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To slaying a believer for any but lawful reasons is like slaying entire Mankind, and to save the life of a believer is like saving the life of entire Mankind

The Righteous , The Pious

Definition and attributes of a pious (Muttaqi) person

Surah Baqarah, 2: 177

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا
وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Laysal-bir-raantuwalluu wajuuhakum qibalal-Mashriqi wal – Maghribi Wa laakin al-bir-ra man aamana
billaahi wal-Yawmil-’Aakhiri wal-malaaa – ‘ikati wal-Kitaabi wan-nabiyyiin: wa ‘aatal-maala ‘alaa hub-
bihii zawil-qurbaa wal-yataamaa wal-masaakiina wabnas-sabiili wassaaa-’iliina wa fir-rigaab: wa
aqaamas –Salaata wa ‘aataz Zakaah; wal muufuuna bi-’ahdihim ‘izaa ‘ashaduu; wass – Saabiriina fil-
ba’- saaa-’iwaz-zar-raaa-’i wa hiinal – ba’s. ‘Uulaaa – ‘ika humul-Muttaquun.

177. True piety does not consist in turning your faces towards the east or the west – but truly pious is he who believes in God, and the Last Day, and the angels, and revelation, and the prophets: and spends his sustenance – however much he himself may cherish it – upon his near of kin, and the orphans, and the needy, and the wayfarer, and the bondage; and is constant in prayer, and renders the purifying dues; and (truly pious are) they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are conscious of God.

It is said that when the Qiblah was changed from Baytu’l Maqdis to the Ka’aba, there ensued a long drawn out controversy and conflict in the public. It was then that this verse was revealed. The verse further goes to describe the righteous ones (and is not defining righteousness) and thereby introduces the people in the light of their attributes.

It is a well known style of the Qur'an that it explains and defines a condition and a rank by introducing the people having that rank and condition. The first part of the verse is a comprehensive description of all the true gnosis which Allah (swt) wants His servants to believe in. When a believer attains to this stage of faith, his heart is never assailed by any doubt or confusion; he does not take a dim view of whatever befalls him, nor is he offended if afflicted with a misfortune.

After this description, Allah (swt) mentions some of his deeds, i.e. charity – prayers – etc. Lastly, the verse cites some of their excellent moral characteristics i.e. keeping of their promises, and the patient in distress and affliction .

The Holy Prophet (S) said that whoever acts up to this one verse has attained to perfection in faith. The theories and the practices given here are the real virtues which apart from being ordered by God, appeal as well to human reasoning.

As regards spending in the way of God, while Islam does not demand absolute hatred or indifference to property or the other things of earthly value, but the subordination of the possessions of the spirit of charity, treating oneself only as a trustee charged with the prescribed duties as regulated and prescribed by God through His apostle Muhammad. Charity in Islam is also regulated and ranked:

Firstly – to the nearest in the relations.

Secondly – to the helpless orphans.

Thirdly – to the poor.

Fourthly – to the helpless wayfarers.

Fifthly – to the captives or the slaves in getting them liberated.

Any intelligent reader of this verse will find all these superb qualities in their perfection or completeness only in the Holy Prophet (S) and the Twelve Imams (a), and it is left to every one of the readers of this Holy Book to see if history can present any one else of any other religions, with all these qualities of faith of God.

This is a very important verse particularly for those who sincerely long to have the correct lead or guidance to truth and the truthful ones.

The Muslim world as a whole without any exception of any school of thought in it, know the fact and acknowledges it unreservedly that for the wonderful qualities of divine excellence, it was only ALI who earned exclusively for himself the unique title of "*Madh-harul Ajaib*" i.e. the Manifestation of Wonders.

Equality is on the basis of piety, before Allah (swt)

Surah Az – Zumar, 39:9

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

'Am-man huwa qaanitun 'aanaaa – 'al-layli saa-jidanw-wa qaaa-'imay-yahzarul-'Aakhi-rata wa yarjuu
Rahmata Rab-bih? Qul hal yastawil-laziina ya'-lamuuna wal-laziina laaya'-lamuun? 'In-namaa
yatazak-karu 'ulul-'albaab.

9. *Or (dost thou deem thyself equal to) one who devoutly worships (God) throughout the night,
prostrating himself or standing (in prayer), ever mindful of the life to come, and hoping for his Sustainer's
grace? Say: "can they who know and they who do not know be deemed equal?
(But) only they who are endowed with insight keep this in mind!*

Prerequisites of a true servant of Allah (swt)

Surah Al – Furqan, 25:63–77

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

Wa 'ibaadur-Rahmaanil-laziina yamshuuna 'alal-'arzi hawnanw-wa 'izaa khaataba-humul-jaahiluuna
qaaluu "Salaamaa!"

63. *For, (true) servants of the Most Gracious are (only) they who walk gently on earth, and who,
whenever the foolish address them, reply with (words) of Peace;*

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Wal-laziina yabiituuna li-Rab-bihim suj-jadanw-wa qiyaa-maa.

64. *and who remember their Sustainer far into the night, prostrating themselves and standing;*

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

Wal-laziina yaquuluuna Rab-banas-rif 'an-naa 'Azaaba Jahan-nama 'in-na 'Azaa-bahaa kaana
gharaa-maa,–

65. *and who pray: "O our Sustainer, avert from us the suffering of hell – for, verily, the suffering caused
by it is bound to be a torment dire:*

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

'In-nahaa saaa-'at mustaqar-ranw-wa muqaa-maa.

66. *verily, how evil an abode and a station!*” –;

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Wal-laziina ’izaaa ’anfaquu lam yusrifuu wa lam yaqturuu wa kaana bayna zaalika qawaamaa.

67. *and who, whenever they spend on others, are neither wasteful nor niggardly but (remember that) there is always a just mean between those (two extremes);*

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

Wal-laziina laa yad-’uuna ma-’al-laahi ’ilaahan ’aakhara wa laa yaq-tuluunan-nafsal-latii har-ramal-laahu ’il-laa bil-haq-qi wa laa

yaz-nuun; wa man-yaf-’al zaalika yalqa ’athaamaa.

68. *and who never invoke any (imaginary) deity side by side with God, and do not take any human being’s life – (the life) which God has willed to be sacred – otherwise than in (pursuit of) justice, and do not commit adultery.*

And (know that) he who commits aught thereof shall (not only) meet with full requital

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Yuzaa-’af lahul – ‘Azaabu Yawmal-Qiyaamati wa yakh-lud fiihii muhaanaa.–

69. *(but) shall have his suffering doubled on Resurrection Day: for on that (day) he shall abide in ignominy.*

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

’Il-laa man taaba wa ’aa-mana wa ’amila ’amalan-saa-lihan fa-’ulaaa-’ika yubad-di-lullaahu say-yi – ‘aatihim hasanaat: wa kaanal-laahu Ghafuurar-Rahiimaa.

70. *Excepted, however, shall be they who repent and attain to faith and do righteous deeds: for it is they whose (erstwhile) bad deeds God will transform into good ones – seeing that God is indeed much forgiving, a dispenser of Grace,*

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

Wa man taaba wa ’amila saalihaan fa-’in-nahuu yatuubu ’ilal-laahi mataabaa.

71. *and seeing that he who repents and (thenceforth) does what is right has truly turned unto God by*

(this very act of) repentance.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Wal-laziina laa yash-haduu-naz-zuura wa 'izaa mar-ruu bil-lagh-wi mar-ruu kiraama.

72. And (know that true servants of God are only) those who never bear witness to what is false, and (who), whenever they pass by (people engaged in) frivolity, pass on with dignity.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

Wal-laziina 'izaa zuk-kir-ruu bi-'Aayaati Rab-bihim lam ya-khir-ruu 'alayhaa sum-manw-wa 'umyaanaa.

73. And who, whenever they are reminded of their Sustainer's messages, do not throw themselves upon them (as if) deaf and blind;

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Wal-laziina yaquu-luuna Rab-banaa hablanaa min 'azawaajinaa wa zur-riy-yaatinaa qur-rata 'a'-yuniw-waj-'alnaa lil-Mut-taaiina Imaama.

74. And who pray: "O our Sustainer! grant that our spouses and our offspring be a joy to our eyes, and cause us to be foremost among those who are conscious of Thee!"

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

'Ulaaa-ika yuj-zawnal-ghur-fata bimaa sabaruu wa yulaq-qawna fiihaa tahiy-yatanw-wa salamaa.

75. (Such as) these will be rewarded for all their patient endurance (in life) with a high station (in paradise), and will be met therein with a greeting of welcome and peace,

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

Khaa-lidiina fiihaa; hasunat musta-qar-ranw-wa muqaamaa!

76. therein to abide: (and) how goodly an abode and (how high) a station!

قُلْ مَا يَعْذِبُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Qul maa ya‘-ba-’u bikum Rab-bii lau la du-‘aaa-’ukum: faqad kaz-zabtum fa-sawfa ya-kuunu lizaamaa!

77. Say (unto those who believe): “no weight or value would my Sustainer attach to you were it not for your faith (in Him):”

(And say unto those who deny the truth:) “you have indeed given the lie (to God’s message), and in time this (sin) will cleave unto you!”

Allah’s (swt) Grace on to the true Believers

Surah Al – Mujadalah, 58:22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Laa tajidu qawmay-yu’- minuuna bil-laahi wal-Yawmil-’Aakhiri yuwaaaad-duuna man haaad-dal-laaha wa Rasuu-lahuu wa lau kaanuunuu ‘aabaaa-ahum ‘aw ‘abnaaaa-’ahum ‘aw ‘ikhwaa-nahum ‘aw ‘ashii-rata-hum. ‘Ulaaa-’ika kataba fii quluubihimul ‘iimaana wa ‘ay-yada-hum-bi-ruuhim-minh. Wa yud-khiluhum Jan-naatin-tajrii min tah-tihal – ‘anhaaru khaalidiina fiihaa. Razi-yal-laahu ‘anhum wa razuu ‘anh. ‘Ulaaa-’ika Hizbul-laah. ‘Alaaa ‘in-na Hizbal-laahi humul-Muflihuun.

22. Thou canst not find people who (truly) believe in God and the Last Day and (at the same time) love anyone who contends against God and His Apostle – even though they be their fathers, or their sons, or their brothers, or (others of) their kindred.

(As for the true believers,) it is they in whose hearts He has inscribed faith, and whom He has strengthened with inspiration from Himself, and whom (in time) He will admit into gardens through which running waters flow, therein to abide. Well-pleased is God with them, and well-pleased are they with Him. They are God’s partisans: oh, verily, it is they, the partisans of God, who shall attain to a happy state!

Privileges and status enjoyed by the true believers in Paradise

Surah At – Tur, 52:17-28

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

’In-nal-Mut-taqiina fii Jan-naatinw-wa Na-’iim,-

17. (But), verily, the God-Conscious will find themselves (on that Day) in gardens and in bliss,

فَاكْبِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

Faakihiina bimaaa 'aataahum Rab-buhum, wa waqaahum Rub-buhum 'Azaabal-Jahiim.

18. *rejoicing in all that their Sustainer will have granted them: for their Sustainer will have warded off from them all suffering through the blazing fire.*

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ

Kuluu washrabuu haniiii'am-bimaa kuntum ta'-maluun.

19. *(And they will be told:) "Eat and drink with good cheer as an outcome of what you were wont to do,*

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ

Mut-taki-'iina 'alaa sururim mas-fuufah: wa zaw-waj-naa-hum bi-huurin 'iin.

20. *reclining on couches (of happiness) ranged in rows!"*

And (in that paradise) We shall mate them with companions pure, most beautiful of eye.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ

Wal-laziina 'aamanuu wattaba-'at-hum zur-riy-yatuhum bi-'iimaanin 'alhaqnaa bihim zur-riy-yatahum wa maaa 'alatnaahum – min 'amalihim – min shay: kul-lum-ri-'im bimaa kasaba rahiin.

21. *And as for those who have attained to faith and whose offspring will have followed them in faith, We shall unite them for their offspring; and We shall not let aught of their deeds go to waste: (but) every human being will be held in pledge for whatever he has earned.*

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

Wa 'amdad-naahum – bifaa-kihatinw-wa lahmim-mim-maa yash-tahuun.

22. *And We shall bestow on them fruit and meat in abundance – whatever they may desire:*

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيْمٌ

Yatanaaza-'uuna fihaa ka'-sal-laa lagh-wun-fiihaa wa laa ta'-thiima.

23. *and in that (paradise) they shall pass on to one another a cup which will not give rise to empty talk, and neither incite to sin.*

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ

Wa yatuufu ‘alayhim ghilmaanul-lahum ka-’an-nahum Lu’-lu-’um-maknuun.

24. *And they will be waited upon by (immortal) youths, (as if they were children) of their own, (as pure) as if they were pearls hidden in their shells.*

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

Wa ‘aqbala ba‘-zuhum ‘alaa ba‘ziy-yata-saaa-’aluun.

25. *And they (who are thus blest) will turn to one another, asking each other (about their past lives).*

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

Qaaluuu ‘in-naa kun-naa qablu fiii ‘ahlinaa mushfiqiin.

26. *They will say: “Behold, aforetime – when we were (still living) in the midst of our kith and kin – we were full of fear (at the thought of God’s displeasure):*

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

Faman-nal-laahu ‘alaynaa wa waqaanaa ‘Azaabas-Samuum.

27. *and so God has graced us with His favour, and has warded off from us all suffering through the scorching winds (of frustration).*

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

’In-naa kun-naa min-qablu nad-’uuh: ’in-nahuu Huwal-Bar-rur Rahiim!

28. *Verily, we did invoke Him (alone) ere this: (and now He has shown us) that He alone is truly benign, a true dispenser of grace!”*

In Hadith al Qudsi, Allah (swt) says:

“Indeed, for the followers there is Heavens which has eight gates.

- ♦ And in each Heaven there are seventy thousand gardens of Sophorine,
- ♦ In each garden there are seventy thousand cities of pearls, both large and small,
- ♦ In each city there are seventy thousand palaces of Ruby,
- ♦ In each palace there are seventy thousand rooms made of Gold,

- ◊ In each room there are seventy thousand stages made of silver,
- ◊ In each stage there are seventy thousand tables,
- ◊ On each table there are seventy thousand plates of jewels,
- ◊ In each plate there are seventy thousand kinds of food,
- ◊ Around each stage, there are seventy thousand thrones of red gold,
- ◊ On each throne there are seventy thousand carpets made of silk and thick silk brocade,
- ◊ Around each throne there are seventy thousand rivers flow with life water, wine and pure honey.
- ◊ In each river, there are seventy thousand kinds of fruits,
- ◊ In the same manner, in each room there are seventy thousand purple tents,
- ◊ In each tent there are seventy thousand carpets,
- ◊ On each carpet there are seventy thousand Houris with big eyes,
- ◊ With them there are seventy thousand mates as if they are eggs carefully protected,
- ◊ On top of each palace there are seventy thousand domes of camphor,
- ◊ In each dome there are seventy thousand gifts from the Merciful, which has not been seen by any eye, heard by any ear and no human being could think of it.
- ◊ There shall be fruits which they like, meat of birds which they like to eat,
- ◊ there shall be Houris, the like of the hidden pearls.

There shall be no death, no crying and no grief, no ageing process, no worship and prayer, no fasting, no sickness, no urine, no stool shall come, no growth, never going to be afraid, and nobody is going to take them out.”

State of righteous people in this world and the Hereafter

Surah Fussilat, 41:30-32

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

’In-nal-laziina qaaluu Rab-bunal-laahu thum-mastaqaamuu tatanaz-zalu ‘alayhimul-malaaa-’ikatu ’al-laa takhaafuu wa laa tahzanuu wa ’abshiruu bil-Jan-natil-latii kuntum tuu-’aduun!

30. (*But,*) behold, as for those who say, “Our Sustainer is God,” and then steadfastly pursue the right way – upon them do angels often descend, (saying) “Fear not and grieve not, but receive the glad tiding of that paradise which has been promised to you!”

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

Nahnu ’awliyaaa-’ukum fil hayaatid-dunyaa wa fil-’Aakhi-rah; wa lakum fiihaa maa tash-tahii an-fu-sukum walakum fihaa maa tad-da-’uun!

31. *We are close unto you in the life of this world and (will be so) in the life to come; and in that (life to come) you shall have all that your souls may desire, and in it you shall have all that you ever prayed for,*

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

Nuzu-lam-min ghafuurir-Rahiim.

32. *as a ready welcome from Him who is much-forgiving, a dispenser of grace!"*

State of the righteous people on the Day of Judgement

Surah Al - Waqi'ah, 56:27-40

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

Wa 'As-haabul-Yamiin,- maaa 'As-haabul-yamiin?

27. *Now as for those who have attained to righteousness – what of those who have attained to righteousness?*

فِي سِدْرٍ مَّخْضُودٍ

Fii sidrim-makhzuud,

28. *(They, too, will find themselves) amidst fruit-laden lote-trees,*

وَطَلْحٍ مَّنْضُودٍ

Wa talhim-manzuud,-

29. *and acacias flower-clad,*

وَزَيْلٍ مَّمْدُودٍ

Wa zil-lim-mamduud,

30. *and shade extended,*

وَمَاءٍ مَّسْكُوبٍ

Wa maa-'im-maskuub

31. and waters gushing,

وَفَاكِهَةٍ كَثِيرَةٍ

Wa faakihatin-kathiirah,

32. and fruit abounding,

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

Laa maq-tuu-‘a-tinw-wa laa mam-nuu-‘ah.

33. never failing and never out of reach.

وَفُرُشٍ مَّرْفُوعَةٍ

Wa furushim-marfuu-‘ah.

34. And (with them will be their) spouses, raised high:

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً

’In-naaa ’ansha’-naahun-na ’inshaaa-’aa,

35. for, behold, We shall have brought them into being in a life renewed,

فَجَعَلْنَاهُنَّ أَبْكَارًا

Faja-’alnaa-hun-na ’abkaaraa, –

36. having resurrected them as virgins,

عُرُبًا أَتْرَابًا

‘Uruban ’atraaban,

37. full of love, well-matched

لِلْأَصْحَابِ الْيَمِينِ

Li-’as-haabil-Yamiin.

38. *with those who have attained to righteousness:*

ثُلَّةٌ مِّنَ الْأَوَّلِينَ

Thul-latum-minal-'aw-waliin.

39. *a good many of olden times,*

وَتِلْكَ مِّنَ الْآخِرِينَ

Wa thul-latum-minal-'aakhiriin.

40. *and a good many of later times.*

The virtuous people and their rewards in Paradise

Surah Al – Insan, 76:7–22

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

Yuufuuna bin-nazri wa ya-khaa-fuuna yawman-kaana shar-ruhuu musta-tiira.

7. *(The truly virtuous are) they (who) fulfil their vows, and stand in awe of a Day the woe of which is bound to spread far and wide,*

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Wa yut-'imuunat-ta-'aama 'alaa hub-bihii miskii-nanw-wa yatii-manw-wa 'asiiraa,–

8. *and who give food – however great be their own want in it – unto the needy, and the orphan, and the captive,*

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا

'In-namaa nut-'imukum li-waj-hil-laahi laa nuriidu minkum jazaaa-'anw-wa laa shukuuraa.

9. *(saying in their hearts) “We feed you for the sake of God alone: we desire no recompense from you, nor thanks:*

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

'In-naa nakhaafu mir-Rab-binaa Yawman 'abuusan-qamtariira.

10. behold, we stand in awe of our Sustainer's judgement on a distressful, fateful Day!"

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

Fa waqaa-humul-laahu shar-ra zaalikal-Yawmi wa laq-qaahum naz-ratanw-wa suruuraa.

11. And so, God will preserve them from the woes of that Day, and will bestow on them brightness and joy,

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

Wa jazaahum-bimaa sabaruu Jan-natanw-wa hariiraa.

12. and will reward them for all their patience in adversity with a garden (of bliss) and with (garments of) silk.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

Mut-taki-'iina fiihaa 'alal-'araaa-'iki laa yarawna fiihaa sham-sanw-wa laa zam-hariiraa.

13. In that (garden) they will on couches recline, and will know therein neither (burning) sun nor cold severe,

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

Wa daaniyatan 'alay-him zilaa-luhaa wa zul-li-lat qutuufuhaa taz-liilaa.

14. since its (blissful) shades will come down low over them, and low will hang down its clusters of fruit, most easy to reach.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا

Wa yutaafu 'alay-him-bi-'aaniyatim-min fiz-zatinw-wa 'akwaabin kaanat qawaariiraa,-

15. And they will be waited upon with vessels of silver and goblets that will (seem to) be crystal

قَوَارِيرَ مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

Qawaariira min fiz-zatin-qad-daruuhaa taqdiiraa.

16. crystal-like, (but) of silver – the measure whereof they alone will determine.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

Wa yus-qawna fiihaa ka'-san-kaana mizaa-juhaa zanjabiilaa,-

17. And in that (paradise) they will be given to drink of a cup flavoured with ginger,

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

'Ay-nan-fiihaa tusam-maa Sal-sabiilaa.

18. (derived from) a source (to be found) therein, whose name is "Salsabeel (Seek Thy Way)".

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

Wa yatuu fu 'alay-him wildaanum-mukhal-laduun:'izaa ra-'aytahum hasib-tahum lu'-lu-'am-man-thuuraa.

19. And immortal youths will wait upon them: when thou seest them, thou wouldst deem them to be scattered pearls;

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

Wa 'izaa ra-'ayta tham-ma ra-'ayta Na-'iimanw-wa Mul-kan-Kabiiraa.

20. and when thou seest (anything that is) there, thou wilt see (only) bliss and a realm transcendent.

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

'Aaliyahum thiyaabu sundusin khuz-runw-wa 'is-tabraq, wa hul-luuu 'asaawira min-fiz-zah; wa saqaahum Rab-buhum Sharaa-ban-Tahuuraa.

21. Upon those (blest) will be garments of green silk and brocade; and they will be adorned with bracelets of silver. And their Sustainer will give them to drink of a drink most pure.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا

'In-na haazaa kaana lakum jazaaa-'anw-wa kaana sa'-yu-kum-mash-kuuraa.

22. (And they will be told:) "Verily, all this is your reward, since your endeavour (in life) has met with

(God's) goodly acceptance!"

The scholars of both the Shia and the Sunni schools are unanimous in their statement that these verses and even the whole chapter was revealed in praise of the Holy Ahlul Bayt (a). These verses serve also as guidance to mankind as a whole as to what extent those who sincerely love God, should sacrifice their personal interest and how selfless any service in the way of the Lord should be. Charity would always be motivated by piety and righteousness and should be unpretentious.

Etiquette to be adopted between Muslims

Surah Al – Hujarat 49, Ayat 10 – 12.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

'In-namal-Mu'minuuna 'Ikh-watun fa-'aslihuu bayna 'akhaway-kum wat-taqul-laaha la-'al-lakum turhamuun.

10. All believers are but brethren. Hence, (whenever they are at odds,) make peace between your two brethren, and remain conscious of God, so that you might be graced with His mercy.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Yaaa-'ay-yuhal-laziina 'aamanuu laa yas-khar qawmum-min-qawmin 'asaaa 'ay-yakuu-nuu khayram-minhum wa laa nisaaa-'um-min-nisaaa-'in 'asaaa 'ay-yakuu-nuu khayram-minhun; wa laa tanaabazuu bil-'alqaab: bi'-sal-ismul-fusuqu ba'-dal-'iimaan: wa mal-lam yatub fa'ulaaa-'ika humuz-zaalimuun.

11. O you who have attained to faith! No men shall deride (other) men: it may well be that those (whom they deride) are better than themselves; and no women (shall deride other) women: it may well be that those (whom they deride) are better than themselves. And neither shall you defame one another, nor insult one another by (opprobrious) epithets: evil is all imputation of inequity after (one has attained to) faith; and they who (become guilty thereof and) do not repent – it is they, they who are evildoers!

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Yaaa-'ay-yuhal-laziina 'aa-manuj-tanibuu kathiiram-minaz-zann: 'in-na ba'-zaz-zan-ni 'ith-munw-wa laa tajas-sasuu wa laa yaghtab-ba'zukum ba'zaa. 'A-yuhib-bu 'ahadukum 'ay-ya'kula lahma 'akhiihi maytan-fakarihtumuuh? Wat-taqul-laah: 'in-nal-laaha Taw-waabur-Rahiim.

12. O you who have attained to faith! Avoid most guesswork (about one another) – for, behold, some of

(such) guesswork is (in itself) a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it!

And be conscious of God. Verily, God is an acceptor of repentance, a dispenser of grace!

The brotherhood in faith which Islam established, is nothing short of a miracle and a great miracle too. There is no caste system, colour bar, distinction of any financial status or communal restriction. Once an individual embraces Islam, all the social distinctions he suffered in his former faith, are once for all annihilated. He becomes a member of the All-World International human brotherhood of the believers of God.

Five times every day, the Muslims in every locality of a town stand side by side without any distinction. Once a week Muslims of an area consisting of several localities together assemble for the Friday congregational prayers and twice a year the Muslims of the whole town meet together in the Idgah i.e. the place where prayers are offered on the two occasions of 'Id al-Adha' and 'Id ul-Fitr'. And once a year there takes place the congregational prayer at Mecca around the holy Ka'ba where assemble the Muslims belonging to the different countries in the various parts of the earth.

This unique assembly of the world-wide human brotherhood of the believers in One God, is a wonderful voluntary response which has been continuously made, since it was instituted by the Holy Prophet (S) for more than 1300 years from today.

A Muslim is ordained to help his Muslim brother as much as he could do to his own brother. If there is a quarrel between any two Muslims, the reconciliation, becomes a duty to be executed at any cost. The Sixth Imam Jafar as-Sadiq (a) said:

“The charity which God loves the most, i.e. which is more readily accepted by God, is the peace re-established between two quarrelling men or groups.”

The Holy Prophet (S) said that the reward for effecting reconciliation and re-establishing peace and harmony between two quarrelling parties or individuals would be equal to that of 'Jihad'.

The Holy Prophet said 'O Ali':

- “– Go a mile to inquire about the sick.
- Go two miles along with a funeral of a believer.
- Go three miles accepting an invitation to please thy believer brother.
- Go four miles to meet the one whom thou hast called thy brother in faith.
- Go five miles to relieve one in distress.
- Go six miles to help an oppressed and aggrieved.
- And be thou always seeking the protection and the forgiveness of God.”

The First Holy Imam Ali ibn Abi Talib (a) said:

“Base your opinion about your brother in faith on goodness unless otherwise proved.”

The Holy Prophet (S) said:

“Abstain from backbiting for it is worse than adultery for after committing adultery, if one seeks God’s pardon, He grants it, but the forgiveness for backbiting is not granted until the one back-bitten forgives him.”

To slaying a believer for any but lawful reasons is like slaying entire Mankind, and to save the life of a believer is like saving the life of entire Mankind

Surah Al – Ma’idah, 5:32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَآئِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Min ajali zaalik. Katabnaa ‘alaa baniii ’israaaiila in–nahu min qatala nafsam bighairi nafsin awfasaadin fil arzi faka–’an–namaa, qatalan–naasa jamii’aa. Wa man ah–yaahaa faka–an–namaaa ah–yan–naasa jamii’aa. Wa laqad jaaa–athum rusulunaa bilbay–yinaat, thum–ma in–na kathiiram–min hum ba’da zaalika fil arzi lamusrifuun.

32. Because of this did We ordain unto the children of Israel that 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 mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind.

This verse is of some extra–importance and of special value to those who wish to draw guidance from the Holy Qur’an. It gives the gravity of the crime of murder and the extent to which the gravity of the crime runs. The gravity of the crime fixed by Islam, i.e. the slaying of even a single human being, being equal to the annihilation of the human race as a whole, is aimed to establish peace on earth.

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