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حُلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ».

80. Al-Tirmidhi, no. 2390.

«قال رسول الله 6: «قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغِيظُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ».

81. Al-Muslim, no. 7230.

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟، الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي، يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي».

82. Al-Kafi, vol. 2, p. 124 – Sunan Abu-Dawoud, vol. 4, p. 220, no. 4681.

«قال رسول الله 6: «مَنْ أَحَبَّ لِلَّهِ وَابْتَغَى لِلَّهِ وَأَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَلَ إِيْمَانُهُ».

83. Nahj al-Fasaha, p. 479.

«قال رسول الله 6: «لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَ لَا تُؤْمِنُوا حَتَّى تَحَابُّوا».

84. Bihar al-anwar, vol. 71, p. 182

«قَالَ رَسُولُ اللَّهِ 6: «إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعَلِّمُهُ فَإِنَّهُ أَصْلَحُ لِذَاتِ الْبَيْنِ».

85. This is a principle in Islamic jurisprudence that “tolerating cruelty is cruelty.”

86. Al-Kafi, vol. 2, p. 166 – Musnas Ahmad, no. 18416.

«قال رسول الله 6: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئًا مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ».

87. Awali al-Laali, vol. 1, p. 431– al-Muslim, no. 84.

عَنِ النَّبِيِّ 6 أَنَّهُ قَالَ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ إِنَّ ذَلِكَ أَوْعَى أَعْظَمُ الْإِيمَانِ (و فِي رَوَايَةٍ لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ مِنَ الْإِيمَانِ).

88. Musnad Ahmad, no. 18524 – Al-Kafi, vol. 2, p. 125.

«عَنْ أَبِي عَبْدِ اللَّهِ 7 قَالَ: «مَنْ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَ تُبْغِضَ فِي اللَّهِ».

89. Qur'an; 21:107.

90. He is the son of Imam Ali and the third infallible Imam of Shia Muslims.

91. Al-Ehteaj, vol. 2, p. 300.

«قَالَ الْحُسَيْنُ 7: «هِيَ هَاتِهَا مِمَّا الذَّلِيلُ».

92. Oyoun al-Hekam, Al-Laithi, p.66.

«قَالَ رَسُولُ اللَّهِ 6: «النَّاسُ نِيَامٌ فَإِذَا مَاتُوا انْتَبَهُوا».

93. Mesbah al-Sharia, p.114.

«قَالَ رَسُولُ اللَّهِ 6: «فِكْرَةُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ».

94. Nahj al-Balaghah, p. 471.

«قَالَ عَلِيٌّ 7: «الْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ فَاَنْتَبِهُوا فُرْصَ الْخَيْرِ».

95. Mesbah al-Sharia, p. 13.

«قَالَ النَّبِيُّ 6: «مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ».

96. Al-Wafi, vol. 1, p. 116.

«عَنْ أَمِيرِ الْمُؤْمِنِينَ 7 قَالَ: «رَحِمَ اللَّهُ أَمْرًا عَلِمَ مِنْ أَيْنَ وَ فِي أَيْنَ وَ إِلَى أَيْنَ».

97. The Arabic term Taqwa is often translated as 'piety', 'righteousness' or 'God-fearing', but a better equivalent would be 'God-consciousness' or 'self-restraint'. It is considered to be the essential quality of a believer. Taqwa of a believer should illuminate through all facets of his/her life, just as a bright light would shine through all openings of an empty house in an empty field in a dark night.

98. Al-Musannaf , vol. 2, p.96, no: 34459 – Al-Kafi, vol. 8, p. 143.

«قَالَ رَسُولُ اللَّهِ 6: «حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا عَلَيْهَا».

99. Ershad Al-Qoloub, vol. 1, p. 15 – Tirmidhi, vol. 4, p. 612, no: 2416.

عَنِ النَّبِيِّ 6 قَالَ: «لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ، عَنْ عُمْرِهِ فِيمَ أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ، وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَمَاذَا عَمَلَ فِيمَا عَلِمَ».

100. (Qur'an; 39:22)

Causes Of Misery

What were explained are the conducts, which cause salvation of humanity. There is some behavior, which is against the felicity and should be avoided to receive salvation.

Polytheism (Shirk)

The Qur'an says,

“Whoever invokes besides God another god of which he has no proof, his reckoning will indeed rest with his Lord. Indeed the faithless will not be felicitous.” (Qur'an; 23: 117)

Polytheism is the worship of (or belief in) multiple deities usually assembled into a pantheon of gods and goddesses, along with their own religions and rituals. In most religions, which accept polytheism, the different gods and goddesses are representations of forces of nature or ancestral principles.

Polytheism still represents much of the world. Except for the monotheistic religions of Christianity, Islam and Judaism, most of the world's religions are overwhelmingly polytheistic. Polytheism characterizes the beliefs of Hinduism, Mahayana Buddhism, Confucianism, Taoism, and Shintoism in the East, and also contemporary tribal religions in Africa and the Americas. These religions are widely practiced throughout the world.

Unlike Christian, Jewish, and Islamic doctrine, there is rarely an absolute truth associated with polytheistic thinking: Ideas of morality (notions of right and wrong) are relative to the individual or culture; each believer is free to worship the god of his or her choice in the manner of his or her liking. As a result, each person is free to behave as he or she sees fit. Although polytheistic systems provide flexibility and a relativistic lack of accountability, they often leave followers with no sense of ultimate purpose and no

prospect for eternal hope. According to the Qur'an, polytheism is a great injustice,

“When Luqman said to his son, as he advised him, “O my son! Do not ascribe any partners to God. Polytheism is indeed a great injustice.” (Qur'an; 31: 13)

Almighty God describes in the Qur'an that whoever sets up partner with God in worship, he has forged a lie, which is the gravest and unforgivable sin and has strayed far away from the Right Path,

“Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Moreover, whoever ascribes partners to God has indeed fabricated [a lie] in great sinfulness.” (Qur'an; 4:48)

“Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Moreover, whoever ascribes partners to God has certainly strayed into far error.” (Qur'an; 4: 116)

However, monotheistic faiths (such as Islam) teach that there is absolute truth; humankind is on earth for a purpose; and eternal salvation is possible for those seeking a romantic and mystical relationship with the One true God.

The Qur'an mentions that monotheism is an important condition for meeting the Lord in the Day of Resurrection,

“Say [O, Messenger!], “I am just a human being like you. It has been revealed to me that your God is the One God. Therefore, whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord.” (Qur'an; 18: 110)

The Qur'an introduces worshipping the One God as a divine testament, and forbids the worship of Satan,

“Did I not pledge to you, O Children of Adam that you should not serve Satan, for he is your most ardent enemy and [that you should] worship Me [alone]. That is a straight path.” (Qur'an; 36: 60–61)

According to the Qur'anic teachings, it is just the One God, who must be worshiped,

“Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents.” (Qur'an; 17:23)

“Do not invoke another god besides Almighty God; there is no god except Him. Everything is to perish except His Face. All judgment belongs to Him, and to Him you will be brought back.” (Qur'an; 28:88)

The best way to achieve monotheism is thinking about the creation. The Qur'an says,

“Had there been gods in them (the heaven and the earth) other than Almighty God, they would surely have fallen apart. Glory be to God, the Lord of the Throne, of what they allege concerning Him.” (Qur’an; 21:22)

“Your god is the One God, there is no god except Him, the All-beneficent, the All-merciful. Indeed in the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail at sea with profit to men, and the water that God sends down from the sky with which He revives the earth after its death, and scatters therein every kind of animal and the changing of the winds, and the clouds disposed between the sky and the earth, are surely signs for a people who apply reason.” (Qur’an; 2: 163–164)

Monotheism is the declaration of all prophets¹ and they have invited to it. The Qur’an says,

“When the apostles came to them, before them and in their own time, saying, “Worship no one except God...” (Qur’an; 41: 14)

As a conclusion, we can say that unity is the most important way of salvation, so to get rid of entanglement, Jonah (the man of the fish) wholeheartedly cried out in the darkness of the belly of the whale,

“There is no god except You! You are immaculate! I have indeed been among the wrongdoers.” (Qur’an; 21:87)

Greed

The Qur’an says,

“Therefore, you shall reverence God as much as you can, and listen, and obey, and give for your own good. Anyone who is protected from his own stinginess (and greed), these are the successful ones.” (Qur’an; 64: 16)

The sources of every sin are three matters: arrogance,² which caused Satan to behave the way he did, greed,³ which caused Adam to be expelled from the garden, and envy,⁴ which emboldened one of the sons of Adam against his brother. He who protects himself from these three matters will be protected from evils. Unbelief comes from arrogance, disobedience comes from greed, and transgression and injustice come from envy.

Greed is the tendency to selfish craving, grasping, and hoarding. It is defined as “a selfish or excessive desire for more than is needed or deserved, especially of money, wealth, food, or other possessions.”

Greed is the reason why one finds no satisfaction even after he acquires it. A greedy person is preoccupied with his greed from the moment he wakes up until he goes to bed at night.

If someone wants to eradicate his greed, instead of giving his attention to things he wants but does not have, he should be mindful to take real pleasure in what he does have. One of the factors in greed is a disappointment even in great success because of the background thought that there is always more to be had. To avoid that, one should immerse himself in the sensory and visceral pleasures of what he does have.

Contentment, which is the opposite of greed, comes from an inner understanding carried over from the past life. This understanding, which is the knowledge of the relative world, results in his being content and not running just after this worldly life. The believer knows that this worldly life is temporary and the real life will begin after this worldly life.⁵ He also knows that God Almighty comprehends all things.⁶ Therefore, the one who wants to attain salvation should not cling to the earth⁷ and follow his base and vain desires. He must try his best to be among those who are concerned with the Hereafter. The Qur'an states,

“Among the people there are those who say, “Our Lord, give us in this world,” but for such there is no share in the Hereafter. Moreover, among them there are those who say, “Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.” Such shall partake of what they have earned, and God is swift at reckoning.” (Qur'an; 2: 200–202)

The conscious people, who believe in death and the Hereafter and in these verses of the Qur'an, are not greedy:

“Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion.” (Qur'an; 3: 185)

“O people, God's promise is the truth; therefore, do not be overwhelmed by this worldly life, and do not let Satan overwhelm you from God.” (Qur'an; 35:5)

This conscious and content people are felicitous because they know the reality of this life and they choose the eternal life instead of this temporary life.⁸ They are not like those who preferred the worldly life to the Hereafter. As the Qur'an says about them,

“The ones who have preferred the worldly life to the Hereafter, and they repel away from the path of God, and they seek to make it crooked. Those are the ones who are in misguidance.” (Qur'an; 14:3)

“The one who opens his heart to rejection, then they will have a wrath from God and they will have a great retribution. That is because they preferred the life of the world to the Hereafter and surely God does not guide the faithless lot. Those are the ones whom [due to their ignorance and persistence in disbelief] God has put a seal on their hearts and their hearing and their sight [as well], and it is they who are the heedless. Undoubtedly, they are the ones who will be the losers

*in the Hereafter.” (Qur’an; 16: 106–109)*⁹

The Reality Of Wordily Life In The Qur’an

There are many verses in the Qur’an about the reality of worldly life. Some of them are as follows,

“The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth’s vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before. Thus do We elaborate the signs for a people who reflect.” (Qur’an; 10:24)

“Know that this worldly life is no more than play and games, and boasting among you, and hoarding of money and children. It is like abundant rain that produces plants and pleases the farmer. Then the plants turn into useless hay, and are blown away by the wind. In the Hereafter, there is severe retribution, and forgiveness from God and approval. This worldly life is no more than a temporary illusion.” (Qur’an; 57:20)

The Qur’an in many verses has compared this world with the Hereafter and has invited human to think about it to demonstrate the worthlessness of this short life as the ultimate goal of man.

“The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely better for those who are God wary. Do you not apply reason?” (Qur’an; 6:32)

“Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with God is better and more lasting. Will you not apply reason?” (Qur’an; 28:60)

“The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known!” (Qur’an; 29:64)

“O my people! This life of the world is only a passing enjoyment, and indeed the Hereafter is the abiding home.” (Qur’an; 40:39)

“God expands the provision for whomever He wishes, and tightens it. They exult in the life of this world, but compared with the Hereafter the life of this world is but a trifling enjoyment.” (Qur’an; 13:26)

“Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope.” (Qur’an; 18:46)

“Whatever you have been given are the wares of the life of this world, but what is with God is better and more lasting for those who have faith and who put their trust in their Lord.” (Qur’an; 42:36)

“The life of the world is just play and diversion, but if you are faithful and God wary, He will give you your rewards, and will not ask your wealth [in return] from you.” (Qur’an; 47:36)

God the Glorious has informed believers about the reality of the worldly life and has warned them not to choose the life of this world instead of the Hereafter as this is the biggest obstacle to human salvation. The Qur’an says,

“O you who have faith! What is the matter with you that when you are told, “Go forth in the way of God,” you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but insignificant. If you do not go forth, He will punish you with a painful punishment, and replace you with another people, and you will not hurt Him in the least, and God has power over all things.” (Qur’an; 9:38)

Fabricating Lies Against God

The Qur’an says,

“Who is a greater wrongdoer than him who fabricates a lie against God, or denies His signs? Indeed the wrongdoers will not be felicitous.” (Qur’an; 6:21)

“Do not say, asserting falsely with your tongues, “This is lawful, and this is unlawful,” to fabricate lies against God. Indeed those who fabricate lies against God will not be felicitous.” (Qur’an; 16:116)

“Say, “Indeed those who fabricate lies against God will not be felicitous.”” (Qur’an; 10:69)

Lying is one of the mortal sins and the worst kind of falsehood is what one utters against God, His Prophets, and the Imams (peace be upon them). Attributing falsehood to God, the Prophet and his successors (peace be upon them) means that one fabricates a saying and attributes it to them. For example, saying that the Prophet has said such and such thing, while knowing that it is an absolute lie, or to say that such and such is a Qur’anic verse, when it is certain that it is not a part of the Holy Qur’an. Similarly, it is forbidden to distort the apparent and the true meanings of the Qur’anic verses and traditions to suit one’s desire or to prove one’s point or with any other motive. Incorrect translation of the verses and traditions is also a falsehood. The Prophet (peace be upon him and his pure progeny) said, *“Whoever fabricates a saying and attributes it to me, let him take his place in Hell.”* [10](#)

Lying is one of the most evil characteristics, of which all religions and systems of ethics warn against and which man’s innate common sense (*Fitrāh*) agrees that it is wrong. In a hadith, Imam Sadiq (peace be upon him) declared, *“Mortal sins are forbidden. They are associating anything with God, killing an innocent people, disobeying parents ... and lying.”* [11](#) A similar hadith has been quoted from Imam Askari (peace be upon him). He said, *“All the evils have been locked in a room, and its key is lying.”* [12](#) The

Messenger of God in another tradition is quoted to have said, *“When a believer utters a lie without a valid excuse, he is cursed by seventy thousand angels.”* [13](#) He also said, *“Beware of lie, as lying leads to wickedness and wickedness leads to Hellfire.”* [14](#) A man came to the Prophet and asked, “Which action makes me closer to God?” The Prophet (peace be upon him and his pure progeny) replied, *“Do not lie. It causes to avoid other sins.”* [15](#)

Throughout the Glorious Qur’an, God Almighty has spoken in several verses about the liars and deceivers, and has promised them Hellfire for their evil,

“Indeed God does not guide [16](#) someone who is a liar and an ingrate.” (Qur’an; 39:3)

“Do not mix the truth with falsehood, nor conceal the truth while you know.” (Qur’an; 2:42)

“Should I inform you, on whom the devils descend? They descend on every sinful liar. Those who lend their ears to the devils, and most of them are liars.” (Qur’an; 26: 221–223)

The Qur’an condemns lying and describes its evil consequences. According to the Qur’anic verses the liar calls for divine curse and invites the anger of God,

“... and pray for the curse of God on the liars.” (Qur’an; 3:61)

“... The curse of God be on him if he is one of the liars.” (Qur’an; 24:7)

Lying in jest is another kind of falsehood. Imam Sajjad (peace be upon him) said, *“Avoid falsehood, whether it is small or big, in solemnity or jest.”* [17](#) The commander of faithful (peace be upon him) said, *“No man can taste faith, till the time he completely forgoes lying, in solemnity and in jest.”* [18](#) He also said, *“There is no merit in falsehood, whether in seriousness or in jest. Do not even promise your child something if you do not intend to fulfill it.”* [19](#) The Holy Prophet (peace be upon him and his pure progeny) in his advice to Abu-Zar Ghaffari said, *“O Abu-Zar one who protects his private parts and his tongue shall enter Paradise. One who utters a small falsehood in company of people to make them laugh, that same lie shall take him towards Hell. O Abu Zar, woe be upon the one who speaks falsehood to make people laugh. One who remains silent will obtain salvation. Then silence is necessary for you (in place of falsehood). Not even the smallest lie should be uttered by you.”* [20](#) It is also narrated from the Messenger of God (peace be upon him and his pure progeny) that he remarked, *“I guarantee a house in the best part of Paradise for one who refrains from a dispute even when he is on the right, and a house in the medium-grade area of Heaven for one who refrains from falsehood even in jest. I guarantee a house in the garden of Paradise for a person with the best morals.”* [21](#)

Although lying in jest is not a deadly sin, but if this joke hurts the feelings of a believer, causes him physical harm, or be an insult to him, it will be a deadly sin.

However, why do people lie? The Qur’an answers to this question and says,

“Only those fabricate lies who do not believe in the signs of God, and it is they who are the liars.”
(Qur’an; 16: 105)

This verse is not only applicable to disbelievers who invent falsehood in the religion and belie the word of God,^{[22](#)} but it applies equally to any types of lies (howsoever small or big). Those who fabricate lies are not real believers and faith has not yet entered into their hearts.^{[23](#)} Therefore, the Qur’an introduces the honesty as one of the attributes of believers,

“Those who do not give false testimony, and when they come upon vain talk, pass by nobly.”
(Qur’an; 25:72)

“O you who believe, be aware of God and be with the truthful.” (Qur’an; 9: 119)

In spite of all these prohibitions on lying, there are some exemptions. Lying is permissible in three cases: war; reconciling between two disputing parties; and lying to the spouse for the sake of love and harmony.

It was narrated that the Messenger of God (peace be upon him and his pure progeny) said, *“He is not a liar who reconciles between people and narrates something good or says something good.”*^{[24](#)} It was also narrated that he said, *“It is not permissible to tell lies except in three (cases): when a man speaks to his wife in a way to please her; lying in war; and lying in order to reconcile between people.”*^{[25](#)}

In fact, one is ordered to resort to lies if by doing so he can bring about reconciliation between two people. One who brings about such reconciliation shall not be termed a liar. Because if the message of ill will is communicated from one to other, it will only increase enmity between the two. In the same way if a husband and wife have separated and divorce is about to take place, one is allowed to speak a lie if it can bring about a reunion. For example, the husband could be told, “Your wife is very much troubled by the separation. She has such intense feelings for you that she may fall ill.” On the other hand, the wife may be told similar things so that they may reunite.

The Holy Prophet (peace be upon him and his pure progeny) has said, *“After the fulfillment of obligatory acts, the best action is to bring about peace and reconciliation among people. This is such an act that spreads goodness in the world.”*^{[26](#)} He also stated, *“God likes a falsehood for the sake of peace and dislikes truth that spreads corruption.”*^{[27](#)} It is in another hadith that, *“To make peace among people (and to think about reconciling people, and removing discord) is better than prayers and fastings of one year.”*^{[28](#)}

It shows the importance of peace and reconciliation in Islam. Unity among the believers is not only beneficial for them in the Hereafter, but it is also much needed from the worldly point of view. When the hearts of the believers are united for the sake of God, such a power is achieved that they can defeat their enemies both overt and covert.

Usury (Riba)

The Qur'an says,

“O, you who believe! Do not devour Usury with increasing profits; and fear from the disobedience of God so that you may receive salvation.” (Qur'an; 3: 130)

Usury (*Riba*)²⁹ is one of the mortal sins. According to the Glorious Qur'an, the punishment for usury is far more severe than the punishment for many other sins. After the Qur'an warns about usury (as stated in the previous verse), it says,

“And beware of the Fire which has been prepared for the faithless.” (Qur'an; 3: 131)

In another verse, the Qur'an confirms that the usurer will remain in Hell and there is no salvation for him. According to the Qur'an, the usurer is an ungrateful sinner, who shall be the inmate of the Hell,

“Those who exact usury will not stand but like one deranged by the Devil's touch. That is because they say, “Trade is just like usury,” while God has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes usury, shall keep [the gains of] what is past, and his matter shall rest with God. As for those who resume, they shall be the inmates of the Fire and they shall remain in it.” (Qur'an; 2:275)

Undoubtedly, usury is an unjust and oppressive evil and it is against human nature and human dignity. It increases the riches of the wealthy and drives the impoverished to further depravation.

According to the Islamic sharia, earning should be in return of efforts and work. Usury is an easiest form of making money and increasing wealth but Islam has forbidden it. Wealth should not be accumulated by forcing the helpless poor into further destitution; and usury does just that, causing economic imbalance and trampling upon human rights, equity, and justice. To lend on interest not only destroys the economic balance in the society, it also inflames the feelings of hatred, enmity, and selfishness. Therefore, the Qur'an introduces usury as a kind of war against God,

“O you who have faith! Be wary of God, and abandon [all claims to] what remains of usury, should you be faithful. If you do not give up, then you have involved yourselves in a war against God and His Messenger; but if you repent, you shall have your capital; neither you deal unjustly [with others] and nor will you be dealt unjustly.” (Qur'an; 2: 278-279)

The reason for such severity in the matter of interest is that Islam wants to create a society that is founded on fraternity, sympathy, selflessness, and sacrifice. If someone is in need of money, the rich should fulfill his needs for the sake of God's pleasure or give him a loan without interest.

Unlike usury that destroys peace and hardens the hearts of the people, charity spreads peace and

promotes beneficence and love in the society. Therefore, as the Qur'an declares, charity is blessed but usury is meager,

“God brings usury to naught, but He causes charitable deeds to prosper. God does not love any ungrateful sinner.” (Qur'an; 2:276)

Fornication (Zina)

The Qur'an says,

“The woman in whose house he was solicited him (Joseph). She closed the doors and said, “Come!!” He said, “God forbid! Indeed, He is my Lord; He has given me a good abode. Indeed the wrongdoers are not felicitous.” (Qur'an; 12:23)^{[30](#)}

Fornication (*Zinā*), encompasses extramarital sex (between a married Muslim man and a married Muslim woman who are not married to one another), and premarital sex (between unmarried Muslim man and unmarried Muslim woman). *Zinā* also includes homosexuality, sodomy, incest, and zoophilia.

Fornication or better to say all sexual relations outside marriage are forbidden in Islam. God Almighty even prohibited approaching fornication,

“Do not approach fornication. It is indeed an indecency and an evil way.” (Qur'an; 17:32)^{[31](#)}

In the Qur'an, the statement of Prophet Lot (peace be upon him) has been pointed out about homosexual relationships,

“Do you commit an outrage none in the world ever committed before you?! You associate with men in lust, instead Of women; indeed, you are a profligate lot!” (Qur'an; 7: 80–81)

“Of all people, do you come to males, abandoning your wives your Lord has created for you? Rather you are a transgressing lot.” (Qur'an; 26: 165–166)

According to the Qur'an one of the characteristics of true servants of God is that, they do not commit fornication,

“The servants of the All-beneficent are those who ... do not commit fornication. Whoever does that shall encounter its retribution. The punishment being doubled for him on the Day of Resurrection. In it, he will abide in humiliation forever, excepting those who repent, attain faith, and act righteously. For such, God will replace their misdeeds with good deeds, and God is all-forgiving, all-merciful.” (Qur'an; 25: 63–70)

Although in today's world, it is difficult to escape from sexual immorality but we should know that God the Glorious does not task any soul beyond its capacity.^{[32](#)} To avoid sin we shall remember God

frequently,^{[33](#)} take refuge in Him from the sin, and shall reverence God as much as we can.^{[34](#)} This is the way of salvation. The Qur'an says,

“So be wary of God, O you who possess intellect, so that you may be felicitous!” (Qur'an; 5: 100)

Some other solutions of the Qur'an to prevent sexual immorality in the society are prohibiting the free male–female relationships, hijab, and easy and timely marriage. The Qur'an says,

“Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. God is indeed well aware of what they do. Tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward, and let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or ... male dependents lacking sexual desire, or children uninitiated to women's parts. Moreover, let them (women) not thump their feet to make known their hidden ornaments [to draw attention to themselves]. Rally to God in repentance, O faithful, so that you may be felicitous. Marry off those who are single among you ... If they are poor, God will enrich them out of His grace, and God is all-bounteous, all-knowing. And those who cannot afford marriage should be continent until God enriches them out of His grace.” (Qur'an; 24: 30–33)

Islam does not allow men and women to communicate with the opposite sex in any way they like, and it has placed clear regulations and restrictions about interaction between men and women. Considering all of the laws governing the relationship between men and women in Islam, we conclude that Islam has closed all doors that lead to temptation and promiscuity. For example, the Qur'an says to men,

“When you ask anything of [his] womenfolk, ask it from them from behind a curtain.” (Qur'an; 33:53)

The Prophet (peace be upon him and his pure progeny) forbade men and women from being alone together. He said, *“Never is a man alone with a woman except that Satan is the third party with them.”*^{[35](#)}

Moreover, the Qur'an clearly forbids women from being soft of speech while talking to men,

“If you are righteous, then do not be complaisant in your speech, lest he in whose heart is a sickness should aspire, and speak honourable words.” (Qur'an; 33:32)

Drinking Wine And Gambling

The Qur'an says,

“O you who have faith! Indeed wine, gambling, idols, and the divining arrows are abominations of

Satan's doing, so avoid them, so that you may be felicitous.” (Qur'an; 5:90)

Drinking alcohol and gambling are forbidden in Islam and in the first verses of the Qur'an that was revealed about wine and gambling have been referred to their disadvantage,

“They ask you concerning wine and gambling. Say, “There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit.” (Qur'an; 2:219)

According to the Qur'an, wine and gambling cause enmity and Satan wants to create enmity amongst humanity through them. Therefore, the tools of Satan must surely be prohibited. The Qur'an says,

“Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of God and from prayer. Will you, then, relinquish?” (Qur'an; 5:91)

It is common knowledge that a person loses his senses under the influence of alcohol and in this condition behaves in a most indiscreet manner. He is therefore bound to create enmity due to his shoddy behavior. It is also known that drunkards sometimes murder their own family members and friends. It is narrated that Imam Baqir (peace be upon him) said, *“Disobedience to the order of God is mostly due to alcoholism. The alcoholic abandons prayer. He can even commit incest under the influence of alcohol; he loses his senses.”*^{[36](#)} Moreover, Imam Sadiq (peace be upon him) is reported to have said, *“Certainly even if a person swallows only a mouthful of wine, at that very moment, the angels, the Prophets, and the righteous believers send their curses upon him. And, when he drinks enough to make him intoxicated, the spirit of belief leaves his body, it is replaced by the dirty, accursed, devilish spirit.”*^{[37](#)}

Gambling is also mentioned in the Qur'an, alongside drinking alcohol as an abomination, a sin, and a grave harm to humankind. It was made clear that prosperity does not come through gambling. Gambling, among many other things, causes families to break, societies to suffer, and the economy to deteriorate, damaging the ethical foundation of any decent society.

As far as gambling is concerned, enmity between the participants is the most natural outcome in a game of chance. The person who loses his money to his opponent is bound to resent him and have a feeling of vengeance. The dominating influence on the gamblers is that of hatred and enmity.

Drinking alcohol and gambling are vices leading to spiritual bankruptcy, as drunkard and gambler are oblivious of God and of their duties towards their Creator. Living in a state of forgetfulness of God is the worst tragedy that befalls the unfortunate victims of these vices. An alcoholic in a state of intoxication is in no condition to remember God and he abandons even an obligation like Daily Prayers (*Salat*). In the same way, the craze of a gambler to obtain wealth or make up for his losses causes him to lose awareness of obligatory acts.

1. See the Qur'an; 12:40, 11: 25–26, 46:21.

2. The Messenger of God said, "He will not enter Hellfire who has the weight of a seed of faith in his heart and he will not enter Paradise who has the weight of a seed of arrogance in his heart." (Wasael al-Shia, vol. 16, p. 7)

3. Jabir ibn Abdullah reported, The Messenger of God said, "Guard yourself from greed, for greed destroyed those before you. It caused them to shed blood and to make lawful what is unlawful." (Nahj al-Fasaha, p. 162)

4. The Messenger of God said, "Do not hate each other, do not envy each other, do not turn away from each other, but rather be servants of God as brothers." (Nahj al-Fasaha, p. 668)

5. The Qur'an says, "(After death) He will say, 'alas, had I sent ahead for my life!'" (Qur'an; 89:24).

6. The Qur'an says, "Look! He indeed comprehends all things!" (Qur'an; 41:54).

7. Allusion to the Qur'an; 7:176.

"Had We wished, We would have surely raised him by their means, but he clung to the earth and followed his base desires."

8. They built in the earth and serve humans just for the sake of God.

9. This is the system of this world that those who do not believe and do not pay attention to divine guidance will be punished.

10. Al-Kafi, vol. 1, p. 62.

«قَالَ رَسُولُ اللَّهِ 6: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

11. Wasael al-Shia, vol. 15, p. 331.

«عَنِ الصَّادِقِ 7: «الْكِبَائِرُ مُحَرَّمَةٌ وَهِيَ الشِّرْكُ بِاللَّهِ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَغُفُوقُ الْوَالِدَيْنِ ... وَالكَذِبُ».

12. Bihar al-Anwar, vol. 69, p. 263.

«قَالَ الْإِمَامُ الزَّكِيُّ الْعَسْكَرِيُّ 7: «جُعِلَتِ الْخَبَائِثُ كُلُّهَا فِي بَيْتٍ وَجُعِلَ مِفْتَاحُهَا الكَذِبُ».

13. Ibid.

قَالَ رَسُولُ اللَّهِ 6: «الْمُؤْمِنُ إِذَا كَذَبَ مِنْ غَيْرِ عُدْرٍ لَعَنَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

14. Bihar al-Anwar, vol. 69, p. 263 – al-Muslim, no. 2607.

«قَالَ رَسُولُ اللَّهِ 6: «إِيَّاكُمْ وَالكَذِبَ فَإِنَّ الكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَالفُجُورَ يَهْدِي إِلَى النَّارِ».

15. Mostadrak al-Wasael, vol. 9, p. 85.

«قَالَ رَجُلٌ لِرَسُولِ اللَّهِ 6: «يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ أَتَقَرَّبُ بِهِ إِلَى اللَّهِ. فَقَالَ: لَا تَكْذِبْ فَكَانَ ذَلِكَ سَبَبًا لِاجْتِنَابِهِ كُلِّ مَعْصِيَةٍ لِلَّهِ».

16. They themselves despite the divine guidance chose the wrong path and after death, God will not guide them to Paradise.

17. Wasael al-Shia, vol. 12, p. 250.

«قَالَ عَلِيُّ بْنُ الْحُسَيْنِ 7: «يَقُولُ لِوَلَدِهِ اتَّقُوا الكَذِبَ الصَّغِيرَ مِنْهُ وَالكَبِيرَ فِي كُلِّ جِدٍّ وَهَزَلٍ».

18. Al-Kafi, vol. 2, p. 340.

«قَالَ أَمِيرُ الْمُؤْمِنِينَ 7: «لَا يَجِدُ عَبْدٌ طَعَمَ الْإِيمَانِ حَتَّى يَتْرَكَ الكَذِبَ هَزْلُهُ وَجِدَهُ».

19. Al-amali (Sadouq), p. 419.

«عَنْ عَلِيٍّ 7 قَالَ: «لَا يَصْلُحُ مِنَ الكَذِبِ جِدٌّ وَلَا هَزْلٌ وَلَا أَنْ يَعِدَّ أَحَدُكُمْ صَبِيحَهُ ثُمَّ لَا يَفِي لَهُ».

20. Al-Amali (Tousi), p. 536.

قال رسول الله 6: «يَا أَبَا ذَرٍّ، مَنْ مَلَكَ مَا بَيْنَ فَجْدَيْهِ وَبَيْنَ لَحْيَيْهِ دَخَلَ الْجَنَّةَ ... يَا أَبَا ذَرٍّ، وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ الْقَوْمَ. يَا أَبَا ذَرٍّ، مَنْ صَمَتَ «نَجَا، فَعَلَيْكَ بِالصِّدْقِ، وَلَا تُخْرِجَنَّ مِنْ فَيْكِ كَذِبَةً أَبَدًا».

21. Al-Khesal, vol. 1, p. 144.

قال رسول الله 6: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رِبْضِ الْجَنَّةِ وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَلِمَنْ تَرَكَ الكَذِبَ وَإِنْ «كَانَ هَازِلًا وَلِمَنْ حَسَنُ خُلُقُهُ».

22. Actually, disbelievers are the biggest sinners and the biggest liars. Saying there is no God is the biggest lie.

23. Allusion to the Qur'an; 49:14.

"The Bedouins say, "We have faith." Say, "You do not have faith yet"; rather say, "We have embraced Islam," for faith has not yet entered into your hearts."

24. Musnad Ahmad, no. 27277 – Nahj al-Fasaha, p. 660.

«قَالَ رَسُولُ اللَّهِ 6: «لَيْسَ بِكَذَّابٍ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا».

25. Al-Termidhi, no. 1939 – Wasael al-Shia, vol. 12, p. 252.

«قَالَ رَسُولُ اللَّهِ 6: «لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ: يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضَاهَا، وَالْكَذِبُ فِي الْحَرْبِ، وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ».

26. Al-Amali (Tousi), p. 522.

«قَالَ رَسُولُ اللَّهِ 6: «مَا عَمِلَ امْرُؤٌ عَمَلًا بَعْدَ إِقَامَةِ الْفَرَائِضِ خَيْرًا مِنْ إِصْلَاحِ بَيْنِ النَّاسِ، يَقُولُ خَيْرًا وَ يَتَمَنَّى خَيْرًا».

27. Al-Faqih, vol. 4, p. 353.

«قَالَ رَسُولُ اللَّهِ 6: «إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ الْكَذِبِ فِي الصَّالِحِ وَأُبْغَضَ الصِّدْقِ فِي الْفَسَادِ».

28. Al-Amali (Tousi), p. 522.

«قَالَ رَسُولُ اللَّهِ 6: «إِصْلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصَّوْمِ».

29. Riba is unjustified increment in borrowing or lending money, paid in kind or in money above the amount of loan, as a condition imposed by the lender or voluntarily by the borrower. There are some other types of Riba, which are forbidden in Islam.

30. The Qur'an has mentioned the story of Joseph, son of Prophet Jacob. After his brothers betrayed him and sold him into slavery, Joseph settled into one of the great houses of Egypt. His master was the chief minister of Egypt.

... One day the beautiful wife of his master closed the doors and tried to seduce the slave Joseph, but he resisted her advances and sought refuge with God. Joseph told her he would not betray her husband. He knew that those who commit evil acts will never be successful. Joseph resisted the temptation and tried to escape.

31. In this verse, God tells us to not even approach to fornication. This means that everything that may seduce a person to fall into fornication is unlawful.

32. Allusion to the Qur'an; 2:286.

"God does not task any soul beyond its capacity. Whatever [good] it earns is to its benefit, and whatever [evil] it incurs is to its harm."

33. Allusion to the Qur'an; 33:41.

"O you who have faith! Remember God with frequent remembrance."

34. Allusion to the Qur'an; 64:16.

"Therefore, you shall reverence God as much as you can, and listen, and obey, and give for your own good."

35. Daaem al-Islam, vol. 2, p. 214.

«قَالَ رَسُولُ اللَّهِ 6: «فَمَا مِنْ رَجُلٍ خَلَا بِامْرَأَةٍ إِلَّا كَانَ الشَّيْطَانُ ثَالِثُهُمَا».

36. Al-Kafi, vol. 6, p. 403.

«عَنْ أَبِي جَعْفَرٍ 7: «مَا عُصِيَ اللَّهُ عَزَّ وَ جَلَّ بِشَيْءٍ أَشَدَّ مِنْ شُرْبِ الْخَمْرِ إِنَّ أَحَدَهُمْ لَيَدْعُ الصَّلَاةَ الْفَرِيضَةَ وَ يَثْبُتُ عَلَى أُمِّهِ وَ أُخْتِهِ وَ ابْنَتِهِ وَ هُوَ لَا يَعْقِلُ».

37. Ibid, p. 399.

«عَنْ أَبِي عَبْدِ اللَّهِ 7: «مَنْ شَرِبَ جُرْعَةً مِنْ خَمْرٍ لَعَنَهُ اللَّهُ عَزَّ وَ جَلَّ وَ مَلَائِكَتُهُ وَ رُسُلُهُ وَ الْمُؤْمِنُونَ فَإِنْ شَرِبَهَا حَتَّى يَسْكَرَ مِنْهَا نَزَعَ رُوحَ الْإِيمَانِ مِنْ جَسَدِهِ وَ رَكِبَتْ فِيهِ رُوحٌ سَخِيفَةٌ خَبِيثَةٌ مَلْعُونَةٌ».

Conclusion

According to what mentioned in this chapter, there are factors for felicity in this world and in the Hereafter. Some of them are remembrance of God, worshipping God, patience, repentance, striving hard and waging Jihad in the way of God, enjoining what is right, and forbidding what is wrong, charity, and to love and to hate for the sake of God. Moreover, there are some behaviors and characteristics, which are against the felicity and should be avoided to receive salvation. Some of them are polytheism, greed, fabricating lies against God, usury, fornication, drinking wine, and gambling. However, we may summarize the factors of salvation in one factor, which is obedience to God's commandments. The Qur'an says,

“All the response of the faithful, when they are summoned to God and His Apostle that He may judge between them, is to say, “We hear and obey.” They are indeed those who will receive salvation. Whoever obeys God and His Apostle, and fears God and is wary of Him it is they who will be the triumphant.” (Qur’an; 24: 51–52)

“Whoever obeys God and His Apostle has certainly achieved a great success.” (Qur’an; 33:71)

Obedience is an obligation each human being sustains to God. This is so because God the Glorious is the Creator and Ruler of the universe, and we are his creatures. Almighty God has said that if we by faith obey His orders, He will bless us and work through that to accomplish salvation.

Contrary to what some Christians say (that a Christian’s sins do not damn his soul and the way a Christian lives, what he says, his conduct, his character, or his attitude toward other people has nothing whatever to do with the salvation of his soul) Islam however, teaches that conduct affects on destiny. The Qur’an says,

“On that day (Hereafter), people will issue forth in various groups to be shown their deeds. Then whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (Qur’an; 99: 6–8)

“We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners.” (Qur’an; 21:47)

In other words, to achieve salvation, it is not enough only to believe in God, but it is necessary to obey God’s commandments. Islam believes that man will be judged based on his deeds. If he chooses to obey based on faith he will be blessed, but if he chooses to disobey then he will be condemned. According to the Islamic teachings, abandoning obedience causes deeds to become fruitless. The Qur’an says,

“O, you who believe, obey God and obey the Apostle, and do not cause your deeds to become fruitless.” (Qur’an; 47:33)

Another important point that should be mentioned here is that according to many verses of the Qur’an, obeying the Messenger of God is strictly the obedience of God.

“Whoever obeys the Apostle certainly obeys God.” (Qur’an; 4:80)

Moreover, God says in the Qur’an, that if believers love Him and want Him to love them and to forgive them they should follow His Messenger too,

“Say: “If you love God then follow me so God will love you and forgive your sins.” God is Forgiver, Merciful.” (Qur’an; 3:31)

God the Almighty has made obeying His Messenger tantamount to obeying Himself, and He has placed obedience to Himself alongside obedience to His Messenger, because His Messenger is infallible and only follows what has been revealed to him.

“He does not speak out of his own desires. It is just a revelation that is revealed [to him].”

(Qur'an; 53: 3-4)

Our final statement is:

Praise be to God, Lord of the worlds.

Table Of Verses

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; there is no doubt in it, is guidance for the pious. (Qur'an; 2:2)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

The faithful are only those who maintain the prayer and spend out of what We have provided them. (Qur'an; 2:3)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

It is they who are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision. (Qur'an; 2:4)

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those follow their Lord's guidance, and it is they who are the felicitous. (Qur'an; 2:5)

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

In their hearts is a disease, so God has increased their disease and there awaits them a painful punishment for that they were lying. (Qur'an; 2: 10)

صُمُّكُمْ عُمًى فَهُمْ لَا يَرْجِعُونَ.

“Deaf, dumb, and blind, they will not come back.” (Qur'an; 2: 18)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ.

Do not mix the truth with falsehood, nor conceal the truth while you know. (Qur'an; 2:42)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And take recourse in patience and prayer, and it is indeed hard except for the humble. (Qur'an; 2:45)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord, raise amongst them an apostle from among them, who should recite to them Your signs, and teach them the Book and wisdom, and purify them. Indeed You are the All-mighty, the All-wise. (Qur'an; 2: 129)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me. (Qur'an; 2: 152)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who have faith! Take recourse in patience and prayer; indeed God is with the patient. (Qur'an; 2: 153)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

And we will surely test you with a measure of fear and hunger and a loss of wealth, lives, and

fruits; and give good news to those who are patient. (Qur'an; 2: 155)

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Those who, when an affliction visits them, say, "Indeed we belong to God, and to Him do we indeed return. (Qur'an; 2: 156)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

It is they who receive the blessings of their Lord and His mercy, and it is they who are the rightly guided. (Qur'an; 2: 157)

إِلَّا الَّذِينَ تَابُوا وَاصْلَحُوا وَبَيَّنُوا فَاُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

Except those who repent and amend and manifest the truth [which they have concealed], for those I will accept their repentance, for I am the all-clement, the all-merciful. (Qur'an; 2: 160)

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Your god is the One God, there is no god except Him, the All-beneficent, the All-merciful. (Qur'an; 2: 163)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

In the creation of the heavens and the earth, the alternation of the night and the day, in the ships that sail in the sea with their load... in the rain which God sends down from the sky and thus revives the earth after its death; and then He spread in all kinds of animals; in the changing of the winds, in the clouds which have been left suspending between the heaven and the earth; in all these are clear signs for the people who understand. (Qur'an; 2: 164)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

Among the people are those who set up compeers besides God, loving them as if loving God but the faithful have a more ardent love for God though the wrongdoers will see, when they sight the punishment, that power, altogether, belongs to God, and that God is severe in punishment. (Qur'an; 2: 165)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O mankind! Eat of what is lawful and pure in the earth, and do not follow in Satan's steps. Indeed, he is your manifest enemy. (Qur'an; 2: 168)

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

He only prompts you to commit evil and indecent acts, and that you attribute to God what you do not know. (Qur'an; 2: 169)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

O you who have faith! Eat of the good things We have provided you, and thank God, if it is Him that you worship. (Qur'an; 2: 172)

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

Piety is not to turn your faces to the east or the west; rather, piety is [personified by] those who have faith in God and the Last Day, the angels, the Book, and the prophets. Moreover, who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveler and the beggar, and for [the freeing of] the slaves, and maintain the prayer and give the zakat, and those who fulfill their covenants, when they pledge themselves, and those who are patient in stress and distress, and in the heat of battle. They are the ones who are true] to their covenant [, and it is they who are the God wary. (Qur'an; 2: 177)

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

God desires ease for you, and He does not desire hardship for you. (Qur'an; 2: 185)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants ask you about Me, tell them that I am indeed near answering the calls of those who call to Me. So let them respond to Me and believe in Me. (Qur'an; 2: 186)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ . وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ .

Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember God standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], "Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire." (Qur'an; 2: 190–191)

مِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ . أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ .

Among the people there are those who say, "Our Lord, give us in this world," but for such there is no share in the Hereafter. Moreover, among them there are those who say, "Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire." Such shall partake of what they have earned, and God is swift at reckoning. (Qur'an; 2: 200–202)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ .

They ask you what they should spend, say, "What you spend out of goodness should go to your family and the relatives and the orphans, and the needy, and the wayfarer. And any good you do, God is fully aware of it." (Qur'an; 2:215)

عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ .

It may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you. God knows and you do not know. (Qur'an; 2:216)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَاعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ .

They ask you concerning wine and gambling. Say, "There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit." And they ask you as to what they should spend. Say, "All that is surplus." Thus does God clarify His signs for you so that you may reflect. (Qur'an; 2:219)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ .

Indeed God loves the penitent and He loves those who keep clean. (Qur'an; 2:222)

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ .

Indeed God is gracious to mankind, but most people do not give thanks. (Qur'an; 2:243)

وَقَتَلَ دَاوُدُ جَالُوتَ وَ آتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَ عَلَّمَهُ مِمَّا يَشَاءُ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ .

And David killed Goliath, and God gave him the kingship and the wisdom and taught him what He wished. Were it not for God's repelling the people by means of one another, the earth would surely have been corrupted; but God is gracious to the world's creatures. (Qur'an; 2:251)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ .

God there is no god except Him is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted, the All-supreme. (Qur'an; 2:255)

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنَ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَ اللَّهُ سَمِيعٌ عَلِيمٌ .

There is no compulsion in religion; rectitude has become distinct from error. So one who disavows the Rebels and has faith in God has held fast to the firmest handle for which there is no breaking; and God is all-hearing, all-knowing. (Qur'an; 2:256)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

God is the Guardian of the faithful. He brings them out of darkness into light. As for the faithless, their patrons are the Rebels, who drive them out of light into darkness. They shall be the inmates of the Fire, and they shall remain in it forever. (Qur'an; 2:257)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Parable of those who spend their wealth in the way of God is that of a grain which grows seven ears, in every ear a hundred grains. God enhances several fold whomever He wishes, and God is all-bounteous, all-knowing. (Qur'an; 2:261)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ .

Those who spend their wealth in the way of God and then do not follow up what they have spent with reproaches and affronts (with insult nor harm), they shall have their reward near their Lord, and they will have no fear, nor will they grieve. (Qur'an; 2:262)

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ

A kind word [with the needy] and forgiveness are better than charity that is followed by annoying. God is all-sufficient, most forbearing. (Qur'an; 2:263)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ .

O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in God and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no

power over anything of what they have earned, and God does not guide the faithless lot. (Qur'an; 2:264)

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

The parable of those who spend their wealth seeking God's pleasure and to confirm themselves, is that of a garden on a hillside: the downpour strikes it, whereupon it brings forth its fruit twofold; and if it is not a downpour that strikes it, then a shower, and God sees best what you do. (Qur'an; 2:265)

أَيُّدٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would any of you like to have a garden of palm trees and vines, with streams running in it, with all kinds of fruit for him therein, and old age were to strike him while he has weakly offspring; whereupon a fiery hurricane were to hit it, whereat it lies burnt? Thus does God clarify His signs for you so that you may reflect. (Qur'an; 2:266)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who have faith! Spend of the good things you have earned, and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you overlook it. And know that God is all-sufficient, all-laudable. (Qur'an; 2:267)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan frightens you of poverty and prompts you to commit indecent acts. But God promises you His forgiveness and grace, and God is all-bounteous, all-knowing. (Qur'an; 2:268)

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Whatever charity you may give, God indeed knows it, and the wrongdoers have no helpers. (Qur'an; 2:270)

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and God is well aware of what you do. (Qur'an; 2:271)

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَاللَّهُ آخِذٌ بِالْبَيْعِ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

Those who exact usury will not stand but like one deranged by the Devil's touch. That is because they say, "Trade is just like usury," while God has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes usury, shall keep [the gains of] what is past, and his matter shall rest with God. As for those who resume, they shall be the inmates of the Fire and they shall remain in it. (Qur'an; 2:275)

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ.

God brings usury to naught, but He causes charitable deeds to prosper. God does not love any ungrateful sinner. (Qur'an; 2:276)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ. فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ . وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ .

O you who have faith! Be wary of God, and abandon [all claims to] what remains of usury, should you be faithful. If you do not give up, then you have involved yourselves in a war against God and His Messenger; but if you repent, you shall have your capital; neither you deal unjustly [with others] and nor will you be dealt unjustly. (Qur'an; 2: 278-279)

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

To God belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your hearts or hide it, God will bring you to account for it. Then He will forgive whomever He wishes and punish whomever He wishes, and God has power over all things.

(Qur'an; 2:284)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ .

God does not task any soul beyond its capacity. Whatever good it earns is to its benefit, and whatever evil it incurs is to its harm. "Our Lord! Take us not to task if we forget or make mistakes! Our Lord! Place not upon us a burden as You placed on those who were before us! Our Lord! Lay not upon us what we have no strength to bear! Excuse us and forgive us, and be merciful to us! You are our Master, so help us against the faithless lot! (Qur'an; 2:286)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُفٌ بِالْعِبَادِ .

The day when every soul will find present whatever good it has done; and as to whatever evil it has done it will wish there were a far distance between it and itself. (Qur'an; 3:30)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ .

Say [O messenger], "If you love God then follow me so God will love you and forgive your sins." God is Forgiver, Merciful. (Qur'an; 3:31)

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ .

But whoever disputes with you in this matter after what has come to you of knowledge, then say, Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of God on the liars. (Qur'an; 3:61)

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ .

Except those who repent after that and amend, then surely God is all-forgiving, all-merciful. (Qur'an; 3:89)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ .

O you who believe, revere God (and be wary of God) as He deserves to be revered and do not die except as ones who have surrendered. (Qur'an; 3: 102)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ .

There has to be a nation among you summoning to the good, enjoining the right, and forbidding the evil; they are the successful ones. (Qur'an; 3: 104)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ .

You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in God. And if the People of the Book had believed, it would have been better for them. Among them [some] are faithful, but most of them are transgressors. (Qur'an; 3: 110)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O, you who believe! Do not devour Usury with increasing profits; and fear from the disobedience of God so that you may receive salvation. (Qur'an; 3: 130)

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ .

And beware of the Fire which has been prepared for the faithless. (Qur'an; 3: 131)

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ .

And obey God and the Apostle so that you may be granted His mercy. (Qur'an; 3: 132)

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ .

Hasten towards your Lord's forgiveness and a paradise as vast as the heavens and the earth, prepared for the God wary. (Qur'an; 3: 133)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and God loves the virtuous. (Qur'an; 3: 134)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ .

Those who, if they commit any evil, or wrong themselves, they remember God and seek forgiveness for their sins. Moreover, who can forgive the sins except God? They do not persist in what they have done while they know. (Qur'an; 3: 135)

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ نِعَمَ أَجْرُ الْعَامِلِينَ

Their reward is forgiveness from their Lord, and gardens with streams running in them, to remain in them [forever]. How excellent is the reward of the workers. (Qur'an; 3: 136)

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

Do you suppose that you would enter paradise, while God has not yet ascertained those of you who have waged jihad (who would strive amongst you and knowing those who are patient) and not ascertained the steadfast? (Qur'an; 3: 142)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ . فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Do not suppose those who were slain in the way of God to be dead; rather they are living and provided for near their Lord. Exulting in what God has given them out of His grace, and rejoicing for those who have not yet joined them from [those left] behind them that they will have no fear, nor will they grieve. They rejoice in God's blessing and grace, and that God does not waste the reward of the faithful. (Qur'an; 3: 169–171)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

Those, to whom the people said, “All the people have gathered against you; so fear them.” But

that only increased them in faith, and they said, “God is sufficient for us, and He is an excellent trustee. (Qur’an; 3:173)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion. (Qur’an; 3: 185)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

Indeed, in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. (Qur’an; 3: 190)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Those who remember God standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth and say, “Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire. (Qur’an; 3: 191)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you, who believe, be patient and call for patience, and bond together and revere God that you may succeed. (Qur’an; 3:200)

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

[Acceptance of] repentance by God is only for those who commit evil out of ignorance, then repent promptly. It is such whose repentance God will accept and God is all-knowing, all-wise. (Qur’an; 4: 17)

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

[Acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, "I repent now." Nor is it for those who die while they are faithless. For such We have prepared a painful punishment.' (Qur'an; 4: 18)

وَاعْبُدُوا اللَّهَ وَلا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَما مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لا يُحِبُّ مَنْ كانَ مُخْتالاً فُخُوراً

Worship God and do not ascribe any partners to Him, and be good to parents, the relatives, the orphans, the needy, the near neighbor and the distant neighbor, the companion at your side, the traveler, and your slaves. Indeed God does not like anyone who is arrogant and braggart. (Qur'an; 4:36)

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذاباً مُهِيناً

Those who are stingy and bid [other] people to be stingy, and conceal whatever God has given them out of His grace; and We have prepared for the faithless a humiliating punishment; (Qur'an; 4:37)

وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلا يُؤْمِنُونَ بِاللَّهِ وَلا بِالْيَوْمِ الْآخِرِ وَ مَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِيناً فَساءَ قَرِيناً

Those who spend their wealth to be seen by people, and believe neither in God nor in the Last Day. As for him who has Satan for his companion, an evil companion is he! (Qur'an; 4:38)

إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ ما دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرى إِثْماً عَظِيماً

Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Moreover, whoever ascribes partners to God has indeed fabricated [a lie] in great sinfulness. (Qur'an; 4:48)

وَ ما أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ لِيُطاعَ بِإِذْنِ اللَّهِ وَ لو أَنَّهمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً

If They had come to you [O, Messenger] When they had wronged themselves and Had begged God's Forgiveness [through You] and the Messenger had begged Forgiveness for them, indeed they would Have found God all-clement, all-merciful. (Qur'an; 4:64)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission. (Qur'an; 4:65)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Whoever obeys the Apostle certainly obeys God; and as for those who turn their backs [on you], We have not sent you to keep watch over them. (Qur'an; 4:80)

أَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَىٰ بِاللَّهِ وَكِيلًا

Turn away from them and put your trust in God. God is enough for your trust. (Qur'an; 4:81)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Moreover, whoever ascribes partners to God has certainly strayed into far error. (Qur'an; 4:116)

وَ الصُّلْحُ خَيْرٌ وَ أَحْضَرَتِ الْأَنفُسُ الشُّحَّ وَ إِن تَحْسَبْنُوا وَ تَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And reconciliation is better. The souls are prone to greed; but if you are virtuous and God wary, God is indeed well aware of what you do. (Qur'an; 4:128)

إِلَّا الَّذِينَ تَابُوا وَ أَصْلَحُوا وَ اعْتَصَمُوا بِاللَّهِ وَ أَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَ سَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Except those who repent and amend, and hold fast to God and dedicate their religion exclusively to God. Those are with the faithful, and soon God will give the faithful a great reward. (Qur'an; 4:146)

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَ ءَامَنْتُمْ وَ كَانَ اللَّهُ شَاكِرًا عَلِيمًا

“Why should God punish you if you give thanks and be faithful? And God is appreciative, all-knowing.” (Quran; 4: 147)

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

If anyone slays a human being – unless it be [in punishment] for murder or for spreading corruption on earth – it shall be as though he had slain all humanity and whoever saves a life is as though he had saved all mankind. (Qur'an; 5:32)

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا

The recompense of those who fight God and His messenger, and seek to make corruption in the land, is that they will be killed. (Qur'an; 5:33)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O, you who believe! Fear from the disobedience of God's commands and seek the means of getting near to Him; and strive hard (and wage jihad) in His way, so that you may receive salvation. (Qur'an; 5:35)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Whoever repents after his wrongdoing, and reforms, then God shall repent to him (and accept his repentance). Indeed God is all-forgiving, all-merciful. (Qur'an; 5:39)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ حَبِيبُهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who have faith! Should any of you desert his religion, God will soon bring a people whom He loves and who love Him, [who will be] humble towards the faithful, stern towards the faithless, waging jihad in the way of God (they strive in the cause of God), not fearing the blame of any blamer. That is God's grace which He grants to whomever He wishes, and God is all-bounteous, all-knowing. (Qur'an; 5:54)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Verily, your guardian is (none else but) God and His Messenger (Muhammad) and those who believe, those who establish Prayers and pay the charity while they be (even) bowing down (in Prayers). (Qur'an; 5:55)

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ

The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and they used to commit transgression. They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing. (Qur'an; 5: 78-79)

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَ الَّذِينَ أَشْرَكُوا وَ لَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّهُمْ قَسَّيْسِينَ وَ رُهْبَانَا وَ أَنَّهُمْ لَا يَسْتَكْبِرُونَ

Surely, You will find the nearest people in affection to the faithful to be those who say, "We are Christians." That is because there are priests and monks among them, and because they are not arrogant. When they hear what has been revealed to the Apostle, you see their eyes fill with tears because of the truth that they recognize. They say, "Our Lord, we believe; so write us down among the witnesses. Why should we not believe in God and the truth that has come to us, eager as we are that our Lord should admit us among the righteous people?" Therefore, for what they said, God requited them with gardens with streams running in them, to remain in them forever, and that is the reward of the virtuous. (Qur'an; 5:82)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who have faith! Indeed wine, gambling, idols, and the divining arrows are abominations of Satan's doing, so avoid them, so that you may be felicitous. (Qur'an; 5:90)

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَ الْبَغْضَاءَ فِي الْخَمْرِ وَ الْمَيْسِرِ وَ يَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَ عَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of God and from prayer. Will you, then, relinquish? (Qur'an; 5:91)

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَ الطَّيِّبُ وَ لَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

**Say, "The good and the bad are not equal, though the abundance of the bad should amaze you."
So be wary of God, O you who possess intellect, so that you may be felicitous! (Qur'an; 5: 100)**

. وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

**Who is a greater wrongdoer than him who fabricates a lie against God, or denies His signs?
Indeed the wrongdoers will not be felicitous. (Qur'an; 6:21)**

. وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهْوٌ وَ لَلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَ فَلَا تَعْقِلُونَ

**The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely
better for those who are God wary. Do you not apply reason? (Qur'an; 6:32)**

وَ إِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ
تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

**When those who have faith in Our signs come to you, say, "Peace to you! Your Lord has made
mercy incumbent upon Himself. Whoever of you commits an evil [deed] out of ignorance and
then repents after that and reforms (and amends), then He is indeed all-forgiving, all-merciful."
(Qur'an; 6:54)**

وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَ يَعْلَمُ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٌ فِي ظُلُمَاتٍ
الْأَرْضِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

**And with Him are the keys to the unseen, none know them except He. And He knows what is in
the land and in the sea; and not a leaf falls except with His knowledge; nor a seed in the
darkness of the earth; nor anything moist or anything dry; all is in a clear record. (Qur'an; 6:59)**

وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ إِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ
بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

**When you see those who gossip impiously about Our signs, avoid them until they engage in
some other discourse; but if Satan makes you forget, then, after remembering, do not sit with the
wrongdoing lot. (Qur'an; 6:68)**

. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَ هُمْ لَا يَظْلُمُونَ

Whoever brings virtue shall receive ten times its like; but whoever brings vice shall not be requited except with its like, and they will not be wronged. (Qur'an; 6: 160)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ.

Say (O Muhammad) my prayer, my sacrifice, my life, and my death belong to God; He has no partner and I am ordered to be among those who submit. (Qur'an; 6: 162-163)

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ .

Do you consider it odd that there should come to you a reminder from your Lord through a man from among yourselves, so that he may warn you? Remember when He made you successors after the people of Noah, and increased you vastly in creation. So remember God's bounties so that you may be felicitous. (Qur'an; 7:69)

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ. إِنْكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ . بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ .

Do you commit an outrage none in the world ever committed before you?! You associate with men in lust, instead Of women; indeed, you are a profligate lot! (Qur'an; 7: 80-81)

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Moses said to his people: "Seek help with God, and be patient; for the land is God's, He will inherit it to whom He pleases of His servants; and the end will be to the righteous. (Qur'an; 7: 128)

. فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

When they ignored the warnings given to them, We rescued those who used to forbid wrong and visited the wrong-doers with a grievous penalty for the sins they used to commit. (Qur'an; 7: 165)

وَأَنْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ . وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ .

And recite to them the story of the one whom Our revelations were given to him, but he removed himself from them, and thus the devil followed him, and He became of those who went astray. Had We wished, We could have elevated him with it, but he stuck to the earth and he followed his desire. (Qur'an; 7: 175-176)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

Certainly We have created for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless. (Qur'an; 7: 179)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ . الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ . أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

The faithful are only those whose hearts tremble [with awe] when God is mentioned, and when His verses are recited to them, they increase their faith, and who put their trust in their Lord, maintain the prayer and spend out of what We have provided them. They are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision. (Qur'an; 8: 2-4)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ يُحْشَرُونَ .

O you who have faith! Answer God and the Apostle when he summons you to that which will give you life. Know that God intervenes between a man and his heart and that toward Him you will be mustered. (Qur'an; 8:24)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

O you who have faith! When you meet a host [in battle], then stand firm, and remember God greatly so that you may be felicitous. (Qur'an; 8:45)

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey God and His Apostle, and do not dispute, or you will lose heart and your power will be

gone. And be patient; indeed God is with the patient. (Qur'an; 8:46)

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

Those who have believed and migrated, and waged jihad in the way of God with their possessions and persons have a greater rank near God, and it is they who are the triumphant and winner. (Qur'an; 9:20)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say, "if your parents, and your sons, and your brothers, and your wives, and your clan, and money which you have gathered, and a trade which you would fear if it declines, and homes which you find pleasing; if these are dearer to you than God and His messenger and striving in the cause of God, then wait until God brings His decision. God does not guide the wicked people." (Qur'an; 9:24)

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

On the day when these shall be heated in hellfire and therewith branded on their foreheads, their sides, and their backs [and told]: "This is what you treasured up for yourselves! So taste what you have treasured!" (Qur'an; 9:35)

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Fight all the polytheists, just as they fight you all, and know that God is with the God wary. (Qur'an; 9:36)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

O you who have faith! What is the matter with you that when you are told, "Go forth in the way of God," you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but

insignificant. (Qur'an; 9:38)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believing men and the believing women are helpers of one another; they enjoin the right and forbid the evil and maintain the prayer. (Qur'an; 9:71)

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

Do they not know that it is God who accepts the repentance of His servants and receives the charities, and that it is God who is the All-clement, the All-merciful? (Qur'an; 9: 104)

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

God returned to them and paid attention towards them that they might repent. Indeed, God is the Merciful Repentance-Acceptor. (Qur'an; 9: 118)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe, be aware of God and be with the truthful. (Qur'an; 9: 119)

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ
إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

Indeed your Lord is God, who created the heavens and the earth in six days, and then settled on the Throne, directing the command. There is no intercessor, except by His leave. That is God, your Lord! So worship Him. Will you not then take admonition? (Qur'an; 10:3)

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ
الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَنْهَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَغْنِ
بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth's vegetation from which humans and cattle eat. When the earth puts on its luster

and is adorned, and its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before. Thus do We clarify the revelations to a people who think. (Qur'an; 10:24)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ .

Say, "Indeed those who fabricate lies against God will not be felicitous." (Qur'an; 10:69)

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ .

And plead with your Lord for forgiveness and then turn to Him penitently. He will provide you with a good provision for a specified term and grant His grace to every meritorious person. (Qur'an; 11:3)

اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ .

Plead with your Lord for forgiveness, and then turn to Him penitently. He will send copious rains for you from the sky, and add power to your present power. So do not turn your backs on Him as guilty ones. (Qur'an; 11:52)

فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ .

So plead with Him for forgiveness then turn to Him penitently. My Lord is indeed rearmost and responsive. (Qur'an; 11:61)

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ .

Plead with your Lord for forgiveness then turn to Him penitently. My Lord is indeed all-merciful, all-affectionate. (Qur'an; 11:90)

وَرَأَوْنَهُ الَّتِي هُوَ فِي بَيْنِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ، إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

The woman in whose house he (Josef) was solicited him. She closed the doors and said, "Come!"

He said, "God forbid! Indeed He is my Lord, has given me a good abode. (He gave me what I need in the best way). (Qur'an; 12:23)

قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He said, "I only complain of my grief and sorrow to God, and I know from God that which you know not." (Qur'an; 12:86)

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Indeed those who keep from evil and are patient, God does not let the wage of the good doers go to waste. (Qur'an; 12:90)

قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

He said, "There shall be no reproach on you today. God will forgive you, and He is the most merciful of the merciful. (Qur'an; 12:92)

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ. قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

They (sons of Jacob) said, "Father! Plead with God for forgiveness of our sins! We have indeed been erring." He (Jacob) said, "I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful." (Qur'an; 12: 97-98)

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَ فَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

God expands the provision for whomever He wishes, and tightens it. They exult in the life of this world. However, compared with the Hereafter the life of this world is but a trifling enjoyment. (Qur'an; 13:26)

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Look! The hearts find rest, tranquility and confidence in God's remembrance! (Qur'an; 13:28)

وَ إِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Your Lord proclaimed, “If you give thanks, then I will increase for you. (Qur’an; 14:7)

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ .

And why should we not put our trust in God, seeing that He has guided us in our ways? Surely, we will put up patiently with whatever torment you may inflict upon us, and in God let all the trusting put their trust. (Qur’an; 14: 12)

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ .

Tell My servants who have faith to maintain the prayer and to spend out of what We have provided them with, secretly and openly, before there comes a day on which there will be neither any bargaining nor friendship. (Qur’an; 14:31)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ .

Indeed We have sent down the Reminder (Qur’an), and indeed We will preserve it. (Qur’an; 15:9)

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ. إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ .

The angels prostrated all of them together, but not Satan; he refused to be among those who prostrated. (Qur’an; 15: 30–31)

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ . قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ . قَالَ فَخُذْ مِنْهَا فَايَكُ رَجِيمٍ .

Almighty God said, “O Satan! What kept you from being among those who have prostrated?” Satan said, I am not the one to prostrate myself to a human being, whom You created from sounding clay. God stated, “then, get out from here for verily, you are outcast.” (Qur’an; 15: 32–34)

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ. إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ .

He said, “My Lord, for that which I have been misled by, I will make the earth appear beautiful for them, and I will mislead them all, except for your servants who are devoted.” (Qur’an; 15: 39–40)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ .

Indeed as for My servants you do not have any authority over them, except the perverse who follow you. (Qur'an; 15:42)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ .

So glorify the praises of your Lord and be of those who prostrate themselves (to Him). (Qur'an; 15:98)

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ .

And worship your Lord until certainty comes to you. (Qur'an; 15:99)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ .

Certainly We raised an apostle in every nation [to preach:] "Worship God, and keep away from the Rebels." Then among them were some whom God guided, and among them were some who deserved to be in error. So travel over the land and then observe how the fate of the deniers was. (Qur'an; 16:36)

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ .

Only those fabricate lies who do not believe in the signs of God, and it is they who are the liars. (Qur'an; 16: 105)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ .

Do not say, asserting falsely with your tongues, "This is lawful, and this is unlawful," to fabricate lies against God. Indeed those who fabricate lies against God will not be felicitous. (Qur'an; 16: 116)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ .

Then indeed your Lord, to those who commit evil out of ignorance and then repent after that, and reform indeed, after that, your Lord will surely be all-forgiving, all-merciful. (Qur'an; 16: 119)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ .

Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided. (Qur'an; 16: 125)

مَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا .

Whoever is guided is guided for himself, and whoever is misguided is for his own loss. And no person shall carry the load of another, and We were not to punish until We send a messenger. (Qur'an; 17: 15)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا .

And your Lord decreed that you shall not serve except Him, and do good to your parents. When one of them or both of them reach old age, do not say to them a word of disrespect nor shout at them, but speak to them noble words and with utmost courtesy. (Qur'an; 17:23)

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا .

Lower to your parents the wing of humility out of mercy and say: My Lord, have mercy upon them as they brought me up when I was small. (Qur'an; 17:24)

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا .

Give the relatives their [due] right, and the needy and the traveler as well, but do not squander wastefully. (Qur'an; 17:26)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا .

Do not keep your hand chained to your neck, nor open it altogether, or you will sit blameworthy, regretful. (Qur'an; 17:29)

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

Do not kill your children for the fear of penury, We will provide for them and for you. Killing them is indeed a great iniquity. (Qur'an; 17:31)

وَلَا تَقْرَبُوا الزَّوْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not approach fornication. It is indeed an indecency and an evil way. (Qur'an; 17:32)

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope. (Qur'an; 18:46)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say [O Prophet]: "I am but a mortal man like all of you. It has been revealed to me that your God is the One God. So whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord." (Qur'an; 18: 110)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

The Lord of the heavens and the earth and what is in-between them. So worship Him and be patient in His service. Do you know anyone who could be His namesake? (Qur'an; 19:65)

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ . فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ .

Let the two of you go to Pharaoh. Indeed, he has rebelled. Speak to him in a soft manner; maybe he will take admonition or fear. (Qur'an; 20: 43-44)

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ .

Indeed, I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance. (Qur'an; 20:82)

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ .

Had there been gods in them (the heaven and the earth) other than Almighty God, they would surely have fallen apart. Glory be to God, the Lord of the Throne, of what they allege concerning Him. (Qur'an; 21:22)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ .

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners. (Qur'an; 21:47)

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ . فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَ ذِكْرًا لِلْعَابِدِينَ

And (remember) Job, when he cried to his Lord, 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.' So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us (God). (Qur'an; 21: 83-84)

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ .

There is no god except You! You are immaculate! I have indeed been among the wrongdoers. (Qur'an; 21:87)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We did not send you but as a mercy to all the nations. (Qur'an; 21: 107)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ .

God indeed defends those who have faith. Indeed God does not like any ingrate traitor. (Qur'an; 22:38)

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Those who are fought against are permitted [to fight] because they have been wronged, and God is indeed able to help them. (Qur'an; 22:39)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O, you who believe! Bow down and Prostrate and worship your Creator and Nurturer and do deeds of Charity so that you attain salvation. (Qur'an; 22:77)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

And wage jihad (and strive hard) for the sake of God, a jihad (and striving) which is worthy of Him. He has chosen you and has not placed before you any obstacle in the religion, the faith of your father, Abraham. (Qur'an; 22:78)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ . الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ . وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ . وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ . وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ . إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ . فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ . وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ . وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

Indeed the believers are those who attain salvation. [The believers are] those who before God's presence humble themselves in their prayers. [They are] those who avoid vain talks and act. [They are] those who by God's command pay alms to the needy out of what they have earned lawfully. [The believers are] those who restrain their sexual passion, save with their wives or those who are their dependents, in such case there is no blame on them, but those who do other than this, they are transgressors from God's limits. [Moreover, the believers are] those who return the properties which have been entrusted [to them] and they feel dutiful about their covenants. [They are] those who perform their prayers regularly [five times daily]. (Qur'an; 23: 1-9)

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

Verily! I have rewarded them this Day for their patience; they are indeed the ones that are

successful. (Qur'an; 23: 111)

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ .

Whoever invokes besides God another god of which he has no proof, his reckoning will indeed rest with his Lord. Indeed the faithless will not be felicitous. (Qur'an; 23: 117)

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ .

Except those who repent after that and amend, then surely God is all-forgiving, all-merciful. (Qur'an; 24:5)

أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ...

... The curse of God be on him if he is one of the liars. (Qur'an; 24:7)

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ .

Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. God is indeed well aware of what they do. (Qur'an; 24:30)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ .

And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward. Let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their slave girls, or male dependants lacking [sexual] desire, or children uninitiated to women's parts. Moreover, let them not thump their feet to make known their hidden ornaments. Rally to God in repentance, O faithful, so that you may be felicitous. (Qur'an; 24:31)

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِيمَانِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ. وَ
لِيَسْتَعِفِفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ.

Marry off those who are single among you ... If they are poor, God will enrich them out of His grace, and God is all-bounteous, all-knowing. And those who cannot afford marriage should be continent until God enriches them out of His grace. (Qur'an; 24: 32-33)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ .

All the response of the faithful, when they are summoned to God and His Apostle that He may judge between them, is to say, "We hear and obey." It is they who are the felicitous. (Qur'an; 24:51)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ .

Whoever obeys God and His Apostle, and fears God and is wary of Him it is they who will be the triumphant. (Qur'an; 24:52)

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا .

A day when the wrongdoer will bite his hands, saying, "I wish I had followed the Apostle's way!" (Qur'an; 25:27)

يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا. لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا .

Woe to me! I wish I had not taken so and so as a friend! Certainly he led me astray from the Reminder after it had come to me. (Qur'an; 25: 28-29)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا .

The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, "Peace!" (Qur'an; 25:63)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا.
يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَانًا. إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ

حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Those who do not invoke another god besides Almighty God, and do not kill a soul [whose life] God has made inviolable, except with due cause, and do not commit fornication. Whoever does that shall encounter its retribution. The punishment being doubled for him on the Day of Resurrection. In it, he will abide in humiliation forever, excepting those who repent, attain faith, and act righteously. For such, God will replace their misdeeds with good deeds, and God is all-forgiving, all-merciful. (Qur'an; 25: 68-70)

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable (avoidance). (Qur'an; 25:72)

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

It will be a day when there will be no benefit in wealth or children, but only in one who comes to God with a pure heart. (Qur'an; 26: 88-89)

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ. وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Of all people, do you come to males, abandoning your wives your Lord has created for you? Rather you are a transgressing lot. (Qur'an; 26: 165-166)

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ. تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ

Should I inform you, on whom the devils descend? They descend on every sinful liar. (Qur'an; 26: 221-222)

مَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

Whoever is thankful, he is thankful for himself, and whoever is ungrateful [should know that] my Lord is indeed all-sufficient, all-generous. (Qur'an; 27:40)

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُونَ بِالْحَسَنَةِ الَّتِي سَيِّئَةٌ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ . وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا

عَنْهُ وَ قَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ

Those will be given their reward two times for their patience. They repel evil [conduct] with good, and spend out of what We have provided them, And when they hear vain talk, they avoid it and say, “Our deeds belong to us, and your deeds belong to you. Peace be to you. We do not court the ignorant.” (Qur’an; 28: 54–55)

وَ مَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَ زِينَتُهَا وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى أَ فَلَا تَعْقِلُونَ

Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with God is better and more lasting. Will you not apply reason? (Qur’an; 28:60)

فَأَمَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً فَعَسَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

As for him who repents and develops faith and acts righteously, maybe he will be among the felicitous. (Qur’an; 28:67)

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَ آتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Qaaroon was from among Moses’ people, but he betrayed them. God gave him such treasures that the keys thereof were almost too heavy for the strongest person. His people said to him, “Do not become too happy, for God does not like such kind of joy. (Qur’an; 28:76)

وَ ابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَ لَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَ أَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَ لَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Seek with the provisions bestowed upon you by God and the abode of the Hereafter, and do not forget your share in this world, and do good as God has done good to you. Do not seek corruption in the land. God does not like the corruptors.” (Qur’an; 28:77)

قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَ أَكْثَرُ جَمْعاً وَ لَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

He replied, “I have attained all this only because of my own knowledge.” Did he not know that God had already destroyed before him some of the generations who were more powerful than

him and greater in amassing [wealth]? The guilty will not be questioned about their sins. (Qur'an; 28:78)

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ.

Then he came out among his people draped in his ornaments. Those who preferred this worldly life said, "Oh, if only we were given similar to what Qaaroon has been given. Indeed, he is very fortunate." (Qur'an; 28:79)

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَن آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا إِلَّا الصَّابِرُونَ.

Those who were given knowledge said, "Woe to you! The reward from God is far better for those who believe and do good works. And none attains this except the patient." (Qur'an; 28:80)

. فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

God then caused the earth to swallow him and his mansion. He had no group that could protect him against God; nor would he be victorious. (Qur'an; 28:81)

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَانُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَ يَقْدِرُ لَوْ لَا أَنَّ مِنَ اللَّهِ . عَلَيْنَا لَخَسَفَ بِنَا وَيُكَانَّهُ لَا يَفْلِحُ الْكَافِرُونَ .

Then those who wished they were in his place the day before, said, "Indeed it is God Who provides or restricts for whomever He chooses from among His servants. Had it not been for God's grace towards us, He could have caused the earth to swallow us as well. We now realize that the rejecters never succeed." (Qur'an; 28:82)

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

This will be the abode of the Hereafter; We reserve it for those who do not seek prestige on earth, nor corruption. And the end belongs to the righteous. (Qur'an; 28:83)

. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ

Whosoever shall come [before God] with a good deed will gain [further] good therefrom; but as

for any who shall come with an evil deed – [know that] they who do evil deeds will not be requited with more than [the like of] what they have done. (Qur'an; 28:84)

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

Do not invoke another god besides Almighty God; there is no god except Him. Everything is to perish except His Face. All judgment belongs to Him, and to Him you will be brought back. (Qur'an; 28:88)

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Did the people think that they will be left to say, "We believe" without being put to the test? (Qur'an; 29:2)

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And while We had tested those before them, so that God would know those who are truthful and so that He would know the liars. (Qur'an; 29:3)

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

Whoever strives, strives only for his own sake. Indeed God has no need of the creatures. (Qur'an; 29:6)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

This worldly life is no more than fun and distraction, while the abode of the Hereafter is the reality, if they only knew. (Qur'an; 29:64)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

As for those who strive in Us, We shall surely guide them in Our ways, and God is indeed with the virtuous. (Qur'an; 29:69)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

So set your heart on the religion as a people of pure faith, the nature in which God has made mankind. There is no altering God's creation. (Qur'an; 30:30)

فَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ .

Give the relative his right, and the needy and the traveler [as well]. That is better for those who seek God's pleasure, and it is they who are the felicitous. (Qur'an; 30:38)

وَمَا آتَيْتُم مِّن رَّبًّا لِّيرْبُتُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَ مَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغِفُونَ .

That which you give in usury in order that it may increase people's wealth does not increase with God. But any contribution that you have placed seeking His presence, it is they who will be given a manifold increase. (Qur'an; 30:39)

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ .

So be patient! God's promise is indeed true. Do not let yourself be upset by those who have no conviction. (Qur'an; 30:60)

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ. هُدًى وَ رَحْمَةً لِّلْمُحْسِنِينَ. الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ. أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ .

These are the signs of the definitive book, a guidance and mercy for the virtuous and good-doers, who maintain the prayer, and pay the zakat, and are certain of the Hereafter. Those follow their Lord's guidance, and it is they who are the felicitous. (Qur'an; 31: 2-5)

وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَ مَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ .

Certainly, We gave Luqman wisdom, saying, "You shall be thankful to God, and whoever is thankful is being thankful for his own good. As for whosoever rejects, then God is rich, praiseworthy. (Qur'an; 31: 12)

وَ إِذْ قَالَ لُقْمَانُ لِابْنِهِ وَ هُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ .

Luqman said to his son, as he advised him: “O my dear son! Do not ascribe any partners to God. Polytheism is indeed a great injustice.” (Qur’an; 31: 13)

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَامْرُءٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

O my son! Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses. (Qur’an; 31: 17)

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Indeed the knowledge of the Hour is with God. He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed God is all-knowing, all-aware. (Qur’an; 31:34)

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

O wives of the prophet, you are not like any other women. If you are righteous, then do not speak too softly (in a soft voice), lest those with disease in their hearts will move with desire; you shall speak in an honorable manner. (Qur’an; 33:32)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Verily God intends to keep off from you every kind of uncleanness O’ People of the House (Ahlul-Bayt), and purify you with a perfect purification. (Qur’an; 33:33)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who have faith! Remember God with frequent remembrance. (Qur’an; 33:41)

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَلُّوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَاكُمُ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

When you ask anything of [his] womenfolk, ask it from them from behind a curtain. (Qur’an; 33:53)

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Whoever obeys God and His Apostle has certainly achieved a great success. (Qur'an; 33:71)

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

O people, God's promise is the truth; therefore, do not be overwhelmed by this worldly life, and do not let Satan overwhelm you from God. (Qur'an; 35:5)

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

The devil is an enemy to you, so treat him as an enemy. He only invites his faction to be the dwellers of Hell. (Qur'an; 35:6)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

Did I not pledge to you, O Children of Adam, that you should not serve the devil for he is your manifest enemy, and that you should serve Me? That is a straight path. (Qur'an; 36: 60-61)

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَلَمْ تَكُونُوا تَعْقِلُونَ

He has misled mountain loads of you. Did you not possess any understanding? (Qur'an; 36:62)

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Indeed God does not guide someone who is a liar and an ingrate. (Qur'an; 39:3)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Say, "are those who know equal to those who do not know?" Only those who possess intelligence will take heed. (Qur'an; 39:9)

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

God declares: “O My servants who have faith! Be wary and aware of your Lord. For those who do good in this world there will be a good reward, and God's earth is vast. Indeed the patient will be paid in full their reward without any reckoning. (Qur'an; 39: 10)

فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Give good news to My servants who listen to the words (of God) and follow the best sense of it. They are the ones whom God has guided, and it is they who possess intellect. (Qur'an; 39: 18)

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

Is someone whose breast God has opened to Islam so that he follows a light from His Lord? So woe to those whose hearts are hardened against the remembrance of God! They are in manifest error. (Qur'an; 39:22)

أَوْ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Do they not know that God expands the provision for whomever He wishes and tightens it for whomever He wishes? There are indeed signs in that for a people who have faith. (Qur'an; 39:52)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say [that God declares,] “O My servants, who have committed excesses against their own souls, do not despair of the mercy of God. Indeed God will forgive all sins. Indeed, He is the All-forgiving, the All-merciful. (Qur'an; 39:53)

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ

Have they not traveled over the land so that they may observe how the fate of those who were before them was? They were greater than them in might, and with respect to the effects [they left] in the land. But then God seized them for their sins, and they had no defender against God [’s punishment]. (Qur'an; 40:21)

يَا قَوْمِ إِنَّمَا هَذِهِ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

O my people! This life of the world is only a passing enjoyment, and indeed the Hereafter is the abiding home. (Qur'an; 40:39)

أَفَوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ.

I entrust my affair to God. Indeed God sees best the servants. (Qur'an; 40:44)

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ .

When the apostles came to them, before them and in their own time, saying, "Worship no one except God. They said, "Had our Lord wished, He would certainly have sent down angels [to us]. We indeed disbelieve in what you have been sent with." (Qur'an; 41: 14)

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

The good and the evil are not equal, so repel the wrongdoing of men with Good treatment instead (with that which is the best), then your Enemies will turn into intimate friends. (Qur'an; 41:34)

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ.

No one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune. (Qur'an; 41:35)

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَالَمٍ لِلْعَبِيدِ.

Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its detriment, and your Lord is never unjust to the servants. (Qur'an; 41:46)

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ.

Man is never wearied of supplicating for good, and should any ill befall man, he becomes hopeless, despondent. (Qur'an; 41:49)

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real. (Qur'an; 41:53)

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

Look! He indeed comprehends all things! (Qur'an; 41:54)

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

He is the One who accepts the repentance from His servants, and He forgives the sins. He is fully aware of what you do. (Qur'an; 42:25)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ. وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ. وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Whatever you have been given are the wares of the life of this world, but what is with God is better and more lasting for those who have faith and who put their trust in their Lord; Those who avoid major sins and indecencies, and forgive when angered; Those who answer their Lord, maintain the prayer, and their affairs are by counsel among themselves, and they spend out of what We have provided them with. (Qur'an; 42: 36-38)

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَ نَبْلُوَنَّكُمْ أَخْبَارَكُمْ

We will surely test you until We ascertain those of you who strive hard for the cause of God and those who are steadfast, and We shall appraise your record. (Qur'an; 47:31)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Obey God and obey the Apostle, and do not render your works void. (Qur'an; 47:33)

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ

The life of the world is just play and diversion, but if you are faithful and God wary, He will give you your rewards, and will not ask your wealth [in return] from you. (Qur'an; 47:36)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَازْرَهُ فَاسْتَعْلَطَ فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

Muhammad is the Messenger of God, and those who are with him, are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from God and (His) Good Pleasure. The mark of them is on their faces from the traces of prostration (during prayers). This is their description in the Torah. But their description in the Gospel is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. God has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward. (Qur'an; 48:29)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ .

The believers are but brethren, therefore make peace between your brothers and be careful of (your duty to) God that mercy may be had on you. (Qur'an; 49: 10)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ .

O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. Moreover, do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! And whoever is not penitent such are the wrongdoers. (Qur'an; 49: 11)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَ يَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ .

O You who believe, refrain from most of suspicions because some suspicions are sins, and do not spy on or backbite one another. Would anyone of you like to eat the flesh of his dead brother? No, you abhor it. (Qur'an; 49: 12)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَى إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ .

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of God is the most righteous (who fear God much, abstain from all kinds of sins and evil deeds which He has forbidden), and love God much. Verily! God is All-Knowing, All-Aware. (Qur'an; 49: 13)

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

The Bedouins say, "We have faith." Say, "You do not have faith yet; rather say, "We have embraced Islam," for faith has not yet entered into your hearts. Yet if you obey God and His Apostle, He will not stint anything of] the reward of [your works. Indeed God is all-forgiving, all-merciful." (Qur'an; 49: 14)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ .

The faithful are only those who have attained faith in God and His Apostle and then have never doubted, and who strive with their possessions and their persons in the way of God. It is they who are the truthful. (Qur'an; 49: 15)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ .

Certainly, We have created man and We know to what his soul tempts him, and We are nearer to him than his jugular vein. (Qur'an; 50: 16)

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ. وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ .

And eventually the agony of death which is true comes to man and he will be told, "This is what you have been trying to avoid!" Then the Trumpet shall be blown and that is the Day of fulfillment of the dreadful Chastisement, which has been promised. (Qur'an; 50: 19-20)

وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ .

Then every soul will come accompanied by a driver and a witness. (Qur'an; 50:21)

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ .

You were certainly oblivious of this. We have removed your veil from you, and so your sight is acute today. (Qur'an; 50:22)

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ. وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

And in the earth are signs for those who comprehend. And within yourselves; do you not see? (Qur'an; 51: 20-21)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

I did not create the jinn and the humans except that they may worship Me. (Qur'an; 51:56)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

He does not speak out of his own desires. It is just a revelation that is revealed [to him].. (Qur'an; 53: 3-4)

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ. نِعْمَةٌ مِّنْ عِنْدِنَا كَذَٰلِكَ نَجْزِي مَنْ شَكَرَ

“We saved them at dawn. A blessing from Us; it is thus that We reward those who give thanks.” (Qur'an; 54: 34-35)

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Why should you not spend in the way of God, while to God belongs the heritage of the heavens and the earth? Not equal to others are those of you who spent and fought before the victory. They are greater in rank than those who have spent and fought afterwards. Yet God has promised the best reward to each and God is well aware of what you do. (Qur'an; 57: 10)

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Who is it that will lend God a good loan, that He may multiply it for him and that there may be a noble reward for him? (Qur'an; 57: 11)

إِنَّ الْمُصَدِّقِينَ وَ الْمُصَدِّقَاتِ وَ أَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَ لَهُمْ أَجْرٌ كَرِيمٌ

Indeed the charitable men and charitable women, and those who lend God a good loan it shall be multiplied for them, and there is a noble reward for them. (Qur'an; 57: 18)

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهْوٌ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِنَ اللَّهِ وَ رِضْوَانٌ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Know that this worldly life is no more than play and games, and boasting among you, and hoarding of money and children. It is like abundant rain that produces plants and pleases the farmer. Then the plants turn into useless hay, and are blown away by the wind. In the Hereafter, there is severe retribution, and forgiveness from God and approval. This worldly life is no more than a temporary illusion. (Qur'an; 57:20)

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

You shall race towards forgiveness from your Lord and the garden of paradise whose width is equal to the vastness of the heavens and the earth altogether, and is prepared for those who believe in God and His Messengers. That is the grace of God, which He bestows on whom He wills; and God is dispenser of a great grace. (Qur'an; 57:21)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَزَادَهُمْ بِرُوحٍ مِنْهُ وَ يَدْخُلُهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا . رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

You will not find a people believing in God and the Last Day endearing those who oppose God and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them [forever], God is pleased with them, and they are pleased with Him. They are God's confederates. Look! The confederates of God are indeed felicitous! (Qur'an; 58:22)

. وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They readily give others priority over themselves, even when they themselves need what they give away. Indeed, those who overcome their desires are the successful ones. (Qur'an; 59:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَارْتَقُوا إِلَهُ اللَّهِ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe, you shall reverence God, and let every soul examine what it has put forth for tomorrow. You shall reverence God; God is fully aware of everything you do. (Qur'an; 59: 18)

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ

And do not be like those who forgot God's remembrance, so He makes them forget their own souls. It is they who are the transgressors. (Qur'an; 59: 19)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

He is Almighty God; there is no god except Him, Knower of the sensible and the Unseen. He is the All-beneficent, the All-merciful. (Qur'an; 59:22)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Almighty God there is no other God except Him the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is God of any partners that they may ascribe to Him! (Qur'an; 59:23)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is God, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and] whatever there is in [the earth, and He is the All-mighty, the All-wise." (Qur'an; 59:24)

لَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

God does not forbid you from showing kindness and dealing justly with those who have not fought you about religion and have not driven you out of your homes. God loves just dealers.

(Qur'an; 60:8)

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَوَلَّيْكَ هُمُ الظَّالِمُونَ .

God forbids you only in regard to those who made war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you make friends with them, and whoever makes friends with them it is they who are the wrongdoers. (Qur'an; 60:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ

O you who believe! Why do you say what you do not do? Most hateful it is with God that you say what you do not do. (Qur'an; 61: 2-3)

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

It is He who sent to the unlettered people an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error. (Qur'an; 62:2)

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ .

Say, "Indeed the death that you flee will indeed encounter you. Then you will be returned to the Knower of the sensible and the Unseen and He will inform you about what you used to do." (Qur'an; 62:8)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنِ ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

O you who have faith! Let not your possessions, neither your children, divert you from God's remembrance. Whoso does that – they are the losers. (Qur'an; 63:9)

وَأَنْفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْ لَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَ أَكُن مِّنَ الصَّالِحِينَ . وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And gives in charity out of what We have given you before death comes to one of you, so that he should say, "My Lord! Why did you not respite me to a near term, so that I should have given Alms and been of the doers of good deeds?" And God does not respite a soul when its appointed term has come, and God is Aware of what you do. (Qur'an; 63: 10-11)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ .

Therefore, you shall reverence God as much as you can, and listen, and obey, and give for your own good. Anyone who is protected from his own stinginess (and greed), these are the successful ones. (Qur'an; 64: 16)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا .

Anyone who reverences God, He will create an exit for him. (Qur'an; 65:2)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ .

And He will provide for him whence he never expected. Anyone who puts his trust in God, He suffices him. God's commands will be done. (Qur'an; 65:3)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا .

Anyone who reverences God, He makes everything easy for him. (Qur'an; 65:4)

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا .

This is God's command that He sends down to you. Anyone who reverences God, He remits his sins, and rewards him generously. (Qur'an; 65:5)

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَتْهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَتْهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا .

Let the man of means spend according to his means; and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. (Qur'an; 65:7)

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

O you who believe, you shall repent to God a firm repentance. Maybe your Lord will then remit your sins and admit you into gardens with flowing streams (into heaven). (Qur'an; 66:8)

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ. وَلَمْ أَدرِ مَا حِسَابِيهِ. يٰ لَيْتَهَا كَانَتِ الْقَاضِيَةَ. مَا أَغْنَىٰ عَنِّي مَالِيهِ. هَلْكَ عَنِّي سُلْطَانِيهِ. خُدُوهُ فَعُلُّوهُ. ثُمَّ الْجَحِيمَ صَلُّوهُ

However, as for him who is given his book in his left hand, he will say, "I wish I had not been given my book, I wish death had been the end of it all! My wealth did not avail me. My authority has departed from me." The angels will be told, "Seize him, and fetter him! Then put him into hell. (Qur'an; 69: 25-31)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَ يُمْدِدْكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يُجْعَلْ لَكُمْ جَنَّاتٍ وَ يُجْعَلْ لَكُمْ أَنْهَارًا

(Noah said,) Plead to your Lord for forgiveness. Indeed, He is all-forgiver. He will send for you abundant rains from the sky and aid you with wealth and kids, and provide you with gardens and provide you with streams. (Qur'an; 71: 10-12)

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

Indeed, We created man from the drop of a mixed fluid so that We may test him. Therefore, We made him endowed with hearing and sight. (Qur'an; 76:2)

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا

Indeed, We have guided him to the way, be he grateful or ungrateful. (Qur'an; 76:3)

وَ يُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا

They give food to the needy, the orphan and the prisoner. (Qur'an; 76:8)

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا

(And say): "We feed you only for the sake of God. We do not want any reward from you or any thanks. (Qur'an; 76:9)

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا. فَوَقَّهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا. وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا.

Indeed we fear from our Lord a day, frowning and fateful." So God saved them from the ills of that day, and granted them freshness and joy. And He rewarded them for their patience with a garden and [garments of] silk.' (Qur'an; 76: 10-12)

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

Indeed We have warned you of a punishment near at hand the day when a person will observe what his hands have sent ahead and the faithless one will say, "I wish I were dust! (Qur'an; 78:40)

. وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ . فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

As for him who feared to stand before his Lord and he restrained himself from his desires, then Paradise will be his refuge. (Qur'an; 79: 40-41)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ. فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا. وَنُقَلِّبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

O man, you will be returning to your Lord with your actions and meeting Him. Therefore, whoever is given his record in his right. He will then receive an easy reckoning, and he will return to his family in joy! (Qur'an; 84: 6-9)

. وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ. فَسَوْفَ يَدْعُوا ثُبُورًا. وَيَصْلَىٰ سَعِيرًا

As for he who is given his record behind his back. He will invoke his destruction. And he will enter a blazing fire. (Qur'an; 84: 10-12)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ.

Let man consider from what he was created. (Qur'an; 86:5)

قَدْ أَفْلَحَ مَنْ تَزَكَّى. وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى. بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Felicitous is he who purifies himself. Celebrates the Name of his Lord, and prays. Rather you prefer the life of this world, while the Hereafter is better and more lasting. (Qur'an; 87: 14-17)

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

(After death) He says, "I wish I had worked towards my (real) life!" (Qur'an; 89:24)

الَّذِينَ آمَنُوا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ. أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

...Those who have faith and who enjoin one another to patience, and enjoin one another to compassion; they are the People of the Right Hand. (They will be the inhabitants of the paradise and the record of their deeds is in their right hand). (Qur'an; 90: 17-18)

وَ نَفْسٍ وَ مَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا

And by the soul and the One who created it and gave order and perfection to it and inspired to it both its wrong and its Right. (Qur'an; 91: 7-8)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَ قَدْ خَابَ مَنْ دَسَّاهَا

One who purifies it is felicitous, and one who betrays it fails. (Qur'an; 91: 9-10)

يَوْمَئِذٍ يَصْنَدُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالُهُمْ

On that day, humankind will issue forth in various groups to be shown their deeds. (Qur'an; 99:6)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it. (Qur'an; 99: 7-8)

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

Indeed man is in loss, except those who have faith and do righteous deeds, and enjoin one another to follow the truth, and enjoin one another to patience. (Qur'an; 103: 2-3)

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