

INTERROGATIONS ON RECKONING DAY

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Al-Shorafa Al Hammadi**

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*"So hold firmly to what has been revealed to you 'O,
Prophet'. You are truly on the Straight Path."
(Qur'an: Az-Zukhruf (Ornaments: 43))*

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1. ABSTRACT

"The issues that a person will be asked about on the Day of Judgment before the Most Gracious" is a booklet consisting of constellations concerning the definition of the Divine Legislations that contain five sections. Each of these sections is explained in the context of this theme. Indispensable is that the legislation is classified into the following branches:

- Conditions for entering Islam
 - The testimony of pure Monotheism – the Oneness of Allah (God) without any form of partnership by believing in:
 1. Allah,
 2. His Angels,
 3. His Books,
 4. His Messengers, and
 5. The Last Day.
1. belief that the Qur'an is Allah's Message to people, a law, and a method
 2. The testimonial statement regarding that Muhammad is Allah's servant and His Messenger.
 3. The establishment of prayer.

4. The Zakat Payment.
5. The Fasting in the Month of Ramadan
6. The Performance of the Pilgrimage
7. The Contemplation of the Holy Qur'an.

2. INTRODUCTION

In the Divine Speech, Allah, the Almighty, in His Majesty, endowed remarking wisdom to His Messenger for the conveyance of the Divine Message to people. Allah says: "So hold firmly to what has been revealed to you 'O, Prophet'. You are truly on the Straight Path. Verily it is a great source of eminence for you and your people, and soon you will be called to account concerning that" (Qur'an: Az-Zukhruf.

(Ornaments: 43-44).

- What is the interrogation we address here?
- What Allah will ask people on Reckoning Day?
Will the questions be:
- What do you know about the creation of the heavens and the earth?
- How Allah created people?
- What are the contents of the cosmoses?
- What is the history of the ancient generation?
- What do you know about the globe, the planet, the solar system, the galaxies, the universe, and universes? or
- What do you know about the seawater, soil, and atmosphere under which pearls, fishes, corals,

mangroves, and billions of other biotic and abiotic survive with Allah's blessings?

Indeed, the questions that Allah will ask people on Reckoning Day are more profound and reflective than these simple questions. They are neither scientific knowledge nor mathematical calculations. Likewise, they are neither historical investigation nor testimonial information or any other academic schoolwork, but merely based on behavioral results: How did you Worship Allah alone, and how did you behave with His Creatures?

All the above-cited sources of knowledge were mentioned and taught by Allah in the Qur'an, but the reality is that the majority of the people failed to learn them through Allah's guidance. That is why Allah will ask every single person who is an adult, sane, and sensible about what his or her behaviors were. Then, Allah will weigh everybody's activities and sayings and divide them into two groups: those who failed the exam and those who passed. The scores of each will be detailed in everybody's Report Card (Book). There, the failures will be lured to end up in hellfire, and the successful group will dwell in the eternal life of Paradise and blessings. Failures will not have any justification to counter-argue with Allah because Allah initially taught them all

the questions that He is asking them with their answers. Secondly, Allah sent numerous Prophets and Messengers, from Messenger Noah to the last one – Mohammad Bin Abdullahi (May Peace and blessing be Upon Him".

Hence, the situations of Deniers, Devil Worshipers, Unbelievers, Polytheists, Hypocrites, Misbehaviors, and Careless ones will be gloomy and galvanized. Being losers, they will face torment and trouble depending on each person's level of mistreatment towards people and disobedience to their Creator. Allah is doing all these procedures to prove and implement His promise based on Justice and mercy and to confirm the equality and security of His Creatures. It is not fair to leave the oppressors, suppressors, subjugators, abusers, terrorists, manslaughters, cheaters, blackmailers, backbiters, and any other person who may commit any other felony or criminal activity, whether it is human rights or Allah's rights, without out returning the right taken by the criminal to the victim one. Allah says:

"When the Sun contracts [and darkens], when the stars lose their light when the mountains are pulverized, when the pregnant camels are cast aside when the wild beasts are rounded up when the seas boil and overflow when souls are again paired [with their bodies], when the girls who were buried alive are asked for what sin they were killed when the records [of deeds]

are distributed when the celestial vault disappears when the fire of Hell is fanned, and when Paradise is brought near. At that time will every soul know the result of its deeds" (Qur'an: Al-Takwir (Putting Out the Sun): 1:14).

There, we can learn what the scene of the Reckoning Day will look like and what will be going on there. With that pre-explained public awareness, everybody can comprehend the reason for the creation of the universe and our globe in particular. Then, everybody could and should understand the human's purpose in life and Allah's Glorious purpose of creating, feeding, growing, guiding, causing death, and resurrecting people from their death. The whole point is to demonstrate justice, where some will be rewarded for compensation while others will be punished for demerit.

Therefore, humans are advised to follow Allah's instructions and guidance. Let Muslims who believed in Allah and His Messengers as well as Angels and the last day compete over righteousness and piousness before Allah's order comes and is executed. By that time, it is too late for one to fix his or her past mistakes. By that time, it is the day on which there will be no interceders, mediators, helpers, recommenders, endorsers, and councilors. Only those who came with clean hearts will be saved and obtain security, salvation, and safety.

On Reckoning Day, people will be divided into two groups: One group who denied Allah's existence and disobeyed Him and His guidelines. Those are the group who did not fulfill the compliance with the Most Merciful One – Allah, and their fact deserving censure has been clarified by Allah when saying:

"Those who disbelieved will be driven to Hell in 'successive' groups. When they arrive there, its gates will be opened and its keepers will ask them: "Did messengers not come to you from among yourselves, reciting to you the revelations of your Lord and warning you of the coming of this Day of yours?" The disbelievers will cry, "Yes 'indeed'! But the decree of torment has come to pass against the disbelievers" (Qur'an: Az-Zumar (Successive Groups): 71).

Then, it is the turn of those who believed in Allah, followed His Holy Qur'an, applied His Divine Law and His Method, and completed the compliance and ethics with the terms of the contract they originally made with Allah. Those are the people who maintained inner struggles with the satanic inspirations and won from the evil influencers. They followed Allah's trustworthy Messenger to gain prosperity in this world and Paradise in the Hereafter. Ultimately, they will inherit the eternal life that Allah Has promised for them. Allah tells us about their situation when saying:

"And those who were mindful of their Lord will be led to Paradise in 'successive' groups. When they arrive at its 'already' open gates, its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever. The righteous will say, "Praise be to Allah Who has fulfilled His promise to us, and made us inherit the 'everlasting' land to settle in Paradise wherever we please." How excellent is the reward of those who work 'righteousness'!" (Qur'an: Az-Zumar (Successive Groups): 73 - 74).

It is up to the individual to choose either of the two highways, Hell or Paradise, without coercion or pressure. In the world, everybody has a satisfactory life and can maintain practicing the essential parts of Worship, such as performing five times daily prayers, paying alms (Zakat), reciting the Qur'an while reflecting upon it. That is how to fulfill Allah's testimony and covenant with Allah. Allah's Messenger has fulfilled his mission and conveyed the trust accordingly. Allah says:

"Say, 'O Prophet,' "I am only a man like you, 'but' it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the Worship of their Lord." (Qur'an: Al-Kahf (The Cave): 110).

Indeed, everybody will only harvest the fruits of the work that they carried on in the world, whether positive or negative. Allah says: "Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss. Your Lord is never unjust to 'His' creation" (Qur'an: Fussilat (The Verses Explained in details): 46).

Ali Mohammed Al-Shorafa Al-Hammadi
October 6th, 2023, Abu Dhabi

3. MUSLIM'S GENERAL RESPONSIBILITIES

“And Allah will teach him writing and wisdom, the Torah and the Gospel” (Qur’an: Al-Ma’idah (The Table Spread for Food): 48).

Generally speaking, every Muslim person must accept, adopt, implement, practice, and disseminate each of the below-listed components:

1. To testify that there is no god but Allah alone, Who Has no partners, and that He is the Creator of the heavens and the earth and Has power over all things.
2. To believe in Allah, His angels, His books, His Messengers, and the Last Day.
3. To believe that the Holy Qur’an is Allah’s Message to people, Law, and Method.
4. To testify that Muhammad is Allah’s servant and His Messenger. His task was limited to conveying Allah’s Message to all people and reciting the Qur’an’s verses to them for purification. There, the Messenger’s duty was to teach people the Noble Book, Wisdom, and the obligations of Worship.
5. To establish the regular five daily prayers.

6. To pay zakat, alms to be paid by every Muslim who obtained profit from any kind of material property.
7. To fast throughout the month of Ramadan.
8. To perform the Hajj - Pilgrimage to the House of Allah (the first house ever constructed on the face of the earth for the sake of offering prayer) for those who can afford to do so.
9. To deliberate and contemplate the Holy Qur'an so that people may increase faith and certainty in their hearts.

4. IN THE LEGISLATION OF WORSHIP:

Prayers:

Allah requires every Muslim person to begin and maintain the performance of five times daily prayers scheduled as follows:

1. Dawn prayer,
2. Noon prayer,
3. Afternoon prayer,
4. Sunset prayer, and
5. Night prayer.

The Muslim begins the five daily prayers: the dawn prayer is two Rakat, the midday prayer is four Rakat, the afternoon prayer is four Rakat, the evening prayer is three Rakat and the evening prayer is four Rakat. The Holy Quran clarified the method of ablution for Muslims, as Allah, the Almighty, taught how to conduct these prayers, as well as any other inquiry regarding the process of its performance, has been described and detailed as stated below:

1. Dawn prayer consists of two rak'ats/sessions, which means two rounds or segments consisted of standing, bowing down, and prostrating.
2. Noon prayer consists of four rak'ats/sessions (four times of standing, bowing down, and prostrating).
3. Afternoon prayer consists of four rak'ats/sessions illustrated similar to the above.
4. Sunset prayer consists of three rak'ats/sessions as described above, and
5. Night prayer consists of four rak'ats/sessions, as explained above.

To perform the prayer, one must make an ablution, which means being in a clean status physically, mentally, and morally. As for physical cleanliness, at least one must wash their face, hands, head (by wiping it), and legs. Where one has no water, there is a water shortage, or the water may negatively affect his/her health, one must soupçon clean sand with his/her palms and then wipe his/her face and palms from both inner and upper parts. Such an action is called Tayamum. Allah says: “O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of ‘full’ impurity, then take a full bath. But if you are ill, on a journey, or have relieved

yourselves (discharged defecation or urine), or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah's Will to burden you, but to purify you" (Qur'an: Al-Ma'idah (The Table Spread for Food): 6).

Since Allah never left anything unmentioned and unclarified in the Holy Qur'an He Has comprehensively taught Muslims all about the method of ablution and tayamum. Even those who have never read the Qur'an can see and watch other Muslims performing prayers by, starting with ablution. They can learn it from their parents, siblings, relatives, neighbors, and others. On top of that, wherever there is an official Islamic Center or Mosque in the neighborhood in which an imam – prayer leader - is available, one can go and learn the details of the five daily prayers as well as how to read some Qur'anic verses to recite them in their prayers.

In the Qur'an, Allah explained all about prayer and its requirements and relevance by saying:

1. "O believers! Do not approach prayer while intoxicated¹ until you are aware of what you say, nor in a state of 'full' impurity—unless you merely pass through 'the mosque'—until you have bathed. But if you are ill, on

a journey, or have relieved yourselves, or been intimate with your wives and cannot find water, then purify yourselves with clean earth, wiping your faces and hands. And Allah is Ever-Pardoning, All-Forgiving” (Qur’an: An-Nisa (The Women): 43).

2. “O believers! Let those ‘bonds-people’ in your possession and those of you who are still under age ask for your permission ‘to come in’ at three times: before dawn prayer, when you take off your ‘outer’ clothes at noon, and after the late evening prayer. ‘These are’ three times of privacy for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise”
3. “O believers! When the call to prayer is made on Friday, then proceed ‘diligently’ to the remembrance of Allah and leave off ‘your’ business. That is best for you, if only you knew” (Qur’an: Al-Jum’ah (The Friday): 9).
4. “Those who humble themselves in prayer (Qur’an: Al-Mu’minun (The believers): 2).
5. “Who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them” (Qur’an: As-Shura (The Consultation): 38).

6. “‘O believers!’ Always turn to Him ‘in repentance’, be mindful of Him, and establish prayers. And do not be polytheists” 31).
7. “Say, ‘O Prophet, ‘Call upon Allah or call upon the Most Compassionate—whichever you call, He has the Most Beautiful Names.” Do not recite your prayers too loudly or silently, but seek a way between” (Qur’an: Al-Isra (The Night Journey): 110).
8. “O believers! Bow down, prostrate yourselves, Worship your Lord, and do ‘what is’ good so that you may be successful” (Qur’an: Al-Hajj (The Pilgrimage): 770).

5. ZAKAT PAYMENT

Zakat payment is an Islamic financial term and one of the Islamic ritual pillars of Worship. Like any other form of Worship, it is easy for a person to perform it. It is only to deduct the limit of twenty percent out of his net gains from the financial and material profits he achieved at any time within the day, month, or year in which he profited. Allah says: "Know that from whatever revenues you made, one-fifth is for Allah and the Messenger, close relatives, orphans, the poor, and 'needy' travelers if you truly believe in Allah and what We revealed to Our servant on that decisive day when the two groups met. And Allah is Most Capable of everything" (Qur'an: Al-Anfal: 41). In confirmation of that, Allah says concerning the right of those included in zakat, "and who give the rightful that case, Allah expresses the share of their wealth" (Qur'an: Al-Ma'arij (Pathways of Heavenly Ascent): 24).

Within this divine legislation, those who are entitled to be the beneficiaries of Zakat are considered partners in the profits of the rich. They were not considered or treated as beggars but as shareholders. It means they have a proportional share of the property originally owned by wealthy individuals, companies, institutions, traders, or merchants at a rate of twenty percent out of the net profits they gained.

The ruling of the zakat's divine legislation has been determined by Allah (Glory be to Him) when saying: "O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy" (Qur'an: Al-Baqarah (The Cow): 267). That is how Allah commanded every profit maker to pay twenty percent out of their net gains as determined in the application of verse number 41 of chapter Al-Anfal stated above.

The above-stated rule does not apply to those included in the eligibility list for receiving zakat. Instead, they are the beneficiaries. Thus, since Zakat is linked to one's profiteering, the obligation of zakat is waived from those who are entitled to receive it. Such a ruling is in line with the rule of waiving the obligation of Hajj performance from those who are unable to make it due to a lack of expenses, illness, insecurity, or lack of facility. Allah, the Almighty, said: "In it (Qur'an) are clear signs and the standing place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation" (Qur'an: Ali- Imran (The Family of Imran): 97).

Whoever has the financial ability to perform Hajj and is physically fit and healthy must perform it. Similarly, those Muslims who do not make a living have no problem paying Zakat and are exempt from paying it. Allah says:

1. “And ‘remember’ when We took a covenant from the children of Israel ‘stating’, “Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-tax.” But you ‘Israelites’ turned away—except for a few of you—and were indifferent” (Qur’an: Al-Baqarah (The Cow): 83).
2. “‘Remember, O Prophet’ when your Lord said to the angels, “I am going to create a human being from sounding clay molded from black mud” (Qur’an: Al-Hijr (The Stone Valley): 28).
3. “Establish prayer, pay alms-tax, and bow down with those who bow down” (Qur’an: Al-Baqarah (The Cow): 43).
4. “Establish prayer, and pay alms-tax. Whatever good you send forth for yourselves, you will ‘certainly’ find ‘its reward’ with Allah. Surely Allah is All-Seeing of what you do” (Qur’an: Al-Baqarah (The Cow): 110).
5. “And ‘when’ it is said to those mindful ‘of Allah’, “What has your Lord revealed?” They say, “All the best!” For those who do good in this world, there is goodness. But far better is the ‘eternal’ Home of the Hereafter. How excellent

indeed is the home of the righteous” (Qur’an: An-Nahl (Bees): 30).

1. Bid your people to pray, and be diligent in ‘observing’ it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is ‘only’ for ‘the people of righteousness” (Qur’an: Taha: 132).
2. “‘They were told,’ “Do not run away! Return to your luxuries and your homes, so you may be questioned ‘about your fate’” (Qur’an: Al-Ambya (The Prophets): 13).
3. “Humankind is made of haste. I will soon show you My signs, so do not ask Me to hasten them” (Qur’an:
4. Al-Anbiya (The Prophets): 37).
5. “Establish prayer, and pay alms-tax. Whatever good you send forth for yourselves, you will ‘certainly’ find ‘its reward’ with Allah. Surely Allah is All-Seeing of what you do” (Qur’an: Al-Baqarah (The Cow): 110).
6. “And ‘when’ it is said to those mindful ‘of Allah’, “What has your Lord revealed?” They say, “All the best!” For those who do good in this world, there is goodness. But far better is the ‘eternal’ Home of the Hereafter. How excellent indeed is the home of the righteous” (Qur’an: An-Nahl (Bees): 30).
7. Bid your people to pray, and be diligent in ‘observing’ it. We do not ask you to provide. It is We Who provide for

you. And the ultimate outcome is 'only' for 'the people of righteousness'" (Qur'an: Taha: 132).

8. "They were told," "Do not run away! Return to your luxuries and your homes, so you may be questioned 'about your fate'" (Qur'an: Al-Anbiya (The Prophets): 13).
9. "Humankind is made of haste. I will soon show you My signs, so do not ask Me to hasten them" (Qur'an: Al-Anbiya (The Prophets): 37).

6. IN THE LEGISLATION OF FASTING

Allah says: "O believers! Fasting is prescribed for you—as it was for those before you¹—so perhaps you will become mindful 'of Allah'" (Qur'an: Al-Baqarah (The Cow): 183).

Fasting is not only to abstain from eating all sorts of foods and drinks. Rather, the month of fasting is the month of training the soul through its struggle to refrain from all forbidden sayings, actions, behaviors, and dealings. For instance, the fasting person would train himself or herself to quit illicit manners such as committing crimes, malfeasances, misdeeds, and sins Allah Has forbidden in His clear Book. Instead, the fasting person would

ruthlessly control various desires, instincts, and what the soul desires.

Hence, during Ramadan, a person gets accustomed to self-governing by managing various desires. He would curb his instincts and strive to convince oneself to follow the morals of the Messenger, as stated in the Qur'an when the Almighty addressing His Messenger (peace be upon him) said: "And you are truly 'a man of outstanding character'" (Qur'an: Al Qalam (The Pen): 4). In addition to that, Allah says: "We have sent you 'O Prophet' only as a mercy for the whole world" (Qur'an: Al-Anbiya (The Prophets): 107). That must be the ethnic described by Allah when saying: "Tell My 'believing' servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind" (Qur'an: Al-Isra (The Night Journey): 53).

It is to apply and accustom the supplication's divine approach by praying with their uncontaminated soul and tongue to run through good speeches and actions, which are full of kind words when addressing people. Thus, they do not allow the devil to lurk among them, where anger arises, and quarrels rage between couples, siblings, relatives, friends, and others. They refrain from coarse language that could lead to a conflict between people,

which lures one to start bunching and beating another fellow. The matter may quickly trigger serious conflict by going beyond its limit. Then, one of the disputants could severely harm or kill the other. As a result, the murderer would be sentenced to death by judicial ruling or killed by the diseased person's relative for revenge.

Allah warns us in advance of the danger of Satan's incitement to the sick souls. For the purpose of precaution, Allah guides the Haji – Pilgrim - with a pre-emptive warning to protect them from the consequences. Allah said, "Descend, both of you, from here together 'with Satan' as enemies to each other. Then, when guidance comes to you from Me, whoever follows My guidance will neither go astray in this life nor suffer in the next'. But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment." They would out loudly say, "My Lord! Why have you raised me up blind, although I used to see? Allah will respond, "It is so, just as Our revelations came to you and you neglected them, so Today you are neglected." (Qur'an: Taha: 123 – 126).

7. PERFORMING THE PILGRIMAGE (HAJJ)

Allah says: “In it are clear signs and the standing place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation” (Qur’an: Ali Imran (The Family of Imran): 97). Allah Has made an obligatory pillar for Muslims to perform the Hajj to the Sacred House once in a lifetime. Throughout his activities, the Pilgrim would accomplish an emotional state of Hajj by circumambulating the Ka’ba while supplicating for everything that stirs a person’s heart and mind. The Hajj performer who is supplicating would present all his affairs and needs to Allah with a positive expectation of their prayers answered. The Pilgrim must take the divine approach, with which the clear verses were revealed to Allah’s Messenger (peace be upon him).

Allah, the Almighty, addressing His Messenger, says: “When My servants ask you ‘O, Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’” (Qur’an:

Al-Baqarah (The Cow): 186). Allah also says: “Remember Me; I will remember you. And thank Me, and never

be ungrateful” (Qur’an: Al-Baqarah (The Cow): 152).

Logically, Allah positively responds to man’s prayer that he first responded to Allah’s call by following His Book and following His method.

Allah clearly stated the norms and the values of Hajj performance by saying:

1. “And ‘remember’ when We assigned to Abraham the site of the House, ‘saying,’ “Do not associate anything with Me ‘in Worship’ and purify My House for those who circle ‘the Ka’bah’, stand ‘in prayer’, and bow and prostrate themselves” (Qur’an: Al-Hajj (The Pilgrimage): 26).
2. “For every community We appointed a code of life to follow. So do not let them dispute with you ‘O Prophet’ in this matter. And invite ‘all’ to your Lord, for you are truly on the Right Guidance” (Qur’an: Al-Hajj (The Pilgrimage): 67).
3. “And build the Ark under Our ‘watchful’ Eyes and directions, and do not plead with Me for those who have done wrong, for they will surely be drowned.” (Qur’an: Hud: 37).
4. “And ‘they are’ those who endure patiently, seeking their Lord’s pleasure, establish prayer, donate from what We have provided for them—secretly and openly—and respond

to evil with good. It is they who will have the ultimate abode” (Qur’an: Ar’rad (The Thunder): 22).

Hence, one realizes that the Hajj performer - Pilgrim - pulls positive energy from his Lord and elevates himself by returning to Allah. That is more evident when Allah responds to man’s prayer as the pilgrim heads to Mount Arafat to perform the rituals of Worshiping during the Hajj activities by following the actual Sunnah of the Messenger. Allah said: “Commitment to pilgrimage is made in appointed months. Whoever commits to performing pilgrimage let them stay away from intimate relations, coarse language, nonsense noise, and arguments during pilgrimage. Whatever good you do, Allah fully knows of it. Take necessary provisions for the journey—surely the best provision is righteousness. And be mindful of Me, O people of reason!” (Qur’an: Al-Baqarah (The Cow): 197).

Besides the purpose of Worship, the Hajj - pilgrimage is a complete training program for its performers. It morally shapes them to be a humble person who is not superior to people because of their knowledge, money, position, or the number of followers flattering after them. The nature of self-submission to Allah’s command establishes the achievement of equality between different nationalities from all countries in the world. The pilgrimage can be conducted only to the sacred house of Allah,

the Ka'ba, which is the first house erected for the sole purpose of Worship. Thus, the remembrance of Allah, especially during the Hajj, makes the Pilgrims and the rest of the Muslims view themselves as equal brothers and sisters wearing a unique uniform. In a kind of public demonstration, when the pilgrims are in the course of the pilgrimage's way of equality such as walking, marching, and their appearance in general.

All of the Pilgrims are equal in their manners of dress, accommodation, and any other aspect. They all pray together shoulder to shoulder and walk together side by side as they go to the various sites required to be visited for the accomplishment of the pilgrimage. Moreover, they eat and drink the same or similar food with the same eating style at the same time. There, the moral and behavioral differences between people are dissolved. The king and the subordinate/outranked are equal, the rich and the poor are equal, the strong and the weak are equal, and all their necks and faces are directed at the sky to beg Allah.

Everyone calls to say in the form of prayer to Allah, by loudly reciting: "Allah be with you; Allah is for you, and Allah is greater than whatever we fear and whatever we take precautionary measures in their face." Allah says: "Establish prayer, pay alms-tax, and bow down with those who bow down. Do you preach righteousness and fail to practice it yourselves, although you read the Scripture? Do you not understand? And seek help through

patience and prayer. Indeed, it is a burden except for the humble—those who are certain that they will meet their Lord and to Him they will return. O Children of Israel! Remember ‘all’ the favors I granted you and how I honored you above the others” (Qur’an: Al-Baqarah (The Cow): 43 - 47).

No one and nothing is as great as Allah, none is able but Allah, none is rich but Allah, none has all the knowledge but Allah, and none is a king except Allah - the Omnipresent, the Omniscient, and Omnipotent. The Hajj, conducted in the House of Allah, aims to increase the friendship and acquaintance between Muslims to increase their interests and benefits. Allah says: “So that they may witness the benefits of which are made available here for them, and pronounce the name of Allah over the cattle which We have provided as food for them, on the appointed days: eat then of their meat yourselves and feed the indigent having a tough time” (Qur’an: Al-Baqarah (The Cow): 26).

The above enlightenment proves that Hajj is a religious journey that displays practical performance in communication and acquaintance between people. The Pilgrim expiates the impurities and sins that he or she has accumulated and might have suffered in the past. Allah forgives the sins that they have

committed, with the hope that their repentance and demands are accepted.

After the performers return from the Hajj or Umrah to their homeland, they realize that it is inevitable to review their deeds and accounts to improve their ethics, mental capacity, and developmental affairs and work forward to have a better lifestyle in the world and to inherit paradise in the Hereafter. Then, they confirm their continued connection with Allah in their Worship and deeds. After their personal interpretation, they return to their senses by realizing the true reason behind their creation. Having realized all that, the Pilgrim returns to his homeland with increased faith and realization of life's value. He would realize that life is just self-importance and self-centeredness, and then he would seek all means possible to correct his life by employing the first means of behavioral change. Having amended and improved behavior, the Pilgrim would live a happy, reassured, and satisfied life with the wealth and health that Allah endowed to him as his share in life.

All in all, all the Hajj performers wear the same clothing and perform common circumambulation throughout their *sa'yi* session – jogging - between Safa and Marwah. A person does not differentiate between the king, sheik, and an ordinary person. There is no distinction between the rich, the poor/the destitute

person. They all stand bareheaded in front of the Ka'aba, wearing the ihram clothes of one color. At that point, distinction falls behind, arrogance disappears, and superciliousness remains ineffective. No person is superior to another; all people are equal before Allah. It represents the scene of Judgment Day so that a person can remember that all people will be raised up from death and gathered on Resurrection Day for Reckoning and classification. There, their eyes would be bleak, their bodies would tremble, and they would appear humble to Allah. They all remember and keep in mind their status on the day when the graves will be scattered and what is in their minds and chests will be disclosed.

Pride, arrogance, self-centering, and disdain towards people will disappear. That is what can be envisioned upon witnessing the ritual activities performed during the Hajj. It brings people together to get to know one another and exchange benefits with kind words, affection, and familiarity. Hajj encompasses religious and worldly education; in it, a person gets rid of some of their emotions, psychological weaknesses, and illnesses created by satanic influences.

Their minds have been preoccupied with Allah's remembrance, while in their mind, world affairs are not the most significant

interest. He takes his time so his burdens are eased and dropped down from his neck, and in the Hajj, he takes a psychological break that strengthens his faith in Allah. Such an influence brings him closer to Allah's mercy, so he takes spiritual energy that restores the heart's vitality and returns it to renewed activity after leaving the Hajj scene and returning home. Therefore, the Pilgrim is more determined and becomes serious about achieving success by following Allah's guidance as depicted in His Holy Book. There, he protects and maintains his uprightness and success in His strong fortress until Judgment Day. That is how the Pilgrim takes off his Hajj robe after the end of his rituals as if he is talking to himself and giving glad tidings to himself with complete confidence in himself.

There, he takes a psychological breakout during Hajj that strengthens his faith in Allah and brings him closer to Him. It proves that Allah Have mercy on His Worshipers, so he takes spiritual energy in the Hajj that restores the heart's vitality and returns it with renewed manners, behaviors, and culture based on constantly Worshiping and hardworking with sincerity. Thus, he is more determined and serious about achieving success and following the guidance of Allah and His Book. Allah says:

“O believers! Do not take My enemies and yours as trusted .4 allies, showing them affection even though they deny what has come to you of the truth. They drove the Messenger and

yourselves out 'of Mecca', simply for your belief in Allah, your Lord. If you 'truly' emigrated to struggle in My cause and seek My pleasure, 'then do not take them as allies,' disclosing secrets 'of the believers' to the pagans out of affection for them, when I know best whatever you conceal and whatever you reveal. And whoever of you does this has truly strayed from the Right Way" (Qur'an: Al-Mumtahinah (The Test of Faith): 1).

5. "O believers! Do not ally yourselves with a people Allah is displeased with. They already have no hope for the Hereafter, just like the disbelievers lying in 'their' graves" (Qur'an: Al-Mumtahinah (The Test of Faith): 13).
6. "And 'remember' when We assigned to Abraham the site of the House, 'saying,' "Do not associate anything with Me 'in Worship' and purify My House for those who circle 'the Ka'bah', stand 'in prayer', and bow and prostrate themselves" (Qur'an: Al-Hajj (The Pilgrimage): 26).
7. "For every community We appointed a code of life to follow. So do not let them dispute with you 'O Prophet' in this matter. And invite 'all' to your Lord, for you are truly on the Right Guidance" (Qur'an: Al-Ambya (The Prophets): 67).
8. "And build the Ark under Our 'watchful' Eyes and directions, and do not plead with Me for those who have done wrong, for they will surely be drowned" (Qur'an: Hud: 37).

9. “As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in ‘enforcing’ the law of Allah, if you ‘truly’ believe in Allah and the Last Day. And let a number of believers witness their punishment” (Qur’an: An-Nur (The Light): 2).
10. “Those who accuse chaste women ‘of adultery’ and fail to produce four witnesses, give them eighty lashes ‘each’. And do not ever accept any testimony from them—for they are indeed the rebellious” (Qur’an: An-Nur (The Light): 4).
11. “Indeed, those who came up with that ‘outrageous’ slander are a group of you. Do not think this is bad for you. Rather, it is good for you. They will be punished, each according to their share of the sin. As for their mastermind, he will suffer a tremendous punishment” (Qur’an: An-Nur (The Light): 11).
12. “O believers! Do not follow the footsteps of Satan. Whoever follows Satan’s footsteps, then ‘let them know that’ he surely bids ‘all to’ immorality and wickedness. Had it not been for Allah’s grace and mercy upon you, none of you would have ever been purified. But Allah purifies whoever He wills. And Allah is All-Hearing, All-Knowing” (Qur’an: An-Nur (The Light): 21).

8. IN THE LEGISLATION OF FORBIDDANCE:

To distinct between ‘prohibition and forbiddance’, the former has more of an official sense, which often has been referenced to a religious aspect, while the latter has more of a social and cultural context. In this regard, Allah, the Almighty, stated numerous verses of the Qur’an, of which among them is the below stated list:

1. “He (Allah) Has only forbidden you ‘to eat’ carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful” (Qur’an: Al-Baqarah (The Cow): 173).
2. “Also’ forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother’s daughters, your sister’s daughters, your foster-mothers, your foster-sisters, your mothers-in-law, your stepdaughters under your guardianship if you have consummated marriage with their mothers—but if you have not, then you can marry them—nor the wives of your own sons, nor two sisters together at the same time—except

what was done previously. Surely Allah is All-Forgiving, Most Merciful” (Qur’an: An-Nisa (The women): 23).

3. “Say, ‘O Prophet, ’ “Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him ‘in Worship’. ‘Do not fail to’ honor your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a ‘human’ life—made sacred by Allah—except with ‘legal’ right. This is what He has commanded you, so perhaps you will understand” (Qur’an: Al-An’am (The Cattle): 151).
4. “Say, “My Lord has only forbidden open and secret indecencies, sinfulness, unjust aggression, associating ‘others’ with Allah ‘in Worship’—a practice He has never authorized—and attributing to Allah what you do not know” (Qur’an: Al-A’raf (The Heights): 33).
5. “He (Allah) Has only forbidden you ‘to eat’ carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely Allah is All-Forgiving, Most Merciful” (Qur’an: An-Nahl (Bees): 115).
6. “Do not take a ‘human’ life—made sacred by Allah—except with ‘legal’ right. If anyone is killed unjustly, We

have given their heirs the authority, but do not let them exceed limits in retaliation, for they are already supported 'by law'" (Qur'an: Al-Isra (The Night Journey): 33).

7. "'They are' those who do not invoke any other god besides Allah, nor take a 'human' life—made sacred by Allah—except with 'legal' right, nor commit fornication. And whoever does 'any of' this will face the penalty" (Qur'an: Al-An'am (The Cattle): 68).

9. IN THE LEGISLATION OF PROHIBITIONS:

Qur'an's verses addressing the cases of prohibition, correction, redirection, social reengineering, and pinpointing the values of public and private best interests are plentiful. Among them are the below listed:

1. "He (Allah) is the One' Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah 'in Worship'" (Qur'an: Al-Baqarah (The Cow): 22).
2. "We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers" (Qur'an: Al-Baqarah (The Cow): 35).
3. "Believe in My revelations which confirm your Scriptures. Do not be the first to deny them or trade them for a fleeting gain. And be mindful of Me" (Qur'an: Al-Baqarah (The Cow): 41).
4. "And 'remember' when We took your covenant that you would neither shed each other's blood nor expel each other from their homes, you gave your pledge and bore witness" (Qur'an: Al-Baqarah (The Cow): 84).

5. “O believers! Do not say, “Râ’ina.” [Herd us!] But say, “Unẓurna,” [Tend to us!] and listen ‘attentively’. And the disbelievers will suffer a painful punishment” (Qur’an: Al-Baqarah (The Cow): 104).
6. “This was the advice of Abraham—as well as Jacob—to his children, ‘saying’, “Indeed, Allah has chosen for you this faith; so do not die except in ‘a state of full’ submission” (Qur’an: Al-Baqarah (The Cow): 132).
7. ““This is’ the truth from your Lord, so do not ever be one of those who doubt” (Qur’an: Al-Baqarah (The Cow): 147).
8. “Wherever you are ‘O Prophet’, turn your face towards the Sacred Mosque. And wherever you ‘believers’ are, face towards it, so that people will have no argument against you, except the wrongdoers among them. Do not fear them; fear Me, so that I may ‘continue to’ perfect My favour upon you and so you may be ‘rightly’ guided” (Qur’an: Al-Baqarah (The Cow): 150).
9. “Remember Me; I will remember you. And thank Me, and never be ungrateful” (Qur’an: Al-Baqarah (The Cow): 152).
10. “Never say that those martyred in the cause of Allah are dead—in fact, they are alive! But you do not perceive it” (Qur’an: Al-Baqarah (The Cow): 154).

11. “O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy” (Qur’an: Al-Baqarah (The Cow): 168).
12. “It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment for you as you are for them. Allah knows that you were deceiving yourselves. So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you. ‘You may’ eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful of Him” (Qur’an: Al-Baqarah (The Cow): 187).

Everybody must continue praying and sending supplications straight forward to Allah with all reverence and sincerity so that his prayer and repentance will be accepted and answered. In the process of supplication, one must never associate with Allah as it is the main pillar of Worship to the Lord. The supplicant returns to the noble Qur'an and contemplates its verses with his

commitment to apply Allah's law and method. There, one must struggle against himself by adhering to Allah's law and method, as explained in the verses below.

With such a humble-based sincerity, the supplicant would become one of those who truly and fully believe in the only Unique Lord; as such, he will be among those who are fully guided due to their sincere obedience to Allah alone.

1. “Fend in the cause of Allah and do not let your own hands throw you into destruction ‘by withholding’. And do good, for Allah certainly loves the good-doers” (Qur’an: Al-Baqarah (The Cow): 195).
2. “Complete the pilgrimage and minor pilgrimage for Allah. But if prevented ‘from proceeding’, then ‘offer’ whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment ‘requiring shaving’, then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that ‘offering’, let them fast three days during pilgrimage and seven after returning ‘home’—completing ten. These offerings are for those who do not live near the

Sacred House. And be mindful of Allah, and know that Allah is severe in punishment” (Qur’an: Al-Baqarah (The Cow): 195).

3. “Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite ‘you’ to the Fire while Allah invites ‘you’ to Paradise and forgiveness by His grace. He makes His revelations clear to the people so perhaps they will be mindful” (Qur’an: Al-Baqarah (The Cow): 221).
4. “They ask you ‘O Prophet’ about menstruation. Say, “Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance and those who purify themselves” (Qur’an: Al-Baqarah (The Cow): 222).
5. “Do not use Allah’s Name in your oaths as an excuse for not doing good, not guarding against evil, or not making

peace between people. And Allah is All-Hearing, All-Knowing” (Qur’an: Al-Baqarah (The Cow): 224).

6. “Divorced women must wait three monthly cycles ‘before they can re-marry’. It is not lawful for them to conceal what Allah has created in their wombs, if they ‘truly’ believe in Allah and the Last Day. And their husbands reserve the right to take them back within that period if they desire reconciliation. Women have rights similar to those of men equitably, although men have a degree ‘of responsibility’ above them. And Allah is Almighty, All-Wise” (Qur’an: Al-Baqarah (The Cow): 228).
7. “Divorce may be retracted twice, then the husband must retain ‘his wife’ with honor or separate ‘from her’ with grace. It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah. So if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce. These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the ‘true’ wrongdoers” (Qur’an: Al-Baqarah (The Cow): 229).
8. “So if a husband divorces his wife ‘three times’, then it is not lawful for him to remarry her until after she has married

another man and then is divorced. Then it is permissible for them to reunite, as long as they feel they are able to maintain the limits of Allah. These are the limits set by Allah, which He makes clear for people of knowledge” (Qur’an: Al-Baqarah (The Cow): 230).

9. “When you divorce women and they have ‘almost’ reached the end of their waiting period, either retain them honorably or let them go honorably. But do not retain them ‘only’ to harm them ‘or’ to take advantage ‘of them’. Whoever does that surely wrongs his own soul. Do not take Allah’s revelations lightly. Remember Allah’s favours upon you as well as the Book and wisdom He has sent down for your guidance. Be mindful of Allah, and know that Allah has ‘perfect’ knowledge of all things (Qur’an: Al-Baqarah (The Cow): 231).
10. “When you divorce women and they have reached the end of their waiting period, do not ‘let the guardians’ prevent them from re-marrying their ex-husbands if they come to an honourable agreement. This is enjoined on whoever has faith in Allah and the Last Day. This is purer and more dignifying for you. Allah knows and you do not know (Qur’an: Al-Baqarah (The Cow): 232).
11. “‘Divorced’ mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing ‘of

their child'. The child's father will provide reasonable maintenance and clothing for the mother 'during that period'. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The 'father's' heirs are under the same obligation. But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do (Qur'an: Al-Baqarah (The Cow): 233).

12. "As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days. When they have reached the end of this period, then you¹ are not accountable for what they decide for themselves in a reasonable manner. And Allah is All-Aware of what you do" (Qur'an: Al-Baqarah (The Cow): 234).
13. "There is no blame on you for subtly showing interest in 'divorced or widowed' women or for hiding 'the intention' in your hearts. Allah knows that you are considering them 'for marriage'. But do not make a secret commitment with them—you can only show interest in them appropriately. Do not commit to the bond of marriage until the waiting period expires. Know that Allah is aware of what is in your

hearts, so beware of Him. And know that Allah is All-Forgiving, Most Forbearing” (Qur’an: Al-Baqarah (The Cow): 235).

14. “There is no blame if you divorce women before the marriage is consummated or the dowry is settled. But give them a ‘suitable’ compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers” (Qur’an: Al-Baqarah (The Cow): 236).
15. “And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry, unless the wife graciously waives it or the husband graciously pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves. Surely Allah is All-Seeing of what you do” (Qur’an: Al-Baqarah (The Cow): 237).
16. “Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing” (Qur’an: Al-Baqarah (The Cow): 256).
17. “Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into

darkness. It is they who will be the residents of the Fire. They will be there forever” (Qur’an: Al-Baqarah (The Cow): 257).

18. “O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the parties. The scribe should not refuse to write as Allah has taught them to write. They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness—so if one of the women forgets the other may remind her. The witnesses must not refuse when they are summoned. You must not be against writing ‘contracts’ for a fixed period—whether the sum is small or great. This is more just ‘for you’ in the sight of Allah, and more convenient to establish evidence and remove doubts. However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe or witnesses. If you do, then you have gravely exceeded ‘your limits’. Be mindful of Allah, for Allah ‘is the One Who’ teaches you. And Allah has

‘perfect’ knowledge of all things” (Qur’an: Al-Baqarah (The Cow): 282).

19. “If you are on a journey and a scribe cannot be found, then a security can be taken. If you trust one another, then ‘there is no need for a security, but’ the debtor should honour this trust ‘by repaying the debt’—and let them fear Allah, their Lord. And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And Allah ‘fully’ knows what you do” (Qur’an: Al-Baqarah (The Cow): 283).
20. “Believers should not take disbelievers as guardians instead of the believers—and whoever does so will have nothing to hope for from Allah—unless it is a precaution against their tyranny. And Allah warns you about Himself. And to Allah is the final return” (Qur’an: Ali-Imran (The Family of Imran): 28)
21. “Say, ‘O Prophet,’ “O People of the Book! Let us come to common terms: that we will Worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we have submitted ‘to Allah alone’” (Qur’an: Ali-Imran (The Family of Imran): 64).
22. “O believers! Be mindful of Allah in the way He deserves,¹ and do not die except in ‘a state of full’

submission 'to Him' (Qur'an: Ali-Imran (The Family of Imran): 102).

23. "And do not be like those who split 'into sects' and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment" (Qur'an: Ali-Imran (The Family of Imran): 105).
24. "Do not falter or grieve, for you will have the upper hand, if you are 'true' believers" (Qur'an: Ali-Imran (The Family of Imran): 139).
25. "'Remember' when you were running far away 'in panic'—not looking at anyone—while the Messenger was calling to you from behind! So Allah rewarded your disobedience with distress upon distress. Now, do not grieve over the victory you were denied or the injury you suffered. And Allah is All-Aware of what you do" (Qur'an: Ali-Imran (The Family of Imran): 153).
26. "O believers! Do not be like the unfaithful¹ who say about their brothers who travel throughout the land or engage in battle, "If they had stayed with us, they would not have died or been killed." Allah makes such thinking a cause of agony in their hearts. It is Allah who gives life and causes death. And Allah is All-Seeing of what" (Qur'an: Ali-Imran (The Family of Imran): 156).

27. “Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for” (Qur’an: Ali-Imran (The Family of Imran): 169).
28. “That ‘warning’ was only ‘from’ Satan, trying to prompt you to fear his followers. So do not fear them; fear Me if you are ‘true’ believers” (Qur’an: Ali-Imran (The Family of Imran): 175).
29. “‘O Prophet!’ Do not grieve for those who race to disbelieve—surely they will not harm Allah in the least. It is Allah’s Will to disallow them a share in the Hereafter, and they will suffer a tremendous punishment” (Qur’an: Ali-Imran (The Family of Imran): 176).
30. “Those who trade belief for disbelief will never harm Allah in the least, and they will suffer a painful punishment” (Qur’an: Ali-Imran (The Family of Imran): 177).
31. “And do not let those who ‘greedily’ withhold Allah’s bounties think it is good for them—in fact, it is bad for them! They will be leashed ‘by their necks’ on the Day of Judgment with whatever ‘wealth’ they used to withhold. And Allah is the ‘sole’ inheritor of the heavens and the earth. And Allah is All-Aware of what you do” (Qur’an: Ali-Imran (The Family of Imran): 180).
32. “‘Remember, O Prophet,’ when Allah took the covenant of those who were given the Scripture to make it known to

people and not hide it, yet they cast it behind their backs and traded it for a fleeting gain. What a miserable profit!” ((Qur’an: Ali-Imran (The Family of Imran): 187).

33. “Do not let those who rejoice in their misdeeds and love to take credit for what they have not done think they will escape torment. They will suffer a painful punishment” (Qur’an: Ali-Imran (The Family of Imran): 188).
34. “Do not be deceived by the prosperity of the disbelievers throughout the land” (Qur’an: Ali-Imran (The Family of Imran): 196).
35. “It is only a brief enjoyment. Then Hell will be their home—what an evil place to rest!” (Qur’an: Ali-Imran (The Family of Imran): 197).
36. “Test ‘the competence of’ the orphans until they reach a marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up ‘to demand it’. If the guardian is well-off, they should not take compensation; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And sufficient is Allah as a ‘vigilant’ Reckoner” (Qur’an: An-Nisa (The Women): 6).
37. “If you desire to replace a wife with another and you have given the former ‘even’ a stack of gold ‘as a dowry’, do not

take any of it back. Would you 'still' take it unjustly and very sinfully?" (Qur'an: An-Nisa (The Women): 20).

38. "Do not marry former wives of your fathers—except what was done previously. It was indeed a shameful, despicable, and evil practice" (Qur'an: An-Nisa (The Women): 22).
39. "But if any of you cannot afford to marry a free believing woman, then 'let him marry' a believing bondwoman possessed by one of you. Allah knows best 'the state of your faith 'and theirs'. You are from one another. So marry them with the permission of their owners,² giving them their dowry in fairness, if they are chaste, neither promiscuous nor having secret affairs. If they commit indecency after marriage, they receive half the punishment of free women. This is for those of you who fear falling into sin. But if you are patient, it is better for you. And Allah is All-Forgiving, Most Merciful" (Qur'an: An-Nisa (The Women): 25).
40. "O believers! Do not devour one another's wealth illegally, but rather trade by mutual consent. And do not kill 'each other or' yourselves. Surely Allah is ever Merciful to you" (Qur'an: An-Nisa (The Women): 29).
41. "Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are

devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then discipline them 'gently'. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great" (Qur'an: An-Nisa (The Women): 34).

42. "If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware" (Qur'an: An-Nisa (The Women): 35).
43. "Worship Allah 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, 'needy' travelers, and those 'bonds-people' in your possession. Surely Allah does not like whoever is arrogant, boastful" (Qur'an: An-Nisa (The Women): 36).
44. "They wish you would disbelieve as they have disbelieved, so you may all be alike. So do not take them as allies unless they emigrate in the cause of Allah. But if they turn away, then seize them and kill them wherever you find them, and do not take any of them as allies or helpers" (Qur'an: An-Nisa (The Women): 89).

45. “O believers! When you struggle in the cause of Allah, be sure of who you fight. And do not say to those who offer you ‘greetings of’ peace, “You are no believer!”—seeking a fleeting worldly gain. Instead, Allah has infinite bounties ‘in store’. You were initially like them then Allah blessed you ‘with Islam’. So be sure! Indeed, Allah is All-Aware of what you do” (Qur’an: An-Nisa (The Women): 94).
46. “Do not falter in pursuit of the enemy—if you are suffering, they too are suffering. But you can hope to receive from Allah what they can never hope for. And Allah is All-Knowing, All-Wise” (Qur’an: An-Nisa (The Women): 104).
47. “Indeed, We have sent down the Book to you ‘O Prophet’ in truth to judge between people by means of what Allah has shown you. So do not be an advocate for the deceitful” (Qur’an: An-Nisa (The Women): 105).
48. “Do not advocate for those who wrong themselves.¹ Surely Allah does not like those who are deceitful, sinful” (Qur’an: An-Nisa (The Women): 107).
49. “You will never be able to maintain ‘emotional’ justice between your wives—no matter how keen you are. So do not totally incline towards one leaving the other in suspense. And if you do what is right and are mindful ‘of

Allah’, surely Allah is All-Forgiving, Most Merciful” (Qur’an: An-Nisa (The Women): 129).

50. “O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ‘from justice’. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do” (Qur’an: An-Nisa (The Women): 135).
51. “O believers! Have faith in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray” (Qur’an: An-Nisa (The Women): 136).
52. “He has already revealed to you in the Book that when you hear Allah’s revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them. Surely Allah will gather the hypocrites and disbelievers all together in Hell” (Qur’an: An-Nisa (The Women): 140).
53. “O believers! Do not take disbelievers as allies instead of the believers. Would you like to give Allah solid proof against yourselves? (Qur’an: An-Nisa (The Women): 144).

54. “We raised the Mount over them ‘as a warning’ for ‘breaking’ their covenant and said, “Enter the gate ‘of Jerusalem’ with humility.” We also warned them, “Do not break the Sabbath,” and took from them a firm covenant” (Qur’an: An-Nisa (The Women): 154).
55. “O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary and a spirit ‘created by a command’ from Him. So believe in Allah and His messengers and do not say, “Trinity.” Stop!—for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs” (Qur’an: An-Nisa (The Women): 171).
56. “O believers! Do not violate Allah’s rituals ‘of pilgrimage’, the sacred months, the sacrificial animals, the ‘offerings decorated with’ garlands, nor those ‘pilgrims’ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness,

and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment” (Qur’an: Al-Maidah (The Table Spread for Food: 2).

57. “O my people! Enter the Holy Land which Allah has destined for you ‘to enter’. And do not turn back or else you will become losers” (Qur’an: Al-Maidah (The Table Spread for Food: 21).

10. DETAILS ON PROHIBITIONS STATED IN THE QUR'AN

1. “Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah’s Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ‘truly’ the disbelievers” (Qur’an: Al-Maidah (The Table Spread for Food: 44).
2. “And judge between them ‘O Prophet’ by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you. If they turn away ‘from Allah’s judgment’, then know that it is Allah’s Will to repay them for some of their sins, and that many people are indeed rebellious” (Qur’an: Al-Maidah (The Table Spread for Food: 49).
3. “O believers! Take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people” (Qur’an: Al-Maidah (The Table Spread for Food: 51).

4. “O believers! Whoever among you abandons their faith, Allah will replace them with others who love Him and are loved by Him. They will be humble with the believers but firm towards the disbelievers, struggling in the Way of Allah; fearing no blame from anyone. This is the favor of Allah. He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing” (Qur’an: Al-Maidah (The Table Spread for Food: 54).
5. “and do not be one of those who deny Allah’s signs or you will be one of the losers” (Qur’an: Yunis: 95),
6. “and ‘Do not invoke, instead of Allah, what can neither benefit nor harm you—for if you do, then you will certainly be one of the wrongdoers” (Qur’an: Yunis (Jonah): 106).
7. “Do not let them turn you away from the revelations of Allah after they have been sent down to you. Rather, invite ‘all’ to ‘the Way of’ your Lord, and never be one of the polytheists” (Qur’an: Al- Qasas (the Stories): 87).
8. “If you are on a journey and a scribe cannot be found, then a security can be taken. If you trust one another, then ‘there is no need for a security, but’ the debtor should honour this trust ‘by repaying the debt’—and let them fear Allah, their Lord. And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And Allah ‘fully’ knows what you do” (Qur’an: Al-Baqarah (The Cow): 283).

9. “And do not crave what Allah has given some of you over others. Men will be rewarded according to their deeds and women ‘equally’ according to theirs. Rather, ask Allah for His bounties. Surely Allah has ‘perfect’ knowledge of all things” (Qur’an: An-Nisa (The Women): 32).
10. “Successful indeed are the believers” (Qur’an: Al-Mu’minun (The believers): 1).
11. “Those who avoid idle talk (Qur’an: Al-Mu’minun (The believers): 3).
12. “Those who pay alms-tax (Qur’an: Al-Mu’minun (The believers): 4).
13. “those who guard their chastity (Qur’an: Al-Mu’minun (The believers): 5)
14. “Surely those who tremble in awe of their Lord” (Qur’an: Al-Mu’minun (The believers): 57).
15. “And who associate none with their Lord” (Qur’an: Al-Mu’minun (The believers): 59).
16. “And who do whatever ‘good’ they do with their hearts fearful, ‘knowing’ that they will return to their Lord” (Qur’an: Al-Mu’minun (The believers): 60).
17. “It is they who race to do good deeds, always taking the lead” (Qur’an: Al-Mu’minun (The believers): 61).
18. “Respond to evil with what is best. We know well what they claim” (Qur’an: Al-Mu’minun (The believers): 69).

19. “‘They are’ those who do not invoke any other god besides Allah, nor take a ‘human’ life—made sacred by Allah—except with ‘legal’ right, nor commit fornication. And whoever does ‘any of’ this will face the penalty” (Qur’an: Al-Furqan (The Criterion): 68).
20. “‘They are’ those who do not bear false witness, and when they come across falsehood, they pass ‘it’ by with dignity” (Qur’an: Al-Furqan (The Criterion): 77).

11. REMARKS ON PROHIBITIONS

Indisputably, prohibitions are remarkably identified and clarified.

However, when it comes to forbiddance, there are numerous questions and concerns to relation with forbiddance, denunciation, disallowed, discouraged, dissolved, and undetermined. For further clarification, the below-listed verses of the Qur'an are clear confirmation:

1. “Can these people be compared to those ‘believers’ who stand on clear proof from their Lord, backed by ‘the Quran as’ a witness from Him, and preceded by the Book of Moses ‘which was revealed’ as a guide and mercy? It is those ‘believers’ who have faith in it. But whoever from the ‘disbelieving’ groups rejects it, the Fire will be their destiny. So do not be in doubt of it. It is certainly the truth from your Lord, but most people do not believe” (Qur’an: Hud: 17).
2. “That you should Worship none but Allah. I truly fear for you the torment of a painful Day” (Qur’an: Hud: 26).
3. “And it was revealed to Noah, “None of your people will believe except those who already have. So do not be distressed by what they have been doing” (Qur’an: Hud: 36).

4. “And build the Ark under Our ‘watchful’ Eyes and directions, and do not plead with Me for those who have done wrong, for they will surely be drown” (Qur’an: Hud: 37).
5. “And ‘so’ the Ark sailed with them through waves like mountains. Noah called out to his son, who stood apart, “O my dear son! Come aboard with us and do not be with the disbelievers” (Qur’an: Hud: 40).
6. “Allah replied, “O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance” (Qur’an: Hud: 46).
7. “O my people! I do not ask you for any reward for this ‘message’. My reward is only from the One Who created me. Will you not then understand?” (Qur’an: Hud: 51).
8. ” And O my people! Seek your Lord’s forgiveness and turn to Him in repentance. He will shower you with rain in abundance, and add strength to your strength. So do not turn away, persisting in wickedness” (Qur’an: Hud: 52).
9. “And O my people! This she-camel of Allah is a sign for you. So leave her to graze ‘freely’ on Allah’s earth and do her no harm, or a swift punishment will overtake you!” (Qur’an: Hud: 64).

10. “And to the people of Midian We sent their brother Shu’aib. He said, “O my people! Worship Allah. You have no god other than Him. And do not give short measure and weight. I do see you in prosperity now, but I truly fear for you the torment of an overwhelming Day” (Qur’an: Hud: 84).
11. “O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land” (Qur’an: Hud: 85).
12. “So be steadfast as you are commanded ‘O Prophet’, along with those who turn ‘in submission to Allah’ with you. And do not transgress. Surely He is All-Seeing of what you ‘believers’ do” Qur’an: Hud: 112).
13. “And do not be inclined to the wrongdoers or you will be touched by the Fire. For then you would have no protectors other than Allah, nor would you be helped” Qur’an: Hud: 113).
14. “I do not ask you for any reward for this ‘message’. My reward is only from the Lord of all worlds” (Qur’an: As-Shu’ara (The Poets): 145).
15. “O my sons! Go and search ‘diligently’ for Joseph and his brother. And do not lose hope in the mercy of Allah, for no one loses hope in Allah’s mercy except those with no faith” (Qur’an: Yusuf: 87).

16. “So do not let those who disbelieve in it and follow their desires distract you from it, or you will be doomed” (Qur’an: Taha: 16).
17. “Allah said, “Take it, and have no fear. We will return it to its form” (Qur’an: Taha: 21).
18. “Remember’ when your sister came along and proposed, ‘Shall I direct you to someone who will nurse him?’ So We reunited you with your mother so that her heart would be put at ease, and she would not grieve. ‘Later’ you killed a man ‘by mistake’, but We saved you from sorrow, as well as other tests We put you through. Then you stayed for a number of years among the people of Midian. Then you came here as pre-destined, O Moses!” (Qur’an: Taha: 40).
19. “Go forth, you and your brother, with My signs and never falter in remembering Me” (Qur’an: Taha: 42).
20. “Allah reassured ‘them’, “Have no fear! I am with you, hearing and seeing” (Qur’an: Taha: 46).
21. “So go to him and say, ‘Indeed we are both messengers from your Lord, so let the Children of Israel go with us, and do not oppress them. We have come to you with a sign from your Lord. And salvation will be for whoever follows the ‘right’ guidance” (Qur’an: Taha: 47).
22. “Moses warned the magicians, “Woe to you! Do not fabricate a lie against Allah,¹ or He will wipe you out with

a torment. Whoever fabricates 'lies' is bound to fail” (Qur'an: Taha: 61).

23. “We reassured 'him', “Do not fear! It is certainly you who will prevail” (Qur'an: Taha: 68).
24. “‘saying,’ “Eat from the good things We have provided for you, but do not transgress in them, or My wrath will befall you. And whoever My wrath befalls is certainly doomed” (Qur'an: Taha: 81).
25. “Exalted is Allah, the True King! Do not rush to recite 'a revelation of' the Quran 'O Prophet' before it is 'properly' conveyed to you, and pray, “My Lord! Increase me in knowledge.” (Qur'an: Taha: 114).
26. “So We cautioned, “O Adam! This is surely an enemy to you and to your wife. So do not let him drive you both out of Paradise, for you 'O Adam' would then suffer 'hardship'” (Qur'an: Taha: 117).
27. “Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the 'fleeting' splendour of this worldly life, which We test them with. But your Lord's provision 'in the Hereafter' is far better and more lasting” (Qur'an: Taha: 131).
28. “Bid your people to pray, and be diligent in 'observing' it. We do not ask you to provide. It is We Who provide for

you. And the ultimate outcome is 'only' for 'the people of righteousness' (Qur'an: Taha: 132).

29. "They were told," "Do not run away! Return to your luxuries and your homes, so you may be questioned 'about your fate'" (Qur'an: Al-Anbiya (The Prophets): 13).
30. "Humankind is made of haste. I will soon show you My signs, so do not ask Me to hasten them" (Qur'an: Al-Ambya (The Prophets): 37).
31. "As for female and male fornicators, give each of them one hundred lashes,¹ and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last Day. And let a number of believers witness their punishment." (Qur'an: An-Nur (The Light): 2).
32. "Those who accuse chaste women 'of adultery' and fail to produce four witnesses, give them eighty lashes 'each'. And do not ever accept any testimony from them—for they are indeed the rebellious" (Qur'an: An-Nur (The Light): 2).
33. "Indeed, those who came up with that 'outrageous' slander are a group of you. Do not think this is bad for you. Rather, it is good for you. They will be punished, each according to their share of the sin. As for their mastermind, he will suffer a tremendous punishment "tracking (Qur'an: An-Nur (The Light): 11).

34. “Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful” (Qur’an: An-Nur (The Light): 21).
35. “O believers! Do not follow the footsteps of Satan. Whoever follows Satan’s footsteps, then ‘let them know that’ he surely bids ‘all to’ immorality and wickedness. Had it not been for Allah’s grace and mercy upon you, none of you would have ever been purified. But Allah purifies whoever He wills. And Allah is All-Hearing, All-Knowing” (Qur’an: An-Nur (The Light): 22).
36. “And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments¹ except what normally appears.

Let them draw their veils over their chests, and not reveal their ‘hidden’ adornments³ except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers’ sons or sisters’ sons, their fellow women, those ‘bondwomen’ in their possession, male attendants with no desire, or children who are still unaware of women’s nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah

in repentance all together, O believers, so that you may be successful” (Qur’an: An-Nur (The Light): 31).

37. “And let those who do not have the means to marry keep themselves chaste until Allah enriches them out of His bounty. And if any of those ‘bondspeople’ in your possession desires a contract ‘to buy their own freedom’, make it possible for them, if you find goodness in them. And give them some of Allah’s wealth which He has granted you. Do not force your ‘slave’ girls into prostitution for your own worldly gains while they wish to remain chaste. And if someone coerces them, then after such a coercion Allah is certainly All-Forgiving, Most Merciful ‘to them’ ” (Qur’an: An-Nur (The Light): 33).
38. “They swear by Allah their most solemn oaths that if you ‘O Prophet’ were to command them, they would certainly march forth ‘in Allah’s cause’. Say, “‘You’ do not ‘have to’ swear; your obedience is well known!” Surely Allah is All-Aware of what you do” (Qur’an: An-Nur (The Light): 53).
39. “Do not treat the Messenger’s summons to you ‘as lightly’ as your summons to one another. Allah certainly knows those of you who slip away, hiding behind others.² So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them” (Qur’an: An-Nur (The Light): 63).

40. “Prophet, when believing women come to you, pledging their pledge to you that they will not associate anything with God, nor steal, nor commit adultery, nor kill their children. And they will not bring up any slander that they invent between their hands and feet, nor will they disobey you in what is right. So pledge allegiance to them and ask forgiveness for them from Allah. Indeed, Allah is Forgiving” (Qur’an: Al-Mumtahina (The Test of Faith): 12).
41. “O you who have believed, do not be friends with a people upon whom God has become angry. They have despaired of the Hereafter just as the disbelievers among the dwellers of the graves have despaired (Qur’an: Al-Mumtahina (The Test of Faith): 13).
42. “O Prophet! ‘Instruct the believers:’ When you ‘intend to’ divorce women, then divorce them with concern for their waiting period, and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah’s limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change ‘of heart’ later” (Qur’an: At-Talaq (Divorce): 1).

43. “Accommodate them wherever you have resided since you find them, and do not harass them to make it difficult for them. But if they are pregnant, then spend on them until they give birth. “So if they breastfeed for you, give them their wages, and enjoin among yourselves what is fair, but if you struggle, then another woman will breastfeed for him.” (Qur’an: At-Talaq (Divorce): 6).
44. “You who disbelieve, do not make excuses today. You will only be rewarded for what you used to do (Qur’an: At-Tahrim (Forbiddance): 7).
45. “And do not obey every disgraceful alliance (Qur’an: Al-Qalam (The Pen): 10)
46. “So be patient for the judgment of your Lord, and do not be like the owner of the whale when he called out while he was distressed. (Qur’an: Al-Qalam (The Pen): 48)
47. “And when we heard guidance, we believed in it. So whoever believes in his Lord does not fear misery or oppression” (Qur’an: Al-Jinn (The Devil): 13)
48. “Do not move your tongue with it to hasten it (Qur’an: Al-Qiyamah Resurrection: 16)
49. “So be patient for the judgment of your Lord, and do not obey any of them who is a sinner or an unbeliever.
(Qur’an: Al-Insan (The People): 24)

50. “We will make you read, so you will not forget (Qur’an:
Al-A’la (The Most High): 6)

51. No, do not obey him, but prostrate and draw near to him
(Al-Ala (The Most High):19)

What do we think that Allah will ask us (as people) on
Judgment Day? Among the expected general questions that
Allah will ask everybody are the following:

- ❖ What do you know about the creation of the
heavens and the earth?
- ❖ For what purpose did Allah create mankind?
 - ❖ How did Allah create people with their
differences in color, size, height, appearance,
behavior, characteristics, and culture?
- ❖ What do you know about what happened to the
former generations and the history of the
previous peoples, at large, as lessons to be
learned?

12. HOW TO FATHOM THE QUESTIONS THAT ALLAH WIL ASK EVERYBODY ON RECKONING DAY

When Allah, the Almighty, assigned His Messenger to thoroughly convey the Noble Verses to all mankind addressed the anticipated questions as detailed in the Wise Remembrance. Before tracking down the questions, one must remember that Allah required us to remain united and maintain equality among us. United communities and nations can vehemently Worship Allah alone and reflect His verses without worrying about conflict among them and relying on peaceful lifestyle. There, they will be able to regularize following and relying on His Noble verses alone. Allah says: “And hold firmly together to the rope of Allah¹ and do not be divided” (Qur’an: Al-Baqarah (The Cow): 103).

Being united believers, Allah asks Muslims to reflect the Qur’anic verses to figure out the questions that are awaiting for their answers. For instance, Allah says: "Hold fast to that which was revealed to you; you are on the straight path. (43). The Qur'an is a reminder to you and to your people. They will be asked [whether] they believed in it and put it into practice or not] (44)- (Qur’an: Al-Zukhruf (The Ornaments): 43-44).

The lessons from which a person can acquire and benefit through the contemplation of this verse include:

- What Allah Has taught people in advance about the scenes of the Day of Resurrection?
- How would you, as a person, reflect each of the following ecosystems?
- The rotation of the sun and moon, astronomical miracles, planet coordination, solar system cycles, galaxy marvels, and more?
- The movements of the earth, stars, planets, oceans, seas, and rivers,
- The biodiversity and minerals available under beneath the earth?
- How do marine biodiversity of plants, mammals, animals, and bacteria survive?
- How Allah manages and protects various and complex marine biotic and abiotic ecosystems, such as water, soil, and atmosphere under which pearls, fishes, corals, mangroves, and billions of other kinds of biotics and antibiotics survive with Allah's blessings
- How miraculous is it that Allah Has mentioned each of the above-cited elements in the verses of the Qur'an at a time when people were in their dark eras?

Such a deep reflection can acquaint the observer with Allah's Mighty, indicating that Allah is the sole One Who Has the

absolute right to bring blessings, punishments, forgiveness, awards, or reprimand. His Mercy and His wrath go along with reflections of wrongdoers and righteous ones. In the Qur'an, Allah told us all about the news of the nations that prevailed and then perished. Similarly, He informed us the lessons to be learned from the cases of Prophets and Messengers starting from Noah to the Prophets Muhammad, the Trustworthy one who was the Seal of all the Prophets. Thus, we have already learned the reactions of the former nations towards the Noble Messages conveyed to them as well as how the Messengers tolerated for their illicit reactions and, consequently, how such disobedient nations and individuals were tormented in live. That is what the verses of the Qur'an confirmed in regards with holding the disbelievers accountable for their felonies and mistreatments as a part of their disappointments, while offering gardens of bliss to the believers as a part of rewarding for their good deeds.

The Qur'an spoke about the patience of the prophets and the reward in store of the patient, which was made clear about Allah's provision and blessings extended to all people. There, the Qur'an told us about the positions of the hypocrites and their reckoning on Judgment Day. It also mentioned the torment in Hell that oppressors will face in the Hereafter by giving warning to the tyrants and criminals. That is what the Magi told about the

struggle between good and evil by calling people to work hard for constant self-improvement.

Allah protects those who work on safety and security while giving warnings to those who oppress other people to bring them into apprehension, corruption, and chaos instead of creating an environment where multi-cultural communities can live in harmony. Thus, people should fight among themselves to become successful and not failures. The success comes where there is justice and mercy. Therefore, it is to spread peace among all people.

Furthermore, the Qur'an addressed the values of the adornment-based lifestyle while warning people from all forms of antisocial behaviors, such as arrogance. There, an arrogant person has no justification for their arrogances after they were given a clear-cut warning and pre-caution means. It addresses signs and omens of the Hour, and describes images of volcanoes and seas when they boiled and rose to the sky when it openly split and produced clear smoke. Allah – the Almighty - described the Day of Resurrection by saying: (When the Sun contracts [and darkens], when the stars lose their light, when the mountains are pulverized, when the pregnant camels are cast aside when the wild beasts are rounded

up when the seas boil and overflow when souls are again paired [with their bodies], when the girls who were buried alive are asked for what sin they were killed when the records [of deeds] are distributed when the celestial vault disappears when the fire of Hell is fanned, and when Paradise is brought near. At that time will every soul know the result of its deeds" (Qur'an: Al-Takwir (Putting Out the Sun): 1:14).

In the passages concerning the Day of Resurrection, these are several essential elements that Allah will make people aware of His signs and show them the characteristics of the universe, such as the diversities of Allah's Creatures and how each one of them survives and reproduces in this world. He will call them to believe in Allah's unity and follow His signs and what His faithful Messenger will convey and has already conveyed to all men. However, if they misbehave, punishment awaits the unbelievers because He drew a road map for mankind. They were required to follow the guidance and lightning stressed in His Book so that they may follow it and apply it in Worshipping Allah by adhering to His covenant with Allah. That is why every Muslim must obey Allah and follow Allah's faithful Messenger in dealings with people without bearing in mind several forms of social discrimination, regardless of one's belief, sect, or religion.

In advance, Allah provided awareness and acquainted people with the truth, taught them how to distinguish right from

wrong and how to get the path of the truth by separating falsehoods and wrong information from correct and true information. Thus, everybody can protect himself from all harmful or less harmful sins. That is the clear instruction provided in the Qur'an, which the righteous people comprehended and practiced.

To protect people from worldly tragedies and punishment on Judgment Day, Allah provided people in advance with the answers to all the questions that they would be asked on Reckoning Day. Even though they are standing before the Merciful Allah, the justice is that they must face the consequences of their wrong deeds.

Therefore, anyone who ignores or neglects Allah's warnings, instructions, commands, rules, regulations, and laws of prohibition and forbiddance is subject to punishment. In the context of the Qur'an, Allah also advised people to follow specific strategic methods to prepare themselves for contemplation of the norms of the answers and wisdom behind the restrictions made by Allah. Applying and practicing the best behaviors in all their activities makes man healthy, wealthy, wise, trustworthy, beloved, and highly respected member of society. In addition to that, those who behave well will be dwelled in Paradise in the Hereafter. That is why everyone must strive to make their

behaviors good, better, and the best. They must adhere to Allah's guidelines and instructions through their work and other activities concerning their daily deals. By striving to practice and promote the best behavior, people can succeed in the test. All of the above-cited is excellent and appropriate news, which makes Allah's knowledge clear to people. This facilitates and clarifies the awareness of the world in which they live. They will also understand the tricks of those who mislead people, including Satan's entities of people and devils, as well as the intrigues of an accursed Iblis. These monopolies always seek every means possible to divert people from the straight path by inciting them to commit shameful acts, which will cause them to be inflicted with punishment and torment on Judgment Day. To succeed in that mission, misleaders will keep influencing persons of low vibrations, who turn them away from Allah's Book. Even though they were ordained to follow only the Noble Qur'an, they intentionally chose to follow the path of hypocrisy and disbelief. They became ungrateful to the grace of the Lord of the Worlds.

Therefore, it is fair and appropriate to punish those who disobey their Lord's commands and particles of advice and remain adherent to Allah's law and method in the verses of the Clear Book and not follow Satan and his unrighteous followers among the children of Adam. They will enjoy a full-scale level of

security and peace as to what man will be asked on the Day of Judgment before the Most Merciful Allah about the commandments that Allah Has enjoined believers to follow the verses of the Holy Quran. That is their own interest as it leads them to achieve the most enjoyable eternal life on the Day of Judgment. That is Allah's reward promised for His obedient who fulfilled their commitment to apply Allah's law and method prescribed in the Wise Remembrance. As for the one who abandons his commitment, which was to implement the commandments of Allah's law, Allah's blessings may not be applicable to them. Their method of dealings has not been reflected in that of Allah. Worse is when they conflict with Allah's guidelines and roadmap, which Allah designed for the best interest of the people. Those who disobey Allah's instructions always indulge themselves in Freud and a fictitious lifestyle. By disregarding the right path, they are often involved in criminal activities as a group or at an individual level. There, it is their own doing that dragged them to the dooms of the abyss and hellfire.

Therefore, a person should prepare himself to reconsider his position in applying Islam and Worship. He needs to evaluate his deeds before the end of his life by ensuring that his behavior is clearly correct while still continuously repenting to his Lord with sincere remorse. He must ask Allah to shower him with His

mercy and forgiveness. Once repented, one must never return to the same mistakes that he regretted, refrained from, and remorse was made from. Practicing such a mistake indicates that such a person's adherence is sincere and emerges from one's deep heart. There, one can realize that he or she has seriously taken his or her covenant with Allah, the Almighty.

The Faithful Messenger conveyed the verses of the Wise Remembrance to people. Subsequently, every Muslim person must anticipate that they will be asked certain questions on Resurrection day while they are standing before Allah. That is a decree pre-destined by Allah and cannot escape or be reversed by anybody. On that day, nobody will have an intercessor as there will be no mediator who has the authority to negotiate with Allah, let alone to give recommendations to somebody. Everybody will rely on his or her work and Allah's Mercy after he or she comes with a clean and sound heart. On the Day of Judgment, the people will be divided into two groups: Among them is the group of the unbelievers who disobeyed Allah's commandments and broke their covenant with the Merciful One. Allah says:

Those who refused to believe will be herded in groups to Hell, and when they reach it, its gates will be opened, and its guardians will say to them, "Did not Messengers come to them and convey

to them the Signs of their Lord, and warn them of the appearance of this Day?" They will reply, "Yes! But [because We denied them] Allah's plan of punishing the disbelievers will be fulfilled." (Qur'an: Az-Zumar (The Successive Groups): 71).

Since we have clarified the status of the disbelievers and disobedience, let us know the status of the believers and obedience. The group of believers who believed in Allah, followed His Qur'an, adhered to Allah's law and method, were faithful to their covenant with Allah, fought against themselves and were victorious over what Satan whispered, and followed the faithful Messenger in what he conveyed to them of the signs of their Lord so that they could live a good life in this world and so that Allah would reward them in the Hereafter with gardens and bliss, as Allah, the Almighty, promised them in His saying: "But those who have feared their Lord will be led to Paradise in groups, and when they reach it, its gates will be opened, and its guardian [angels] will say to them: "With you be peace, welcome. Enter therein for all eternity." (Qur'an: Az-Zumar (The Successive Groups): 73). Every person should choose between the two paths without coercion and bear the consequences of his decision as long as he is alive and provided with this worldly life. He has not relied on their prayer to Allah, zakat payment, reading and contemplating the Qur'an, or demonstrating humble respect

to the Prophet. What Allah expects from man is a practical application in his life by following His law and method and fulfilling Allah's covenant. Nothing will benefit man on the Day of Judgment except his work along with Allah's Mercy, as Allah commanded His Messenger (peace be upon him) to convey to people with his tongue as stated by Allah, the Almighty, by saying: "Say to them: "I am but a man to whom it has been revealed that they should Worship only Allah, His only Godhead. Whoever longs to meet his Lord [and may He be pleased], let him do pious deeds and Worship none but Him." (Qur'an: Al-Kahf (The Cave): 110).

Finally, the pens dried up, the reports/newspapers were folded, and the people had nothing left but his works in this world, in confirmation of Allah's words: "Whoever does righteousness will do it for his own benefit, and whoever does wrong will harm himself. Your Lord is not unjust to His servants) (Qur'an: Fussilat (Verses Perfectly Explained): 46).

13. THE DIVINE CURRICULUM

Allah, the Almighty, Has established for people a rule of moral values that they follow in the life of this world. That morality launches uprightness and relations of justice between people. It is based on mercy, justice, freedom of belief, and benevolence among all people. Spreading peace and cooperation in righteousness and piety with the good word is among its fundamental elements. Thus, people can live a safe and reassured lifestyle in light of competition. They must practice it in good deeds, warding off temptations, and adhering to Allah’s law and method. Thus, proper ethics protects Muslims from committing sins and falling into the clutches of Satan to commit immorality, abomination, transgression, and tyranny.

Allah Has obligated the believers who pledged to Allah to devote themselves to obeying Him and to avoid following the false narratives that misled many Muslims. In the hereafter, such a kind of misleading will cause Allah’s Messenger to complain to his Lord about their abandonment of His Noble Book in Allah’s word (Glory be to Him). Allah explaining to the people the complaint of the Messenger (peace be upon him) says: “The Messenger has cried, “O my Lord! My people have indeed received this Quran with neglect” (Qur’an: Al-Furqan (The Criterion): 30).

The reason for the above-discussed and detailed information is that narratives are no more than the formation fabricated and narrated by some Muslims and non-Muslim individuals. These Muslims are the ones who appointed themselves as guardians of the Islamic call. They sought with the enemies of Islam to compose false stories, myths, and narrations on the tongue of the Messenger (peace be upon him). However, their actions and narrations were propagated unjustly and aggressively so that the Muslims would believe them. Unfortunately, the majority of Muslims believed them, and various references to the religion of Islam were formed on their basis, even where their ruling is opposite to that of Allah, the Almighty revealed.

Therefore, Muslims were misled from the authentic Message of Islam as narratives replaced the Qur'an's verses. To this day, they follow multiple religious cults and contradictory sects, which led them to remain in rivalry. Then, numerous conflicting parties were formed. Each party rejoiced in what they had opined and possessed as forefathers' inheritances. Hence, Muslims were either intentionally or inadvertently divided into sects and sub-sects. The divisions kept them away from their religion and opened (for them) the path of Satan to entice them from bad to worse.

As a result, they were indulged in losing their world development and mental enhancement. Their misdeeds have also jeopardized their blessing and paradise in the afterlife. Shockingly, all these forms of adversities are taking place after Allah warned them with His words. Allah says: “O believers! Always turn to Him in repentance, be mindful of Him, and establish prayers. And do not be polytheists—like those who have divided their faith and split into sects, each rejoicing in what they have” (Qur’an: Ar-Room (The Romans): 31-32).

With the above-cited verse, those Muslims who followed such different sects and multiple parties were condemned for committing gross sins. Allah forbids any form of violation in Allah’s law. Allah, Glory be to Him, says: (And hold firmly together to the rope of Allah and do not be divided” (Qur’an: Ali-Imran (The Family of Imran): 103). Unfortunately, such Muslims failed to listen, obey, and implement Allah’s commands and warnings to them. In the Qur’an, Allah commanded every believer to fully obey Allah’s commands as portrayed in the Qur’an, when saying: “Obey Allah and His Messenger and do not dispute with one another or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere” (Qur’an: Al-Anfal: 61).

Those who followed the elements of the divine method in the verses recorded in the Qur'an as the Wise Remembrance were given a glad-tiding. The pious believers who fulfill Allah's covenant, who are committed to implementing His law and practice in their dealings with His method in everything, were identified and mentioned with honor as clarified in the verses of the Holy Qur'an, as follows:

1. "Believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do" (Qur'an: Al-Maidah (The Table Spread for Food: 8).

2. "Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits. Allah does not like transgressors" (Qur'an: Al-Baqarah (The Cow): 190).

1. "And 'remember' when Moses prayed for water for his people, We said, "Strike the rock with your staff." Then twelve springs gushed out, 'and' each tribe knew its drinking place. 'We then said,' "Eat and drink of Allah's provisions, and do

not go about spreading corruption in the land." (Qur'an: Al-Baqarah (The Cow): 60).

2. “Do not mix truth with falsehood or hide the truth knowingly” (Qur’an: Al-Baqarah (The Cow): 42).
3. “Do not follow what you have no ‘sure’ knowledge of. Indeed, all will be called to account for ‘their’ hearing, sight, and intellect” (Qur’an: Al-Isra (The Night Journey): 36).
4. “And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful” (Qur’an: Al-Luqman: 18).
5. “Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys” (Qur’an: Al-Luqman: 19).
6. “Be gracious, enjoin what is right, and turn away from those who act ignorantly” (Qur’an: Al-A’raf (The Heights): 199).
7. “Invite ‘all’ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ‘alone’ knows best who has strayed from His Way and who is ‘rightly’ guided” (Qur’an: An-Nahl (Bees): 125).
8. “O believers! Do not waste your charity with reminders ‘of your generosity’ or hurtful words, like those who donate their wealth just to show off and do not believe in Allah or the Last Day. Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain—leaving it just a bare stone. Such people are unable to preserve the reward of their

charity. Allah does not guide 'such' disbelieving people"
(Qur'an: Al-Baqarah (The Cow): 264).

9. "Do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sins" (Qur'an: Al-Baqarah (The Cow): 188).

10. "O believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers" (Qur'an: Al-Hujrat (The Private Quarters): 11).

11. "O believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful" (Qur'an: Al-Hujrat (The Private Quarters): 12).

12. "O believers! Do not take disbelievers as allies instead of the believers. Would you like to give Allah solid proof against yourselves?" (Qur'an: An-Nisa (The Women): 144).

13. “Allah does not like negative thoughts to be voiced—except by those who have been wronged. Allah is All-Hearing, All-Knowing” (Qur’an: An-Nisa (The Women): 148).

14. “Whether you reveal or conceal a good or pardon an evil—surely Allah is Ever-Pardoning, Most Capable” (Qur’an: An-Nisa (The Women): 149).

13. “Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful” (Qur’an: Al-Isra (The Night Journey): 90).

14. “The believers are also those who are true to their trusts and covenants” (Al-Mu’minun (The believers): 8).

15. “We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously”. (Qur’an: Al-Hijri (The Stone Valley): 85).

16. “Tell My ‘believing’ servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind” (Qur’an: Al-Isra (The Night Journey): 53).

17. “O Children of Adam! Dress properly whenever you are at Worship. Eat and drink, but do not waste. Surely He does not like the wasteful” (Qur’an: Al-Al-A’raf (The Heights): 31).

14. WHY WILL ALLAH PUNISH WICKED PEOPLE?

As detailed in the Wise Remembrance – Qur'an - Allah, the Almighty, assigned His Messenger to thoroughly convey the Noble Verses to all mankind to remind them to be prepared for certain questions that they will be asked. In this theme, I attempt to explain some of these anticipated questions. Before tracking down these questions, one must remember that Allah requires us to remain united and maintain equality. United communities and nations can vehemently Worship Allah alone and reflect on His verses without worrying about conflict among them and relying on a peaceful lifestyle. There, they can regularly follow and rely on His Noble verses alone. Allah says: "And hold firmly together to the rope of Allah¹ and do not be divided" (Qur'an: Al-Baqarah (The Cow): 103).

Being united believers, Allah asks Muslims to reflect on the Qur'anic verses to figure out the questions that are waiting for their answers. For instance, Allah says: "Hold fast to that which was revealed to you; you are on the straight path. (43). The Qur'an is a reminder to you and to your people. They will be asked [whether] they believed in it and put it into practice or not (Qur'an: Al-Zukhruf (Ornaments): 43-44).

The lessons from which a person can acquire and benefit through the contemplation of this verse include:

1. What are the things about the scenes of the Day of Resurrection that Allah Has taught people in advance?
2. How would you, as a person, reflect each of the following ecosystems?
3. How did you reflect upon the rotation of the sun, the moon, astronomical miracles, planet coordination, solar system cycles, galaxy, marvels, and more?
4. How miraculously does Allah administer the movements of the earth, stars, planets, oceans, seas, and rivers?
5. How did Allah set forth the numerical miracles of the biodiversity and minerals available beneath the earth?
6. How do marine biodiversity of plants, mammals, animals, and bacteria survive and reproduce?
7. How Allah manages and protects various marine biotic and abiotic ecosystems, such as water, soil, and atmosphere, under which complex sorts of pearls, fishes, corals, mangroves, and billions of other kinds of biotics and antibiotics survive with Allah's blessings
8. How miraculous is it that Allah Has mentioned each of the above-cited elements in the verses of the Qur'an at a time when people were in their dark eras?

Such a deep reflect mimickingion can acquaint the observer with Allah's Mighty, indicating that Allah is the sole One Who Has the absolute authority to bring and actuate blessings, punishments, forgiveness, awards, or reprimand depending on one's level of goodness or unscrupulousness. His Mercy and His wrath go along with reflections of wrongdoers and righteous ones. In the Qur'an, Allah told us all about the news of the nations that prevailed and then perished. Similarly, He informed us of the lessons to be learned from the cases of Prophets and Messengers, starting from Noah to the Prophet Muhammad, the Trustworthy one who was the Seal of all the Prophets. Thus, we have already learned the reactions of the former nations towards the Noble Messages conveyed to them, as well as how the Messengers tolerated their illicit reactions and, consequently, how such disobedient nations and individuals were tormented in life. That is what the verses of the Qur'an confirmed in regards to holding the disbelievers accountable for their felonies and mistreatments as a part of their disappointments while offering gardens of bliss to the believers as a part of rewarding for their good deeds.

The Qur'an spoke about the patience of the prophets and the rewards awaiting them for their endurance and sincerity. Allah's provision and blessings extended to all people, as Allah made clear in the Qur'an. There, the Qur'an told us about the positions

of the hypocrites and their reckoning on Judgment Day. It also mentioned the torment in Hell that oppressors will face in the Hereafter by giving warning to the tyrants and criminals. That is what the Magi told about the struggle between good and evil by calling people to work hard for constant self-improvement.

Allah protects those who work on safety and security while giving warnings to those who oppress other people to bring them into apprehension, corruption, and chaos instead of creating an environment where multi-cultural communities can live in harmony. Thus, people should fight among themselves to become successful and not failures. The success comes where there is justice and mercy. Therefore, it is to spread peace among all people.

Furthermore, the Qur'an addressed the values of the adornment-based lifestyle, and in relation to greediness, Allah warns people from all forms of antisocial behaviors, such as arrogance and ignorance-based attitudes. There, arrogant persons have no justification for their egotisms after they were given a clear-cut warning and pre-caution means. It addresses signs and premonitions of the Hour. The Message of Islam describes images of volcanoes both in the land and seas as they boiled and rose to the sky, openly splitting and producing clear smoke. Allah – the Almighty - described the Day of Resurrection by saying:

(When the Sun contracts [and darkens], when the stars lose their light, when the mountains are pulverized, when the pregnant camels are cast aside, when the wild beasts are rounded up when the seas boil and overflow when souls are again paired [with their bodies], when the young girls who were buried alive are asked for what sin they were killed when the records [of deeds] are distributed when the celestial vault disappears when the fire of Hell is fanned, and when Paradise is brought near. At that time will every soul know the result of its deeds" (Qur'an: Al-Takwir (Putting Out the Sun): 1:14).

In the passages concerning the Day of Resurrection, there are several essential elements that Allah will make people aware of His signs to show them the structures and characteristics of the universe, such as the assortments of Allah's Creatures and how each one of them survives and reproduces. That means the Messengers invite people to believe in Allah's unity and follow His signs by listening and obeying what His faithful Messengers convey and have already conveyed to all humans. However, those who misbehave are among the groups of unbelievers who deserve to be punished because Allah drew for the entire mankind a road map with descriptions and instructions. They were required to follow the guidance and lightning as stated in Allah's Book so that they may sincerely Worship Allah and follow His method by

adhering to His covenant. That is why every Muslim must obey Allah and follow Allah's faithful Messenger in dealings with people and avoid practicing horrific and illicit forms of social discrimination. There, a believer must not respect or disrespect people because of their belief, sect, or religion.

In advance, Allah provided awareness and acquainted people with the truth and taught them how to distinguish right from wrong and how to get the path of the truth by separating falsehoods and wrong information from correct and true information. Thus, everybody can protect himself from all harmful or less harmful sins. That is the clear instruction provided in the Qur'an, which is the one that the righteous people comprehend and practice.

To protect people from worldly tragedies and punishment on Judgment Day, Allah provided people with the answers to all the questions they would be asked on Reckoning Day. Even though they are standing before the Merciful Allah, the justice is that they must face the consequences of their wrong deeds. Therefore, anyone who ignores or neglects Allah's warnings, instructions, commands, rules, regulations, and laws of prohibition and forbiddance is subject to punishment.

In the context of the Qur'an, Allah also advised people to follow specific strategic methods to prepare themselves for contemplation of the norms regarding the answers and wisdom behind Allah's restrictions. Applying and practicing the best behaviors in all their activities makes a person healthy, wealthy, wise, trustworthy, beloved, and highly respected member of society. In addition to that, those who behave well will be dwelled in Paradise in the Hereafter. That is why everyone must strive to make their behaviors good, better, and the best. They must adhere to Allah's guidelines and instructions through their works and any other activity they may be involved in their daily dealings. People can succeed in the test by striving to practice and promote the best behavior.

All of the above-cited carry segments of excellent and appropriate news, which makes Allah's knowledge clear to people. It facilitates and clarifies the awareness of the world in which they live. They will also understand the tricks of those who mislead people, including Satan's entities of people and devils, as well as the intrigues of an accursed Iblis. These monopolies always seek every means possible to divert people from the straight path by inciting them to commit shameful acts, which may cause them to be inflicted with punishment and torment on Judgment Day. To succeed in that mission, misleaders will keep

influencing persons of low vibrations, who turn them away from Allah's Book. Even though they were ordained to follow only the Noble Qur'an, they intentionally chose to follow the path of hypocrisy and disbelief. They became ungrateful to the grace of the Lord of the Worlds.

Therefore, it is fair and appropriate to punish those who disobey their Lord's commands and particles of advice and remain adherent to Allah's law and method in the verses of the Clear Book and not follow Satan and his unrighteous followers among the children of Adam. They will enjoy a full-scale level of security and peace as to what man will be asked on the Day of Judgment before the Most Merciful Allah about the commandments that Allah Has enjoined believers to follow the verses of the Holy Quran. That is their own interest as it leads them to achieve the most enjoyable eternal life on the Day of Judgment. That is Allah's reward promised for His obedient who fulfilled their commitment to apply Allah's law and method prescribed in the Wise Remembrance.

As for the one who abandons his commitment, which was to implement the commandments of Allah's law, Allah's blessings may not be applicable to them. Their method of dealings has not been reflected in that of Allah. Worse is when

they conflict with Allah's guidelines and roadmap, which Allah designed for the best interest of the people. Those who disobey Allah's Instructions always indulge themselves in Freud and a fictitious lifestyle. By disregarding the right path, they are often involved in criminal activities as a group or at an individual level. There, it is their own doing that dragged them to the dooms of the abyss and hellfire.

Therefore, a person should be prepared for and maintain consistent self-evaluation by reconsidering his position in applying the pure Islamic system of Worshipping. He needs to assess his deeds before the end of his life by ensuring that his behavior is clearly correct while still continuously repenting to his Lord with sincere remorse. He must ask Allah to shower him with His mercy and forgiveness. Once repented, one must never return to the same mistakes that he did remorse, regretted, and refrained from. Practicing such a mistake indicates that the repented person's adherence is insincere and has not emerged from his deep heart. There, one can realize whether he or she has or has not seriously taken a covenant with Allah, the Almighty.

The Faithful Messenger conveyed the verses of the Wise Remembrance to people. Subsequently, every Muslim person must anticipate that they will be asked certain questions upon Resurrection day while they are standing before Allah's Court.

That is a decree pre-destined by Allah and cannot escape or be reversed by anybody. On that day, nobody will have an intercessor because there will be no mediator who has any form of authority to negotiate with Allah, let alone to give recommendations to somebody. Everybody will rely on his or her work and Allah's Mercy after he or she comes with a clean and sound heart. On the Day of Judgment, the people will be divided into two groups: Among them is the group of the unbelievers who disobeyed Allah's commandments and broke their covenant with the Merciful One. Allah says:

"Those who refused to believe will be herded in groups to Hell, and when they reach it, its gates will be opened, and its guardians will say to them, "Did not Messengers come to them and convey to them the Signs of their Lord, and warn them of the appearance of this Day?" They will reply, "Yes! But [because We denied them] Allah's plan of punishing the disbelievers will be fulfilled" (Qur'an: Az-Zumar (The Successive Groups). 71). Since we have clarified the status of the disbelievers as well as disbelieving and disobedience, let us know the status of the believers who showed humble obedience.

The group of believers who believed in Allah followed His Qur'an, adhered to Allah's law and method, remained faithful to their covenant with Allah, struggled against the satanic inceptions, became victorious over what Satan whispered in their

hearts, and followed the faithful Messenger in what he conveyed to them of the signs of their Lord. Such a successful group could live in tranquility in this world and in the Hereafter. Allah would reward them with gardens and bliss, as Allah, the Almighty, promised them in His saying: (But those who have feared their Lord will be led to Paradise in groups, and when they reach it, its gates will be opened, and its guardian [angels] will say to them: "With you be peace, welcome. Enter therein for all eternity." (Qur'an: Az-Zumar (The Successive Groups): 73).

Every person should choose between the two paths without coercion and bear the consequences of his decision as long as he is alive and provided with this worldly life. He is required to rely on his consistent prayers, zakat payments, reading the Qur'an with contemplation, and maintaining mimicking the Prophet's behaviors. What Allah expects from man is a practical application in his life by following His law and method and fulfilling Allah's covenant. Nothing will benefit man on the Day of Judgment except his work along with Allah's Mercy, as Allah commanded His Messenger (peace be upon him) to convey to people with his tongue the following: "Say to them: "I am but a man to whom it has been revealed that they should Worship only God, His only Godhead. Whoever longs to meet his Lord [and may He be

pleased], let him do pious deeds and Worship none but Him." (Qur'an: Al-Kahf (The Cave): 110).

Finally, the pens dried up, the reports/newspapers were folded, and the people had nothing left but his works in this world, in confirmation of Allah's words: "Whoever does righteousness will do it for his own benefit, and whoever does wrong will harm himself. Your Lord is not unjust to His servants" (Qur'an: Fussilat (Verses Perfectly Explained): 46).

1. "They are those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness for their sins—and who forgives sins except Allah?—and they do not knowingly persist in wrongdoing?" (Qur'an: Ali-Imran (The Family of Imran): 135).

2. "And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return" (Qur'an: Luqman: 14).

3. "O believers! Enter into Islam wholeheartedly and do not follow Satan's" footsteps. Surely he is your sworn enemy" (Qur'an: Al-Baqarah (The Cow): 208).

4. “And when you are greeted, respond with a better greeting or at least similarly. Surely Allah is a ‘vigilant’ Reckoner of all things” (Qur’an: An-Nisa (The women): 86).

5. “Give orphans their wealth ‘when they reach maturity’, and do not exchange your worthless possessions for their valuables, nor cheat them by mixing their wealth with your own. For this would indeed be a great sin” (Qur’an: An-Nisa (The women): 2).

6. “O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are ‘truly’ the wrongdoers” (Qur’an: Al-Baqarah (The Cow): 254).

7. “O believers! Be mindful of Allah, and say what is right” (Al-Ahzab: 70).

8. “O believers! Do not violate Allah’s rituals ‘of pilgrimage’, the sacred months, the sacrificial animals, the ‘offerings decorated with’ garlands, nor those ‘pilgrims’ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment” (The Table Spread for Food: 2).

9. “O believers! Do not violate Allah’s rituals ‘of pilgrimage’, the sacred months, the sacrificial animals, the ‘offerings decorated with’ garlands, nor those ‘pilgrims’ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment” (The Table Spread for Food: 89).

10. “Honour Allah’s covenant when you make a pledge, and do not break your oaths after confirming them, having made Allah your guarantor. Surely Allah knows all you do” (Qur’an: An-Nahl (Bees): 91).

11. “Tell My ‘believing’ servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind” (Qur’an: Al-Isra (The Night Journey): 35).

12. “O believers! Be mindful of Allah and be with the truthful” ((Qur’an: At-Tawbah (The Repentance): 119).

13. “O believers! Honour your obligations. All grazing livestock has been made lawful to you—except what is hereby announced to you and hunting while on pilgrimage. Indeed, Allah commands

what He wills” (Qur’an: Al-Ma’idah (The Table Spread for Food): 1).

14.“O believers! Remember Allah’s favor upon you: when a people sought to harm you, but He held their hands back from you. Be mindful of Allah. And in Allah let the believers put their trust” (Qur’an: Al-Ma’idah (The Table Spread for Food): 11).

15.“O believers! Take neither Jews nor Christians as guardians—they are guardians of each other.¹ Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people” (Qur’an: Al-Ma’idah (The Table Spread for Food): 51).

16.“O believers! Do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith a mockery and amusement. And be mindful of Allah if you are ‘truly’ believers” (Qur’an: Al-Ma’idah (the Table Spread for Food): 57).

17.“O believers! Do not forbid the good things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors” (Qur’an: Al-Ma’idah (the Table Spread for Food): 87).

18.“O believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so you may be successful” (Qur’an: Al-Ma’idah (the Table Spread for Food): 90).

19. “O believers! Allah will surely test you with game within the reach of your hands and spears to distinguish those who fear Him in secret. Whoever transgresses from now on will suffer a painful punishment” (Qur’an: Al-Ma’idah (the Table Spread for Food): 94).

20. “O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ‘rightly’ guided. To Allah you will all return, and He will inform you of what you used to do” (Qur’an: Al-Ma’idah (the Table Spread for Food): 105).

21. “O believers! Obey Allah and His Messenger and do not turn away from him while you hear ‘his call’” (Qur’an: Al-Anfal: 20).

22. “O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the ‘true’ wrongdoers” (Qur’an: At-Tawbah (The Repentance): 23).

15. BASIC ELEMENTS ON FORBIDDANCES

Among the forbiddances are ethics of entering residential houses other than one's own property, social integration, public dealings, Worshipping Allah, and more.

1. "O believers! Do not enter any house other than your own until you have asked for permission and greeted its occupants. This is best for you, so perhaps you will be mindful" (Qur'an: An-Noor (The Light): 27).
2. "If you find no one at home, do not enter it until you have been given permission. And if you are asked to leave, then leave. That is purer for you. And Allah has 'perfect' knowledge of what you do" (Qur'an: An-Noor (The Light): 28).
3. "O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain" (Qur'an: Muhammad: 33).
4. "O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done" (Qur'an: Al-Hujrat (The Private Quarters): 6).
5. "O people of faith! Fear Allah and believe in His Messenger. 'And' He will grant you a double share of His mercy, provide you with a light to walk in 'on Judgment Day', and forgive

you. For Allah is All-Forgiving, Most Merciful” (Qur’an: Al-Hadid (The Iron): 28).

6. “O believers! When you converse privately, let it not be for sin, aggression, or disobedience to the Messenger, but let it be for goodness and righteousness. And fear Allah, to Whom you will ‘all’ be gathered” (Qur’an: Al-Mujadilah (the Bleeding Woman): 9).
7. “O believers! Be mindful of Allah and let every soul look to what ‘deeds’ it has sent forth for tomorrow. And fear Allah, ‘for’ certainly Allah is All-Aware of what you do” (Qur’an: Al-Hashri (The Gathering): 18).
8. “O believers! Why do you say what you do not do?” (Qur’an: As-Saf: 2).
9. “O believers! Shall I guide you to an exchange that will save you from a painful punishment?” (Qur’an: As-Saf (Solid Ranks): 10).
10. “‘It is to’ have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew” (Qur’an: As-Saf (Solid Ranks): 11).
11. “He will forgive your sins, and admit you into Gardens under which rivers flow, and ‘house you in’ splendid homes in the Gardens of Eternity. That is the ultimate triumph” (Qur’an: As-Saf (Solid Ranks): 12).

12. “O believers! Turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day Allah will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right. They will say, “Our Lord! Perfect our light for us, and forgive us. ‘For’ You are truly Most Capable of everything” (Qur’an: At-Tahrim (The Prohibition): 8).
13. “O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ‘from justice’. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do” (Qur’an: An-Nisa (The Women): 135).
14. “Say, ‘O Prophet,’ “Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him ‘in Worship’. ‘Do not fail to’ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a ‘human’ life—made sacred by Allah—except with ‘legal’ right. This is what He has commanded you, so perhaps you will understand” (Qur’an: Al-An’am (The Cattle): 151).

15. “Exalted is Allah, the True King! Do not rush to recite ‘a revelation of’ the Quran ‘O Prophet’ before it is ‘properly’ conveyed to you, and pray, “My Lord! Increase me in knowledge” (Qur’an: Taha:114).
16. “Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing.” (Qur’an: An-Nisa (The women): 58).

16. MONETRAY ETHICS AND RELEVANT ISSUES STATED IN THE QUR'AN

1. "Do not set up any other god with Allah, or you will end up condemned, abandoned" (Qur'an: Al-Isra (The Night Journey): 22).
2. "For your Lord has decreed that you Worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully" (Qur'an: Al-Isra (The Night Journey): 23).
3. "And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young" (Qur'an: Al-Isra (The Night Journey): 24).
4. "Your Lord knows best what is within yourselves. If you are righteous, He is certainly All-Forgiving to those who 'constantly' turn to Him" (Qur'an: Al-Isra (The Night Journey): 25).
5. "Give to close relatives their due, as well as the poor and 'needy' travellers. And do not spend wastefully" (Qur'an: Al-Isra (The Night Journey): 26).
6. "Surely the wasteful are 'like' brothers to the devils. And the Devil is ever ungrateful to his Lord" (Qur'an: Al-Isra (The Night Journey): 36).

7. “But if you must turn them down ‘because you lack the means to give’—while hoping to receive your Lord’s bounty—then ‘at least’ give them a kind word” (Qur’an: Al-Isra (The Night Journey): 37).
8. “Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty” (Qur’an: Al-Isra (The Night Journey): 39).
9. “Surely your Lord gives abundant or limited provisions to whoever He wills. He is certainly All-Aware, All-Seeing of His servants” (Qur’an: Al-Isra (The Night Journey): 30).
10. “Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin” (Qur’an: Al-Isra (The Night Journey): 31).
11. “Do not go near adultery. It is truly a shameful deed and an evil way” (Qur’an: Al-Isra (The Night Journey): 22).
12. “Do not take a ‘human’ life—made sacred by Allah—except with ‘legal’ right. If anyone is killed unjustly, We have given their heirs the authority, but do not let them exceed limits in retaliation, for they are already supported ‘by law’” (Qur’an: Al-Isra (The Night Journey): 33).
12. “Do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Honour ‘your’ pledges, for you will surely be accountable for them” (Qur’an: Al-Isra (The Night Journey): 34).

13. "Give in full when you measure, and weigh with an even balance. That is fairest and best in the end" (Qur'an: Al-Isra (The Night Journey): 35).
14. "Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect" (Qur'an: Al-Isra (The Night Journey): 36).
15. "And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains" (Qur'an: Al-Isra (The Night Journey): 37).
16. "The violation of any of these 'commandments' is detestable to your Lord" (Qur'an: Al-Isra (The Night Journey): 38).
17. "This is part of the wisdom which your Lord has revealed to you 'O Prophet'. And do not set up any other god with Allah 'O humanity', or you will be cast into Hell, blameworthy, rejected" (Qur'an: Al-Isra (The Night Journey): 39).
18. "Has your Lord favoured you 'pagans' with sons and taken angels as 'His' daughters? You are truly making an outrageous claim" (Qur'an: Al-Isra (The Night Journey): 40).
19. "Who avoid major sins and shameful deeds, and forgive when angered" (Qur'an: As-Shura (The Consultation): 37).
20. "And who enforce justice when wronged" (Qur'an: Ash-Shura (The Consultation): 40).
21. "And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches

maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allāh fulfill. This has He instructed you that you may remember” (Qur’an: Al-An’am (The Cattles): 152).

22. “Some will say, “They were three, their dog was the fourth,” while others will say, “They were five, their dog was the sixth,” ‘only’ guessing blindly. And others will say, “They were seven and their dog was the eighth.” Say, ‘O Prophet,’ “My Lord knows best their ‘exact’ number. Only a few people know as well.” So do not argue about them except with sure knowledge, nor consult any of those ‘who debate’ about them” (Qur’an: Al-Kahf (The Cave): 22).
23. “And never say of anything, “I will definitely do this tomorrow,” (Qur’an: Al-Kahf (The Cave): 23).
24. “And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure.¹ Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow ‘only’ their desires and whose state is ‘total’ loss” (Qur’an: Al-Kahf (The Cave): 28).

25. “And ‘remember’ when Moses said to his young assistant, “I will never give up until I reach the junction of the two seas, even if I travel for ages.” (Qur’an: Al-Kahf (The Cave): 60).
26. “Moses assured ‘him’, “You will find me patient, Allah willing, and I will not disobey any of your orders” ” (Qur’an: Al-Kahf (The Cave): 69).
27. “He responded, “Then if you follow me, do not question me about anything until I ‘myself’ clarify it for you” (Qur’an: Al-Kahf (The Cave): 70).
28. “Moses pleaded, “Excuse me for forgetting, and do not be hard on me.” (Qur’an: Al-Kahf (The Cave): 73).
29. “Moses replied, “If I ever question you about anything after this, then do not keep me in your company, for by then I would have given you enough of an excuse.” (Qur’an: Al-Kahf (The Cave): 76).
30. “Say, ‘O Prophet,’ “I am only a man like you, ‘but’ it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the Worship of their Lord.” (Qur’an: Al-Kahf (The Cave): 110).
31. “O dear father! Do not Worship Satan. Surely Satan is ever rebellious against the Most Compassionate” (Qur’an: Mariam (Marry): 44).

32. “As I distance myself from ‘all of’ you and from whatever you invoke besides Allah, I will ‘continue to’ call upon my Lord ‘alone’, trusting that I will never be disappointed in invoking my Lord” (Qur’an: Mariam (Marry): 48).
 33. “So do not let those who disbelieve in it and follow their desires distract you from it, or you will be doomed” (Qur’an: Taha: 16).
 34. “Allah said, “Take it, and have no fear. We will return it to its former state” (Qur’an: Taha: 21).
 35. “‘Remember’ when your sister came along and proposed, ‘Shall I direct you to someone who will nurse him?’ So We reunited you with your mother so that her heart would be put at ease, and she would not grieve. ‘Later’ you killed a man ‘by mistake’, but We saved you from sorrow, as well as other tests We put you through. Then you stayed for a number of years among the people of Midian. Then you came here as pre-destined, O Moses!” (Qur’an: Taha: 40).
 36. “Go forth, you and your brother, with My signs and never falter in remembering Me” (Qur’an: Taha: 41).
 37. “Allah reassured ‘them’, “Have no fear! I am with you, hearing and seeing” (Qur’an: Taha: 46).
- “So go to him and say, ‘Indeed we are both messengers from your Lord, so let the Children of Israel go with us, and do not

oppress them. We have come to you with a sign from your Lord. And salvation will be for whoever follows the 'right' guidance" (Qur'an: Taha: 47).

"Moses warned the magicians, "Woe to you! Do not fabricate a lie against Allah,¹ or He will wipe you out with a torment. Whoever fabricates 'lies' is bound to fail" (Qur'an: Taha: 61).

"We reassured 'him', "Do not fear! It is certainly you who will prevail" (Qur'an: Taha: 68).

"saying, "Eat from the good things We have provided for you, but do not transgress in them, or My wrath will befall you. (Qur'an: Taha: 81).

"Exalted is Allah, the True King! Do not rush to recite 'a revelation of' the Quran 'O Prophet' before it is 'properly' conveyed to you,¹ and pray, "My Lord! Increase me in knowledge" (Qur'an: Taha: 114).

"So We cautioned, "O Adam! This is surely an enemy to you and to your wife. So do not let him drive you both out of Paradise, for you 'O Adam' would then suffer 'hardship'" (Qur'an: Taha: 117).

"Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the 'fleeting' splendour of this worldly life, which We test them with. But your Lord's provision 'in the Hereafter' is far better and more lasting" (Qur'an: Taha: 131).

“Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful” (Qur’an: An-Nur (The Light): 22).

“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their ‘hidden’ adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers’ sons or sisters’ sons, their fellow women, those ‘bondwomen’ in their possession, male attendants with no desire, or children who are still unaware of women’s nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful” (Qur’an: An-Nur (The Light): 31).

“And let those who do not have the means to marry keep themselves chaste until Allah enriches them out of His bounty. And if any of those ‘bonds-people’ in your possession desires a contract ‘to buy their own freedom’, make it possible for them, if you find goodness in them. And give them some of Allah’s wealth which He has granted you. Do not force your ‘slave’ girls into prostitution for your own worldly gains while

they wish to remain chaste. And if someone coerces them, then after such a coercion Allah is certainly All-Forgiving, Most Merciful ‘to them’” (Qur’an: An-Nur (The Light): 33).

“They swear by Allah their most solemn oaths that if you ‘O Prophet’ were to command them, they would certainly march forth ‘in Allah’s cause’. Say, “‘You’ do not ‘have to’ swear; your obedience is well known!”¹ Surely Allah is All-Aware of what you do” (Qur’an: An-Nur (The Light): 53).

“Do not think ‘O Prophet’ that the disbelievers can escape in the land. The Fire will be their home. Indeed, what an evil destination!” (Qur’an: An-Nur (The Light): 57).

“Do not treat the Messenger’s summons to you ‘as lightly’ as your summons to one another. Allah certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them” (Qur’an: An-Nur (The Light): 63).

“For whoever obeys Allah and His Messenger, and fears Allah and is mindful of Him, then it is they who will ‘truly’ triumph” (Qur’an: Al-Furqan (The Criterion): 52).

“‘They are’ those who do not invoke any other god besides Allah, nor take a ‘human’ life—made sacred by Allah—except with ‘legal’ right,¹ nor commit fornication. And whoever does ‘any

- of this will face the penalty” (Qur’an: Al-Furqan (The Criterion): 68).
38. “They are those who do not bear false witness, and when they come across falsehood, they pass it by with dignity” (Qur’an: Al-Furqan (The Criterion): 72).
39. “And do not follow the command of the transgressors” (Qur’an: Ash-Shu’ara (The Poets): 151).
40. “And do not invoke any other god with Allah. There is no god worthy of Worship except Him. Everything is bound to perish except He Himself. All authority belongs to Him. And to Him you will all be returned” (Qur’an: al-Qasas (The Stories): 88).
41. “Now, throw down your staff!” But when he saw it slithering like a snake, he ran away without looking back. Allah reassured him, “O Moses! Do not be afraid! Messengers should have no fear in My presence” (Qur’an: An-Naml (The Ants): 10).

17. PATIENCE AND ITS RELAVANCES

1. “Be patient ‘O Prophet’, for your patience is only with Allah’s help. Do not grieve over those ‘who disbelieve’, nor be distressed by their schemes” (Qur’an: An-Nahl (Bees): 127).

2. “We inspired the mother of Moses: “Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers” ((Qur’an: al-Qasas (The Stories): 7).

3. “Then one of the two women came to him, walking bashfully. She said, “My father is inviting you so he may reward you for watering ‘our animals’ for us.” When Moses came to him and told him his whole story, the old man said, “Have no fear! You are ‘now’ safe from the wrongdoing people” (Qur’an: al-Qasas (The Stories): 25).

4. “Now, throw down your staff!” But when he saw it slithering like a snake, he ran away without looking back. ‘Allah reassured him,’ “O Moses! Draw near, and have no fear. You are perfectly secure” (Qur’an: al-Qasas (The Stories): 31).

5. “Indeed, Korah¹ was from the people of Moses, but he behaved arrogantly towards them. We had granted him such treasures that even their keys would burden a group of strong men. ‘Some of’ his people advised him, “Do not be prideful! Surely Allah does not like the prideful” (Qur’an: al-Qasas (The Stories): 76).

6. “Rather, seek the ‘reward’ of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good ‘to others’ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors” (Qur’an: al-Qasas (The Stories): 77).

7. “We have commanded people to honour their parents. But if they urge you to associate with Me what you have no knowledge of, I then do not obey them. To Me you will ‘all’ return, and then I will inform you of what you used to do” (Qur’an: Al-Ankabut (The Spider): 7).

8. “And when Our messenger-angels came to Lot, he was distressed and worried by their arrival. I They reassured ‘him’, “Do not fear, nor grieve. We will surely deliver you and your family—except your wife, who is one of the doomed” (Qur’an: Al-Ankabut (The Spider): 33).

8. “Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, “We believe in what has been revealed to us and what was revealed to you. Our God and your God is ‘only’ One. And to Him we ‘fully’ submit” (Qur’an: Al-Ankabut (The Spider): 46).

9. “So be patient, for the promise of Allah certainly is true. And do not be disturbed by those who have no sure faith” (Qur’an: Ar-Rum (The Romans): 60).

10. “And ‘remember’ when Luqmân said to his son, while advising him, “O my dear son! Never associate ‘anything’ with Allah ‘in Worship’, for associating ‘others with Him’ is truly the worst of all wrongs” (Qur’an: Luqman: 13).

11. “But if they pressure you to associate with Me what you have no knowledge of, I do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me ‘in devotion’. Then to Me you will ‘all’ return, and then I will inform you of what you used to do” (Qur’an: Luqman: 13).

12. “Indeed, We gave the Scripture to Moses—so let there be no doubt ‘O Prophet’ that you ‘too’ are receiving revelations—I and We made it a guide for the Children of Israel” (Qur’an: As-Sajda (The Prostration): 23).

13. “O Prophet! ‘Always’ be mindful of Allah, and do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise” (Qur’an: Al-Ahzab (The Enemy Alliance): 1).

14. “O believers! Do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith a mockery and amusement. And be mindful of Allah if you are ‘truly’ believers”

15. “The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers” (Qur’an: Al-Isra (The Night Journey): 40).

16. “There is no blame on those who enforce justice after being wronged” (Qur’an: Al-Isra (The Night Journey): 40).

17. “Blame is only on those who wrong people and transgress in the land unjustly. It is they who will suffer a painful punishment” (Qur’an: Al-Isra (The Night Journey): 40).

18. “And whoever endures patiently and forgives—surely this is a resolve to aspire to” (Qur’an: Al-Isra (The Night Journey): 41).

18. “O believers! Do not devour one another’s wealth illegally, but rather trade by mutual consent. And do not kill ‘each other or’ yourselves. Surely Allah is ever Merciful to you” (Qur’an: An-Nisa (The women): 29).

18. “O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you ‘truly’ believe in Allah and the Last Day. This is the best and fairest resolution” (Qur’an: An-Nisa (The women): 59).

19. “O believers! When you struggle in the cause of Allah, be sure of who you fight. And do not say to those who offer you ‘greetings of peace, “You are no believer!”—seeking a fleeting worldly gain.¹ Instead, Allah has infinite bounties ‘in store’. You were initially like them then Allah blessed you ‘with Islam’. So be sure! Indeed, Allah is All-Aware of what you do” (Qur’an: An-Nisa (The women): 94).

20. “O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ‘from justice’. If you distort the testimony or refuse to give it, then ‘know that’ Allah is certainly All-Aware of what you do” (Qur’an: An-Nisa (The women): 135).
21. “Indeed, those who believed then disbelieved, then believed and again disbelieved—‘only’ increasing in disbelief—Allah will neither forgive them nor guide them to the ‘Right’ Way” (Qur’an: An-Nisa (The women): 137).
22. “Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good-doers” (Qur’an: Al-A’raf (The Heights): 56).
23. “Weigh with an even balance” (Qur’an: As-Shu’ara (The Poets): 182).
24. “And do not defraud people of their property. Nor go about spreading corruption in the land” (Qur’an: Ash-Shu’ara (The Poets): 183).
25. “Those ‘are the same people’ who say, “Allah has commanded us not to believe in any messenger unless he brings us an offering to be consumed by fire ‘from the sky’.” Say, ‘O Prophet,’ “Other prophets did in fact come to you before me with clear proofs and ‘even’ what

- you demanded—why then did you kill them, if what you say is true?” (Qur’an: Ali-Imran (The Family of Imran): 183).
26. “If you are rejected by them, so too were messengers before you who came with clear proofs, divine Books, and enlightening Scriptures” (Qur’an: Ali-Imran (The Family of Imran): 184).
27. “O believers! Do not consume interest, multiplying it many times over. And be mindful of Allah, so you may prosper” (Qur’an: Ali-Imran (The Family of Imran): 130).
28. “O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers” (Qur’an: Ali-Imran (The Family of Imran): 149).
29. “O believers! Do not be like the unfaithful who say about their brothers who travel throughout the land or engage in battle, “If they had stayed with us, they would not have died or been killed.” Allah makes such thinking a cause of agony in their hearts. It is Allah who gives life and causes death. And Allah is All-Seeing of what you do” (Qur’an: Ali-Imran (The Family of Imran): 156).
30. “O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful” (Qur’an: Ali-Imran (The Family of Imran): 200).
31. “Do not let your eyes crave the ‘fleeting’ pleasures We have provided for some of the disbelievers, nor grieve for them. And be gracious to the believers” (Qur’an: Al-Hijri (The Stone Valley): 88).

32. “O believers! Do not say, “Râ’ina.” [Herd us!] But say, “Unzurna,” [Tend to us!] and listen ‘attentively’. And the disbelievers will suffer a painful punishment” (Qur’an: Al-Baqarah (The Cow): 105).
33. “O believers! Eat from the good things We have provided for you. And give thanks to Allah if you ‘truly’ Worship Him ‘alone’” (Qur’an: Al-Baqarah (The Cow): 172).
34. “O believers! Be mindful of Allah in the way He deserves,¹ and do not die except in ‘a state of full’ submission ‘to Him’” (Qur’an: Ali Imran (The Family of Imran): 102).
35. “O believers! Do not associate closely with others who would not miss a chance to harm you. Their only desire is to see you suffer. Their prejudice has become evident from what they say—and what their hearts hide is far worse. We have made Our revelations clear to you, if only you understood” (Qur’an: Ali Imran (The Family of Imran): 118).
36. “O believers! Have faith in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray” (Qur’an: An-Nisa (The women): 136).
37. “O Prophet!’ Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do” (Qur’an: An-Nur (The Light): 30).

38. “I am truly a trustworthy messenger to you” (Qur’an: Ash-Shu’ara (The Poets): 125).
39. “And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect” (Qur’an: Ar-room (The Roman): 21).
40. “Do not yield to the disbelievers and the hypocrites. Overlook their annoyances, and put your trust in Allah. For Allah is sufficient as a Trustee of Affairs” (Qur’an: Al-Azab (The Enemy Alliance): 48).
41. “If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He ‘alone’ is the All-Hearing, All-Knowing” (Qur’an: Al-Anfal: 61).
42. ““Peace be upon you for your perseverance. How excellent is the ultimate abode!” (Qur’an: Ar’radi (The Thunder): 24).
43. ““ The ‘true’ servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them ‘improperly’, they only respond with peace” (Qur’an: Ar’radi (The Thunder): 63).
44. “And hold firmly together to the rope of Allah! and do not be divided. Remember Allah’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to

- you, so that you may be 'rightly' guided" (Qur'an: Ali Imran (The Family of Imran): 103).
45. "O humanity! Remember Allah's favours upon you. Is there any creator other than Allah who provides for you from the heavens and the earth? There is no god 'worthy of Worship' except Him. How can you then be deluded 'from the truth'?" (Qur'an: Fatir (The Originator): 3).
46. "When they hear slanderous talk, they turn away from it, saying, "We are accountable for our deeds and you for yours. Peace 'is our only response' to you! We want nothing to do with those who act ignorantly" (Qur'an: Al-Qasas (The Stories): 55).
47. "There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah's pleasure, We will grant them a great reward" (Qur'an: An-Nisa (The women): 114).
48. "The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy" (Qur'an: Al-Hujrat (The Private Quarters): 10).
49. "and—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion" (Qur'an: Al-Balad (The City): 17).
50. "And whose words are better than someone who calls 'others' to Allah, does good, and says, "I am truly one of those who submit."?" (Qur'an: Al-Fusilat (Verses Perfectly Explained): 33).

51. “‘Remember’ when Abraham was tested by his Lord with ‘certain’ commandments, which he fulfilled. Allah said, “I will certainly make you into a role model for the people.” Abraham asked, “What about my offspring?” Allah replied, “My covenant is not extended to the wrongdoers” (Qur’an: Al-Baqarah (The Cow): 124).
52. “Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah’s Will. That is ‘truly’ the greatest bounty” (Qur’an: Fatir (The Originator): 32).
53. “So be steadfast as you are commanded ‘O Prophet’, along with those who turn ‘in submission to Allah’ with you. And do not transgress. Surely He is All-Seeing of what you ‘believers’ do” (Qur’an: Hud: 112).
54. “Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them, ‘saying,’ “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised’ (Qur’an: Al-Fusilat (Verses Perfectly Explained): 30).
55. “Because of that, you ‘O Prophet’ will invite ‘all’. Be steadfast as you are commanded, and do not follow their desires. And say, “I believe in every Scripture Allah has revealed. And I am commanded to judge fairly among you. Allah is our Lord and your Lord. We will be accountable for our deeds and you for yours. There is no ‘need

for' contention between us. Allah will gather us together 'for judgment'. And to Him is the final return" (Qur'an:

Ash-Shura (The Consultation): 15).

56. 'And proclaim the blessings of your Lord' (Qur'an:

Ad-Duha; 11). "Do you preach righteousness and fail to practice it yourselves, although you read the Scripture? Do you not understand?" (Qur'an: Al-Baqarah (The Cow): 44).

57. "But whoever does good and is a believer will have no fear of being wronged or denied 'their reward'" (Qur'an:

Taha: 112).

58. "Good and evil cannot be equal. Respond 'to evil' with what is best, then the one you are in a feud with will be like a close friend" (Qur'an: Al-Fusilat (Verses Perfectly Explained): 34).

59. "But this cannot be attained except by those who are patient and who are truly fortunate" (Qur'an: Al-Fusilat (Verses Perfectly Explained): 35).

60. "Kind words and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Most Forbearing" (Qur'an: Al-Baqarah (The Cow): 263).

61. "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the

- most righteous among you. Allah is truly All-Knowing, All-Aware” (Qur’an: Al-Hujrat (The Private Quarters): 13).
62. “If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient” (Qur’an: Nahl (Bees): 126).
63. “It is they who are patient, sincere, obedient, and charitable, and who pray for forgiveness before dawn” (Qur’an: Ali Imran (The Family of Imran): 17).
64. “They will have whatever they desire with their Lord. That is the reward of the good-doers” (Qur’an: Az-zumur (Successive Groups): 34).
65. “Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah’s Will. That is truly the greatest bounty” (Qur’an: Fatir (The Originator): 32).
66. “In time, Allah may bring about goodwill between you and those of them you now hold as enemies. For Allah is Most Capable. And Allah is All-Forgiving, Most Merciful” (Qur’an: Al-Mumtahina (The Test of Faith): 7).
67. “If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He alone is the All-Hearing, All-Knowing” (Qur’an : Anfal: 61).

18. CONCLUSION

The theme discussed above is the core of the Qur'an and the road map for mankind. It aims to help people successfully go through the path of self-exertion (ijtihad) that they would and should face in the world. This effort causes one to commit to applying Allah's law and method in his worldly life. On Judgment Day, to pass the test and successfully achieve the expected prerequisite result, winning to attain eternal life with Gardens of Bliss and blessing.

Therefore, any Muslim needs to follow the divine map step by step. It helps its followers to achieve the best lifestyle by working to attain reassurance for their soul in this world and the Hereafter. They live a respectable and enjoyable life by becoming among Allah's righteous servants who have no fear and do not grieve.

There, they are free from stress, anxiety, depression, and other mental and physical ailments or damages. When such practicing believers are tested before their Lord, the Most Merciful, they pass the exam by answering the questions asked as they have already prepared for the test. As a result, they will be winners in obtaining Allah's blessings because they behaved according to Allah's guidance as described in the Qur'an for their best interest. Allah says: "Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them, saying, "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised" (Qur'an: Al-Fusilat (Verses Perfectly Explained): 30).

Being optimistic, genuine, and active, whoever strives for self-controlling, stays away from forbidden things, applies the obligations of Worship, adheres to the divine legislation, responds to prohibitions, and accepts the divine sermons is the one who adopts and follows the divine method. However, that may not be complete until it reflects upon one's dealings and

behaviors. They must change their behaviors and dealings with people from negativity to positivity.

Whoever succeeds in controlling and leading their soul towards implementing the elements of the divine method defeats Satan by managing and redirecting the sick soul that could lead them to evildoing. Indeed, Allah Has simplified for everybody to follow the path of righteousness and piousness.

Therefore, everybody deserves to be rewarded or reprimanded. On the Day of Judgment, no doubt, the successful Muslims are the believers who will be victorious in the life of this world and the Hereafter. Thus, let all the believers compete over following the verses of the clear Book, as they have already claimed to be pure believers.

In short, Allah's strong statement is:

“The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All- Knowing” (Qur'an: Al-An'am: (The Cattle): 115).