

***THE PRIMARY STATUS OF  
MAN IN ISLAM***



***V***

***MUHAMMAD SA'IDU JIMADA***

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IN ISLAM**

**Muhammad Sa'idu Jimada**

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In the name of Allah, the First, the Responsive.

This is to confess that I have been encouraged to pursue the writing and production of this series by a number of positive factors which different people represent.

My very first sincere appreciation goes to Zulaihatu Lawal who personally reproduced the verses of the entire Qur'an, the foundation for the seven books writing.

Intellectually, Justice Muhammad Bashir Sambo suggested that the quotations should also appear in their original Arabic. Although he quickly appreciated not only the cost but also the risk of errors; given the wealth of the quotations involved – over half of the verses of the Qur'an.

Ambassador Nuhu Mohammed specifically indicated the need to work on the status of a woman like Rabi'at Adawiyya.

Ambassador Abdur-Rahman Mora drew attention to use of 'Messenger' to identify Muhammad (S.A.W) rather than 'Apostle'. He also advised on the preference of using 'Allah (S.W.T)' to 'God'.

Justice Na'ibi Sulayman Wali recommended that the very material he read be considered for parts or chapters to enable the reader take some breath before completing it.

Dr. Ibrahim Sulayman was the first to suggest that the materials be serialised to give them some order. He added that a work on the Hadith as a form of appreciating the Qur'an will be necessary. I indicated interest but did not promise anything.

Justice Abdul-Qadir Orire was warmly receptive of the sixth book.

Ustaz Abdul-Qadir Aliyu Ladan who was invited to dot the i's and cross the t's suggested an order for the materials as earlier advised by Ibrahim. He specifically restrained me from giving a similar status to those in the first generation of Muhammad with those after Isa (A.S) but before him.

Muhammad Turi advised on considering a material addressing the Muslim community. I noted this but with no definite promise.

Technically, all these people noted typographical errors which necessitated a re-work. I commend the effort of the secretaries and computer men who did the typesetting. Yusuf Gambo Ibrahim and Suleiman Sani were always ready to work on the project. Nuhu Musa Muhammad always handled it as his own. He did most of the entries. Muhammad Yunusa and Muhammad Imran finished putting the materials together after Dr. Usman Bokari had gone through them.

Personally, I remain grateful and accept full responsibility for the form in which the materials are now presented.

May His guidance always determine the path we follow. AMEN.

**M. S. Jimada**

## FOREWORD

In the Name of Allah, the Beneficent, the Merciful.

It is my pleasure to recommend the present work by Muhammad Sa'idu Jimada to readers. The author's purpose as he states it is to promote an understanding of "the basic elements that define the primary status of man from the perspective of Islam." If the readers are able to have a better understanding of the matter as a result of studying this work, the author's desire would have been fulfilled.

I commend Mallam Muhammad Sa'idu Jimada for attempting to convey his thoughts to others as Islam encourages and I hope that many others who have some understanding of any of the infinite fields of human endeavour should make similar attempts.

We will not be held responsible for honest mistakes when we try; we will however be held responsible for not trying at all. We all have a duty to make knowledge flourish, and to spread it far and wide.

**Ibraheem Sulaiman**

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## INTRODUCTION

I pray that the reader will find out that Islam does not consider this world to be completely useless and at the same time, it is not that useful.

This life essentially confirms Allah's making the living out of the dead for those who strive in this world to achieve the permanent life to follow. It similarly confirms Allah's making of the dead out of the living for those who will cling to this temporary world, having been taken in by its seeming true reality. They will be the losers in the hereafter.

I have found that being oblivious of the limited reality of the present, this life, this world, is what may dangerously transform into disbelief in the hereafter, which is inseparable from the other articles of Faith in Islam as we are taught by the heirs of the prophet (S.A.W). I therefore hope that by going through the first chapter, the reader will become conscious of this fact and not just register it in the sub-conscious mind.

The second chapter attempts to sketch the concept, focus, meaning and boundaries of RESPONSIBILITY in Islam, though it is not an outline of the things or practices a Muslim is expected or required to commit himself to. The modest objective would have been met, if the reader ends up with an understanding of the meaning or concept of responsibility in Islam. It is hoped that this will aid a Muslim in acting out consciously by recognising the implications of his practice. I sincerely submit that the essence of responsibility in Islam is to Allah and that it is mainly characterised by individual discipline which is the marrow of identity for the community of believers.

The third chapter discusses the way to man's ultimate destination. The objective is to clarify the easily misunderstood subject that is often identified by structuralists as a debate or a struggle between predestination and freewill. I realise now that, the matter informs a more serious conclusion than what predestination/freewill package allows.

The fourth chapter brings to light from the Islamic perspective the meanings, relevance and position of the source of life, living, death and life after death, with death serving as the central focus, in relation to the unity of Allah. It is not and must not be mistaken for the kind of literature which will occupy the prestigious status of being labelled as a comprehensive chapter on the dead.

The scope that is covered essentially limits itself to the nature and basis of how life, living, death and life after death all relate to one another and give meaning to the unity of Allah.

As a result, it does not cover:

- i) What to do to a dying man, e.g. prayer;
- ii) What to do to the dead, e.g. ritual bath, dressing, prayer, burial, etc;
- iii) What to do for the bereaved, e.g. feeding and consoling them for some period of time;

iv) What to do with the several possessions of the dead e.g. effecting his will, inheritance, settling his debts; or

v) What the surviving wife(ves) of the dead should do e.g. remaining for the prescribed period before re-marrying etc.

I pray that what is contained in this chapter will strengthen the faith of believers leading to a sound understanding of the unity of Allah. The effort would have been worth its intention, if it also invites non-believers to understand the nature of a Muslim's Faith as it relates to life and death. This book will hopefully present the reader with the basic elements that define the primary status of man from the perspective of Islam as an outlook that informs its practices.

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## **THIS WORLD, THIS LIFE, THE PRESENT HERE AND NOW.**

This World and everything in it, on it, within it (which ever way you turn), is created, and will come and pass. Allah is the Creator of all. Whatever now happens in it will all come to an end. This is the design and will of Allah which we constantly experience. We understand the past and the present yet we always look forward to the future. But even the future in this world is a simple thoroughfare. Men, their activities, their possessions and the world itself will soon come to an end. We will all be dispossessed and cease to occupy the acclaiming status of the ownership of whatever, for Allah owns all and will eventually be the inheritor of all things.

Therefore, the livelihood of man needs to be likened to a traveller because of the temporary nature and essence of this created world, our present life, the here and now that we so much cherish, with the delusion of seeming permanence and satisfaction.

Allah created all things. He existed before beginning and remains beyond after; that is real, that is true. Faith and submission in Islam is essentially to Him alone, the Absolute, the like of Whom there is none. Thus, deviation from His path, non-compliance with His commandments leaves man alone, isolated, hopeless, helpless, not having any other thing to resort to and not having anything resorting to him. In Islam, success and failure are defined by being with Allah and being with any other thing respectively.

As a result, it is irrational to cling to the world, depending on the present, trusting now, relying on here, living as if one will never die. In consequence, what is important is to make the best use of the opportunities that this world provides, our present conditions, what we know of, and what we experience.

This shall need to be done with the absolute consciousness that this world, this life, the present, here and now is NOT FINAL, is NOT THE END, IS NOT ALL THAT THERE IS – in spite of ANYTHING and EVERYTHING.

Know ye (all), that  
The life of this World  
Is but play and amusement,  
Pomp and mutual boasting  
And multiplying, (in rivalry)  
Among yourselves, riches  
And children.  
Here is a similitude:  
How rain and the growth  
Which it brings forth, delight  
(The hearts of) the tillers;  
Soon it withers; thou  
Wilt see it grow yellow;  
Then it becomes dry  
And crumbles away,

But in the Hereafter  
Is a penalty severe  
(For the devotees of wrong)  
And forgiveness from Allah  
And (His) Good pleasure  
(For the devotees of Allah).  
And what is the life  
Of this World, but  
Goods and chattels  
Of deception?

**Qur'an 57:20**

Set forth to them  
The similitude of the life  
Of this world: it is like  
The rain which we send  
Down from the skies:  
The earth's vegetation absorbs it,  
But soon it becomes  
Dry stubble which the winds  
Do scatter: it is (only) Allah  
Who prevails over all things.

**Qur'an 18:45**

The likeness of the life  
Of the present is  
As the rain which We  
Send down from the skies;  
By its mingling arises  
The produce of the earth  
Which provides food  
For men and animals,  
(It grows) till the earth  
Is clad with its golden  
Ornaments and is decked out  
(In beauty): the people to whom  
It belongs think they have  
All powers of disposal over it:  
There reaches it Our command  
By night or by day.  
And We make it  
Like a harvest clean-mown,  
As if it had not flourished  
Only the day before.  
Thus do We explain  
The signs in details

For those who reflect.

**Qur'an 10:24**

**THE BASIS AND OBJECT OF LIVING IN THIS WORLD**

Allah, the Creator of the heavens and the earth and all that is contained in them has provided numerous and variant benefits that may be enjoyed; allowing some and restraining us from others, in compliance with His unity.

He has also provided mankind with benefits or favours beyond their comprehension regardless of whether they believe and submit to Him or not. Some people have been generously provided with material benefits beyond their needs while others are comparatively not endowed with as such.

See they not that Allah  
Enlarges the provision and  
Restricts it, to whosoever  
He pleases? Verily in that  
Are signs for those who believe.

**Qur'an 30:37**

The situation of the world is evidence that Allah does whatever He pleases. But, this standard of provisions is not the only character of the world. In Allah's making of the world available to mankind in general, status of individuals and groups also differ.

It is He who hath made  
You (His) agents, inheritors  
Of the earth: He hath raised  
You in ranks, some above  
Others: that He may try you  
In the gifts He hath given you:  
For thy Lord is quick  
In punishment: yet He  
Is indeed Oft-Forgiving  
Most Merciful.

**Qur'an 6:165**

Thus, the nature in which Allah has created the world and placed man in it is not for fun, but rather to offer man the opportunity to voluntarily comply with His commandments by keeping within the bounds of His rules irrespective of what the world presents.

This is historically what gives relevance to the identity of man. If for instance an individual is said to be honest, the relevance of the description will critically depend on whether the individual in question has the opportunity to be dishonest. If he doesn't, honesty will not be appropriate in identifying him. Likewise, no matter how much and how well one may want to steal, if there is nothing to steal, the significance of not being a thief does not arise at all.

That which is on earth  
We have made but as  
A glittering show for the earth,  
In order that we may test  
Them - as to which of them  
Are best in conduct.

**Qur'an 18:7**

The result of these bases is that compliance with the unity of Allah, i.e. submission to his will, in relation to living in this world, can only be met by striving, by deliberate work, not by accident or coincidence. Islam is therefore not to be mistaken for what can be belonged to or identified with as a matter of chance.

Verily We have created  
Man into toil and struggle.

**Qur'an 90:4**

#### THE PATH OF UNITY IN LIVING THIS WORLDLY LIFE

Man makes his livelihood in this world by acquisition, collection, possession and committing these to use. He engages in getting food to eat, water to drink, clothes for dressing, houses for shelter, automobiles for transport, communication facilities for transmission or storage of messages, power for effecting desires, knowledge for sharing, women/marriage for children and love, aesthetics for appreciation, etc.

This desire for satisfaction is not against the path of Islam. It is allowed, but restricted to what is needy. This may at most extend to what is of want, above the most basic level of need. But certainly excludes fancies; which are anything beyond want. So, primary emphasis relates to physiological needs. In this case, the satisfaction by eating and drinking that is of need can easily be reached. Excess that amounts to waste becomes the case if anyone should just continue eating and drinking without stopping. This may even result to discomfort. Such discomfort starts when need and want are exceeded. The quantity and quality of this is therefore not in itself denied, provided it is within the limit of need.

O children of Adam!  
Wear your beautiful apparel  
At every time and place  
Of prayer: eat and drink  
But waste not by excess  
For Allah loveth not the wasters.

**Qur'an 7:31**

Thus, the condition under which a believer is to worship Allah is permissibly, that of reasonable physiological comfort. Allah does not prescribe that those who face Him in hunger and nakedness or in nutritional deficiency and dirt stand to be superior. Such negative qualities or conditions of a Muslim before Allah, does not make him better compared to his healthy, well fed

and well dressed brother. The latter is to serve as the general standard. The former, arising from failures or deliberate self-conditioning is not in-itself a credit.

This essential principle of survival of the individual ought not to be abused by excessive sharing although sharing is not just permitted but highly recommended. This means that, while sharing is commendable, total or near total disposition of what one acquires, collects or possesses and is useful is not the primary or general standard.

Those who, when they spend  
Are not extravagant and not  
Niggardly, but hold a just (balance)  
Between those (extremes).

**Qur'an 25:67**

Belief in the unity of Allah and the compliance with the same in terms of worldly living is to be in the light of taking advantage of the wide scope of provisions for one's comfort but without exceeding what is reasonable – which falls between self-denial and waste. This contradicts getting enslaved to the enjoyment of worldly things or running away from the benefits that Allah has provided.

It is He who produceth  
Gardens, with trellises  
And without, and dates,  
And tilth with produce  
Of all kinds, and olives  
And pomegranates,  
Similar (in kind)  
And different (in variety):  
Eat of their fruit  
In their season, but render  
The dues that are proper  
On the day that the harvest  
Is gathered. But waste not  
By excess: for Allah  
Loveth not the wasters.

**Qur'an 6:141**

This provision connotes that, in the least, Allah who is the Provider of all things stipulates taking out of the fruits of man's efforts what is due for sharing. And because what is strictly due is indeed negligible, there is further opening for generosity, for deliberate and free sharing in the case of large yields. Indeed, while the dues that are mandatory are to be effected on immediate harvest, the free sharing is unrestricted in terms of timing and proportion.

By implication, miserliness or tightfistedness with regards to enjoying the benefits of Allah which result from man's efforts of acquisition and collection, like yields that come from a farming enterprise or profits from commerce and merchandise is in negation of self - enjoyment and sharing of the same with others. This is explicitly denounced both for self and in association with others. It

essentially contradicts the standard of faith in Islam as it relates to worldly living.

(Nor) those who are niggardly  
Or enjoin niggardliness on others,  
Or hide the bounties  
Which Allah hath bestowed  
On them: for We have prepared  
For those who resist Faith,  
A Punishment that steeps,  
Them in contempt.

**Qur'an 4:37**

Man is required to enjoy the bounties of Allah in appreciation or thankfulness to Him; but at the same time share with others devoid of impudence. The mere advantaged position of being a giver should not justify disrespect for the honour or integrity of the receiver. The logic of this provision rests in the fact that man in relation to what he can make out of the world, in relation to fellow human beings and in relation to Allah has more and variant relevance than material things which is in reference here.

Not those who spend  
Of their substance, to be seen  
Of men, but have no faith  
In Allah, and the Last Day:  
If any take the Evil one  
For their intimate  
What a dreadful intimate he is!

**Qur'an 4:38**

Evil is defined as harming or excessive denial of self from enjoyment of the bounties of Allah in the life of this world. It also covers unnecessary expenditure concentrated on benefitting only the self far beyond need and want, to what is fanciful. In other words, extravagance in terms of benefitting others that result to extreme self-denial or vice-versa is evil.

Verily spendthrifts are brothers  
Of the Evil ones:  
And the Evil one  
Is to his Lord (Himself)  
Ungrateful.

**Qur'an 17:27**

The contradiction of this explicit standard should not be done in the name of religion. Islam does not under any cover permit extremism in the denial of the self or in parting with what one has acquired, collected or possessed and is permissibly useful, for others. On the other hand, miserliness is also prohibited. No mistake need be made in considering these as creditable by both torch-bearers of the Faith and followers. All things belong to Allah. Ours is simply to comply by His regulations. We are not in a position to do Allah any favour. Our care and obedience to Allah's

commands should therefore not be at our expense or at that of fellow men or both.

O ye who believe! There are  
Indeed many among the priests  
And anchorites, who in falsehood  
Devour the substance of men  
And hinder (them) from the Way  
Of Allah. And there are those  
Who bury gold and silver  
And spend it not in the way  
Of Allah: announce unto them  
A most grievous penalty.

**Qur'an 9:34**

In the end, the focus of benefit must primarily be men. In other words, interest of the bone, flesh and blood of man should be in the front burner before anything that is of indirect benefit. This must not be negated in the name of compliance with the unity of Allah. It is Allah who has made this provision. This is because DESTITUTION strictly applies in reference to the bone, flesh and blood of a living man, not to his housing, transport, beauty or clothing FIRST. All of these come only after his most basic needs of food and drink. A people who lack storey buildings or trunk 'A' roads or parks or beaches cannot be said to be destitute. But those who have these in abundance but are not able to meet their basic subsistence needs certainly qualify to be identified as needy.

Make not thy hand tied  
(Like a niggard's) to thy neck,  
Nor stretch it forth  
To its utmost reach,  
So that thou become  
Blameworthy and destitute.

**Qur'an 17:29**

**ALLAH'S GRACE IN AID OF RIGHTEOUS LIVING**

Given the nature of this world and its temporary nature in all respects, and the definition of the path, Allah, out of His Graciousness provides aids for believers' efforts to reach Him. This reveals the superior status of knowledge and the ultimate orientation of man which results from his understanding of circumstances or his environment. Thus, if the mind is dead, the actions may be correct but will constantly produce an unpleasant, hopeless or even frustrated achiever.

In the first place, it is not Allah's wish to police or find faults in men. Likewise, it is not His wish to make reaching Him impossible. This is important because even with men, what we set out to do or intend to achieve makes us attractive to related evidence and if the contrary is found, as scientific researchers often discover, it must be sufficient before we are dissuaded from our take-off point. This is most critical in the case of Allah if He desires, wishes or wills anything, none of His creations can escape it.

Allah doth wish  
To lighten your (difficulties)  
For man was created  
Weak (in flesh).

**Qur'an 4:28**

Consequent upon the desire of Allah to lighten the burden of mankind, He makes available provisions so that they may seek for His bounties and show gratitude. Goodly provision to mankind is as a result, by the Grace of Allah a basis for man's constant return to His path, if only he is to properly learn and develop the habit of turning to Allah at all times. But when man fails to take advantage of this gracious path, he falls out of the Mercy of Allah. For example, we need to be reminded:

Your Lord is He  
That maketh the ship  
Go smoothly for you  
Through the sea, in order that  
Ye may seek of His Bounty  
For He is unto you  
Most Merciful.

**Qur'an 17:66**

Allah has also provided man with the basic facilities that will enable him live the life of this world, understand it and make appropriate choices whether he believes in His unity or not. Thus, in addition to Allah's desire to make reaching Him possible, He has further given man the instruments that will make him succeed. These are the sense organs.

Verily We created  
Man from a drop  
Of mingled sperm,  
In order to try him:  
So We gave him (the gifts)  
Of Hearing and Sight.

We showed him the Way:  
Whether he be grateful  
Or ungrateful (rests  
On his will).

**Qur'an 76:2 – 3**

Have We not made  
For him a pair of eyes?

And a tongue,  
And a pair of lips?



And shown him  
The two highways?

But he hath made no haste  
On the path that is steep.

**Qur'an 90:8 – 11**

Very often, in negation of the beneficial path of righteousness that man should constantly strive on, he prefers to thread the 'easy', temporary but eventually hopeless path due to his heedlessness. He is slow at freeing the bondman or feeding the orphans and the indigents. He runs into excesses, and doesn't want to share.

Allah is not asking or demanding from us to give up ALL the fruits of our seeming labour that is no doubt a result of and from His bounty. He only asks us to enjoy ourselves as individuals, as identical groups and to share with others in order to expand the scope of enjoyment for mankind. If Allah were to instruct that we give up all, we would have been found wanting since; we are the ones in NEED. Moreover, we have the unhonourable tendency of not sharing either by hoarding or by wasting, in seeking to provide necessities for ourselves or sharing so much as to forget that we are equally needy. Thus, Allah has guided us against evil and for our own good.

The life of this world  
Is but play and amusement  
And if ye believe  
And guard against evil,  
He will grant you  
Your recompense, and will not  
Ask you (to give up)  
Your possessions.

If He were to ask you  
For all of them, and  
Press you, ye would  
Covetously withhold, and He would  
Bring out all your ill-feeling.

**Qur'an 47:36 - 37**

Man has also been granted the grace of an appointed term to live in this world. This opportunity may avail him with the expansion of his righteousness or striving in the path of closeness to Allah. If, on the contrary, Allah were to seize men unto Himself for justice immediately they deviate from the Path, this period of grace would have been inconsequential. But men continue to do as they wish - good or evil, until their appointed time is reached.

If Allah were to hasten for men  
The ill (they have earned)  
As they would fain hasten on  
The good, then would

Their respite be settled at once.  
But We leave those  
Who rest not their hope  
On their meeting with Us,  
In their trespasses, wondering  
In distraction to and fro.

**Qur'an 10:11**

Thus, non-compliance with the unity of Allah by not striving on the path that is righteous does not outrightly exclude man from the bounty of Allah. In fact, man is allowed his fill until his appointed time is reached before he is 'arrested' for an account. This links up with the further Grace of Allah in not providing unbelievers with the best and most of the temporary luxuries of this world, so that believers are not terribly tempted into committing or joining the path of unrighteousness. Both believers and unbelievers are therefore provided with the goodies and difficulties of living, with man having the free option to strive in the path of righteousness for his eventual success or refusing to, which leads to his failure with Allah.

And were it not that  
(All) men might become  
Of one (evil) way of life,  
We would provide,  
For everyone that blasphemes  
Against (Allah) Most Gracious,  
Silver roofs for their houses,  
And (silver) stair-ways  
On which to go up.

And (silver) door  
To their houses, and thrones  
(Of silver) on which  
They could recline.

And also adornments  
Of gold. But all this  
Are nothing but convenience  
Of the present life.:  
The Hereafter, in the sight  
Of thy Lord is  
For the Righteous.

**Qur'an 43:33 – 35**

**ALLAH'S BEARING TO MUHAMMAD (S.A.W) FOR LIVING IN THIS WORLD**

Muhammad (S.A.W) who is the model for believers was born into this world of ours, lived and died. The standard, in his submission to Allah which is what defines Islam, did not differ and hence does not, in the case of believers. The laws of Allah are the same, for all times. The primary

and ultimate object of submission to Allah, for which this world is to be lived for, negates clinging to this world, that is temporary, that will perish, that is not independent. The desire of Allah in receiving mankind into the fold of His Mercy did not and does not as a result exclude Prophet Muhammad (S.A.W). This is the reason for Allah's caution to believers on the glittering provisions on earth.

Allah doth wish  
To turn to you,  
But the wish of those  
Who follow their lusts,  
Is that ye should turn  
Away (from Him).  
Far, far away.

**Qur'an 4:27**

Allah, the Owner and Creator of all things, provides in accordance with His pleasure. He also confirms to those who believe that this world is temporary, made up of goods and chattels provided for meeting Him only modestly. Muhammad (S.A.W) was not wealthy though he was not wretched; he was not a king though he had some influence; he was knowledgeable though not literate; he fought though he sustained injury; he was of a humble and honourable background though he was initially thrown out of his homeland; he had children though most of them returned to Allah before him. If the world were to be of much significance, Muhammad (S.A.W) would have left a track of accumulation. But the bearing of Allah towards Himself for His model negates worldliness as the primary and ultimate object of living in the world.

Let not their wealth  
Nor their (following in) sons  
Dazzle thee: in reality  
Allah's plan is to punish them  
With these things in this life,  
And that their souls may perish  
In their (very) denial of Allah.

**Qur'an 9:55**

Narrated Sahl bin Sa'd: The Messenger of Allah (S.A.W) said: "If the world to Allah were equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it."

**Tirmidhi Collection**

Muhammad (S.A.W) and all believers are required to focus their attention on Allah, the ultimate goal. They are not to be distracted by the yields from the commitment of unbelievers to the world. They are to be contented, to be patient with what Allah has permitted them until He meets them. There is no doubt that, this requires perseverance – and that is the embodiment of Islam.

Let not the strutting about  
Of the unbelievers  
Through the land

Deceive thee.

Little is it for enjoyment  
Their ultimate abode  
Is Hell: what an evil bed  
(To lie on)!

**Qur'an 3:196 – 197**

For note and challenge to the unbelievers, is the fact that they may not be conscious of the provisions of this world, as not properly belonging to man and his mistaken tendency to attach himself to enjoying it at the risk of disregarding or forgetting that the possessions and himself will come to an end. For, if man were demanded to give up all that he comes to possess, he will covetously hoard it. This is contrary to the generosity and Mercy of Allah, who out of His Grace created man from his previous non-existence and placed him in this world with abilities and facilities to take advantage and enjoy His bounties – without discriminating between those who believe and those who do not. But Allah is independent and does not need anything from His creature(s). It is men that are in need. It is men who have the necessity and justification to fear that what they possess and themselves will soon end, unless they ration it out. On the contrary, the treasures, the bounties of Allah are not exhaustible.

Say: “If ye had  
Control of the Treasures  
Of the Mercy of my Lord,  
Behold, ye would keep them  
Back, for fear of spending  
Them: for man  
Is (ever) niggardly.”

**Qur'an 17:100**

This reveals the greed and weakness of man, if he considers himself independent and relies on the world. But, such greed does not save him from the wrath of Allah. The only answer rests with depending and trusting in Allah by patience and perseverance.

Leave alone those  
Who take their religion  
To be mere play  
And amusement,  
And are deceived  
By the life of this world.  
But proclaim (to them)  
This (truth): that every soul  
Delivers itself to ruin  
By its own acts:  
It will find for itself  
No protector or intercessor  
Except Allah: if it offered

Every ransom, (or  
Reparation), none  
Will be accepted: such is  
(The end of) those who  
Deliver themselves to ruin  
By their own acts:  
They will have for drink  
(Only) boiling water,  
And for punishment,  
One most grievous:  
For they persisted  
In rejecting Allah.

**Qur'an 6:70**

**MAN AND THIS WORLD WITHOUT FIRM FAITH**

The ordinary attitude of man in relation to this world is simply like one who from nowhere finds himself here, neither with his consent nor with that of his biological parents. But more seriously, he eagerly acquires the insatiable taste and love for the possessions of the world which is independent of him. The falsity of this lies in the fact that what is to be properly owned can only be so if and when the claimer is himself independent. Unfortunately, that is the ordinary attitude of man to this world. But this is untrue, not lasting, and only temporary, contrary to the Islamic concept of what status or in what estimate the world should be held.

Fair in the eyes of men  
Is the love of things they covet:  
Women and sons:  
Heaped up hoards  
Of gold and silver: horses  
Branded (for blood and excellence):  
And (wealth of) cattle  
And well-tilled land,  
Such are the possessions  
Of this world's life,  
But in nearness to Allah  
Is the best of the goals  
(To return to).

**Qur'an 3:14**

Man inevitably finds himself in the circumstances of having to love or covet the articles of this world along with others in the immediate and permanent situation or environment of insufficiency – what economists refer to as ordinary scarcity. What results therefore is constant struggle as the only means of attaining this singular goal. Hence, this characterises the general and ordinary livelihood of man in his relation to this world.

The mutual rivalry for  
Piling up (the good things of this world)  
Diverts you (from the more serious things).

Until ye visit the graves.

**Qur'an 102:1 – 2**

This possessive attitude of man is further strengthened with selfishness. Indeed, the pursuit, the craving that is revealed in man's attitude to the world, is in disregard of any rationality. In other words, man simply wants and pursues or strives to have more and more, without limit and irrespective of any considerations. He does this by combining striving for and denying others – possessing by struggle and even dispossessing others.

Nay, nay! But ye  
Honour not the orphans!

Nor do ye encourage  
One another  
To feed the poor!

And ye devour inheritance,  
All with greed,

And ye love wealth  
With inordinate love!

**Qur'an 89:17 – 20**

The result of this is that, at best man's faith in the unity of Allah is weakened. This is by not explicitly and directly denying Allah but by what sociologists may accept as accommodating the concept of the unity of Allah. In other words, the holder of such a concept will better be comfortable with simply not concerning himself with the issue of faith. But, if it has to be raised, it will not be out-rightly denied. That is the much the stranger will allow, with the irrational implication that the world he has come into and has suddenly developed love for, is an accidental affair.

When We give him a taste  
Of some mercy from Ourselves,  
After some adversity has  
Touched him he is sure  
To say, "This is due  
To my (merit): I think not  
That the Hour (of Judgement)  
Will (ever) be established:  
But if I am brought back  
To my Lord, I have  
(Much) good (stored) in His sight!"  
But We will show

The Unbelievers the truth  
Of all that they did,  
And We shall give them  
The taste of a severe Penalty.

**Qur'an 41:50**

That is man, in the conscious or unconscious thought, belief or assumption that Allah is in need of the world as himself; in thinking that the origin of the world does not belong to Allah, like himself; in the assumption that the `accident' of the world equally applies to himself and Allah; that like himself, Allah knows and will be happy or even satisfied with his achievements in acquisition; that Allah's standard will be the same as his – measured by worldly acquisition, etc.

Nay, but man doth  
Transgress all bounds;

In that he looketh  
Upon himself as self-sufficient.

**Qur'an 96:6 – 7**

This attachment of man to this world historically explains his ordinary disposition that greeted the consequences of Muslims' compliance with Allah's command for Jihad in relation to the unbelievers/ oppressors during the life of Muhammad (S.A.W).

O ye who believe!  
Take your precautions,  
And either go forth in parties  
Or go forth all together.

There are certainly among you  
Men who would tarry behind:  
If a misfortune befalls you,  
They say: "Allah did favour us  
In that we were not  
Present among them."

But if good fortune comes to you  
From Allah, they would be sure  
To say – as if there had never been  
Ties of affection between you and them  
"Oh! I wish I had been with them  
A fine thing should I then  
Have made of it!"

**Qur'an 4:71 – 73**

Such self-preservative attitude in following the course of Allah if it contradicts his mistaken interest is plainly revealed in his truncated perception of his relation to Allah when livelihood in

this world is put in perspective. As soon as he succeeds, he thinks and projects Allah as good and when the contrary is the case – even when on the straight path, he rejects the goodness of Allah.

Now, as for man,  
When his Lord trieth him,  
Giving him honour and gifts,  
Then saith he, (puffed up),  
“My Lord hath honoured me.”

But when He trieth him,  
Restricting his subsistence  
For him, then saith he  
(In despair), “My Lord  
Hath humiliated me!”

**Qur'an 89:15 – 16**

In consequence, what can we say of man? What can we say of man, in relation to Allah, his Creator, regarding his livelihood in this world? Man's relation to this world without Faith amounts to non-recognition of Allah, the Originator of the benefit of the world that he enjoys, even though he attaches himself to it.

Truly man is  
To his Lord,  
Ungrateful:

And to that (fact)  
He bears witness  
(By his deeds):

And violent is he  
In his love of wealth.

**Qur'an 100:6 – 8**

Man's attachment and commitment to worldly acquisition does not however really make him independent, self-sufficient or even strong enough to take care of himself. The weakness is for instance revealed in his mere taking advantage of whatever Allah provides, though he may be unconscious or even deny it.

The lightning all but snatches away  
Their sight: every time the light  
(Helps) them, they walk therein,  
And when the darkness grows on them,  
They stand still.  
And if Allah willed, He could  
Take away their faculty of hearing and seeing;  
For Allah hath power over all things.



### **Qur'an 2:20**

In consequence, his turning to Allah faithfully becomes an ad-hoc affair. That is to say, he turns to Allah, in every face of a threat to what he considers to be of his interest. In such a circumstance, he devotes his consciousness to the unity of Allah, only to end up as a sheer advance to exchange for getting out of his immediate problem.

When trouble toucheth a man,  
He crieth unto Us,  
(In all postures) lying down  
On his side, or sitting,  
Or standing. But when We  
Have solved his trouble,  
He passeth on his way as if  
He had never cried to Us  
For a trouble that touched him!  
Thus do the deed of transgressors  
Seem fair in their eyes!

### **Qur'an 10:12**

Such ad-hoc devotion to meet an immediate solution could and is often supported by a false/temporary promise to Allah.

He it is who enableth you  
To traverse through land  
And sea: so that ye even board  
Ships: they sail with them  
With a favourable wind,  
And they rejoice there at;  
And the waves come to them  
From all sides, and they think  
They are being overwhelmed:  
They cry unto Allah, sincerely  
Offering (their) duty unto Him,  
Saying, "If Thou dost deliver us  
From this, we shall truly  
Show our gratitude!"

### **Qur'an 10:22**

Indeed, in spite of the sincere devotion, with which the troubled man calls upon Allah, it is half-hearted in the sense that he is only out to achieve his goal. This is contrary to the Islamic concept of Faith which stipulates that whatever may be the outcome should be accepted as the will of Allah, for nothing escapes His Knowledge and Power. But, that is not the state of consciousness of those that are weak in faith. Thus, only those who firmly believe submit themselves, placing all trust in Allah and believing/accepting that what is best for them is what Allah will allow for them, believe that from Allah are they, and unto Him shall be their return.

When a wave covers them  
Like the canopy (of clouds),  
They call to Allah,  
Offering Him sincere devotion  
But when He has delivered them  
Safely to land, there are  
Among them those that halt  
Between (right and wrong)  
But none reject Our Signs  
Except only a perfidious  
Ungrateful (wretch).

**Qur'an 31:32**

Now, if they embark  
On a boat, they call  
On Allah, making their devotion  
Sincerely (and exclusively) to Him:  
But when He has delivered  
Them safely to (dry) land,  
Behold, they give a share  
(Of their worship to others)!

**Qur'an 29:65**

Considering all the above characteristics or attitudes of man in his relation to the world and the consequence upon his faith, without the guidance of Allah and his determined firmness, various shades of his weakness in faith can be revealed. One of such shades, types or forms is that, man will wrongfully attribute his success to himself solely, with the disposition of self-sufficiency and independence.

Now, when trouble touches man,  
He cries to Us:  
But when We bestow  
A favour upon him  
As from Ourselves  
He says, "This has been  
Given to me because of  
A certain knowledge (I have)!"  
Nay, but this is  
But a trial, but most  
Of them understand not!

**Qur'an 39:49**

But if We give him a taste  
Of (Our) favours after  
Adversity hath touched him,  
He is sure to say,

"All evil has departed from me."  
Behold! He falls into exultation  
And pride.

**Qur'an 11:10**

Another shade or form of man's weak faith is that of turning fully back to Allah only WHEN he is in trouble. Else, he keeps to himself as if he does not need Allah's protection at all.

When We bestow favours  
On man, he turns away,  
And gets himself remote  
On his side (instead of  
Coming to Us): and when  
Evil seizes him, (he comes)  
Full of prolong prayer!

**Qur'an 41:51**

A variant type of weak faith in Allah, in respect of man's attachment to the world is displayed by his immediate return to the old way, the moment or shortly after he is out of trouble.

When We make mankind  
Taste of some mercy after  
Adversity hath touched them,  
Behold! they take to plotting  
Against Our Signs! Say:  
"Swifter to plan is Allah!"  
Verily, Our messengers record  
All the plots that they make!

**Qur'an 10:21**

If, when and where any of the above is not the case, man's weak faith is characterised by hopelessness because the belief is only in himself. Thus the moment he runs into trouble he loses his sense of identity, his dignity, his pride and therefore becomes a wretch. This is the direct opposite of satisfaction and contentment in self-indulgement with the luxuries of the world.

When We give men  
A taste of Mercy  
They exult thereat:  
And when some evil  
Afflicts them because of  
What their (own) hands  
Have sent forth, behold,  
They are in despair!

**Qur'an 30:36**

Yet When We bestow  
Our favours on man,  
He turns away and becomes  
Remote on his side (instead  
Of coming to Us), and when  
Evil seizes him he  
Gives himself up to despair!

**Qur'an 17:83**

Another shade of weakness in faith, when it comes to his relation to this world could be characterised by his initial turning to Allah, only to share the unity of Allah in reaching his goal with another thing. He forgets too soon.

When some trouble toucheth man,  
He crieth unto his Lord,  
Turning to Him in repentance:  
But when He bestoweth  
A favour upon him  
As from Himself, (Man)  
Doth forget what he cried  
And prayed for before  
And he doth set-up  
Rivals unto Allah,  
Thus misleading others  
From Allah's path  
Say, "Enjoy thy blasphemy  
For a little while  
Verily thou art (one)  
Of the Companions of the Fire! "

**Qur'an 39:8**

When trouble touches men,  
They cry to their Lord,  
Turning back to Him  
In repentance: but when  
He gives them a taste  
Of mercy as from Himself  
Behold, some of them  
Pay part-worship to  
Other gods besides their Lord.

**Qur'an 30:33**

In all or any of the above shades, it amounts to man's distrust in Allah, expectation in some other source of solace or hopelessness, which in essence, is interpretable as a weak form of denial/association with the unity of Allah and is for that reason blasphemy.

If We give man a taste  
Of mercy from Ourselves,  
And then withdraw it from him,  
Behold! He is in despair  
And (falls into) blasphemy.

**Qur'an 11:9**

The summary of the orientation of such a weak faithful, by his attachment to the world lies in his continuous search, struggle and prayer for worldly things. He fails to be patient with the discriminatory/ selective guidance of Allah that restrains him from some things. This is in spite of his constant failures, merely because he refuses or lacks the necessary and goodly restraints provided by Allah. He is often choosing for himself and falling into regrets.

The prayer that man  
Should make for good,  
He maketh for evil;  
For man is given to  
Hasty (deeds)

**Qur'an 17:11**

Man does not weary  
Of asking for good (things),  
But if ill touches him,  
He gives up all hope  
(And) is lost in despair.

**Qur'an 41:49**

Thus, without the guidance of Allah, without man's submission firmly to the unity of Allah, he is found to be easily given to his failures or self-centeredness.

Fretful when evil  
Touches him;

And niggardly when  
Good reaches him

**Qur'an 70:20-21**

Disdaining ungratefully Our gifts,  
And giving themselves up  
To (worldly) enjoyment! But soon  
Will they know.

**Qur'an 29:66**

## UNBELIEVERS AND THE WORLD

Contrary to the Islamic concept of the world, i.e. its temporary nature and the requirement to live in the world as a traveller, the unbelievers have the distinctive identity and culture of accepting and living in this world as non-ending, final and the opportunity for life. The result is that they cling to the world, by their activities and place all their trust in it. Thus, forgetting or ignoring or even denying any life after death. They are enmeshed and totally engrossed in the activities of the world. The question of belief and compliance with the unity or commandments of Allah does not arise at all.

They contrast with believers who strive on the path of righteousness, who place all their trust in Allah and hope that Allah who is the Owner and Provider of all things will surely raise men after death and reward them with either Bliss or Chastisement. The believers (for the unbelievers) are things or people to mock at.

The life of this world  
Is alluring to those  
Who reject faith,  
And they scoff at those  
Who believe.  
But the righteous  
Will be above them  
On the Day of Resurrection  
For Allah bestows His abundance  
Without measure  
On whom He will.

**Qur'an 2:212**

Since the unbelievers rely entirely on the life of this world, the commandments, restraints, restrictions or prohibitions of Allah in their opinion does not count. When and if the pursuit of worldly gains falls within the orbit of Allah's commandments, fine. If not, it does not matter. The motivating intention and goal is not to comply with the unity of Allah. What matters to them is to enhance their worldliness irrespective of the means. They differ from the believers because they comfortably thread the path the believers are warned against in specific terms. For example:

That they took usury,  
Though they were forbidden;  
And that they devoured  
Men's substance wrongfully:  
We have prepared for those  
Among them who reject Faith  
A grievous Punishment.

**Qur'an 4:161**

And because they have chosen the path of unbelief for themselves instead of belief, Allah does not dissuade them. For, He aids men in whatever they choose to do – on His path or in

contradiction, until their appointed term is reached, before they return to Him for account. Those who therefore persist in doing of evil, will have their way made easy for them so that they may eventually be fully recompensed with justice according to their strive or enjoyment.

Seest thou not that We  
Have set the Evil ones on  
Against the Unbelievers,  
To incite them with fury?

**Qur'an 19:83**

In consequence, the unbelievers display the characteristics of not just self indulgement in the world, but they enjoin others to do as they are satisfied with. In this way, their negation, their disobedience, their unbelief is enhanced, their club is expanded, their strength is increased are the more they distance themselves from the Mercy of Allah. Their strength and efforts go beyond innocents/ignorant but also include weak believers who sit on the fence. The unbelievers present the prohibitions of Allah, the rules of worldliness in all alluring manner to lure the believers.

Those who would hinder (men)  
From the path of Allah  
And would seek in it  
Something crooked:  
They were those who  
Denied the Hereafter

**Qur'an 7:45**

The ultimate disposition or orientation of the unbelievers is revealed in their out-right denial of Allah and the Hereafter, in unmistakable terms.

He it is Who created  
The heavens and the earth  
In six Days; and His Throne  
Was over the Waters  
That He might try you,  
Which of you is best  
In conduct. But if  
Thou wert to say to them,  
"Ye shall indeed be raised up  
After death", the Unbelievers  
Would be sure to say,  
"This is nothing but  
Obvious sorcery!"

**Qur'an 11:7**

## THE ULTIMATE DESTINY OF THOSE WHO TOTALLY CLING TO THE WORLD

The Islamic world outlook provides that, Allah being the Creator of everything is the only everlasting Being. Man, the world and everything it contains shall come to an end. The world is therefore only a thoroughfare to the life and world after death. The death of all mankind and Jinns side-by-side the end of this world is thus the starting point of departure from this temporary and finishing livelihood.

Every soul shall have  
A taste of death:  
And only on the Day  
Of Judgement shall you  
Be paid your full recompense.  
Only he who is saved  
Far from the fire  
And admitted to the Garden  
Will have attained  
The object (of life):  
For the life of the world  
Is but goods and chattels  
Of deception.

### **Qur'an 3:185**

This temporary life and world will amount to naught if man refuses to believe in the unity of Allah and work righteousness, since he will return to Allah, leaving all that he might have acquired, which presently appears as successful possession. It is constantly evident that people die and leave behind their kith and kin to inherit what they used to claim ownership of and cling to. This from the Islamic point of view is only a glimpse of what will ultimately happen to everyone, making Allah the actual Inheritor of the world. Those who cleave to the world live for it and in disregard of the rules of Allah will find their worldly success as a loss in the hereafter. Thus, the Islamically acceptable standard of living in this world is to live as if one were a stranger, in Faith and in compliance with the commandments of Allah.

And let not those  
Who covetously withhold  
Of the gifts which Allah  
Hath given them of His Grace,  
Think that it is good for them:  
Nay, it will be the worse  
For them: soon shall the things  
Which they covetously withheld  
Be tied to their necks  
Like a twisted collar,  
On the Day of Judgement.  
To Allah belongs the heritage  
Of the heavens and the earth  
And Allah is well-acquainted



With all that ye do.

**Qur'an 3:180**

Indeed, the burdensome nature of a faithless livelihood in this world will not only be in terms of weight. The experience will for such folks have a quality, logical with faithlessness. This will be in the form of heat and fire. Thus, the amount and value of acquisitions in this world will be transformed into weight and pain for those who give themselves up totally to the enjoyment of this temporary world.

On the Day when heat  
Will be produced out of  
That (wealth) in the fire  
Of Hell, and with it will be  
Branded their foreheads,  
Their flanks and their backs.  
"This is the (treasure) which ye  
Buried for yourselves: taste ye  
Then, the (treasures) ye buried!

**Qur'an 9:35**

On the Day of Judgement, those who wasted their life in this world by way of total attachment will confess against themselves the futility of their livelihood when they realise the reality and essence of the temporary and undependable value of the present world. The unbelievers will not deny that the message of submission to the unity of Allah did reach them – an excuse and justification for their punishment.

"O ye assembly of Jinns  
And men! Came there not  
Unto you Apostles from amongst you,  
Setting forth unto you  
My Signs, and warning you  
Of the meeting of this Day  
Of yours?" They will say:  
"We bear witness against  
Ourselves." It was  
The life of this world  
That deceived them. So  
Against themselves will they  
Bear witness that they  
Rejected Faith.

**Qur'an 6:130**

Until, when We seize  
In Punishment those of them  
Who received the good things  
Of this world, behold,  
They will groan in supplication!

### **Qur'an 23:64**

The folly of men who deny faith and enjoy this world without any form of restriction can therefore be appreciated because:

Closer and closer to mankind  
Comes their reckoning: yet they  
Heed not and they turn away.

### **Qur'an 21:1**

#### **WARNINGS AGAINST SELF-DECEIT IN LIVING THIS LIFE**

For the benefit of doubt of all mankind, Allah in His mercy offers us with warnings in various shades, which will serve as reminders against mistaking the world and our present livelihood for what it is not. It is expected that, with these guide posts, the consciousness of man by way of faithfulness and living in this world in accordance with what it really is; temporary, a trial, a thoroughfare, will constantly influence his relation with it. In the first place, the luxuries of this world must be understood as not real and not the ultimate goal to pursue. It is to Allah that total submission is due. Hence, submission to Him is not by attaching oneself to the world.

Wealth and sons are allurements  
Of the life of this world:  
But the things that endure,  
Good deeds, are best  
In the sight of thy Lord,  
As rewards, and best  
As (the foundation for) hopes.

### **Qur'an 18:46**

Good deeds refer to anything that amounts to complying with the commandments of Allah. For instance, this world is generally characterised by acquisition, collection and possession yet Allah provides restraints in form of compulsory and voluntary charity which should be given to specified categories of people. Such compliance will be consistent with Faith in the unity of Allah, because He is the Creator of all and the ultimate inheritor of all.

Behold, ye are those  
Invited to spend  
(Of your substance)  
In the Way of Allah;  
But among you are some  
That are niggardly. But any  
Who are niggardly are so  
At the expense of  
Their own souls.  
But Allah is free  
Of all wants,

And it is ye that are needy.

**Qur'an 47:38**

The bounties of this world must therefore not be sought for as the final goal. The ultimate goal should be Allah Himself. This is because He has provided us with whatever we have now and He has more and better that we have not seen, heard of or even conceived in our minds than what He has provided here. Thus the only needed evidence is the confirmation by Himself. But more and better provision will be available to those whose wisdom is defined by Faith in Allah. In consequence, whatever this world opportunely need be taken only to meet needs so as to keep one 'kicking' until one's appointed term expires. Believers should as a result not allow themselves to be taken in or taken away by the seeming beauty, attractiveness, goodness of the life of this world.

The (material) things which  
Ye are given are but  
The conveniences of this life  
And the glitter thereof;  
But that which is with Allah  
Is better and more enduring:  
Will ye not then be wise?

**Qur'an 28:60**

Whatever ye are given  
Is (but) a convenience  
Of this life: but that  
Which is with Allah  
Is better and more lasting:  
(It is) for those who believe  
And put their trust  
In their Lord:

**Qur'an 42:36**

The implication of this is that, those who wallow in the life of this world ought to be certain that they are not in preference of Allah. Hence, pursuing the same path is not an answer and should not tempt the believers or be a source of their demoralisation. Allah is not only aware of both cases but warns against those who may (by clinging to the world) mistakenly consider themselves favoured and therefore better and closer to Allah's unity.

Let not the Unbelievers  
Think that Our respite  
To them is good for themselves:  
We grant them respite  
That they may grow  
In their iniquity:  
But they will have  
A shameful punishment

**Qur'an 3:178**

(As if) to show their ingratitude  
For the (favours) We have  
Bestowed on them! Then enjoy  
(Your brief day); but soon  
Will ye know (your folly).

**Qur'an 30:34**

It is note-worthy for both believers and unbelievers alike that the enjoyment of the world gets shortened by the death of mankind which is an inevitable experience. What then is such enjoyment worth?

A little enjoyment  
In this world!  
And then, to Us  
Will be their return  
Then shall We make them  
Taste the severest Penalty  
For their blasphemies.

**Qur'an 10:70**

However, this does not imply avoiding or running away from enjoying the luxuries of this world, provided the restraints are complied with. Indeed the consequence of trespassing the bounds of Allah, which is what characterises unislamic enjoyment could reflect in different ways. For such, they fall into blasphemy.

And they (even) assign,  
To things they do not know,  
A portion out of that  
Which we have bestowed  
For their sustenance:  
By Allah, ye shall certainly  
Be called to account  
For your false inventions.

**Qur'an 16:56**

Such blasphemy could also get coloured with increase in breaking the laws of Allah – by dispossessing others, oppression, accumulation, hoarding, etc.

On account of their arrogance  
In the land and their  
Plotting of Evil  
But the plotting of Evil  
Will hem in only  
The authors thereof. Now  
Are they but looking for  
The way the ancients

Were dealt with? But  
No change wilt thou find  
In Allah's way (of dealing).  
No turning off wilt thou  
Find in Allah's way (of dealing).

**Qur'an 35:43**

But when He delivereth them,  
Behold! They transgress  
Insolently through the earth  
In defiance of right!  
O mankind! Your insolence  
Is against your own souls,  
An enjoyment of the life  
Of the present: in the end,  
To Us is your return  
And We shall show you  
The truth of all that ye did.

**Qur'an 10:23**

As a result of the doubt and disbelief in life after death, unbelievers pay more attention to the affairs of this world at the expense of the other. They do not only pay lip-service to the reality of Allah and the hereafter, but tune their perception of the next world in the light of the present life along with others. Such will only end up in regrets. Whatever benefit they may get by so doing will be to no avail in the next life of accountability.

Those who love the life  
Of this world more than  
The Hereafter, who hinder (men)  
From the path of Allah  
And seek therein something crooked:  
They are astray  
By a long distance.

**Qur'an 14:3**

(In such falsehood)  
Is but a paltry profit  
But they will have  
A most grievous penalty.

**Qur'an 16:117**

If but a breath of the wrath  
Of thy Lord do touch them,  
They will then say, "Woe  
To us! We did wrong indeed!"

**Qur'an 21:46**

Contrary to any excuse that one may consider feasible, Allah has in his Mercy made the distinction between the path of belief and the path of unbelief very clear. Beyond the distinction, He has also shown us what should be the goal.

Verily, (the ends) ye  
Strive for are diverse.

**Qur'an 92:4**

Nay, (ye men!)  
But ye love  
The fleeting life,

And leave alone  
The Hereafter.

**Qur'an 75:20 – 21**

Nay (behold), ye prefer  
The life of this world;

But the Hereafter  
Is better and more enduring.

**Qur'an 87:16 – 17**

So he who gives  
(In Charity) and fears (Allah),

And (in all sincerity)  
Testifies to the Best,

We will indeed  
Make smooth for him  
The path to Bliss.

But he who is  
A greedy miser  
And thinks himself  
Self-sufficient,

And gives the lie  
To the Best,

We will indeed  
Make smooth for him  
The path to misery;

Nor will his wealth  
Profit him when he  
Falls headlong (into the pit).

**Qur'an 92:5 – 11**

Anyone who, after accepting  
Faith in Allah, utters Unbelief,  
Except under compulsion,  
His heart remaining firm  
In Faith; but such as  
Open their breast to Unbelief,  
On them is wrath from Allah,  
And theirs will be  
A dreadful Penalty.

This because they love  
The life of this world  
Better than the Hereafter:  
And Allah will not guide  
Those who reject Faith.

Those are they whose hearts,  
Ears, and eyes Allah has sealed up,  
And they take no heed.  
Without doubt, in the Hereafter  
They will perish.

**Qur'an 16:106 – 109**

## CHALLENGES TO THE DENIAL OF THE ISLAMIC WORLD-OUTLOOK

Is it they who would portion out  
The mercy of thy Lord?  
It is We who portion out  
Between them their livelihood  
In the life of this world  
And We raise some of them  
Above others in ranks  
So that some may command  
Work from others.  
But the mercy of thy Lord  
Is better than the (wealth)  
Which they amass.

**Qur'an 43:32**

See ye the seed that  
Ye sow in the ground?

Is it ye that cause it  
To grow, or are We  
The cause?

Were it Our Will,  
We would crumble it  
To dry powder, and ye would  
Be left in wonderment,  
(Saying), "We are indeed  
Left with debts (for nothing).

Indeed are we shut out  
(Of the fruits of our labour)."

See ye the water  
Which ye drink?

Do ye bring it down  
(In rain) from the cloud  
Or do We?

Were it our Will,  
We could make it  
Salt (and unpalatable);  
Then why do ye not  
Give thanks?

See ye the fire  
Which ye kindle?

Is it ye who grow  
The tree which feeds  
The fire, or do We  
Grow it?

We have made it  
A memorial (of Our handiwork),  
And an article of comfort  
And convenience for  
The denizens of deserts.

**Qur'an 56:63 – 73**



Say: "Who is it  
That delivereth you  
From the dark recesses  
Of land and sea,  
When ye call upon Him  
In humility  
And silent terror:  
"If He only delivers us  
From these (dangers)  
(We vow) we shall truly  
Show our gratitude?"

**Qur'an 6:63**

Do ye then feel secure  
That He will not cause you  
To be swallowed up  
Beneath the earth  
When ye are on land,  
Or that He will not send  
Against you a violent tornado  
(With showers of stones)  
So that ye shall find  
No one to carry out  
Your affairs for you?

Or do ye feel secure  
That He will not send you  
Back a second time  
To sea and send against you  
A heavy gale to drown you,  
Because of your ingratitude,  
So that ye find no helper  
Therein against Us?

**Qur'an 17:68 – 69**

Then contemplate (O man!)  
The memorials of Allah's Mercy!  
How He gives life  
To the earth after  
Its death: verily the Same  
Will give life to the men  
Who are dead: for He  
Has power over all things.

**Qur'an 30:50**

O ye who believe! What  
Is the matter with you,  
That, when ye are asked  
To go forth in the cause of Allah,  
Ye cling heavily to the earth?  
Do ye prefer the life  
Of this world to the Hereafter?  
But little is the comfort  
Of this life, as compared  
With the Hereafter

**Qur'an 9:38**

## THE NATURE OF RESPONSIBILITY IN ISLAM

### THE NATURE OF ALLAH'S PRIMARY RESPONSIBILITY FOR EVERY AND ALL AFFAIRS

Responsibility ordinarily depicts honourable disposition in the relationship between two or more bodies. It may be defined as discipline or agreeing with what is accepted as proper or understandable or both. It is cultured by an environment of stimuli and response which can be identified as rights and duties. Both bodies therefore operate a standard of claims in some sense. The end result of such interaction is that it can be judged as rewardable or punishable, using a common scale of expectant affirmation, though varying in form and nature. Thus, it is not the same kind of behaviour or action that qualifies for stimuli and response.

Also, the parties in relationship do not have to come into direct interaction immediately, to make the relevance of each other's activity relatable with the concept of responsibility. Thus, even when a single body behaves temporarily in isolation, it becomes akin to responsibility the moment it is made known to another party pertinent to that behaviour or to a party that understands the expected nature of the relationship.

Therefore, responsibility does not arise outside the kind of circumstances defined above. It does not matter, where an absolute and permanently independent action that has no relevance in relational context and of related significance takes place. Indeed, it will not matter even if it becomes known or remains unknown. This is because knowledge of the action or behaviour, though vital, is not sufficient unless it is relevant and related to another body that shares these attributes to the acting body's action.

But there are three levels/forms of relational responsibility that are identifiable. The first type is familiar. This is where an authority intervenes in the arbitration of matters and especially where the party that is found to be guilty or irresponsible is to be punished. Take the case of an employee who appropriates funds provided by the employer for a different project other than the official one and is taken to court, charged for misappropriation and found guilty. Here, the expected duty of the employee is to expend the fund for the given project, while he enjoys the right of playing the role of decision making on behalf and in the interest of the employer. The consistent play of this expected role qualifies him for responsibility, for being said to be responsible. The contrary makes him irresponsible i.e. by losing his right, resulting from not performing his duty. The core of the matter is that the court serves as an avenue where both parties are objectively and neutrally placed on equal status of innocence.

In a variant form of relationship, the master of a house who keeps pets like cats provides food for them. Then, all of a sudden, one of the cats notice the erection of the master's infant child's penis who is about to ease himself while lying naked on a couch in the living room. The cat jumps on the innocent child, bites the penis and leaves him dead. The master finds this and uses his gun to shoot the cat. In this case, the relationship is unequal. The master distinctively occupies the status of providing food for the cats and is equally responsible for shooting the particular one that has mistaken the master's child's penis for an edible, to jump on. He can crudely be said to be the provider of the life and death of his cats. But those cats that remain within the bounds of his definition and rule for food continue to be provided with life (feeding), while any that breaks his

definition and rule for food stands to be differently provided. Nonetheless, the master cannot be said to be a wicked fellow.

The same principle applies if one considers a teacher who examines his students at the end of an academic session. After a proper training has taken place, those who respond to his examination(s) correctly are passed, while those who do not do so are failed. In other words, the students indirectly decide or choose to pass or fail, by the kind of response they give in the examination(s). The teacher cannot be said to be wicked, inconsiderate or evil by failing any of them. But that does not mean that he cannot, if he chooses to be.

Likewise, the cat owner may decide to kill all the cats instead of the one responsible for his child's death and disposing of them all, if he decides not to keep cats anymore. Hence, the first form of relation, the attribute of justice, which is absolutely and best, of Allah, is attempted or copied by man.

In the second form, man is in control of an affair, though between fellow men. As a result, he is expected to be just to those he may be tempted to be unjust to, as he is in a position of determining what eventually becomes of the value of that relationship. The second aspect of the second form of relationship depicts the weakness of man in his capacity to distort or even reverse the standard of expectation relationship in matters of rights and duties or rewards and punishment. This distinguishes him from Allah, the Just; because man could differ or even contradict the attribute of setting up and maintaining the standard of responsibility.

In Islam, the nature of Allah's responsibility is like, but supersedes all of these. This is the third form or level of responsibility that is basically the subject of this opening.

To begin with, to Allah belongs the attribute of Justice, i.e. rewarding or punishing His servants in accordance with their respective good or evil deeds. Thus with Allah, no amount, level or shade of injustice will be meted out to anyone, whether he/she believes or not. But, this is the least or water-tight concept of Allah's justice, because His goodness outweighs His punishment.

Allah is never unjust  
In the least degree:  
If there is any good (done),  
He doubleth it,  
And giveth from His own  
Presence a great reward.

**Qur'an 4:40**

Unlike in the responsibility relation between men, to Allah belongs all creations and all power. The question of intervention by a neutral, objective or different party to adjudicate in the relationship is not applicable. Rather, it is to Allah that we return again and shall be judged or assessed based on His standard. So, if He chooses to use a standard by which we will all be found wanting, then we shall all be punished without any justification or helper against it. But by His Mercy, He grants us not only entitlement to expect or claim reward by our doing good but He gives (in addition) from His own Presence and also frees us from more punishment than we deserve,

when we do evil.

It means that although all reward and all punishment come from Him, the standard for attracting either is mercifully made dependent upon our submission in 'goodliness' or 'evilness' to Him. Allah's standard is the correct one, not like the concept and rule of the cats' master and the examiner who could choose to be wicked, that is unjustifiable because the power relation between the cats and the master or the teacher and the students is very limited by the master having the interest to keep pets and the teacher having candidates who have registered. Allah may choose to destroy all creation and justifiably too, because He independently and absolutely created all – being All-Encompassing and All-Embracing. Yet He chooses to be Merciful by providing more good in return for goodly submission and JUST punishment in return for evil submission.

Unlike man, it is these absolute attributes of Allah, such as His All-Embracing, His All-Encompassing all things, being All-Powerful and with no limit in the justification of doing whatever He chooses, pleases or desires (since He wills whatsoever He desires); that explains and establishes for a believer the responsibility for all things in terms of provision and effect, resting with Allah, by His unity.

... If some good befalls them,  
They say, "This is from Allah";  
But if evil, they say,  
"This is from thee (O Muhammad),"  
Say: "All things are from Allah,"  
But what hath come  
To these people  
That they fail  
To understand  
A single fact?

#### **Qur'an 4:78**

More so, unlike man who may unjustifiably choose not to make available his standard or rules as a basis for effecting responsibility relations, Allah out of His unquantifiable Mercy (though He can justifiably choose not to) provides a guide that leads to submitting to Him for abundant reward in form of Prophets and Messengers. Likewise, different from responsibility relation between men where a party may perhaps at his own risk choose to abuse the rule; in relation to Allah, man has the benefit of getting a caution.

But it is possible  
That ye dislike a thing  
Which is good for you,  
And that ye love a thing  
Which is bad for you.

#### **Qur'an 2:216**

The fact that Allah has given man the freewill to choose between right and wrong or good and evil (despite that He has sent Messengers to guide him aright), makes man totally responsible

for his actions.

Whatever good, (O man!)  
Happens to thee, is from Allah;  
But whatever evil happens  
To thee, is from thy (own) soul

**Qur'an 4:79**

So far, this outlines the nature of Allah's primary responsibility for all things.

Finally, Allah is responsible for everything. The nature of this is defined by the preliminary status of Shari'ah as regards livelihood of believers in this world. Thus, the Shari'ah which is only a take off point, is based, guided and will ultimately return to Allah, to whom responsibility properly and justifiably belongs. From the story of Yusuf (A.S) submission to the unity of Allah was revealed as the absolute standard of responsibility by a believer.

If not Him (Allah), ye worship  
Nothing but names which ye have named,  
Ye and your fathers,  
For which Allah hath sent down  
No authority: the Command  
Is for none but Allah: He  
Hath commanded that ye worship  
None but Him: that is  
The right religion (submission), but  
Most men understand not.

**Qur'an 12:40**

Thus, the lay-out of Shari'ah from what is explicitly provided in the Qur'an and detailed by the exemplary tradition/practices of His model Apostle Muhammad (S.A.W), to the further specific/variant elaboration of the rules of responsibility, believers are cautioned against even uttering what contradicts the essence of the unity, guidance and standard of Allah's rule for submission, since He alone is primarily and finally responsible for every and all things.

But say not for any false thing  
That your tongues may put forth,  
"This is lawful, and this  
Is forbidden," so as to ascribe  
False things to Allah. For those  
Who ascribe false things  
To Allah, will never prosper.

**Qur'an 16:116**

Hence, throughout history, submission must always be to the unity of Allah – which is not the business or affair of man and especially of the believer. As before, so it is now and forever.

It was We who revealed  
The Law (i.e. Torah, to Moses): therein  
Was guidance and light  
By its standard have been judged  
The Jews, by the Prophets  
Who bowed (as in Islam)  
To Allah's Will, by the Rabbis  
And the Doctors of Law:  
For to them was entrusted  
The protection of Allah's Book  
And they were witnesses thereto:  
Therefore, fear not men,  
But fear Me, and sell not  
My Signs for a miserable price.  
If any do fail to judge  
By (the light of) what Allah  
Hath revealed, they are  
(No better than) Unbelievers.

**Qur'an 5:44**

Thus was the battle of *Uhud*, under the leadership of Muhammad (S.A.W) by the command of Allah. Believers fought and some of them sustained injuries; not because Allah was against them or was unaware, but that was His chosen rule; to purge the believing fighters of the hypocrites. In response to the hypocrites' concern of: "What affair is this of ours?" Muhammad (S.A.W) was commanded to respond:

Say thou: "Indeed, this affair  
Is wholly Allah's."

**Qur'an 3:154**

So, Shari'ah in this world is preliminary – passing through only a chain or set of judicial or livelihood processes in accordance with the best ability of believers, which in a court of law is based on evidence(s) before it. That is not the final judgement, for final responsibility rests with Allah alone. Therefore when Allah commands, the duty of a believer is to simply submit by complying, whether it immediately/ordinarily appears to be fair or not. This applies to the explicit commands of Allah, and what by Allah's will becomes of the verdict of an Islamic leader or judge. It is not the end of the story, because the affair is not theirs/ours.

This fact of the primary and final responsibility of every and all things resting with Allah is the basis for submitting to the commands of Allah being the simple definition of those who believe (as against those who do not) and the terms for what men will all be held responsible for by Allah, at the end of the day. As a result, the scope of what men will be held responsible for, the scope for believers and actors in line with the unity of Allah covers every and all things in their livelihood including the offering of their lives, provided it is by Allah's command, because their livelihood and death all belong to Allah, whose attributes are All-Encompassing, All-Embracing, All-Perfect and All-Justifiable. Moreover, His Mercy outweighs His punishment even though He is strict. Thus,

Allah commanded the believers:

Fighting is prescribed  
For you, and ye dislike it.  
But it is possible  
That ye dislike a thing  
Which is good for you,  
And that ye love a thing  
Which is bad for you.  
But Allah Knoweth,  
And ye know not.

**Qur'an 2:216**

#### THE POSITION OF MUHAMMAD (S.A.W) IN RESPECT OF RESPONSIBILITY BEFORE ALLAH

In Islam, Muhammad (S.A.W) occupies the status of a model for all believers. In other words, he serves as the focus, the point of reference for Muslims to mould their submission terms, to the unity of Allah. Accordingly, belief in Allah and following the guidance exemplified by Muhammad (S.A.W), serve as the central socialisation mode.

The position of Muhammad (S.A.W) is therefore critical, to establish whether or not, he has a different or even contradictory duties in his submission to Allah, as against what is required of other believers. It is also important; to establish what nature of responsibility relationship there is between Muhammad (S.A.W) and other believers, in their submission to the unity of Allah.

In the first place, the Apostle was sent to convey the Message of Allah. As far as responsibility is concerned, the guidance is couched in comprehensive and concise terms. It informs that Allah is good and offers men the opportunity to be good and benefit from the good in this world and in the hereafter. The entire world is both physically wide and provides numerous opportunities for doing good if only believers will strive patiently. The result will be that they will reap more than they must have sown – provided it is good.

Say: "O ye  
My servants who believe!  
Fear your Lord.  
Good is (the reward)  
For those who do good  
In this world.  
Spacious is Allah's earth!  
Those who patiently persevere  
Will truly receive  
A reward without measure!"

**Qur'an 39:10**



Muhammad (S.A.W) recognises, accepts and submits as every other believer is expected to believe in the unity of Allah to be primarily and finally responsible for all affairs. If any does the contrary, it will be to his own undoing.

Say: "Shall I seek  
For (my) Cherisher  
Other than Allah,  
When He is the Cherisher  
Of all things (that exist)?  
Every soul draws the meed  
Of its act on none  
But itself: no bearer  
Of burdens can bear  
The burden of another.  
Your goal in the end  
Is towards Allah: He will tell  
You the truth of the things  
Wherein ye disputed."

**Qur'an 6:164**

Say: "Will ye dispute  
With us about Allah, seeing  
That He is our Lord  
And your Lord: that we  
Are responsible for our doings  
And ye for yours: and that  
We are sincere (in our faith)  
In Him?"

**Qur'an 2:139**

The identity of Muhammad (S.A.W) is not to be mixed up with the identity of any and all believers, when it comes to responsibility before Allah. It shall be everyone to himself, for himself. No one shall serve as an excuse for another.

Say: "Obey Allah, and obey  
The Apostle: but if ye turn  
Away, he is only responsible  
For the duty placed on him  
And ye for that placed  
On you. If ye obey him,  
Ye shall be on right guidance.  
The Apostle's duty is only  
To preach the clear (Message)."

**Qur'an 24:54**

The additional and distinctive responsibility of Muhammad (S.A.W) towards or in his submission to the unity of Allah, apart from his individual and similar obedience to the commandments of Allah is in the conveyance of His Message – the Qur'an. Muhammad (S.A.W) does not have to live in our life time to directly address us since the affair is not personal but Allah's. The standard lies only in conveying the Qur'an to mankind. By Allah's Mercy, it was documented and has been inherited by us, in addition to records of his explanatory and exemplary practices.

And to rehearse the Qur'an:  
And if any accept guidance  
They do it for the good  
Of their own souls,  
And if any stray, say:  
"I am only a Warner."

**Qur'an 27:92**

Verily We have revealed  
The Book to thee  
In Truth, for (instructing) mankind;  
He, then that receives guidance  
Benefits his own soul:  
Nor art thou set  
Over them to dispose  
Of their affairs.

**Qur'an 39:41**

Muhammad (S.A.W) is not responsible for the belief of anyone as he is not responsible for the practice of those who declare their belief. This is especially important in respect of hypocrites who have the distinctive character of double-face. The belief in Allah and compliance with His commandments is not for the benefit of Muhammad (S.A.W) and the rejection of Faith is not to his loss.

If then they turn away,  
We have not sent thee  
As a guard over them.  
Thy duty is but to convey  
(The Message).

**Qur'an 42:48**

But thy people reject  
This, though it is  
The Truth. Say: "Not mine  
Is the responsibility  
For arranging your affairs."

**Qur'an 6:66**

Then if they disobey thee,  
Say: "I am free (of responsibility)  
For what ye do!"

**Qur'an 26:216**

In other words, believers will not be accountable for the straying of those who reject Faith, as they have been invited and shown the straight path. Everyone will be answerable for his actions.

... For us  
(Is the responsibility for)  
Our deeds, and for you  
For your deeds. There is  
No contention between us  
And you ...

**Qur'an 42:15**

Thus, Muhammad (S.A.W) is neither going to be held responsible for anyone's belief nor submission by practice. Each and every man or Jinn is free to believe or reject Faith. The good or evil result of either is for the chooser. This world has long been there, it is still here it will come to an end. If we therefore accept Faith or reject it, it is entirely our individual concern.

Say: "O ye men! Now  
Truth hath reached you  
From your Lord! Those who receive  
Guidance, do so for the good  
Of their souls; those  
Who stray, do so to their own loss  
And I am not (set) over you  
To arrange your affairs.

**Qur'an 10:108**

If they charge thee  
With falsehood, say:  
"My work to me,  
And yours to you!  
Ye are free from responsibility  
For what I do, and I  
For what ye do!"

**Qur'an 10:41**

Say to those who do not  
Believe: "Do whatever you can:  
We shall do our part;

And wait ye!  
We too shall wait."

## **Qur'an 11:121 – 122**

To you be your Way,  
And to me mine.

## **Qur'an 109:6**

### **THE ORIENTATION OF RESPONSIBLE BELIEVERS**

Muslims who believe in the unity of Allah and submit to His commandments have some basic characteristics by which they can be identified. These characteristics highlight the general principle and practices that distinguish them from those who believe and are irresponsible or those that misbelieve or altogether disbelieve.

The essence of their identity lies in the fact that their orientation reflects their belief and submission to the unity of Allah i.e. accepting that in the process of doing their utmost best in making their livelihood, they are contented with the results of what eventually becomes of them, whether it arises from complying with specific commandments of Allah or in the spirit of the commandments of Allah.

Since responsibility in Islam ties up man's relation to man or fellow men and to Allah in a manner that the relation to fellow men is not independent of the standard provided by Allah, by their orientation the principles simply define the social culture that only serves as a means to reaching or complying with the singular believe in the unity of Allah.

In the first place, their mind/thought and bodily disposition uniformly and constantly submit to the unity of Allah, displayed by their alertness and positive responsiveness when they are reminded, see, hear, feel, observe or witness the Signs of Allah. This can arise from their reading the Qur'an, hearing or listening to it, the praise of Allah, etc.

Those who when they are  
Admonished with the Signs  
Of their Lord, droop not down  
At them as if they were  
Deaf or blind

## **Qur'an 25:73**

For instance when they hear the call to prayer, their Faith sinks into their beingness and increases as they stand before Allah, bow, prostrate and sit in prayer. Such individuals also have the characteristic orientation of dissociating themselves from evil; defined by whatever conflicts with the unity of Allah or his commandments. This is especially applicable when it comes to experiences that cannot be immediately predicted or those not under their control. For example, the nature or meaning of the utterances of a fellow man in direct discourse cannot be known until they are uttered. In fact, the utterances of a different person that is staying nearby or passing by can be heard but cannot be predicted. For responsible believers, their response is to withdraw.

And when they hear vain talk  
They turn away therefrom  
And say: "To us our deeds,  
And to you yours;  
Peace be to you: we  
Seek not the ignorant."

**Qur'an 28:55**

But experiences are not limited to what one hears only. Many things are there that can be witnessed by other means especially seeing, which equally fall within the category of happenings that are out of one's control and are not immediately predictable. Indeed, their likely occurrence can be fairly predicted but its venue may possibly leave a believer with no option but to pass by the scene just as it may all of a sudden come up. In such circumstance, believers refuse to partake in it by simply avoiding or ignoring it because it contradicts the unity and commandment of Allah; and thus, their Faith, conviction and orientation.

Those who witness no falsehood,  
And, if they pass by futility,  
They pass by it  
With honourable (avoidance).

**Qur'an 25:72**

Consequently, by their orientation, neither an experience by design/invitation nor by accident makes them a party to what is false, vain, contrary to their belief or conflicts the unity of Allah.

In general, responsible believers have an independent identity that is of no threat to the social environment which they live in, even when others do not share similar beliefs, convictions and thus differ in their orientation. It must however be noted that their peaceful nature and orientation does not make them fools. Their distinctive identity is characterised by the fact that, they mind their own affairs and when they are invited to what contradicts their belief or identity, they simply dissociate. This is however only their immediate response, because their orientation does not include forcing others unto their own way. Thus, it is logical, consistent, and to be expected that, their peaceful orientation does not mean and must not be mistaken for weakness. Rather, they can be expected to fight back in self-defence when they are oppressed. Also, they will fight to defend their faith and their identity for the sake of Allah to whom all affairs return. Fighting in that instance becomes a commandment of Allah and meeting death in the process is pleurably welcomed, since it amounts to meeting Allah through His commandment, in His name.

And the servants of (Allah)  
Most Gracious are those  
Who walk on the earth  
In humility, and when the ignorant  
Address them, they say,  
"Peace!"

**Qur'an 25:63**

Thus, audacity in any respect does not characterise the orientation of responsible believers. Their character depicts modesty in every sense of it, in thought and in action, based on their belief in the unity of Allah. Their being on the path of Allah does not make them arrogant in their disposition or relation to those who differ with them. The certainty of the correctness of their chosen path and the satisfaction with their submission to Allah does not make them intolerant, foolish or oppressors of others.

#### MAN'S LIVELIHOOD IN THE PERSPECTIVE OF IRRESPONSIBILITY BEFORE ALLAH

In Islam, the responsibility of a Muslim or a believer is defined by his obedience or submission to the commandments of Allah. Anything that contradicts this general standard is incorrect and irresponsible, amounting to leaving one to be found wanting. The seriousness of this lies in its double meaning. In the first place, since Allah is the creator of all things, then strictly speaking, man does not have any rightful claim against Him. As a result, the responsibility of Allah is absolute, giving no room for any kind of intervention before justice can be established. Whatever He does is simply correct, although in His Mercy, He grants man the privilege to make claims and to have rewarding expectations depending upon his degree of compliance with His standards.

In the second place, deviation, abuse or non-compliance with the privileges provided by Allah through His standards further justifies the punishment of man. This is because; by so doing man would have confirmed or displayed his ingratitude for the Mercy of Allah, beyond the original fact that he has no justifiable basis to claim anything from Allah even if he had done the right thing.

In contrast to the elements or principles that define the orientation of responsible believers, the identity of the irresponsible can be discerned in the light of four perspectives. Firstly, their variant belief, recognition, conviction and acceptance that characterises their status in terms of who is responsible for any and all things, who they are totally (immediately and finally) responsible or answerable to and what they look forward to or expect, will be wrong. It will contradict the unity of Allah and thus all creation and will all the more justify their punishment before Allah.

Those who reject Faith,  
And die rejecting,  
On them is Allah's curse  
And the curse of Angels,  
And of all mankind;

They will abide therein (in fire):  
Their penalty will not  
Be lightened, nor will  
Respite be their (lot).

#### **Qur'an 2:161 – 162**

Secondly, as a result of the first fundamental denial, i.e. non-recognition or unbelief and because in the final reality we are from Allah who created us and unto Him shall be our return, the irresponsible by virtue of the first characteristic will find that all that he had gathered, saved or

accumulated in this world will serve no purpose. The wealth, the children, the power, the knowledge and whatever, which are actually the blessings of Allah cannot be exchanged in expiation for the fundamental denial. The loss or absence of faith in the unity of Allah is therefore not capable of being made up for, by accumulations. Indeed, the simple historical fact that at death the dead gets cut off from the living in this world and the redistribution of the possessions of the dead among the living is a sufficient sign of dispossession which is the result of worldly accumulations.

Those who reject Faith,  
Neither their possessions  
Nor their (numerous) progeny  
Will avail them aught against Allah:  
They will be companions  
Of the fire, dwelling  
Therein (for ever).

**Qur'an 3:116**

Thirdly, the failure or man's irresponsibility before Allah will be of unlimited liability. This is because, the failure and Allah's absolute and merciful justification for punishing the unbeliever will not be restricted to the resulting worthlessness of what he might have accumulated and lost at death.

The liabilities would have been compounded by the related fact that not even his accumulations/acquisitions before his death would be of any use before Allah. That is, his kind gestures to the weak by means of gifts, safety and support; setting his children, family and neighbours on the path of worldly prosperity, fighting injustice, upholding fairness among men, spreading of knowledge and his general contributions to the positive building of his society would all come to naught because they will not be recognised nor rewarded.

What they spend  
In the life  
Of this (material) world  
May be likened to a wind  
Which brings a nipping frost:  
It strikes and destroys the harvest  
Of men who have wronged  
Their own souls: it is not Allah  
That hath wronged them, but  
They wrong themselves.

**Qur'an 3:117**

Fourthly, for the irresponsible, their faithlessness and non-submission to Allah will become alienated in their relationship with other men, especially believers. Given the analysis and their identity of wasted livelihood and pointless acquisition at death with neither acceptable to Allah, their prosperity in this world is of no ultimate benefit. Their enjoyment is restricted to the temporary life in this world. Therefore, any attempt by the deniers of Allah's unity to support those who submit is false. This is because the worldly capabilities die out, vanish, expire or cease as a

general rule whether they believe or not and in addition the positive effects of such capabilities put into use for the good livelihood of this world are not recognised by Allah, in respect of unbelievers.

The best, the most powerful, the intelligent, the wealthiest in this world who are unbelievers, who are irresponsible in their relation to Allah, at best have a false perception of their abilities exerted or put into use for the good of livelihood in this world because they are not recognised by Allah and they are unbelievers. Thus, they extend the temporary life circumstances to the unknown/permanent life.

And the Unbelievers say  
To those who believe:  
"Follow our path, and we  
Will bear (the consequences)  
Of your faults." Never  
In the least will they  
Bear their faults, in fact  
They are liars!

**Qur'an 29:12**

So, Allah provides a consistent path by His Mercy, for the irresponsible to reach Him from the time his life span is terminated and the Angel of death meets him.

"Yield up your soul(s):  
This day shall ye receive  
Your reward, a penalty,  
Of shame, for that ye used  
To tell lies against Allah,  
And scornfully to reject  
Of His Signs!"

**Qur'an 6:93**

**ALLAH'S BENEFICIAL STANDARDS FOR HOLDING MEN RESPONSIBLE TO HIM**

On the basis of Allah's primary and final responsibility for all things, the absolute justification of Allah to reward or punish men irrespective of what we do – because we have no shade of rights or claims due to our lacking any status or identity in relation to His being our Creator according to His will – and by His Mercy, granting men rights or claims arising from how we submit to Him and the level of such submission, He provides us with an explicit and detail outline of His standard(s) for measuring (rewarding or punishing) our responsibility.

This is justified because He is strict in taking account, and when the time of accountability is due, there will be no room for any excuse. But again, His standard is most beneficial to those who choose and strive to be responsible by submitting to His unity. The following structure for measuring our responsibility should not only serve as a motivating factor, reveal His fairness and His overwhelming Mercifulness but also a basis for our fearing His wrath – for those who have sense, have understanding, who are not blind, who are not deaf.



## THE DEGREE OF BURDEN

In the submission of believers to the unity of Allah and by extension His rules, men are not expected to expend their livelihood on terms that are beyond their capacity and ability. The different types of provisions Allah has blessed us with and the variant levels of these therefore serve as the relevant standard for holding us responsible. Those who are too old, who are young or blind are as a result not expected to go to war fronts, just as He does not hold a people or generation responsible for not submitting to Him if He did not send to them a Messenger to warn and guide them.

In other words the variety and degree of holding man responsible to Allah will depend upon the provisions of Allah to him. Thus, He provides for suspension and exemption in His rules. For instance, the sick is allowed to suspend his fast and the person who is too old to even fast is excused and offered an alternative means of meeting Allah in the month of Ramadan. This is absolutely consistent with His primary and final responsibility for all affairs and His consideration for holding men only according to what He has provided them.

Let the man of means  
Spend according to  
His means: and the man  
Whose resources are restricted,  
Let him spend according  
To what Allah has given him.  
Allah puts no burden  
On any person beyond  
What He has given him.  
After a difficulty, Allah  
Will soon grant relief.

**Qur'an 65:7**

## WITHOUT GENDER DISCRIMINATION

Consistent with the rational or consistent principle/standard of holding men responsible for what they will be able to do and not beyond their utmost, and in the circumstances of what Allah has provided them, all men will be held responsible, in disregard of their gender. Thus, although women will not be held responsible for not performing the canonical daily prayers when they are having their menstrual flow (because it is Allah's rule that they don't) they will be held responsible for the period they are free. Hence, there is no room for irresponsibility on the basis of gender. In the case cited above, it is responsible not to pray when a woman who is a believer is having her period and irresponsible not to pray when it is over. The rule is therefore, everyone for himself or herself.

"He that works evil  
Will not be requited  
But by the like thereof:  
And he that works

A righteous deed - whether  
Man or woman - and is  
A believer, such will enter  
The Garden (of bliss): therein  
Will they have abundance  
Without measure."

**Qur'an 40:40**

#### NOT BY FAMILY RELATION

Given the fact that the coming into being of all men is by the command of Allah, the accidental means of belonging to a given family is not a justification for holding men responsible before Allah. No family is in-itself evil or condemned nor is any family free from irresponsibility. Thus, no member, regardless of his family status is to be held responsible before Allah differently. Submission to Allah is devoid of belongingness to any family, status or title. Blue-bloodedness is irrelevant before Allah and contrary to His rule. By the Mercy of Allah, the entitlement of a believer to reward from Allah or His punishment is without total regard for any ascribed status. If it were of any significance, the son of Prophet Nuh (A.S), the father of Prophet Ibrahim (A.S), the wife of Prophet Lut (A.S) or the uncle of Prophet Muhammad (S.A.W) would have been provided for. Indeed, Allah explicitly dissociates His mercy from reaching those that do not believe and submit to His standard. Only fools will allow themselves to live under such an arrangement and the foolish will follow them.

... No soul shall have  
A burden laid on it  
Greater than it can bear  
No mother shall be  
Treated unfairly  
On account of her child.  
No father  
On account of his child  
An heir shall be chargeable  
In the same way...

**Qur'an 2:233**

#### BASED ON WARNING

The holding of men responsible for what they do before Allah is not tantamount to holding them to ransom. Submission to Allah negates ignorance, blindness, deafness or foolishness. The reward or punishment of men is therefore directly related to unbelief, disbelief, misbelief, arrogance or hypocrisy, which are responses to counsel, advice, warning, or guidance. Thus, the search for knowledge by men and women and the spread of this are not only emphasized but made the foundation for Allah's challenge to men's responsibility. Consequently, men shall not have any excuse for their irresponsibility for their livelihood on earth after knowledge has reached them or after they must have been warned. Responsibility before Allah shall not be like indiscriminately rewarding or punishing men without any standard.

(The Apostles were sent) thus,  
For thy Lord would not  
Destroy for their wrong-doing  
Men's habitations whilst  
Their occupants were unwarned.

**Qur'an 6:131**

Previous generations that tasted the wrath of Allah were justifiably provided because they defied the honour of identity status granted man by Allah. As it happened in the history that we are now part of, so will it be, for those who receive warning and do not recant. The last generation that we belong to have for instance been provided for sufficiently, completely and perfectly by Allah through Muhammad (S.A.W) with what constitutes submission to Allah in principles and practices. Thus, man is held responsible before Allah in the light of the provisions Allah has opened up for him to strive for by his utmost efforts – free of his gender or the family he belongs to and only after he has been warned. This contextual frame work defines the basis for rewarding or punishing his deeds.

But those who believe  
And work righteousness –  
No burden do We place  
On any soul, but that  
Which it can bear –  
They will be companions  
Of the Garden, therein  
To dwell (for ever).

**Qur'an 7:42**

**BASED ON RECORD**

Men shall honourably be held responsible before Allah in accordance with the record of their deeds. Hence, those who fail, those who are pure and those who mix up things shall be accordingly held responsible.

On no soul do We  
Place a burden greater  
Than it can bear:  
Before Us is a record  
Which clearly shows the truth:  
They will not be wronged.

**Qur'an 23:62**

**ACCORDING TO THE DEGREE OF DEEDS**

In justice, no grievous evil shall be requited lightly nor excellence rewarded lowly. The best shall not be the same with the better nor with the just good. Also, in the club of miserables, the worst shall not be the same with the worse nor with the bad. Not an atom of difference in good or

evil shall be a difference in what men shall be compensated with, in their being held responsible before Allah. It shall be in accordance with our records in accordance with our deeds, in accordance with the degrees of these a reflection of one another.

To all are degrees (or ranks)  
According to their deeds:  
For thy Lord  
Is not unmindful  
Of anything that they do.

**Qur'an 6:132**

And to all  
Are (assigned) degrees  
According to the deeds  
Which they (have done),  
And in order that (Allah)  
May recompense their deeds,  
And no injustice be done  
To them.

**Qur'an 46:19**

#### FULL CAPACITY

Those who are abundantly provided with, whether knowledge, influence or wealth, if they fail to submit abundantly to Allah their responsibility before Him, shall be abundant i.e. in accordance with either the good or evil they have committed. Likewise, those who are lowly capacitated shall equally be held responsible before Allah. Therefore, those who are abundantly provided with and mix up more evil submission to Allah than good; they shall be compensated more evilly. None shall be held responsible for less or more than he has been capacitated and provided for. Those who marry shall account for the rights of their partners in addition to keeping away from adultery. Those who are not shall account for fornication, if they participate in this. The honour of men for that reason lies in striving to the utmost. This immediately implies that neutrality is worse than being wasteful. For instance, the rich who simply keeps his wealth is not neutral. It is not enough not to avoid using the wealth in providing tenancy accommodation for prostitutes, he must give in charity. There is no room for simply accumulating in Islam, even for the greatest miser. He has to provide for himself, for his family and his neighbours, because these people have rights to be protected by him. Paying men in full capacity therefore implies that failure to do one's utmost is only seemingly so and those who mix things up or those who out-rightly defy the commandments of Allah shall not be rewarded for what they are capable of doing nicely by submitting to Allah.

On no soul doth Allah  
Place a burden greater  
Than it can bear.  
It gets every good that it earns.  
And it suffers every ill that it earns.

**Qur'an 2:286**

No burden do We place  
On any soul, but that  
Which it can bear;

**Qur'an 6:152**

Thus, if one has the capacity of 77 and commits 30 to good and 47 to evil, he shall not be denied his 77 capacity. He shall be rewarded for 30 and burdened with the punishment of 47, just as 77 good and 77 evil will equally be fully recompensed for, according to the record, according to the type and degree of deed in one's submission to Allah.

As for those who believe  
And work righteousness,  
Allah will pay them (in full)  
Their reward;  
But Allah loveth not  
Those who do wrong.

**Qur'an 3:57**

#### BASED ON INTENTION

Given the room or possibility of accidents, though these are also totally inclusive in the responsibility of Allah, men are freed from being held accountable for the results that arise from such, because accidents are outside the control of man. Thus, men shall be held responsible before Allah only to the extent of what they intentionally and deliberately commit or strive towards. This is definitely an additional allowance, by the Mercy of Allah and a benefit for man. The leverage also covers impossible things – all things being equal. These include the wishes of man that remain simply as wishes or desires.

Allah will not  
Call you to account  
For thoughtlessness  
In your oaths,  
But for the intention  
In your hearts;  
And He is  
Oft-Forgiving, Most Forbearing.

**Qur'an 2:225**

Allah will not call you  
To account for what is  
Futile in your oaths,  
But He will call you  
To account for your deliberate  
Oaths ...

**Qur'an 5:89**

## AFTER FORGIVENESS

Deeds to which men are held responsible will be reflected in their records which will be the final basis for accountability and judgement. But men shall not be judged or called to account for ALL that they did, in the absolute sense of it; because it will be after forgiveness of Allah by His Mercy in terms of accepting repentance for our misdeeds before the final judgement is made.

Whatever misfortune  
Happens to you, is because  
Of the things your hands  
Have wrought, and for many  
(Of them) He grants forgiveness.

**Qur'an 42:30**

If any one does evil  
Or wrongs his own soul  
But afterwards seeks  
Allah's forgiveness, he will find  
Allah Oft-Forgiving, Most Merciful.

**Qur'an 4:110**

## BY GREATER GOOD AND EQUAL EVIL AS MERCY

The deeds of creatures are carefully recorded by Angels assigned to do that. The Justice of Allah entails that wrong-doers will not be punished more than their evil deeds. But due to His overwhelming Mercy, He will reward righteousness in multitudes.

He that doeth good  
Shall have ten times  
As much to his credit:  
He that doeth evil  
Shall only be recompensed  
According to his evil:  
No wrong shall be done  
Unto (any of) them.

**Qur'an 6:160**

If any does good, the reward  
To him is better than  
His deed: but if any  
Does evil, the doers of evil  
Are only punished (to the extent)  
Of their deeds.

**Qur'an 28:84**

Allah is not unjust  
In the least degree:  
If there is any good (done)  
He doubleth it,  
And giveth from His own  
Presence a great reward.

**Qur'an 4:40**

But those who believe  
And do deeds of righteousness,  
He will give their (due)  
Rewards, and more,  
Out of His bounty:  
But those who are  
Disdainful and arrogant,  
He will punish  
With a grievous penalty:  
Nor will they find  
Besides Allah, any  
To protect or help them.

**Qur'an 4:173**

And He listens to  
Those who believe and  
Do deeds of righteousness,  
And gives them increase  
Of His Bounty: but  
For the Unbelievers there is  
A terrible Penalty.

**Qur'an 42:26**

... And if any one earns  
Any good, We shall give  
Him an increase of good  
In respect thereof: for Allah  
Is Oft-Forgiving, Most Ready  
To appreciate (service).

**Qur'an 42:23**

Thus, all the shortcomings of man and the temporary nature or reality of history, the world that we now experience, have not only been taken into consideration but more. And all that Allah places as conditions are BELIEFS and RIGHTEOUSNESS in deeds through the process of striving to our utmost, which we will find by persevering patiently.

What is with you must vanish:  
What is with Allah will endure.

And We will certainly bestow,  
On those who patiently persevere,  
Their reward according to  
The best of their actions.

**Qur'an 16:96**

**PAST HISTORY IN THE PERSPECTIVE OF ALLAH'S HOLDING MEN RESPONSIBLE FOR THEIR DEEDS**

This generation has the benefit of having the required form of submission to Allah completed and perfected with the blessing of Muhammad (S.A.W) who is the seal of all prophets. This in addition gives the advantage of reflecting on the course of history and the meaning of the same. Since the past logically informs what the present can be made of and a platform for fashioning the future, a reflection on the past should be inspiring and serve as a warning for those who care.

As far as responsibility to Allah's unity is concerned, no creation is exempted. No creation is to be associated with Allah. No rule is to be opted for that is contrary to what Allah Himself has set out for the guidance of His creations. The logic of what is correct, what ought to be is not for us (believers) to decide. It is entirely the affair of Allah. In other words, if Allah commands, He being All-Knowing and Pure, ours is simply to comply. If we fail it is of no effect on His Majesty just like our compliance is of no benefit to Him. And He does this in justice. This is the rule from beginning to end. This is beautifully reflected when Iblis refused to bow down to Adam.

Behold, thy Lord said  
To the angels: "I am  
About to create man  
From clay;

When I have fashioned him  
(In due proportion) and breathed  
Into him of My spirit,  
Fall ye down in obeisance  
Unto him."

So the angels prostrated themselves,  
All of them together:

Not so Iblis: he  
Was haughty, and became  
One of those who reject Faith.

(Allah) said: "O Iblis!  
What prevents thee from  
Prostrating thyself to one  
Whom I have created



With My hands?  
Art thou haughty?  
Or art thou one  
Of the high (and mighty) ones?"

(Iblis) said: "I am better  
Than he: Thou createdst  
Me from fire, and him  
Thou createdst from clay."

Allah said: "Then get thee  
Out from here: for thou  
Art rejected, accursed.

And My Curse shall be  
On thee till the Day of Judgement."

**Qur'an 38:71 – 78**

That I will certainly fill  
Hell with thee  
And those that follow thee,  
Every one.

**Qur'an 38:85**

From this, one can deduce the wisdom of Luqman.

We bestowed (in the past)  
Wisdom on Luqman:  
"Show (thy) gratitude to Allah,"  
And who is (so) grateful  
Does so to the profit  
Of his own soul: but if  
Any is ungrateful, verily  
Allah is free of all wants,  
Worthy of all praise.

**Qur'an 31:12**

Submission to Allah must be in spite of whatever worldly acquisitions and positions we appear to possess or command because all belong to Allah. He is primarily and finally responsible for all affairs. So if we totally submit to Allah, we will have whatever we desire from what is actually His. Hence, wealth, knowledge, power or whatever ought not to deceive us from submitting to Allah, else we will be deprived of their spiritual and long term benefit because we have lost the rightful owner.

As in the case of those  
Before you: they were

Mightier than you in power  
And more flourishing in wealth  
And children. They had  
Their enjoyment of their portion  
And ye have yours, as did  
Those before you: and ye  
Indulge in idle talk  
Their works are fruitless  
In this world and in the Hereafter,  
And they will lose  
(All spiritual good).

**Qur'an 9:69**

This leads to the challenge to those who remain in doubt, those who do not simply hear and accept the Truth from Allah and His Apostles but are rather deluded by their worldly possessions as if they are eternal.

Do they not travel  
Through the earth, and see  
What was the End  
Of those before them?  
They were superior to them  
In strength: they tilled  
The soil and populated it  
In greater numbers than these  
Have done: there came to them  
Their apostles with Clear (Signs),  
(Which they rejected, to their  
Own destruction): it is not  
Allah who wronged them, but  
They wronged their own souls.

**Qur'an 30:9**

History in perspective is not merely presented in general terms. The specific cases for reference are also cited in the Qur'an.

Hath not the story reached them  
Of those before them?  
The people of Noah, and *Ad*,  
And *Thamud*; the people  
Of Abraham, the men  
Of *Midian*, and the Cities over thrown.  
To them came their apostles  
With Clear Signs. It is  
Not Allah who wrongs them  
But they wrong their own souls.

**Qur'an 9:70**

It was not We that wronged them:  
They wronged their own souls:  
The deities, other than Allah,  
Whom they invoked, profited them  
No whit when there issued  
The decree of thy Lord:  
Nor did they add aught  
(To their lot) but perdition!

**Qur'an 11:101**

In contrast, there are the commendable examples of those who submit and should be the standard for believers. These include righteous servants/Apostles of Allah like Ibrahim (A.S), Yaqub (A.S), Isma'il (A.S), Musa (A.S), 'Isa (A.S), etc. Each man, each generation shall be responsible for what it commits.

That was a people that hath  
Passed away. They shall reap  
The fruit of what they did,  
And ye of what ye do!  
Of their merits  
There is no question in your case!

**Qur'an 2:134**

There is no doubt  
And each soul will be paid out  
Just what it has earned,  
Without (favour or) injustice.

**Qur'an 3:25**

On the Day of Resurrection, the standard(s) or basis for holding men responsible before Allah is not going to change from what has earlier been highlighted. The critical point is that, justice will be the basis, informed by the kinds and levels of deeds committed in this world. It should therefore not be imagined that because Allah is ABLE to do all things, is responsible for all affairs and His Mercy supersedes His punishment, the logic will change. In simple terms, the evil doer WILL NOT, SHOULD NOT, MUST NOT expect that, the standard(s) will change.

Then on that Day,  
Not a soul will be  
Wronged in the least  
And ye shall but  
Be repaid the needs  
Of your past Deeds.

**Qur'an 36:54**

To be sure, not even gender difference will be considered when holding men responsible before Allah. This should serve as a caution or warning against self deceit among women in not adhering strictly to the rules of Allah. Every one shall be responsible for himself or herself. This is especially important because women are those largely responsible for the reproduction and upbringing of the society.

If any do deeds  
Of righteousness  
Be they male or female  
And have faith,  
They will enter Heaven,  
And not the least injustice  
Will be done to them.

**Qur'an 4:124**

Thus, those who are found responsible enough will be rewarded with Paradise and those who will be found to be irresponsible (even after their deeds have been tempered with forgiveness and Mercies) will be accommodated in Hell Fire, which is horrific.

If any do good, good will  
(Accrue) to them therefrom  
And they will be secure  
From terror that Day.

**Qur'an 27:89**

But, the wrong-doers can be rest assured that, Allah in His overwhelming Mercy will not punish them more than or beyond the scope of irresponsibilities they have committed in this world. This is consistent with the standard of full payment according to their capacity.

But it will be no more  
Than the retribution  
Of (the Evil) that ye  
Have wrought.

**Qur'an 37:39**

That Day will every soul  
Be requited for what  
It earned; no injustice  
Will there be that Day,  
For Allah is swift  
In taking account.

**Qur'an 40:17**

Thus, in the hereafter the matter of holding men responsible before Allah will neither be by what believing men or unbelieving men and both, may wish for themselves, for one another or against one another. The standard shall not be different or changed, from what Allah has provided.

This resolves especially the wasted efforts or attention between men over what or how Allah attends to us in terms of the level or structure of our submission to Him. This is relevant for the ethnocentric tendencies among men in the assessment of variant believers.

Not your desires, nor those  
Of the People of the Book  
(Can prevail): Whoever  
Works evil, will be  
Requited accordingly.  
Nor will he find, besides Allah,  
Any protector or helper.

**Qur'an 4:123**

On the Day of Judgement, the leveller instruments shall apply to all. In the first place, every one's book of records shall be made available, to which we shall each respond to. So, those who have invested in evil will be shocked by the reality or revelations of the book.

And the Book (of Deeds)  
Will be placed (before you):  
And thou wilt see  
The sinful in great terror  
Because of what is (recorded)  
Therein; they will say  
"What a book is this!  
It leaves out nothing  
Small or great, but  
Takes account thereof!"  
They will find all that they  
Did, placed before them  
And not one will thy Lord  
Treat with injustice.

**Qur'an 18:49**

The rules of submission to Allah provide for necessities, desirables and commendables, like it provides for prohibitions and risks under things that are doubtful. Acts of submission therefore have their grades. For example those who secretly give out charity for the sake of Allah are not the same with those who give for men to see or follow it up with announcement. In a different vein, those who totally disbelieve are not comparable to those who associate something in worship with the unity of Allah.

We shall set up scales  
Of justice for the Day  
Of Judgement, so that  
Not a soul will be dealt with  
Unjustly in the least  
And if there be  
(No more than) the weight

Of a mustard seed,  
We will bring it (to account):  
And enough are We  
To take account.

**Qur'an 21:47**

For the benefit of unbelievers, those who deny the unity of Allah and fail in submitting to Him should have a fair idea of what will become of them. This is important because those who strive in doing good will be compensated in multitudes, for Allah is good. Those who do evil will not have more than they are entitled to – punishment equal to their evil. Even in ordinary life the laws of social co-existence are more elaborately couched in terms that will deter, with prohibitions as the focal point. But in the case of submission to Allah, entitlements of good and Allah's added bonuses cannot even be imagined. But the minimum or whatever nature of evil, the result is a thing of concern. Thus, Muhammad (S.A.W) used to identify one of his Companions as special because whenever he made inquiries, he was only interested in WHAT NOT TO DO. The essence lies in the logic that, if one is free of DON'TS, he can have hope in Allah's Mercy even with little DOS. In other words, Allah has no need for our good deeds and our evil deeds are of no effect to His greatness. Whatever we do is for our own good or evil, especially because He grants us forgiveness and Mercies in justice. The ball is therefore in our courts.

But those who have earned  
Evil will have a reward  
Of like evil: ignominy  
Will cover their (faces)  
No defender will they have  
From (the wrath of) Allah:  
Their faces will be covered  
As it were, with pieces  
From the depth of the darkness  
Of Night: they are companions  
Of the Fire: they will  
Abide therein (for aye)!

**Qur'an 10:27**

And on the Day that  
The Unbelievers will be  
Placed before the Fire,  
(It will be said to them):  
Ye received your good things  
In the life of the world,  
And ye took your pleasure  
Out of them: but today  
Shall ye be recompensed  
With a penalty of humiliation:  
For that ye were arrogant  
On earth without just cause,

And that ye (ever) transgressed.

**Qur'an 46:20**

At length will be said  
To the wrong-doers: Taste ye  
The enduring punishment!  
Ye get but the recompense  
Of what ye earned!

**Qur'an 10:52**

And if any do evil  
Their faces will be thrown  
Headlong into the Fire:  
“Do ye receive a reward  
Other than that which ye  
Have earned by your deeds?”

**Qur'an 27:90**

(It will be said): “This is  
Because of the deeds which  
Thy hands sent forth  
For verily Allah is not  
Unjust to His servants.”

**Qur'an 22:10**

#### REMINDERS FOR CONSTANT REFLECTION

Every Muslim needs to note that Allah has not created the world and history for the fun of it. The rule of accident does not therefore define the purpose of creating the world. Livelihood must also not be likened to passing time. Rather, the world is set on a deliberate course, at the centre of which men are to live responsibly by submitting to Allah and be held responsible for their commitments, at the end of the day.

Allah created the heavens  
And the earth for  
Just ends, in order  
That each soul may find  
The recompense of what  
It has earned, and none  
Of them will be wronged.

**Qur'an 45:22**

Allah alone, Who is primarily and finally responsible for all affairs is in a position to do whatever with or to His creations. Numerous benefits accrue to all men by His mercy (e.g. the milk that an infant could suck from its mother, rainfall, sunshine, vegetation, intelligence, power, wealth,

children, knowledge, etc.) without discriminating between those who submit and those who do not, in this world. But, in the life after death, the benefits of those who do not submit will cease. However, the litmus test for believers that will entitle them to the bounties of the hereafter are tasks, difficulties, losses or sacrifices of immediate comforts or conveniences for the sake of Allah.

To any that desires  
The tilth of the Hereafter,  
We give increase  
In his tilth: and to any  
That desires the tilth  
Of this world, we grant  
Somewhat thereof, but he  
Has no share or lot  
In the Hereafter.

**Qur'an 42:20**

This generation has been given the benefit of receiving admonishment from Allah through Prophet Muhammad (S.A.W) after numerous earlier Apostles sent to different communities had conveyed the same message of submitting to the unity of Allah as the essence of responsibility. Thus, Allah should not be blamed or considered as unjust when He punishes those who disbelieve.

Who receiveth guidance  
Receiveth it for his own  
Benefit: who goeth astray  
Doth so to his own loss  
No bearer of burdens  
Can bear the burden  
Of another: nor would We  
Visit with Our Wrath  
Until We had sent  
An Apostle (to give warning).

**Qur'an 17:15**

If anyone contends with  
The Apostle even after  
Guidance has been plainly  
Conveyed to him, and follows  
A path other than that  
Becoming to men of Faith,  
We shall leave him  
In the path he has chosen,  
And land him in Hell;  
What an evil refuge!

**Qur'an 4:115**



Allah, Who is the Creator and responsible for all things, from their primary or original to their final levels is not only aware of our submission (if we choose to do so) but is also aware if we deviate, as He keeps a perfect record and will call us to account for our deeds.

To Allah belongeth all  
That is in the heavens  
And on earth. Whether  
Ye show what is in your minds  
Or conceal it, Allah  
Calleth you to account for it.

**Qur'an 2:284**

And if anyone earns  
Sin, he earns it against  
His own soul: for Allah  
Is full of Knowledge and Wisdom.

**Qur'an 4:111**

Whether ye reveal anything  
Or conceal it, verily  
Allah has full knowledge  
Of all things.

**Qur'an 33:54**

Each person will be held responsible for his/her deeds. No one shall bear the burden of another. That is the basis of fairness and justice, such that 'A' will not be punished for the evil committed by 'B'.

If ye did well,  
Ye did well for yourselves:  
If ye did evil,  
(Ye did it) against yourselves

**Qur'an 17:7**

Nor can a bearer of burdens  
Bear another's burden.  
If one heavily loaded should  
Call another to (bear) his load,  
Not the least portion of it  
Can be carried (by the other),  
Even though he be nearly  
Related. Thou canst but  
Admonish such as fear  
Their Lord unseen  
And establish regular Prayer.  
And whoever purifies himself  
Does so for the benefit

Of his own soul: and  
The destination (of all)  
Is to Allah.

**Qur'an 35:18**

But if anyone earns  
A fault or sin  
And throws it on to one  
That is innocent,  
He carries (on himself)  
(Both) a falsehood  
And a flagrant sin.

**Qur'an 4:112**

Whoever recommends  
And helps a good cause  
Becomes a partner therein:  
And whoever recommends  
And helps an evil cause  
Shares in its burden:  
And Allah hath power  
Over all things

**Qur'an 4:85**

...every soul  
Delivers itself to ruin  
By its own acts:  
It will find for itself  
No protector or intercessor  
Except Allah: if it offered  
Every ransom, (Or  
Reparation), none  
Will be accepted.

**Qur'an 6:70**

The responsibility of men amounts to responsiveness reflected in our sensibility. This is because; the Message of Allah has been conveyed to mankind in very clear and unmistakable terms.

Now have come to you  
From your Lord, proofs,  
(To open your eyes):  
If any will see,  
It will be for (the good  
Of) his own soul:  
If any will be blind,  
It will be to his own

(Harm).

**Qur'an 6:104**

Not equal are the blind  
And those who (clearly) see:  
Nor are (equal) those  
Who believe and work  
Deeds of righteousness, and  
Those who do evil.  
Little do ye learn  
By admonition!

**Qur'an 40:58**

Submitting to the unity of Allah entails striving and hard work. In other words, deliberate performance of good deeds. So believers are not those who say, "We believe," then go to sleep. This is important because the rank of a believer in Paradise depends on the quality and quantity of his good deeds.

O ye who believe!  
Fear Allah,  
And let every soul look  
To what (provision) he has  
Sent forth for the morrow  
Yea, fear Allah:  
For Allah is well acquainted  
With (all) that ye do.

**Qur'an 59:18**

And if any strive (with might  
And main,) they do so  
For their own souls:  
For Allah is free of all  
Needs from all creation.

**Qur'an 29:6**

The principle and element of the choice to strive in the path of Allah completely negates the concept of a blanket fate. In effect, the relevance of Allah's primary and final responsibility for all affairs means that man is aided in the course that he chooses for himself even though Allah is the provider of both avenues for doing good and evil. Thus, the fact that Allah is the provider of all does not exonerate man from his responsibility of following the right path (after guidance has reached him) and excuse him from being held responsible for whatever he does, because he has been endowed with capacity and ability to do whatever he chooses.

If any one does  
A righteous deed,  
It inures to the benefit

Of his own soul;  
If he does evil,  
It works against  
(His own soul).  
In the end will ye  
(All) be brought back  
To your Lord.

**Qur'an 45:15**

And be ye not like  
Those who forgot Allah:  
And He made them forget  
Their own souls! Such  
Are the rebellious transgressors!

**Qur'an 59:19**

As a result, believers ought to note that the core principle lies in doing all good and avoiding all evil.

Eschew all sin,  
Open or secret  
Those who earn sin  
Will get due recompense  
For their "earnings".

**Qur'an 6:120**

The standard(s) or rules of Allah before this generation and for this generation have not changed. Those who channeled their efforts in doing evil after warning had a taste of Allah's wrath, while those who submitted were guided aright. This still applies till the end of time.

Nay, the evil results  
Of their deeds overtook them.  
And the wrong-doers  
Of this (generation)  
The evil results of their deeds  
Will soon overtake them (too)  
And they will never be  
Able to frustrate (Our Plan)!

**Qur'an 39:51**

Do the (ungodly) wait until  
The Angels come to them,  
Or there comes the Command  
Of thy Lord (for their doom)?  
So did those who went  
Before them. But Allah  
Wronged them not: nay,

They wronged their own souls.

But the evil results  
Of their deeds overtook them,  
And that very (Wrath)  
At which they had scoffed  
Hemmed them in.

**Qur'an 16:33 – 34**

Allah is strict and total in taking account of the deeds of men, and at the same time JUST.  
Good shall be ours if we do good and evil shall be ours if we do evil.

Then shall anyone who  
Has done an atom's weight  
Of good, see it!

And anyone who  
Has done an atom's weight  
Of evil, shall see it.

**Qur'an 99:7 – 8**

Whoever works righteousness  
Benefits his own soul:  
Whoever works evil, it is  
Against his own soul:  
Nor is thy Lord ever  
Unjust (in the least)  
To His servants.

**Qur'an 41:46**

Verily Allah will not deal  
Unjustly with man in aught:  
It is man that wrongs  
His own soul.

**Qur'an 10:44**

Whoever therefore opts for other than the path of Allah will end up in a miserable destination. Such will have no person other than himself to blame and there will be no second chance or opportunity to make amends.

“As to those who reject faith,  
I will punish them  
With terrible agony  
In this world and in the Hereafter,  
Nor will they have  
Anyone to help.”

**Qur'an 3:56**

In the long run  
Evil in the extreme  
Will be the END of those  
Who do evil: for that  
They rejected the Signs  
Of Allah, and held them up  
To ridicule.

**Qur'an 30:10**

## THE FATE OF MAN IN ISLAM

### MAN'S FATE IN THE LIGHT OF ALLAH'S WILL

The fate of man, as an individual or a group is inevitably defined by the decision of Allah, the All-Powerful. This is because when He wills a thing He only but commands 'BE' and it becomes. The meaning of one's fate is therefore the ultimate end, the final destination. If Allah chooses, the fate of an individual, a group, a nation or generation could be righteous or transgressing; and that will be their ultimate end inevitably. But simple logic suggests that, responsibility will be out of question, on the part of men. In other words, the creation of men would have been, will mean that, with efforts or without any effort, it will not make any difference, because it will contradict the ABLE-NESS of Allah. The implication of this is that the effort on the part of man must not and need not be taken seriously, in the least. If it is, then it will be funny, to demand of men, Allah's creation, what He has incapacitated them for. The living of this world will as a result be mere fun, amusement or a game, which is of no consequence in the reality of either party. Indeed, it will be worse because unlike a game where the beginning provides equal chance of winning or failure, when it is placed in the light of Allah's will, the chance is absent. It will be like a team of corpses playing another team of living men. In this case, both the referee and the spectators cannot be serious people.

Thus, if the will of Allah were, in the definition of the fate of man or creation, in the beginning and in the end, pre-determined to be good or evil, the content of the process(es) in between, will be rationally meaningless. It will be funny. Any intervention at any stage of the process(es) will be unwarranted and needless since it will contradict the absolute pre-determination. In consequence, the in-betweens will logically be of no interest to Allah Himself.

But this popular concept of man's fate that is complete and final, with meaningless value of interference in the content between the beginning and the end is NOT OF ISLAM as Muslims believe that the will of Allah is not a straight jacket thing. Rather, it depends on His desire because He is All-Comprehending and All-Encompassing. Thus, it could be in the form or term of finality and completion or not. For instance, making the barren wife of Zakariyya' (A.S) bear a child, the conception of Isa (A.S), commanding the fire meant to burn Ibrahim (A.S) to be cool or the transformation of the stick of Musa(A.S) into a serpent were complete. In comparison to Allah, man may perhaps build statures of living things, direct or relate functional facilities using magnetism or computer. This is the case, when an armament sensitive to an aircraft is used to shoot the latter down or when playing a game on the computer. But the difference between the will and act or ability of man from that of Allah is that man cannot do better than this. His product must be kept in touch and it is at every stage of detachment ordinarily complete or inevitably complete. So, the wonders of what a computer is able to do are necessarily tied to a given programme installed in it. Furthermore, any interference by man himself, with either his product or programme distorts the original essence or it changes the end result that is set out to be achieved. This explains why any and all of man's will ends up in either of two conclusions: success or failure. Thus, the will of man is strictly so, only when he succeeds in attaining his set objective. But whenever he fails, which is very possible and often so, what he has set out to do remains a wish, distinct from a will.

On the contrary, when Allah wills He definitely succeeds and fully too, without contradicting Himself. What man therefore fails to achieve He is able to always achieve and in all respects. For instance it is the will of Allah and it's going to be that the life after death will be permanent with men variantly exposed or visited with peace or penalty according to their belief. Paradise will be permanent, Fire will be permanent, and death will be no more. It is in this image that man weakly acts out his will.

Unlike man, in addition to the complete and successful form of will defined above, Allah is able to will a thing with the independent capacity and potential of making a choice, the result of which can therefore vary between creations. For instance, man may choose to satisfy his sexual needs or desire by way of homosexuality or masturbation within wedlock or outside wedlock. Each of these options is 'naturally' satisfactory except if weighed from an ethnocentric view point. So, this form of will produce a result that grants the product of living, a lively responsibility that is logical, reasonable and meaningful, distinctively applicable to the product and free from the initial will and responsibility of the Creator, Allah. This is what distinguishes man, the creation of Allah, by His will from any product of man that may result from his will or act, in comparison to Allah. This is the basis for holding men responsible for their actions. Man therefore has no excuse whatsoever to be free from his actions or deeds.

Beyond this form of will, Allah is able (and justifiably too) to will the guidance or straying of men, lively or dynamically by some standard. It is in this nature that compliance with the commandments of Allah is in fulfilment of His will and non-compliance with His commandments is equally essentially in accordance with His will BUT at the chooser's loss. This is how and what is meant by Allah's will in respect of the success of believers against the failure of disbelievers.

It is in this context of the will of Allah that compliance with His unity is necessarily total as the tradition of Ibrahim (A.S) who submitted: I hear and obey. This is the essence of Islamic/religious warriors' (Jihadists') absolute success whether they survive or not, because if they are victorious, Allah's will becomes that of suffering unbelievers in the hands of believers and if a believer is slayed, he is not dead, but proceeds to meet Allah in peace and for those who survive, the experience serves as a sign, a trial and guidance of Allah towards Himself since STRIVING is what defines the path of Allah.

Accordingly, if and when Allah wills, He is able to intervene and change the course of history in favour of believers, in spite of all odds. This was the case during the battle of *Badr* when the pagans of Mecca far out-numbered the Muslims. Also, he could try the foolish confidence of men if not based firmly on faith, like in the trying experience in the battle of *Hunayn* when the Muslims out-numbered the unbelievers, yet they started losing the battle at the initial stage because they depended solely on their numbers rather than Allah. This is the colourful nature of Allah's will, when He desires and for what party is unlike the effect of the contradiction that will result when man intervenes in the process of producing or programming his own object.

The real implication of these forms and nature of Allah's will in relation to the fate of man is that, man's fate is not on the plane of EITHER OR NOT. In other words, the will of Allah is not defined by believer's freedom from hardship or trials or disbelievers suffering all-through. Thus, when Allah intervenes and we define it as miraculous, it does not make Allah a magician. It is



therefore absolutely inconsistent with Islam to take instances of such when Allah wills intervention as the rule for keeping in the course of His will defined by His path. That will be fool-hardy. This was why Muhammad (S.A.W) and his early followers migrated to Medina.

And all of these are in the light of Allah's All-Mercifulness. It does not in any way mean that if Allah wills to guide or leave astray; forgive/reward or punish all mankind, anyone or anything will stand on His way. Allah is irresistible, All-Powerful, All-Encompassing, Able and Surrounding. This is why it is part of Islamic Faith to fear Allah and have the hope for His mercy.

So, by the will of Allah, men are provided with the necessary potentials that will enable them independently and out of volition thread a path of their choice. Hence, for the benefit of those who may doubt or disbelieve, the challenge is made:

Say: "Think ye, if Allah  
Took away your hearing  
And your sight, and sealed up  
Your hearts, who – a god  
Other than Allah – could  
Restore them to you?"  
See how We explain  
The Signs by various (symbols):  
Yet they turn aside.

**Qur'an 6:46**

By this challenge, the will of Allah which is to the benefit of man is not only established but has the implication of making him a responsible being. It is because of the freedom of choosing to follow either the path of Allah or that of the Satan, that in His Mercy, He wills a path that leads to Him, with His unity as the foundation. For, besides Allah, who has the power to grant man his senses? And should He take them away, who is there to restore them? He alone provides them, allows them and could take them away – Allah, the Greatest.

But, this must not be misunderstood to mean that Allah cannot or is not able to will a perfect state of affairs. Therefore, if it is or were His will to make permanent, final and complete things, free of volition, He could. But that is not His will, which applies to the creation of man in the circumstance of his livelihood in this world.

If Allah so willed, He  
Could make you all one People:  
But He leaves straying  
Whom He pleases, and He guides  
Whom He pleases: but ye  
Shall certainly be called to account  
For all your actions.

**Qur'an 16:93**

Thus, the definition of Allah's will in relation to the fate of men from the point of view of Islam is informed by choice and responsibility on the part of men to meet up with His will defined by the path He has set out for following, to attain His will or performance in the life hereafter. The means or basis of this is to be determined by the deeds of men, for which they will be called upon to account for. Those who for that reason choose to deviate from His path would have (by His will) strayed. This is because; if it were not for His will of volition granted man, he cannot deviate. The difference is then in threading His path, towards Himself.

Some He hath guided:  
Others have (by their choice)  
Deserved the loss of their way;  
In that they took  
The Evil Ones, in preference  
To Allah, for their friends  
And protectors, and think  
That they receive guidance.

**Qur'an 7:30**

The will of Allah in relation to the deeds of man that leads to his ultimate fate must as a result not be mistaken to be outside the bracket of the choices open to him – the path of Allah or that which is not Allah's. It is those who choose His path that are guided; those who choose otherwise fall out of the way of His unity.

Those who reject Our Signs  
Are deaf and dumb,  
In the mist of darkness  
Profound: whom Allah willeth,  
He leaveth to wander:  
Whom He willeth, He placeth  
On the Way that is straight.

**Qur'an 6:39**

By this, the choice of other than the path of Allah despite His commandments, renders the senses granted man to assume responsibility meaningless in submitting to unity of Allah, even though he may not be senseless. That is the deafness and dumbness. Compliance or deviation is therefore necessarily within the context of what Allah has granted man, according to His will. In other words, willingly or unwillingly, man is in the praise of Allah, but only those who do so willingly are rewarded.

Muhammad (S.A.W) is necessarily not to expect that all men will willingly act in accordance with the path of Allah, but each shall make his choice and Muhammad (S.A.W) shall not be responsible for anyone, other than himself. He is only to warn and convey the Message of Allah.

If it had been Allah's plan,  
They would not have taken

False gods: but We  
Made thee not one  
To watch over their doings,  
Nor art thou set  
Over them to dispose  
Of their affairs.

**Qur'an 6:107**

In this way, the will of Allah in relation to the fate of man, that rests on the latter's choice reveals the encompassing power of Allah through His attributes of Knowledge and Awareness – the means of discriminating between those who willingly submit and those who do not, when they are made or will be made to account for their deeds.

With Him are the keys  
Of the Unseen, the treasures  
That none knoweth but He.  
He knoweth whatever there is  
On the earth and in the sea.  
Not a leaf doth fall  
But with His knowledge:  
There is not a grain  
In the darkness (or depths)  
Of the earth, nor anything  
Fresh or dry (green or withered),  
But is (inscribed) in a Record  
Clear (to those who can read).

**Qur'an 6:59**

**THE FATE OF MAN AS DEPENDENT UPON HIM**

If fate is defined as the ultimate destination of man, we now know that the relation between this and the will of Allah is not simply mechanical, a thing of either or not. For Muslims who believe in life in the hereafter and care for their fate, the details of the present life must be of serious concern. This is because, the will of Allah relating to man's creation is not the same as the will of Allah in respect of his living this world, as this is distinct from the will of Allah in respect of what the nature of life after death will be. This is despite the fact that if He had willed, the will now taking different forms or levels, could have been in the form of the nature of life after death, with the attribute of perfect performance that is not subject to change.

For living this life, the fate of man is by or within the context of Allah's will in accordance with his independent choice or option to believe or not to believe and to be held responsible for it. And because the will of Allah is Islamically defined by the guidance He has provided by way of revealed commandments, compliance is what is fatefully consistent with the will of Allah's guidance. Dissent is on the contrary 'against' the will of Allah and that is why the choice of the disbeliever (by the will of Allah) attracts His wrath.

We have indeed created man  
In the best of moulds,

Then do We abase him  
(To be) the lowest  
Of the low,

Except such as believe  
And do righteous deeds:  
For they shall have  
A reward unailing.

**Qur'an 95:4 – 6**

The fate of man is not dependent upon all that 'completed' form of will. It is not complete in the sense of granting man the choice of facilities to enable him do so, to make him responsible. This does not mean that this life will not end, and that is how the completeness is unlike the will in respect of life after death. Thus, following the path of Allah is the mode of designing one's fate – the basis and yardstick for the ultimate destination of man. So, those who choose other than the path of Allah can only logically expect a variant fate, by the will of Allah, just as the successors will meet Allah in peace, by this will, with each man's fate, according to his choice.

Those who believe not  
In the Signs of Allah,  
Allah will not guide them,  
And theirs will be  
A grievous penalty.

**Qur'an 16:104**

Such fate, by the choice or free activities of all men and Jinns (to whom Islam is to serve for our guidance) necessarily or logically design for themselves and end up with the identity they best deserve. These are those, who from among the created men and Jinns by Allah, are in defiant of His commandments, closed to His guidance or have denied Him, by employing the aiding senses granted to them in negation of the kind and form of use to which they could be put, to be consistent with the will of Allah defined by Him and His Apostle.

Allah did not therefore create any man or Jinn specifically for Hell Fire because He has by His will granted us with the facilities to understand and comply with His message exemplified by Muhammad (S.A.W). No one must then dream that he is created (by the mechanical conception of fate) to be successful and needs not comply. That is not fate in Islam, relevant for the livelihood of man in this world.

Many are the Jinns and men  
We have made for Hell:  
They have hearts wherewith they  
Understand not, eyes wherewith  
They see not, and ears wherewith  
They hear not. They are

Like cattle, nay more  
Misguided: for they  
Are heedless (of warning).

**Qur'an 7:179**

Thus, either way, an individual's or group's fate of success or failure falls within the context of the will of Allah because it is to Allah alone that all creations belong. In other words, Allah is the provider of all openings for permissible deeds, the compliance with which amounts to the fate of guidance and success. He is also the provider of all the openings for non-permissible deeds, the commitment to which amounts to the fate of straying and the consequent qualification for the wrath of Allah. Therefore, by the will of Allah those who opt and strive in the path of His commandments will realise the fate of guidance, just as those who oppose will find their fate to be punishment in accordance with His open permissible will.

And Allah doth advance  
In guidance those who seek  
Guidance: and the things  
That endure, Good Deeds,  
Are best in the sight  
Of thy Lord, as rewards,  
And best in respect of  
(Their) eventual returns.

**Qur'an 19: 76**

If any men go  
Astray, (Allah) Most Gracious,  
Extends (the rope) to them,  
Until, when they see  
The warning of Allah (being  
Fulfilled) either in punishment  
Or in (the approach of)  
The Hour; they will  
At length realise, who is  
Worst in position, and (who)  
Weakest in forces!

**Qur'an 19:75**

For the fate of man, he must distant himself from the mechanical concept of the form of Allah's will that is relatable to his ultimate destination. This is because those who believe and struggle in the path of Allah will find Him. Their identity is only by their good works and Allah urges believers to strive, as investment for their fate. On the contrary, those who differ do not find Allah in the path of guidance willed by Him but find Him in the path of straying which He has willed – distant from the path of success.

O ye who believe!  
Fear Allah

And let every soul look  
To what (provision) he has  
Sent forth for the morrow.  
Yea, fear Allah:  
For Allah is well-acquainted  
With (all) that ye do.

**Qur'an 59:18**

And be ye not like  
Those who forget Allah:  
And He made them forget  
Their own souls: Such  
Are the rebellious transgressors!

**Qur'an 59:19**

The concept of the fate of man critically rests on the terms that those who follow the path of Allah are surely in guidance and those who differ are surely astray. None of either club must make the mistake that the Islamic concept of fate permits for the contradiction of these terms. In other words, the wrong-doer should not expect the possibility of arriving at the fate of success without change BECAUSE ALLAH'S DESIGN OF FATE FOR HIM IS SUCCESS. Hence, when Muhammad (S.A.W) explained the concept of fate in relation to change in the deed of a man at the close of life in this world to meet the will of Allah, it reveals Allah's All-Knowing attribute of the nature, His ability to aid those who strive, leave those who deny Him or even intervening, which all fall within His will. The instruction is distant and opposes the ordinary concept of fate in Islam as mechanically complete.

To such as Allah rejects  
From His guidance, there can be  
No guide: He will  
Leave them in their trespasses,  
Wandering in distraction.

**Qur'an 7:186**

Whom Allah doth guide  
He is on the right path  
Whom He rejects from His guidance,  
Such are the persons who perish.

**Qur'an 7:178**

Thus, Muhammad (S.A.W) said whatever Allah determines for one if the entire world stands or strives against it, it will still come to pass. It means that, the wishes of men are not what matters. Men cannot reject Allah and expect that they are being destined for success on the Day of Judgement. That is to say, in the end, those who submit to Allah will be successful. Thus, death in Jihad is not death; loss of material gain in the immediate world that may appear to be of the desire of man may be a trial for the faithful, a source of utmost reward if he is patient, perseveres and

strives in the cause of Allah. So, the fate of man is most importantly not for the immediate world.

#### THE STATUS OF MUHAMMAD (S.A.W) IN RELATION TO THE FATE OF MAN

Muhammad (S.A.W) is NOT Allah. He is not, did not, cannot and will not be able to will the guidance or the straying of any man that (by the will of Allah is open) opts for the contrary. Muhammad (S.A.W) was sent as a messenger, bearer and a Warner to all mankind. He does not have the attribute or ability to benefit or harm the fate of any man. If he were, the Chiefs of Mecca who called upon him as against another poor blind man would have been guided. But they were of the contrary by the permission of Allah and He preferred the blind man, in whose favour He advised Muhammad (S.A.W) not to be angry.

The responsibility of Muhammad (S.A.W), his role and preaching does not change the fate of any man who denies Allah, for he does not have the ability to force mankind to reject or to accept. Every man shall be responsible for himself.

Among them are some who  
(Pretend to) listen to thee:  
But canst thou make the deaf  
To hear; even though  
They are without understanding?

**Qur'an 10:42**

Allah's will is that He has desired an open path and out of it a path for guidance. He has also willed that those who choose guidance and strive will meet Him in peace and those who reject will meet His wrath.

Truly thou canst not cause  
The Dead to listen, nor  
Canst thou cause the Deaf  
To hear the call,  
(Especially) when they  
Turn back in retreat.

**Qur'an 27:80**

The distinct relevance of the mission of Muhammad (S.A.W) is that he has conveyed Allah's Message. Those who listen, accept and comply will fall into the fold of the fate that meets the will of Allah, i.e. success. This will be of no value to those who refuse, reject and abuse the commandments of Allah.

If ye call them to guidance,  
They will not obey;  
For you it is the same  
Whether ye call them  
Or ye hold your peace!

**Qur'an 7:193**

If thou callest them  
To guidance, they hear not.  
Thou wilt see them  
Looking at thee, but  
They see not.

**Qur'an 7:198**

Among them are some  
Who look at thee:  
But canst thou guide  
The blind, even though  
They will not see?

**Qur'an 10:43**

Consequently, the fate of man is to be designed by the guidance provided by Allah for which Muhammad (S.A.W) is the model. This consists of beliefs, rites, rituals, activities, restraints, etc. No man is free of fate or ultimate destination because life after death is absolutely true. Muhammad (S.A.W) only lights the way for those who choose to follow. He is not responsible and cannot force anyone through the way if he chooses the contrary. More so, **THERE IS NO ROOM FOR INNOCENT NEUTRALITY.**

Nor canst thou be a guide  
To the Blind (to prevent them)  
From straying: only those  
Wilt thou get to listen  
Who believe in Our Signs,  
And they will bow in Islam.

**Qur'an 27:81**

Life after death is definite and the thorough-fare is either compliance by submission to Allah or otherwise. Those who submit will find Him by His lighted path while those who do not will equally find Him by their choice. Both parties will reach and return to Him by either of the permissible ways He has willed. For those who reject, if He had not permitted it, they would not.

Of them there are some  
Who (pretend to) listen to thee:  
But We have thrown  
Veils on their hearts,  
So they understand it not,  
And deafness in their ears,  
If they saw every one  
Of the Signs, not they  
Will believe in them;  
In so much that  
When they come to thee,  
They (but) dispute with thee;



The Unbelievers say:  
“These are nothing  
But tales of the ancients.”  
**Qur'an 6:25**

## THE FATE OF MEN IN HISTORICAL PERSPECTIVE

For Islam and believers, in addition to the clear explanation of the concept and nature of man's fate that is available or provided in the Qur'an, the traditions of Muhammad (S.A.W) and his status in relation to this subject coupled with a look into the history of mankind further reveals the meaning of fate.

The Qur'an shows that Apostles were not sent for fun or pastime. Their activities provided the guide for those who choose to meet Allah, since that is the primary purpose of creating men and Jinns. Those who refused to heed their calls were not merely neutral or innocent, but rejecters because the Apostles came with the Message of Allah. In consequence, their fate or ultimate experience will be Allah's wrath.

Hath not the story reached them  
Of those before them?  
The people of Noah, and Ad,  
And *Thamud*; the people  
Of Ibrahim, the men  
Of *Midian*, and the Cities overthrown.  
To them came their Apostles  
With Clear Signs. It is  
Not Allah who wrongs them  
But they wrong their own souls.

**Qur'an 9:70**

If one's or a people's destination is said to have been predetermined, it only means that wherever he turns, he will find Allah. If he chooses to believe and live by His commandments, he will find Allah Forgiving, Merciful and rewarding. Likewise, if he chooses to disobey and engage in evil or wrong-doing, he will also find Allah to be just in punishing him according to his evil. The question of excuse does not arise for those who have heard the Message. Fate therefore critically rests on what one makes of his history, the livelihood in this world, in terms of whether it conforms with or disregards the path of submission to the unity of Allah.

How many populations have We  
Destroyed, which were given  
To wrong-doing? They tumbled down  
On their roofs. And how many  
Wells are lying idle and neglected  
And castles lofty and well-built?

**Qur'an 22:45**

Do they not travel  
Through the earth, and see  
What was the End  
Of those before them  
(Who did evil)?  
Allah brought utter destruction  
On them, and similar  
(Fates await) those who  
Reject Allah.

**Qur'an 47:10**

History is a source of empirical evidence for an experience that will guide us, if we care. It must therefore be noted that the concept, nature, meaning or interpretation of the fate of man must not be mistakenly packaged as allowing for other than one's deeds as the yardstick for one's ultimate destination; or that those who reject will by some queer or obscure feasibility not suffer for their option. Neither can they escape nor can they expect a change in Allah's way.

Do they not travel  
Through the earth, and see  
What was the End  
Of those before them,  
Though they were superior  
To them in strength?  
Nor is Allah to be frustrated  
By anything whatever  
In the heavens  
Or on earth: for He  
Is All-Knowing, All-Powerful.

**Qur'an 35:44**

Do they not travel  
Through the earth and see  
What was the End  
Of those before them?  
They were even superior  
To them in strength  
And in the traces (they  
Have left) in the land  
But Allah did call them  
To account for their sins,  
And none had they  
To defend them against Allah.

**Qur'an 40:21**

The fate of man is then inseparable from his deeds, and for each man or people, the merits or failures are not transferable to others. The mechanical concept of pre-destination with a

meaningless or weak combination of freewill that allows for a robot perception of man's process of arriving at his destination is not of Islam. In Islam, it is deeds that lead to fate; it is deeds that count. Allah is able to do all things, but that is the law of Allah.

That was a people that hath  
Passed way. They shall reap  
The fruit of what they did,  
And ye of what ye do!  
Of their merits  
There is no question in your case!

**Qur'an 2:134**

#### AGAINST A MECHANICAL CONCEPT OF MAN'S FATE

Given the requirement of believers to submit to the unity of Allah by striving, patience, perseverance and the ultimate destiny or fate of man resting upon his deeds, compliance with the commandments of Allah is what is consistent with the Islamic concept of man's fate. The rejection of this amounts to associating one's submission with the commandments of Allah, which is unacceptable. This is especially so with those who insist that because Allah is able to do all things and is responsible for everyone's ability to do anything, a carefree livelihood conforms with their fate. But, that concept and approach, has no place in Islam.

The worshipers of these gods  
Say: "If Allah had so willed  
We should not have worshipped  
Aught but Him; neither we  
Nor our fathers, nor should  
We have prescribed prohibitions  
Other than His." So did those  
We sent before them.  
But what is the mission  
Of Apostles but to preach  
The Clear Message?

**Qur'an 16:35**

There is no excuse in Islam, on the pretext of fate, for man not to be responsible for his deeds. The seeming logic that only satisfies the carefree livelihood of men must not be tied to or associated with Allah. Those who hold onto such 'understanding' are not in the fold of Islam.

Those who give partners  
(To Allah) will say:  
"If Allah had wished,  
We should not have  
Given partners to Him,  
Nor would our fathers;  
Nor should we have had

Any taboos." So did  
Their ancestors argue  
Falsely, until they tasted  
Our wrath. Say:  
"Have ye any (certain)  
Knowledge? If so, produce  
It before us. Ye follow  
Nothing but conjecture:  
Ye do nothing but lie."

**Qur'an 6:148**

("Ah!") They say, "If  
It had been the will  
Of (Allah) Most Gracious,  
We should not have  
Worshipped such (deities)!"  
Of that they have  
No knowledge! They  
Do nothing but lie!

**Qur'an 43:20**

For every believer therefore, the question of fate must be consciously tied to obedience, submission, compliance, and guidance provided by Allah and His Apostle. Any deviation from this must be accounted for, the only basis for one's ultimate destiny. But there is no compulsion in the matter, for whatever one chooses, will eventually determine his case.

If anyone contends with  
The Apostle even after  
Guidance has been plainly  
Conveyed to him, and follows  
A path other than that  
Becoming of men of Faith,  
We shall leave him  
In the path he has chosen,  
And land him in Hell,  
What an evil refuge!

**Qur'an 4:115**

Say: "Everyone acts  
According to his own disposition:  
But your Lord knows best  
Who it is that is  
Best guided on the Way."

**Qur'an 17:84**

Thus, with one's fate according to his deeds, the arrival at the destination of success is not an affair that simply flows, because it involves choices, efforts, sacrifices. But, with Allah, it is attainable.

Verily Allah will defend  
(From ill) those who believe;  
Verily, Allah loveth not  
Any that is a traitor  
To faith, or shows ingratitude.

**Qur'an 22:38**

Thus, all evil deeds or temptations are trial-hurdles requiring the believer to overcome. By the will of Allah who has granted Satan the opportunity to have followership, those who reject him and believe in Allah can be sure of protection against his designs – implying that those who follow their lusts and are in his company have disregarded Allah and thus will pay for it.

No authority has he over those  
Who believe and put their trust  
In their Lord.

His authority is over those  
Only, who take him as patron  
And also join partners with Allah.

**Qur'an 16:99 – 100**

Thus, on the Day of Judgement, when all men shall be made to account for their deeds, to arrive at their destination, it shall not be on a robot line of predestination.

Every man's fate  
We have fastened  
On his own neck;  
On the Day of Judgement  
We shall bring out  
For him a scroll,  
Which he will see  
Spread Open.

(It will be said to him:)  
"Read thine (own) record:  
Sufficient is thy soul  
This day to make out  
An account against thee."

**Qur'an 17:13 – 14**

## THE CONCEPT OF LIFE AND DEATH

Living presents itself as a problem. This is because mere breathing does not guarantee living. It has to be struggled for or on one's behalf; as adults and infants respectively. Living involves avoiding some things, protecting some things, conserving some things, disposing of some things, repeating some things and committing some things. These facets of living pose a problem for the conscious or unconscious consideration of all men, irrespective of one's world outlook. Indeed, it is the most pronounced focus in the existence of men.

But more disturbing, life for whoever cares is the reality of uncertainty about the essential source of life, of where we come from. After life, we are witnesses to the fact that we need to be buried or be 'disposed' of. Here again, what is sure is that we are uncertain about what follows or what does not. My guess is as correct or incorrect as yours.

Nonetheless, in order to capture the understanding of these two aspects, men from time to time venture into some explanation or non-explanation so as to make living holistic. This desire grows into a need, with the age of all intelligent men. The older we grow, the more we get interested, get concerned and are more determined to establish some form of concept(s) of where we come from and where we may be/are bound for.

A good number of people care less about where we come from. It will appear that the womb of women is the immediate and understandable explanation that makes sense. The problem however, is that, no sense is enough until it is sufficient. This sufficiency which may not occur as needy in respect of the source of life definitely becomes, once we come into existence. This is due to the fact that men die or will die, does not just settle the problem. Even the fact that no dead person has un-mysteriously returned to consciousness, intelligent and social life does not rest the question. This is especially the case with any man who has captured the imbalance in the justification of one's experiences in relation to other men. The question continues: can that be all? Even when the affected dies, his kindred ask the question on his behalf. Unfortunately, nobody seems to have or will successfully live a balanced life. By balance, I mean living or having lived a life of total correctness in one's opinion and in the opinion of all that one has related with.

However, for some people, the source of life still attracts very important position. This is because, there are scattered evidences to the effect that not all wombs carry and deliver babies. The more difficult part of it is that varied and numerous efforts to affect such an experience at times still fail. Hence, barrenness is no sufficient explanation, because, it is yet to be an inherited phenomenon – by all understanding. The only sensible explanation is that, when and if a woman in spite of all efforts still fails to effect reproductive role, we abandon the problem in her respect. In other words, the explanation of barrenness only depicts our helplessness, our total failure in holding that the role of reproduction is constantly automatic. The fact that it is not always so implies that it is not a sufficient explanation for the source of life.

This powerfully links up to the subject of death since it completely negates any and all efforts or attempts to avoid it. It has not been, it is not and the likelihood is at best negligible. It has neither occurred by accident nor by design. The hard fact that we have a very limited confirmation of our actual ancestors even by name; no clear picture of where they might have come from other

than a woman's womb as we still experience; a good number of them are no more; amongst us the due time for death is not necessarily in turns and the fact that even the experts who aid dying men to save them from death ultimately fail and themselves die keeps intelligent men in suspense, in suspicion of their explanation for what happens at death or after death.

Simply put, we have found ourselves in a TRAP. It is therefore both natural and logical to find some way of living with the trap like in ordinary living when men may avoid or engage in a war in order to live. But in a bid to live with death as an inevitable experience, men often take a stand even if they never cared about the source of life especially when they grow old. In Islam, the ultimate answer to the riddle of the source of life is settled by its being the act of Allah.

Man We did create  
From a quintessence (of clay)  
**Qur'an 23:12**

The act of creation, making a thing come into existence either from nothing or from something is distant from the economic concept of production which necessarily always involves processes, the practice of which is transferable. Thus, that man comes from a quintessence of clay does not make it similar to the ordinary historical procedure of economic production. Rather, the power of creation is understood as ability to bring into being through or without logical scientific processes. In the end, even where such processes appear to be learnable for the purpose of acquiring the ability to bring a thing into being, total failure is unavoidable, without the support or the will of Allah. This is why some barrenness get overcome and some do not; some guarded deliveries and some helpless miscarriages; some positive results arising from the use of contraceptives and some failures, etc. With Allah, the concept of creation is found in the simple formula:

Verily, when He intends  
A thing, His Command is,  
"Be" and it is!  
**Qur'an 36:82**

For to anything which We  
Have willed, We but say  
The Word: "Be," and it is.  
**Qur'an 16:40**

To Him is due  
The primal origin  
Of the heavens and the earth  
When He decreeth a matter,  
He saith to it: "BE"  
And it is.  
**Qur'an 2:117**

Thus, in history, the cases of Maryam (R.A.) who bore Isa (A.S) without copulation and Zakariyya' (A.S) along with his wife who had a child in old age fall within the due ability of Allah. This is because, creation does not have to necessarily negate historical or scientific processes or procedures – to some extent nor is it totally denied.

Then We placed Him  
As (a drop of) sperm  
In a place of rest  
Firmly fixed.

#### **Qur'an 23:13**

The drop of sperm which is historical can therefore transit to its place of rest where it gets firmly fixed with the command of Allah. This deposit (together with the female egg) that is initially conserved is transformed into a clot of congealed blood and then a lump (foetus), before becoming bones and flesh. The entire complexity of human physiology is consequently brought about, either from a drop of sperm that will ordinarily be defined as potent – leading to conception or from a drop of sperm that may be certified as impotent or without any sperm; BUT all these must be preceded by the command of Allah. Then out of His Grace, the sperm drop eventually transforms into a being with capacity to self-reproduce. Thus by creation Allah grants man life and some measures of autonomy in terms of procreative ability. Therefore, man may possibly be likened to capital which is capable of reproducing its value through time.

Then We made the sperm  
Into a clot of congealed blood  
Then of that clot We made  
A (foetus) lump, then We  
Made out of that lump  
Bones and clothed the bones  
With flesh; then We developed  
Out of it another creature;  
So blessed be Allah,  
The Best to create!

#### **Qur'an 23:14**

With life coming into being by the command of Allah, death similarly takes place with His command. The experience of death is therefore not a necessary historical outcome of physiological exhaustion even though at death, it is seen to have completely failed. Rather, the point is that death will come whenever Allah wills it. There is no record of anyone who can be said to be living with the probability that he will always continue to live. The issue of everlasting life is for that reason not for man SIMPLY because it is not granted, BUT not because Allah cannot will it or provide it. Like life that He wills out of nothing or from something, the willing of restoration of life is not different from the willing of death. Thus, the same life will be regenerated after death on the Day of Judgement. Death is only a stage, a step in total life, from temporary to permanent. Thus, one of the traditions of Muhammad (S.A.W) reveals that on the Day of Judgement death will be 'killed' which implies everlasting life.



After that (life), at length  
Ye will die.

Again, on the Day  
Of Judgement, will ye be  
Raised up.

### **Qur'an 23:15 – 16**

#### **RESPONSIBILITY FOR LIFE AND DEATH**

In Islam, the understanding is that once one identifies himself or is identifiable as having life, he will definitely die someday. The act of coming into being and departing is the doing of Allah, irrespective of whether we can understand part of it which may be a historical/procedural/scientific form or not. This act is understood as the primal command of Allah; being responsible for whatever ultimately becomes or not.

Thus, for coming into being, it is clear that we have no knowledge, no understanding, and no capacity; talk-less of ability to influence either the unhistorical form or the historical aspect, without the command of Allah preceding the result to be achieved. When we come to life, the process or activities that are regarded as LIVING are not excluded either. But that is not the focus of this piece of work. The complex nature of living and the concept of living from Islamic perspective are treated separately. So, it is enough in discussing life and death to stop at coming to life.

Thus, with death, the link with LIVING is that in addition to the reality that no one has been or can possibly escape death it is important to note that **NO FORM, LEVEL, COMPLEXITY, AMOUNT AND QUALITY OF LIVING EXPERIENCE IS IN-ITSELF RESPONSIBLE FOR THE DEATH OF MAN.** In other words, **NOTHING** can take life or make it depart in spite of **WHATEVER** logical, historical, scientific explanatory link that may actually appear and be known to us. For instance, the bullet can kill but it can not always kill and it has not always killed. Falling off from a storey building can lead to death but does not mean that death can be met or guaranteed by falling off. In the same vein, no amount or level of ill-health and no type of ailment guarantees death, without the command of Allah preceding it. Hence, the point is that, the co-incidence of historical experience with the command of Allah appears to the limited knowledge and understanding ability of man that all begins and ends with the experience witnessed.

But, the weakness and even failure of this logic rests comfortably in the fact that the disparity between survival and death between people is too distant from luck, state of health or physical build. Cancer can kill but some survive it. Some die after an experience of what will be ordinarily called a ghastly accident while some members survive it. All of these may not make immediate difference. What of one who goes to bed and does not wake up? Simply, our varied explanations do not explain ALL deaths.

This is better appreciated if you consider the death of a political leader, a mafia chief or a religious leader who has more than sufficient comfort and survival facilities around him for service. When they die, the `excuse' we give is that, time is against us in controlling a failure we think or

even certify to be the problem e.g. heart failure?

The provision and taking of life and by extension the soul, is entirely and always the act of Allah alone which is not even known, understood nor influenced by man. The same applies to the phenomenon of time, which is out of man's control. The best that we do is 'beat' time by acting before a given time that is known. For example, you can hasten the writing of an examination paper and submit your scripts before the scheduled period expires. The relevance of your speed is explained by your knowledge of the expiratory time. This is why the fight with death is always futile. Man has no knowledge of the time he will die, where he will die and how he will die. We actually only have as much chance as we are granted by Allah. This informs the wise tradition of Muhammad (S.A.W) that, what belongs to you is what you make use of before death.

It is Allah that takes  
The souls (of men) at death  
And those that die not  
(He takes) during their sleep:  
Those on whom He  
Has passed the decree  
Of death, He keeps back  
(From returning to life),  
But the rest He sends  
(To their bodies)  
For a term appointed.  
Verily in this are Signs  
For those who reflect.

**Qur'an 39:42**

The granting of life and the taking of same both belong to and are controlled by Allah alone. What is bestowed on man in his life is a leave for a temporary and limited span of time. All fiddling by him is therefore within this limited contextual grant. Consequently, only Allah can claim and is able to give us life again and grant us the knowledge or better comprehension of the present life that we live. For man, Allah takes us to where we do not know just as He brought us out from where we did not know. As a result, only Allah knows, grants and controls the source of life and death that respectively comes before and after living.

It is He Who doth take  
Your souls by night  
And hath knowledge of all  
That ye have done by day:  
By day doth He raise  
You up again; that a term  
Appointed be fulfilled;  
In the end unto Him  
Will be your return;  
Then will He show you  
The truth of all

That ye did.

**Qur'an 6:60**

However, like the provision of life in which man has no role, he cannot resist the call and command of Allah when his term expires. Also, as in sourcing of life which Allah may will from nothing or in relation to a historical element [e.g. comparing the conception of Isa (A.S) by Maryam (R.A) to normal conception by women through heterosexual relation], in the case of death, Allah's will is to charge His Angels with taking the souls of men who have no choice but to submit.

He is the Irresistible (watching)  
From above over His worshippers,  
And he sets guardians  
Over you. At length,  
When death approaches  
One of you, Our Angels  
Take his soul, and they  
Never fail in their duty.

**Qur'an 6:61**

In consequence, by the unity of Allah, the sole control of life and death amounts to a life assurance for mankind UNTIL the due time arrives irrespective of whatever condition, circumstance or experience one might find himself in. This is the trigger for Jihad that links up with meeting Allah on His path.

Nor can a soul die  
Except by Allah's leave,  
The term being fixed  
As by writing...

**Qur'an 3:145**

**MUHAMMAD (S.A.W) AND DEATH**

The seal of prophet-hood and the model of submission to Allah from the commencement of creation to the end and between the heavens and the earth serves as the standard for the perfected religion acceptable to Allah – Islam. With life, the creation of Muhammad (S.A.W) came through the marital life of Abdullah and Amina – human beings of opposite sex.

Muhammad (S.A.W) to whom the Qur'an was revealed was not the first of Allah's Apostles to men. He was only the seal, the last and to entire mankind and Jinns. The receipt of revelation did not include godhood but godliness. In other words, he neither created himself nor was he aware of the secret of creation or had any power against death. The control and provision of life and death is therefore not shared with Allah by even His model.

Before thee, also, the Apostles  
We sent were but men,  
To whom We granted inspiration:

If ye realise this not, ask  
Of those who possess the Message.  
**Qur'an 21:7**

Thus, neither Muhammad (S.A.W) nor his followers should mistake his creation, life and death as outside the will of Allah – Allah's Mercies and Grace on him notwithstanding. He was given birth to and LIVED just like any other person. This means that he avoided some things (e.g. prohibitions), protected some things (e.g. moral standards), disposed of some things (e.g. charity), repeated some things (e.g. obligatory and voluntary canonical prayers and fasts), committed some things (e.g. waging Jihads on the instruction of Allah), etc. He was not a spirit. So, like his predecessors and all men, he was not exempted from death, and has actually died (S.A.W).

Nor did We give them  
(earlier Apostles)  
Bodies that ate no food,  
Nor were they exempt from death.  
**Qur'an 21:8**

Hence, the unity of Allah that He alone gives life and takes it does not exclude anybody. A reverse way of emphasising it is, if the best model of Allah is not exempted, who will be?

We granted not to any man  
Before thee permanent life  
(Here): If then thou shouldst die,  
Would they live permanently?  
**Qur'an 21:34**

The question here is referring to all mankind, both believers and unbelievers, but especially those who dispute death in this world. The present world that we live in is not graced with permanent life. As a result, whoever comes into it is only in transit to hereafter through death. In particular, Muhammad (S.A.W) need not argue about what will eventually happen to all men: himself, believers and unbelievers.

Truly thou wilt die  
(One day), and truly they  
(Too) will die (one day).  
**Qur'an 39:30**

As a model, Muhammad (S.A.W) was taught and actually submitted to the unity of Allah concerning life, in all worldly experiences, eventual death, as it affects individuals as well as groups.

Say: "I have no power  
Over any harm or profit  
To myself except as Allah  
Willeth. To every people  
Is a term appointed:  
When their term is reached,

Not an hour can they cause  
Delay, nor (an hour) can they  
Advance (it in anticipation).”

**Qur'an 10:49**

As a model, Muhammad (S.A.W) was guided towards confirming the same submission by dissociating himself from those who dispute the unity of Allah.

Say: “O ye men!  
If ye are in doubt  
As to my religion (behold!)  
I worship not what ye  
Worship other than Allah!  
But I worship Allah  
Who will take your souls (at death):  
I am commanded  
To be (in the ranks)  
Of the believers.”

**Qur'an 10:104**

As a model, Muhammad (S.A.W) submitted and identified himself with the unity of Allah. He is guided to address mankind as a whole irrespective of whether one believes or not.

Say: "It is Allah who  
Gives you life, then  
Gives you death; then  
He will gather you together  
For the Day of Judgement  
About which there is  
No doubt..."

**Qur'an 45:26**

Therefore, Muhammad (S.A.W) believed, accepted, submitted and has actually died. Those of us who come after should know better, by appreciating the truism of the unity of Allah in respect of the sourcing of life, the control of the living process of man and responsibility for taking the soul He granted us in this world. This is historically captured in the state of Jihad when Allah informed the believers:

Muhammad (S.A.W) is no more  
Than an Apostle: many  
Were the Apostles that passed away  
Before him. If he died  
Or were slain, will ye then  
Turn back on your heels? ...

**Qur'an 3:144**

## FAITH AND DEATH

The symbols of Islam are Muslims, for who Muhammad (S.A.W) is a perfect model. Since Islam is submission to Allah, the subject of life after death is an attribute that gives Muslims their identity. Given the earlier outline, there is a relationship between Allah, life and death.

The admonition will be received  
By those who fear (Allah);

But it will be avoided  
By those most unfortunate ones.

**Qur'an 87:10 – 11**

It will be noted that belief in death must be preceded by belief in Allah Almighty, for it is Allah who is actually responsible for life, death and life after death. And this simple and straight forward message can be received by any open minded person.

Those who listen (in truth)  
Be sure, will accept:  
As to the dead, Allah will  
Raise them up; then will they  
Be turned unto Him.

**Qur'an 6:36**

In consequence, Muslims who believe and accept this unity of Allah are those...

Who bear in mind the certainty  
That they are to meet their Lord,  
And that they are to return to Him.

**Qur'an 2:46**

Their submission is total, real and based on their historical experiences. Thus, when they are afflicted with calamity they submit...

... To Allah  
We belong and to Him  
Is our return.

**Qur'an 2:156**

And in return, Allah unites with them.

They are those on whom  
(Descend) blessings from Allah,  
And Mercy,  
And they are the ones  
That receive guidance.

### **Qur'an 2:157**

The unity of Allah and the identity of a believer being related to one's submission that Allah is the only one responsible for life, living, death and life after death can be found in the submission of Allah's friend, Ibrahim (A.S). This is because Islam, which is total submission to Allah is one religion and for entire mankind, there is no essential difference with what Apostles preceding Muhammad (S.A.W) submitted to.

Hear Ibrahim (A.S) in submission to the unity of Allah, his Lord:

Who created one and  
It is He who guides me;

Who gives me food and drink;

And when I am ill,  
It is He who cures me;

Who will cause me to die,  
And then to live (again);

And who, I hope,  
Will forgive me any faults  
On the Day of Judgement.

### **Qur'an 26:78 – 82**

This belief in death as the end of this temporary life, identifies the faith of a Muslim as modelled by Muhammad (S.A.W) conforms with the decree/promise of Allah that:

... There is a ban  
On any population which  
We have destroyed: that they  
Shall not return.

### **Qur'an 21:95**

In contrast, the unbelievers' concept and thus their style or mode of LIVING, is restricted to the temporary, that we now live. Since the unity of Allah is denied as responsible for the source of life and that He raises the dead to life again, the ultimate or best of LIVING is what they engage in. In other words, all effort is directed to exploiting the joys of this world, in thoughts and actions. This level and form of commitment is comparable to the kind of false certainty and satisfaction the ordinary senses give to the belief and acceptance of an idol as a deity. Thus, with unbelievers...

Thou wilt indeed find them  
Of all people, most greedy  
Of life – even more  
Than the idolaters:

Each one of them wishes  
He could be given a life  
Of a thousand years:  
But the grant of such life  
Will not save him  
From(due) punishment  
For Allah sees well  
All that they do.

**Qur'an 2:96**

This means that disbelief in the unity of Allah and the temporary nature of the present life neither secures the faithless nor exempts him from the design of Allah of raising all dead men to account for what they did while in the world.

The limitation, ignorance or arrogance of unbelievers is therefore not unknown to Allah and serves as a sign for identifying them distinct from believers. This is because they fail or refuse to go beyond the present life and inevitable death. They consider that since within the context of Time, they live and the dead has not returned, that means the dead will never be brought back to life.

And they say: "What is  
There but our life  
In this world?  
We shall die and we live,  
And nothing but Time  
Can destroy us." But  
Of that they have no  
Knowledge: they merely  
Conjecture.

**Qur'an 45:24**

From such false conviction which is the basis of their faithlessness, the unbelievers even throw a challenge (ignorant of the fact that the decree of Allah precedes their challenge) forgetting or not knowing that Allah does not and will not change His will merely to meet their curiosity or to prove them wrong.

And when Our clear  
Signs are rehearsed to them,  
Their argument is nothing  
But this: they say, "Bring  
(Back) our forefathers, if  
What ye say is true!"

**Qur'an 45:25**

**LIVING WITH DEATH**

Muslims in their belief and compliance with the unity of Allah do not isolate LIVING which falls between coming into being and death. But again, living has a close relationship with



death, thus the title of this explanatory note: LIVING WITH DEATH.

As usual the foundation is that death is inevitable as it is the act of Allah at a time, place, in a circumstance and in respect of a person or people and in accordance with His ultimate command. For believers, the Qur'an provides guidance on how to live with the reality of death; in compliance with what Allah has commanded. This is because, Allah in His unity, power, knowledge, control, etc. is absolute and has no associate or partner regarding His attributes. So, Muslims are required to commit themselves totally to His cause without fearing death. The model of Islam, Muhammad (S.A.W) was for that reason instructed to caution the meek, fearful and hypocritical believers that were in his company about joining the Jihad.

Say: "Running away will not  
Profit you if ye are  
Running away from death  
Or slaughter; and even if  
(Ye appear to have escaped), no more  
Than a brief (before your appointed term)  
Will ye be allowed to enjoy!"

**Qur'an 33:16**

It is instructive to note that, the command is not urging Muslims to foolishly go into Jihad without preparations. They are to prepare to the best of their ability and then proceed. This complies with the decree of Allah which provides that no life shall be lost or no death shall occur without the knowledge or prior command of Allah.

Nor can a soul die  
Except by Allah's leave,  
The term being fixed  
As by writing.

**Qur'an 3:145**

This mode of living with death is noted in the objective or purpose of Allah in creating men.

He who created Death  
And life, that He  
May try which of you  
Is best in deed:  
And He is the Exalted  
In Might, Oft-Forgiving.

**Qur'an 67:2**

Thus, if Allah had desired, He could have created mankind to absolutely comply with His commands. The meaning of trial denotes a measure of leave or freedom, within the context of Allah's command. Hence, as we might make some efforts and thereafter achieve what appears to be the conception of a baby by a woman who previously complained of barrenness, we are to equally make such efforts in the process of our living. The need rests in the fact that if it is not explored,

how can we recognise and believe in the unity of Allah by identifying the absolute inabilities of our abilities? Without the constantly improved efforts, how could we have strengthened our understanding of the unity of Allah by always failing to save ourselves, our kin, or patients from death; and at times failing in aiding a woman to have a baby? Thus, if the command of Allah preceding beingness is not accepted at the level of the sourcing of life, it will definitely be in respect of death.

Therefore, living is not without limits. Muslims have restrictions on commands of Allah which can be classified into two categories. First, those that guide and lead one to Allah Himself without appearing to be of immediate benefit to us, even though the implications are abundantly beneficial. And secondly, those that immediately satisfy our desire and are therefore easily referred to as beneficial; but both lead to Allah.

For example, there is the command in respect of GOODLY GIVING by parting away with, which Allah defines as giving Him even though in the immediate and actual experience, it is our fellows that we give. In the end, we share, we socialise, we belong to one another and Allah out of His Mercy rewards us for it – accepts such compliance, in accordance with His command. However, Allah made a distinction between economic livelihood devoid of GIVING and that which is guided by GIVING.

That which ye give in usury  
For increase through the property  
Of (other) people, will have  
No increase with Allah:  
But that which ye lay out  
For charity, seeking  
The Countenance of Allah,  
(Will increase): it is  
These who will get  
A recompense multiplied.

**Qur'an 30:39**

Thus, in order to guard against regrets, Allah encourages us to...

... Spend something (in charity)  
Out of the substance  
Which We have bestowed  
On you, before Death  
Should come to any of you  
And he should say,  
"O my Lord! Why didn't  
Thou not give me  
Respite for a little while?  
I should have given  
(Largely) in charity, and I  
Should have been one

Of the doers of good."

**Qur'an 63:10**

The other example, which combines not being foolish (i.e. thoughtlessly confronting death) and compliance with the command (by saving oneself) is reflected in the provision...

He who forsakes his home  
In the cause of Allah,  
Finds in the earth  
Many a refuge  
Wide and spacious:  
Should he die  
As a refugee from home  
For Allah and His Apostle,  
His reward becomes due  
And sure with Allah.  
And Allah is Oft-Forgiving,  
Most Merciful.

**Qur'an 4:100**

Yet another injunction of Allah is that the efforts of living should be done determiningly. This means that, we shall continue to make such efforts to the best of our abilities and continue as such, and then pass it to the younger generation (in justice) who will use our level of achievements as the foundation for further development. The freedom is thus, so wide and open which will not lead man to share in the unity of Allah or in His attributes; but rather lead to the strengthening of our Faith in His unity. The more we increase our efforts from generation to generation, the more we (if we care) arrive at the same conclusions: Allah, the One, the Absolute, who begetteth not nor is He begotten and in respect of which there is none like Him – in sourcing life, sustaining life, in taking life and will return the dead to life again when He desires.

This determinative urge/command is found in the requirement and linking of a generation's attainment to another through transfer by means of the proper order of oath when death approaches.

O ye who believe!  
When death approaches  
Any of you, (take) witnesses  
Among yourselves when making  
Bequest; two just men  
Of your own (brotherhood)  
Or others from outside  
If ye are journeying  
Through the earth,  
And the chance of death  
Befalls you (thus).  
If ye doubt (their truth),  
Detain them both

After prayer, and let them both  
Swear by Allah:  
“We wish not in this  
For any worldly gain,  
Even though the (beneficiary)  
Be our near relations:  
We shall hide not  
The evidence before Allah;  
If we do, then behold!  
The sin be upon us!”

But if it gets known  
That these two were guilty  
Of the sin (of perjury)  
Let two others stand forth  
In their places, nearest  
In kin from among those  
Who claim a lawful right:  
Let them swear by Allah:  
“We affirm that our witness  
Is truer than that  
Of those two, and that we  
Have not trespassed (beyond  
The truth): if we did,  
Behold! The wrong be  
Upon us!”

**Qur'an 5:106 – 107**

**LIFE ASSURANCE BY THE GRACE AND MERCY OF ALLAH**

The Islamic concept of life, living, death and life after death also carries along the positive element of life assurance. Living must not be in fear, merely because it is logically a precedence to inevitable death.

As a result, there is a kind of limited guarantee before death. This is essentially so because the command and will of Allah which precedes our coming into life consists of remaining alive until the granted time is fully expended. This guarantee, this life assurance is a reflection of the Grace and Mercy of Allah. This is absolutely in disregard of the arrogant challenge of those who disbelieve out of ignorance. Thus, the Qur'an provides response to disputers, who mistake the will of Allah in respect of life, living, death and life after death for ad-hoc arrangements, where reality is informed by matters of the moment. In other words, simply because we dispute death does not mean or warrant that the wrath of Allah will immediately descend, in order to prove that the rejecters are liars. The Grace of Allah covers the entire humanity and this implies that not even the disputation of disbelievers will attract their death before their due time.

They ask thee  
To hasten on the Punishment  
(For them): had it not been  
For a term (of respite)  
Appointed, the Punishment  
Would certainly have come  
To them.

**Qur'an 29:53**

In the same vein, living a life in the continuum between belief/compliance with the unity of commandments of Allah and unbelief is not capable and will definitely not reform, adjust, or change the command or will of Allah which precedes our intentions, wishes and actions. The character of this continuum in the negative include: hypocrisy, misbelief in the (various) forms of deism, polytheism, trinity, agnosticism, etc, distinct from outright atheism. It does not matter even if such conception, belief or informed action is what comes on and off in the case of ordinary believers. This is critical because perfect and consistent belief/compliance with the unity of Allah is not a licence given to any man. Therefore, Allah repeatedly says in the Qur'an that if He had willed, entire creation would have believed and complied with His command. In another place we are told that man is created weak, in a state of loss, except those who believe and join the righteous in doing good. The Grace and Mercy of Allah in respect of living preceding our time of death therefore covers not only believers, atheists, absolute disbelievers/unbelievers or disputers of the unity of Allah but the entire humanity.

If Allah were to punish  
Men for their wrong-doing,  
He would not leave, on the (earth)  
A single living creature:  
But He gives them respite  
For a stated Term:  
When their Term expires  
They would not be able  
To delay (the punishment)  
For a single hour, just as  
They would not be able  
To anticipate it (for a single hour).

**Qur'an 16:61**

Indeed, the Grace and Mercy of Allah in the context of life assurance outweigh His wrath. This is because, out of mercy, He is not strict with the assessment of our living irrespective of our belief/compliance with His unity.

This can be appreciated with a simple illustrative standard of perfect living. Take the case whereby what we earn, how it is earned, the expenditure, the time, the place, in relation to who, the circumstance – including what we see, what we hear, what we grasp, what we intend, what we mean, what we actually commit, etc. in respect of a single day's activities and the computation of these in their variety, quantity, quality and in reference to what will build up in a week, in a month,

in a year, in a decade, in a score of years etc.

If Allah were to punish  
Men according to what  
They DESERVE, He would not  
Leave on the back  
Of the (earth) a single  
Living creature: but He  
Gives them respite  
For a stated Term:  
When their Term expires;  
Verily Allah has in His sight  
All His servants.

**Qur'an 35:45**

In furtherance, the Grace and Mercy of Allah in the form of life assurance, captures the varying abilities of men, given the environment, context or circumstances in which we differently make our living. Accordingly, genuine weakness and a situation of oppression as regards to all men, women and especially children is equally not ignored in the command of Allah in granting us life, in assessing our living before our death to be followed by life after death, when we shall be held accountable for what we lived for or how we made our living. So, the Grace and Mercy of Allah are EXPANSIVE in nature, scope, variety, level and forms.

... Those who are  
(Really) weak and oppressed  
Men, women and children  
Who have no means  
In their power, nor (a guide post)  
To direct their way.

For these, there is hope  
That Allah will forgive  
For Allah doth blot out (sins)  
And forgive again and again.

**Qur'an 4:98 – 99**

This is logically and consistently tied to the circumstance or condition in which Allah by His command has created the world, life and grants men the opportunity/Grace and Mercy of living. In other words, our living in this world is in full view of Allah within His knowledge.

... And We test you  
By evil and by good  
By way of trial.  
To us must ye return.

**Qur'an 21:35**

And in Allah's over-covering Grace and Mercy in granting us life assurance, we, the believers are capped with GUIDANCE to the unity of Allah, to salvation and hence, to safety.

... Seek ye  
The forgiveness of your Lord,  
And turn to Him in repentance:  
That He may grant you  
Enjoyment, good (and true)  
For a term appointed ...

**Qur'an 11:3**

Thus, believers have the opportunity of enjoying this life without losing hope in the Mercy of Allah, in the life after death. But all of these do not in any way change, adjust, reform or amend the will and command of Allah in respect of death at the appointed time.

Never did We destroy  
A population that had not  
A term decreed and assigned  
Beforehand.

**Qur'an 15:4**

Further more, the will or command of Allah is the same for all humanity in history regardless of the generation, past or present.

See they not how many  
Generations before them  
We destroyed? Not to them  
Will they return:

But each one of them  
All - will be brought  
Before Us (for judgement).

**Qur'an 36: 31-32**

Therefore, what excuse shall anyone advance against living with death given the Grace and Mercy of Allah in the form of life assurance granted by Him in the present life?

Was not  
The earth of Allah  
Spacious enough for you  
To move yourselves away  
(From evil)?

**Qur'an 4:97**

## DYING

Now that the matter of death is settled, the area in which we still remain in darkness relates to the process of dying; how it occurs. That all men will come to die at their respective appointed times, is not a matter of argument for Muslims or believers in the unity of Allah. That, Allah is the one responsible is not in contention either. Also, that we hear, we see or have heard or seen a fellow man dying is not a new story.

In the Qur'an, Allah by His grace, who is knowledgeable and responsible for taking our lives unto Himself, provides glimpses into the process of dying. Therefore this gives us the opportunity of knowing what it consists of; notwithstanding the fact that we cannot understand it, until we individually experience it.

At a general level, Allah alone is responsible for taking lives, whether in good health or in ill health, in the day or at night, while we are conscious or unconscious. These complex circumstances of experiencing death are applicable to everyone without exception.

It is Allah that takes  
The souls (of men) at death  
And those that die not  
(He takes) during their sleep;  
Those on whom He  
Has passed the decree  
Of death, He keeps back  
(From returning to life),  
But the rest He sends  
(To their bodies)  
For a term appointed.  
Verily in this are Signs  
For those who reflect.

**Qur'an 39:42**

It is He Who doth take  
Your souls by night  
And hath knowledge of all  
That ye have done by day:  
By day doth He raise  
You up again: that a term  
Appointed be fulfilled;  
In the end unto Him  
Will be your return:  
Then will He show you  
The truth of all  
That ye did.

**Qur'an 6:60**



For each individual whose time is up, he will have a particular experience, a consciousness, a conviction of certainty. Thus, believers, even when they are alive and experience some calamity exclaim: *From Allah are we and unto Him shall be our return.*

Yea, when (the soul)  
Reaches to the collar-bone  
(In its exit),

And there will be a cry,  
"Who is a magician  
(To restore him)?"

And he will conclude  
That it was (the Time)  
Of Parting.

And one leg will be  
Joined with another.

That Day the Drive  
Will be (all) to thy Lord!

**Qur'an 75: 26 – 30**

By the will of Allah, the All-Mighty, His absolutely obedient Messengers (i.e. Angels) are made instrumental to the taking of life from every living man and Jinn.

He is the Irresistible (watching),  
From above over His worshippers,  
And He sets guardians  
Over you. At length  
When death approaches  
One of you, Our Angels  
Take his soul, and they  
Never fail in their duty.

**Qur'an 6:61**

And in accordance with the unity of Allah and His absolute knowledge, no man has a glimpse of when, where, how or the circumstances in which he will die. Allah promised:

...and it will  
Certainly reach them  
Of a sudden, while they  
Perceive not!

**Qur'an 29:53**

But Allah in His Mercy, beyond the general standard that applies to all men in the process of dying, distinguishes (in justice) the experience of those who believe as against those who do not. Thus, just as the knowledgeable are not the same as the ignorant, those who commit themselves to righteousness by constant compliance to the commandments of Allah benefit from a different experience of dying to meet their Lord.

(Namely) those whose lives  
The angels take in a state  
Of purity, saying (to them)  
"Peace be on you: enter ye  
The Garden, because of (the good)  
Which ye did (in the world)."

**Qur'an 16:32**

On the contrary, within the wider general circumstances of dying, unbelievers and hypocrites will "face a kind of music" peculiarly designed for them.

If thou couldst see,  
When the Angels take the souls  
Of the unbelievers (at death),  
(How) they smite their faces  
And their backs, (saying):  
"Taste the penalty of the blazing Fire;

Because of (the deeds) which  
Your (own) hands sent forth."  
For Allah is never unjust  
To His servants.

**Qur'an 8:50 – 51**

... If thou could but see  
How the wicked (do fare)  
In the flood of confusion  
At death! The Angels  
Stretch forth their hands,  
(Saying) "Yield up your souls:  
This day shall ye receive  
Your reward – a penalty  
Of shame, for that ye used  
To tell lies against Allah,  
And scornfully to reject  
Of His Signs!"

**Qur'an 6:93**

Thus, considering the Grace and Mercy of Allah in granting man life assurance, if he chooses to spend or utilise it in disobeying the commandments of Allah by indulging in sins, he will

be among those who will regret at the point of death.

When angels take  
The souls of those  
Who die in sin  
Against their souls,  
They say: "In what (plight)  
Were ye?" They reply:  
"Weak and oppressed  
Were we in the earth."  
They say: "Was not  
The earth of Allah  
Spacious enough for you  
To move yourselves away  
(From evil)?" Such men  
Will find their abode  
In hell – What an evil  
Refuge!

**Qur'an 4:97**

Therefore, those who die in sin will have no genuine excuse in defense of their denial of Allah up to the time of death. They will be faced with the challenge that they will not be able to respond to; pretence will be unacceptable and their recompense will be to lodge them in Hell. Also, those who are currently involved in committing sins must note that death will certainly come and suddenly too, without prior notice. They are invited to contemplate:

But how (will it be)  
When the angels take  
Their souls at death,  
And smite their faces  
And their backs?

**Qur'an 47:27**

**CHALLENGES TO WITNESSES TO THE DYING MAN**

Given the Islamic concept of the source of life, the grace of living, the inevitability of death and belief in life after death, there is no controversy in the fact that we cannot individually or collectively save ourselves from death. Indeed, whether we believe or not or only in doubt, it is undisputable that man eventually dies.

But the knowledge, belief and consciousness in the unity of Allah regarding the sourcing of life, the granting of some leave to it, the taking of same and the promise of revival is not merely confirmed by BELIEF. In other words, the truth in the unity of Allah being responsible for life and death is unquestionably historically located in the experience of death as a universal phenomenon. This is a direct way of getting at the subject. If we cannot help dying, then we have an obvious inability. And it is the most serious because we will ordinarily not want to die in spite of all the

problems we face in the process of living.

The gap here is that: if we cannot save or protect ourselves from dying then who or what is responsible if we dispute the Islamic concept? After all the question of ignoring death altogether is at least not sincerely comfortable for any intelligent man who has the benefit of enjoying old age.

So far, all the above put together, leads us to the belief, acceptance and submission to the truth, the correctness of the unity of Allah – ORDINARILY, VOLUNTARILY, WILLINGLY.

However, should we still blindly insist (without basis) that the unity of Allah does not explain the sourcing of life, the grace of living, the experience of death and therefore the certitude of life after death; Allah in His Mercy further aids us towards Himself by posing challenges to us in respect of the possibility of our aiding one another against death.

The logic here is: If a non-swimmer can't help drowning, at least he should be able to employ some technique/trick in saving an equally non-swimmer by extending to him a rope or a rod, which can then be pulled from or while standing out of the pool or river. If this also fails, what is the hope?

But, that is the actual position. Are we, have we or shall we be in the position or be able to help one another against death? What are we able to do to a dying fellow?

Then why do ye not  
(Intervene) when (the soul  
Of the dying man)  
Reaches the throat,

And ye the while  
(Sit) looking on,

But We are nearer  
To him than ye,  
And yet see not,

Then why do ye not  
If you are exempt  
From (future) account,

Call back the soul,  
If ye are true  
(In your claim of independence)?

**Qur'an 56:83 – 87**

If and since we have not, are not and will not be able to take up these challenges, then WILLINGLY OR UNWILLINGLY we are part and in submission to the will of Allah. Disbelief, misbelief, belief or whatever does not therefore make any difference to the unity of Allah.

Every soul shall have  
A taste of death:  
In the end to Us  
Shall ye be brought back.

**Qur'an 29: 57**

... And only on the Day  
Of Judgement shall you  
Be paid your full recompense...

**Qur'an 3:185**

To Allah is your return  
And He hath power  
Over all things.

**Qur'an 11:4**

But all of these are not sufficient for one who is blind, who is deaf, who is dumb, who is faithless, who is senseless, a sheep, a disbeliever, an unbeliever, a misbeliever or one who is in doubt.

The admonition will be received  
By those who fear (Allah):

But it will be avoided  
By those most unfortunate ones.

**Qur'an 87:10 – 11**

This class of people will express (hopelessly, helplessly and lately) their regret, when their ignorance and arrogance is revealed to them (by realisation) at death. They will continue to wager in the darkness that negates the light of the unity of Allah throughout their appointed term up to the point of death.

(In falsehood will they be)  
Until, when death comes  
To one of them, he says:  
"O my Lord! Send me back  
(To life),

In order that I may  
Work righteousness in the things  
I neglected." By no means!  
It is but a word (of no effect) he says;  
Before them is a partition  
Till the Day they are  
Raised up.

**Qur'an 23:99 – 100**

## ON RETURN TO LIFE AFTER DEATH

When we all eventually return to Allah by the Grace of His revival (all of us, without exception, believers and unbelievers alike), the identity of those who believed, accepted and submitted to His will shall not be in the same state with those who denied or were in doubt.

For believers who were invited to peace at the point of death, they shall confirm and experience the grant of everlasting life IN BLISS. Thus, out of ecstasy they will, in fulfillment and surprising 'disbelief', enquire:

"Is it (the case) that  
We shall not die (again),

Except our first (worldly) death,  
And that we  
Shall not be punished?"

**Qur'an 37:58 – 59**

On the contrary, the unbelievers, the misbelievers and the skeptics in the unity of Allah will on experiencing the same revival for permanent life to answer for their 'living' in this world will in regret realise the truth of and in the unity of Allah and equally but differently enquire if they could have a second chance.

They will say: "Our Lord!  
Twice (before the present life and at death)  
Has Thou made us without life,  
And twice (in this life and next life)  
Hast Thou given us Life!  
Now have we recognised  
Our sins: is there  
Any way out (of this)?"

**Qur'an 40:11**

Anyone admitted into Hell will neither die (to so as be free from the punishment) nor live (a life of comfort and satisfaction).

In gulps will he sip it,  
(i.e. boiling fetid water)  
But never will he be near  
Swallowing it down his throat:  
Death will come to him  
From every quarter, yet  
Will he not die: and  
In front of him will be  
A chastisement unrelenting.

**Qur'an 14:17**

## GLIMPSES ON CONSEQUENCES OF DEATH AND THE LIFE AFTER

Allah, in His Grace gives us an insight into the life after death; for our information only. This is so because; we can only understand the consequences of death. But for life after, until we are made part of it, we cannot accurately know or understand it. It is therefore only safe to believe. Yet, the undisputable fact is that we are necessary witnesses to the consequences or the results arising from dying.

In the first place, all that we must have acquired: power, fame, wealth, children, women, property, friends, etc. we lose at death. The comfort of good taste, smell, touch, feeling, thoughts, etc. are all lost, and completely too.

... Ye have left behind you  
All (the favours) which  
We bestowed on you...

**Qur'an 6:94**

At this point, the aids, the efforts, the techniques of medical support, soothing companionship (of all people), the idol(s), military power, political power, magic, charms, and superstition (for those who depend on any or a combination of these to be their protectors) will abandon them at the point of death. Indeed they leave one to die as they are unable to be of any help against death.

... We see not with you  
Your intercessors  
Whom ye thought to be  
Partners in your affairs.  
So now all relations  
Between you have been  
Cut off, and your (pet) fancies  
Have left you in the lurch!

**Qur'an 6:94**

The aspects that we stand only to be informed or enlightened which we cannot know and understand in this life until we actually experience them are the coming to an end of all living things (i.e. the final hour) and eventual revival on the Day of Resurrection.

Then when the Trumpet  
Is blown, there will be  
No more relationships  
Between them that day,  
Nor will one ask after another!

**Qur'an 23:101**

And behold! Ye come  
To Us bare and alone  
As We created you

For the first time...

**Qur'an 6:94**

Thus, the taste of death that we must all experience is not the end of life. We shall all return to Allah on the Day of Judgement and be compensated in full based on our deeds and in justice.

**REMINDERS**

After this brief review of the position of life, living and life after death with particular focus on death, Allah reminds believers the essence of the entire review in order to strengthen their Faith; and also to serve as warning to those who deny, disbelieve, misbelieve or are in doubt.

To EVERY PEOPLE is a term  
Appointed: when their term  
Is reached, not an hour  
Can they cause delay,  
Nor (an hour) can they  
Advance (it in anticipation).

**Qur'an 7:34**

... When their (unbelievers') Term expires,  
They would not be able  
To delay (the punishment)  
For a single hour, just as  
They would not be able  
To anticipate it (for a single hour).

**Qur'an 16:61**

So He may forgive you  
Your sins and give you  
Respite for a stated Term:  
For when the Term given  
By Allah is accomplished  
It cannot be put forward:  
If ye only knew.

**Qur'an 71:4**

... Verily over you  
(Are appointed Angels)  
To protect you;

Kind and honourable.  
Writing down (your deeds);

They know (and understand)  
All that ye do.



**Qur'an 82:10 – 12**

But to no soul  
Will Allah grant respite  
When the time appointed  
(For it) has come; and Allah  
Is well-acquainted  
With (all) that ye do.

**Qur'an 63:11**

Every soul shall have  
A taste of death:  
In the end to Us  
Shall ye be brought back.

**Qur'an 29:57**

Wherever ye are  
Death will find you out  
Even if ye are in towers  
Built up strong and high!

**Qur'an 4:78**

Say: "The Death from which  
Ye flee will truly  
Overtake you: then will  
Ye be sent back  
To the Knower of things  
Secret and open: and He  
Will tell you (the truth  
Of) the things that ye did!"

**Qur'an 62:8**

Neither can a people anticipate  
Its Term, nor delay it.

**Qur'an 15:5**

We have decreed Death  
To be your common lot,  
And We are not  
To be frustrated.

From changing your Forms  
And creating you (again)  
In (Forms) that ye know not.

**Qur'an 56:60 – 61**

Say: "The angel of Death,  
Put in charge of you,  
Will (duly) take your souls:  
Then shall ye be brought  
Back to your Lord."

**Qur'an 32:11**

Those whose lives the Angels  
Take in a state of wrong-doing  
To their own souls.  
Then would they offer submission  
(With the pretence), "We did  
No evil (knowingly)." (The angels  
Will reply), "Nay, but verily  
Allah knoweth all that ye did;

So enter the gates of Hell,  
To dwell therein,  
Thus evil indeed  
Is the abode of the arrogant."

**Qur'an 16:28 – 29**

Verily he who comes  
To his Lord as a sinner  
(At Judgement), for him  
Is Hell: therein shall he  
Neither die nor live.

**Qur'an 20:74**

Or (take) the similitude  
Of one who passed  
By a hamlet, all in ruins  
To its roofs. He said:  
"Oh! How shall Allah  
Bring it (ever) to life,  
After (this) its death?"  
But Allah caused him  
To die for a hundred years,  
Then raised him up (again).  
He said: "How long  
Didst thou tarry (thus)?"  
He said: "(Perhaps) a day  
Or part of a day." He said:  
"Nay, thou hast tarried  
Thus a hundred years;

But look at thy food  
And thy drink; they show  
No signs of age; and look  
At thy donkey: and that  
We may make of thee  
A Sign unto the people,  
Look further at the bones,  
How We bring them together  
And clothe them with flesh.”  
When this was shown clearly  
To him, he said: “I know  
That Allah hath power  
Over all things.”

**Qur'an 2:259**