



The Holy Qur'an - Some basic facts

Respect for Parents The Islamic Outlook

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**Book 1: THE HOLY QUR'AN - SOME BASIC
FACTS**

INTRODUCTION

The Quran is the last revealed Book of Allah. It is a word-by-word record of Allah's communication with Prophet Muhammad, His last Messenger on earth. The Divine Message

called Revelation (Wahi), was brought by the Archangel Jibrail (Gabriel) from time to time over a period of 23 years.

It is fully established by tradition and research that the Quran, in its present shape and form, was arranged in the lifetime of the Prophet in his own supervision. The Message was received by the Prophet as a Divine instruction to guide him as well as the people in specific situations, or as a response to the non-believers' objections. These Messages received at different times, were placed immediately in a particular Chapter (Sura) by the scribes as advised by the Prophet. There is consensus of Islamic scholars that the Quran in its present shape and form has existed through the centuries, without any change or alteration and there is no doubt about its authenticity.

The present book is intended to provide the facts about the Quran to the students. It is hoped however, that other readers will also find it useful, and it will help them in their understanding of the Quran.

NASIR SHAMSI

Jackson NJ

Introduction to the Basic Facts

The Basic Facts on the Quran are culled from the Quran itself. It is also in a sense, the thumb-nail 'history' of the Quran, and the history of its translations. The history of the translations of the Quran is adapted from the translation and commentary of the Quran by A. Yusuf Ali.

I hope that the students of the Quran will find this modest attempt interesting.

Quran is the Manifesto of Islam.

Islam is the world's only major monotheistic religion that is also a total political system, complete with rules of law, a system of government, and an economic infrastructure.

Islam is not the religion of Muhammad, the Messenger of God (may God bless him and his Ahle Bayt). It is the religion of surrender to God's Will - the surrender implicit in the submission of Abraham (Ibrahim) and his son Ismael, in the supreme test -the attempted sacrifice expressed in the word aslama.

TAUHEED or belief in the Oneness of God, is the central doctrine of Islam. All of Islam revolves around Tauheed It is the first Article of Faith in Islam, and is summed up in the 112th Chapter of the Quran (Sura Ikhlas) or (of Faith), which reads as follows:

**"SAY; HE IS GOD, THE ONE AND ONLY;
GOD, THE ETERNAL, ABSOLUTE;
HE BEGETTETH NOT NOR IS HE BEGOTTEN,
AND THERE IS NONE LIKE UNTO HIM. "**

Etymologically the term Quran simply means 'reading' Or 'reciting'. Theologically it means the Word of God Almighty.

Quran, the Divine Book of Islam, was revealed to Prophet Muhammad (may God bless him and his Ahle Bayt), for the guidance of mankind, for all times to come. The Quran is the last and final revelation.

The first Revelation was brought to Prophet Muhammad by the Archangel Gabriel. The Prophet was 40 years old when this occurred. Ramadan, the ninth month of the Islamic calendar, forty years after the Year of the Elephant (570 AD), Or thirteen years before the Hijra (the migration of the Prophet from Makkah to Medina in 622 AD). He was in the cave of Hira when he received the first Revelation. Hira is a cave On a hill, three mile north-east of Makkah in Arabia.

The first Revelation consisted of the following five verses:

**'READ! IN THE NAME OF YOUR LORD AND CHERISHER,
WHO CREATED - CREATED MAN,
OUT OF A (MERE) CLOT OF CONGEALED BLOOD,
READ! AND YOUR LORD IS MOST BOUNTIFUL,
HE WHO TAUGHT (THE USE OF) THE PEN,
TAUGHTMAN THAT HE KNEW NOT.'**

These five verses are at the beginning of the 96th Sura or Chapter of the Quran. The Chapter is called Iqraa (Read or Proclaim), or Alaq (the clot of congealed blood).

The last verse of the Quran which was revealed to Muhammad, the Apostle of Allah, was the following one:

***"THIS DAY I HAVE PERFECTED YOUR RELIGION FOR YOU,
COMPLETED MY FAVOR UPON YOU,
AND HAVE CHOSEN FOR YOU ISLAM AS YOUR RELIGION."***

This clause occurs in the 4th verse of the fifth chapter Al-Maida (the Table Spread) of the Quran. It was revealed on the plain of Ghadir.

On the 18th of Zilhajj of 10 AH, a date which corresponds to March 21, 632, when the Prophet had completed the Farewell Pilgrimage, and was returning from Makkah to Medina.

Since God Himself perfected Islam, it is not subject to any modification by anyone; it is impervious to change for all time. But Islam allows flexibility in the interpretation of its laws.

After the revelation of this Verse, the Prophet of Islam, lived another 80 days in the world. No other revelation came to him during those eighty days. The Message was complete; the religion had been perfected. The Revelation had thus ended forever.

The opening Sura (chapter) of the Quran is Al-Fatiha. It is indeed the essence of Quran. It consists of seven verses. Recited at least seventeen times daily in the five daily prayers by every man and woman, old and young, this is the most recited prayer in the world. It is most inspiring to dwell upon each word of this miraculous revelation.

Sura Al-Baqr (the Cow), is the second Chapter in Quran. It is the longest Chapter in the Book and contains 286 verses. Also, its verse 282, is the longest verse of the Quran.

Ayat Al-Kursi (the Verse of the Thorne), the 255th verse, also occurs in the Sura Baqr. It is one of the most important verses of the Quran, repeatedly recited by the Muslims for thawab (blissful reward).

AJ-Baqr is also important because it encompasses the bulk of Islamic jurisprudence.

The second longest Chapter in the Quran is the 26th Chapter, Shuaraa (the Poets), with 227 verses; the third longest is the 7th Chapter, Araf, (the Heights), with 206 verses; and the fourth longest is the 3rd Chapter, AJ-Imran, with 200 verses.

The following three short Suras consists of three verses each.

1. *Al-Asr (Time) Chapter 103*
2. *Al-Kauthar (Abundance) Chapter 108*
3. *Al-Nasr (Help) Chapter 110*

Al-Kauthar is the shortest Sura.

The Quran was completed in 23 years- from 610 AD to 632 AD.

The Quran is divided into 30 parts; it is sub-divided into 114 Sums. The Suras is designated as Makkan or Madinite according to where it was revealed. The number of Makkan Suras (those revealed in Makkah) is 70, whereas the number of Madinite Suras(those revealed in Medina) is 44.

Quran has 338,606 letters (huruf); 86,430 words (kalamat); and 6,666 verses (ayat). It has 39,582 signs of kasra (zer); 53242 fatha (zabar) and 8804 zammar (pesh). It has 1252 tashdeed, 1771 madda and 105,684 dots. It is the basis of religion, and the canon of ethical and moral life. It is also the first prose book in Arabic. Its style is Divine, and inimitable. It is one of the greatest miracles.

The following Suras (Chapters) have been named after the Prophets:

1. Yunus Chapter 10
2. Hud Chapter 11
3. Yusuf Chapter 12
4. Ibrahim Chapter 14
5. Luqman Chapter 31
6. Muhammad Chapter 47
7. Nuh Chapter 71

We are not sure if Hazrat Luqman was a Prophet as the traditions vary.

Zanabe Mary or Maryam, the mother of Prophet Jesus (Isa) (peace be upon them), is the only woman mentioned by name in the Quran. The 19th Chapter of the Quran - Maryam- is named after her. Zaid is the only companion of the last Prophet, mentioned by name in the Quran.

Sura Anam (the Cattle), is the sixth Chapter of the Quran. It has the names of 18 Prophets in four consecutive verses.

The following 28 Prophets have been mentioned by their names in Quran:

- Adam**
- 2. Nuh (Noah)**
- Ibrahim (Abraham)**
- 4. Ismael**
- Isaac (Ishaq)**
- Yaqub (Yaquub)**
- Yusuf (Goseph)**
- Al-Yasa (Elisha)**
- Yunus**
- Lut**
- Saleh**
- Hud**
- Shuaib**
- Dawud (David)**
- Sulayman (Solomon)**
- Dhul-Kifl (Issiah)**
- Idris (Enoch)**
- Ilias (Alias)**
- Zakariya f**
- Yahya Gohn**
- Ayub Gob)**
- Musa (Moses)**
- Haroon (Aaron)**
- Isa (Jesus)**
- Uzair (Ezra)**
- Luqman**
- Zulqarnayn**
- Muhammad**

Prophet Abraham (Ibrahim), has been called '8 friend of Allah;The verse 125 of the Suratun Nisaa or the Women, (Chapter 4), reads as follows:

"Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith! For Allah did take Abraham for a friend."

Prophet Abraham had two sons. "The younger son's progeny developed the Faith of Israel and that of Christ; the elder son's progeny perfected the more universal Faith of Islam, the Faith of Abraham the True." (A. Yusuf Ali).

Prophet Moses (Musa), was honored by Allah Who spoke to him directly, The verse 164 of the Suratun Nisaa or the Women, (Chapter 4), reads as follows:

"Of some Apostles We have already told you the story;
Of others We have not; and to Moses Allah spoke direct."

The name of Prophet Muhammad (may God bless him and his Ahle Bayt) has been honored in Quran in the following verses:

1. "O Prophet! Truly We have sent you as a Witness,
A Bearer of Glad Tidings, and a Warner,
- 2, "And as one who invites to Allah's (Grace) by His leave,
And as a Lamp spreading Light." (Chapter 33; Verses 45 and 46)
- 3, "We have not sent you hut as a universal (Messenger) to men,
Giving them glad tidings, and warning them (against sin), hut most men do not understand." (Chapter 34; Verse 28)
- 4, "Muhammad is not the father of any of your men,
But (he is) the Apostle of Allah, and the Seal of the Prophets,
And Allah has full knowledge of all things." (Chapter 33; Verse 40)
- 5, "We have sent you not, hut as a Mercy for all creature." (Chapter 21; Verse 107)

The name of Prophet, Muhammad occurs in Quran in the following five verses:

- Chapter 3, Verse 144
- Chapter 33, Verse 40
- Chapter 47, Verse 2
- Chapter 48, Verse 29
- Chapter 61, Verse 6 (as Ahmad)

Among all the contemporaries of the last Prophet of Islam, only two men have been mentioned by name in the Quran, They are Zayd bin Haritha and Abu Lahab, They are cited in the following verses:

1. "Then when Zayd (hin Haritha) had dissolved (his marriage) with her,
With the necessary (formality), We joined her in marriage to thee:"
(Chapter 33 Ahzah, or the Confederates; Verse 37)
2. "Perish the hands of Ahu Lahah (the Father of the Flame)! Perish he!"
(Chapter 111; Verse 1)

In the Quran:

Adam is mentioned 25 times, Idris twice, Nuh 49times, Hud 8 times, Saleh 9 time, Ibrahim 49 times, Ismael 12 time, Ishaq 17 time, Yaqub 16 times, Yusuf 27 time, Lut 27 time, Ayub 4 times, Shoaib 11 times, Musa 133 times (the most mentioned name of a Prophet), Haroon 19 times, Dawood 16 times, Sulayman 17 times, Yahya 7 times, Isa 36 times, Uzair

once, Al-Yasa twice, Dhul-Kifl twice, Yunus 6 times, Ilias 3 times and Zakariah 7 time.

May Allah's peace be upon all of them.

The first Ayat of the Quran:

Bismillahir Rahmanir Rahim, has 19 Arabic alphabets, It is interesting to note that whereas every chapter of the Quran starts with this Ayat (Bismillah), except for Sura Tauba, all Kalemats (sentences) of the Quran, have one or more out of the 19 alphabet of Bismillah except for one Kalima, 'Qad Saghat' in Ayat 4 of the 66th Sura, Tahreen.

The Quran is called in its own text -by 55 titles according to Al-Suyuti's book, Itqaan. Some of these titles are given here under with their meanings:

1. **Al-Kitab: The Book**
2. **Al-Quran: The Reading**
3. **Al-Mubin: The Enlightener**
4. **Al-Kalam: The Word**
5. **Al-Burhan: The Proof**
6. **An-Noor: The Light**
7. **Al-Huda: The Guide**
8. **Az-Zik: The Reminder**
9. **Ash-Shifa: The Healing**
10. **Al-Hikmah: The Wisdom**
11. **Al-Ali: The Lofty**
12. **Ar-Rahman: The Mercy**
13. **Al-Bayan: The Explanation**
14. **Al-Balagh: The Me sage**

The name of Allah (swt) has used His Name, Allah, in the Quran 2698 times, Rahman 57 times, Rahim 114 times and Ism 19 times. These numbers are other than Bismillahir Rahmanir Rahim.

Sura Mujadilah is the only Sura of the Quran, where in each verse (Ayat), the name of Allah has been mentioned.

Whereas the longest verse (Ayat) of Quran is Verse 282 of Sura Al-Baqr, the shortest verse is Verse 21 of Sura Mudathir.

There are 29 letters in the Arabic alphabet (counting hamza and alif as two letters), and there are 29 Suras (chapters) which have abbreviated letters prefixed to them.

The core doctrines of Islam are summed up in the following verses:

1. "O you who believe! Believe in Allah, and His Apostle, and the scripture which He has sent to His Apostle and the scripture which He sent to those before (him). Any who denies Allah, His angels, His Books, His Apostles, and the Day of Judgment, has gone far, far astray."

(Chapter 4; Verse 136)

2. "But those among them who are well-grounded in knowledge, and the Believers, believe in what has been revealed to you and what was revealed before you and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them We shall soon give a great reward."

(Chapter 4; Verse 162)

3, "The Believers, men and women, are protectors, One of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Apostle, On them Allah will pour His mercy: for Allah is Exalted in Power, Wise."

(Chapter 9; Verse 71)

4, "But it is righteousness -to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which you have made; and be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, Such are the people of truth, the God-fearing."

(Chapter 2; Verse 177)

The mission of the Prophet of Islam has been delineated in the following verse:

"A similar (favor you have already received) in that We have sent among you as Apostle of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new Knowledge."

(Chapter 2; Verse 151)

According to this verse, Muhammad Mustafa (S) had to carry out the following duties as the Messenger of Allah:

- 1, Rehearsing the Signs of Allah;
- 2, Sanctifying the Muslims through Faith and Good Works, Most important of the Good Works are the five daily canonical prayers of Islam, regular charity, and the duty of commanding others to do good, and forbidding them from doing wrong;
3. Instructing the Muslims in Scripture and good sense; and
4. Imparting new Knowledge to the Muslims.

Islam is the greatest leveler of political, social and economic inequalities, and ethnic and national distinctions, as we read in the following verse:

**"O MANKIND! WE CREATED YOU FROM A SINGLE (PAIR) OF
A
MALE AND A FEMALE, AND MADE YOU INTO NATIONS AND
TRIBES, THAT YE MAY KNOW EACH OTHER (not that ye may
despise each other}. VERILY THE MOST HONORED OF YOU IN
THE SIGHT OF ALLAH IS (he who is) THE MOST RIGHTEOUS
OF**

**YOU AND ALLAH HAS FULL KNOWLEDGE AND IS WELL
ACQUAINTED (with all thing)."**

(Chapter 49; Verse 13)

This verse is addressed to all mankind and not only to the Muslim brotherhood. The tribes, races and nations are convenient labels by which we may know certain differing characteristics. Before God they are all one, and he gets most honor who is most righteous. (A. Yusuf Ali)

There is no question now of race or nation, of a 'chosen people' or the 'seed of Abraham'; or the 'seed of David'; or of Hindu Arya-varta; of Jew or Gentile, Arab or 'Ajam (Persian), Turk or Tajik, European or Asiatic, White Or Colored; Aryan, Semitic, Mongolian, or African; or American,

Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply. (A. Yusuf Ali)

Each Chapter of the Quran begins with Bismillahir Rahmanir Rahim (in the name of Allah, Most Beneficent, Most Merciful) except for Sura Tauha (Repentance) or Beraa (Immunity) - the 9th Chapter.

This Sura was a notable declaration of State policy promulgated about the month of Shawwal, 9 AH (630 AD). The Messenger of Allah selected Ali ibn Abi Talib to promulgate this important Sura (Chapter).

Muhammad Husayn Haykal, the Egyptian biographer of the Prophet of Islam, writes in his The Life of Muhammad, about the promulgation of this chapter, as follows:

“Ali ibn Abi Talib was entrusted by the Prophet with the duty to proclaim the commandments of God and His Prophet. When the pilgrims congregated at Mina, Ali rose, and delivered all these verses from Surah Al-Taubah. After he finished his recitation of the Qur'an, he continued in his own words: "O men, no unbeliever will enter paradise; no polytheist will perform pilgrimage after this year; and no naked man will be allowed to circumambulate the Kaaba. Whoever has entered into a covenant with the Apostle of Allah will have his covenant fulfilled as long as its term lasts." Ali proclaimed these four instructions to the people and then gave everybody four month of general peace and amnesty during which anyone could return safely home. From that time on no polytheist performed the pilgrimage and no naked man circumambulated the Kaaba. From that day onwards, the Islamic State was established."

Each chapter of the Quran begins with Bismillahir Rahmanir Rahim (in the Name of Allah, the Most Beneficent, the Most Merciful) except for the Sura Tauba (Repentance) or Berat (Immunity), the 9th Chapter.

Sura Naml (the Ants), the 27th Chapter of the Quran, has two Bismillahs, one at the beginning, and one in Verse 30.

Ramadan (the 9th month of the Islamic calendar) is the only month mentioned in the Quran. The name occurs in Verse 85 of Sura Baqr (the second Sura).

Friday is the only day mentioned in the Quran. Sura 62 has been titled Jumaa (Friday).

The names of the following cities or countries or places have been mentioned in the Quran:

- Mt. Sinai Chapter 2; Verse 93
- Babylon Chapter 2; Verse 102
- Arafat Chapter 2; Verse 198
- Bakka or Makkah Chapter 3; Verse 96
- Badr Chapter 3; Verse 123
- Hunain Chapter 9; Verse 25
- Egypt Chapter 10; Verse 87
- Egypt Chapter 12; Verse 21
- Mt. Judi Chapter 11; Verse 44
- Valley of Tuwa Chapter 20; Verse 12
- Madyan Chapter 28; Verse 45

Mountain of Tur Chapter 28; Verse 46

Rome (Rum) Chapter 30; Verse 2

Yathrib Chapter 33; Verse 13

Saba Chapter 34; Verse 15

Makkah Chapter 48; Verse 24

The following eatables and drinks have been mentioned in the Quran:

Manna and Salwa Chapter 2; Verse 57

Pot - herbs, Cucumbers, Garlic, Lentils, Onions Chapter 2; Verse 61

Date - palms and Vines Chapter 2; Verse 266

Meat Chapter 5; Verse 2

Grain, Grapes, Olives and Pomegranates Chapter 6; Verse 99

Corn Chapter 13; Verse 4

Fish Chapter 16; Verse 14

Milk Chapter 16; Verse 66

Honey Chapter 47; Verse 15

Water Chapter 47; Verse 15

Wine Chapter 47; Verse 15

Ginger (Zanjahil) Chapter 76; Verse 17

Wine (pure and holy) Chapter 76; Verse 21

Corn and Vegetables Chapter 78; Verse 15

Fig Chapter 95; Verse 1

The following colors have been mentioned in the Quran:

White, Red, and Black Chapter 35; Verse 27

Green (Tree) Chapter 36; Verse 80

Pink (or Red) Chapter 55; Verse 37

Dark Green Chapter 55; Verse 64

Green (Garments) Chapter 76; Verse 21

Ya-Sin or the 36th Sura of the Quran, is particularly devoted to the last Prophet and the Revelation which he brought. The abbreviated letters Ya-Sin are usually construed as a title of the holy Prophet. ..This Sura is considered to be 'the heart of the Quran; as it concerns the central figure in the teaching of Islam and the central doctrine of Revelation and the Hereafter. As referring to the Hereafter, it is appropriately read in solemn ceremonies after death. (A.Yusuf Ali)

The first Chapter of the Quran revealed in Medina, was Al-Baqr, the second Sura.

The last Chapter of the Quran revealed in Makkah, was Tatifif, the 83rd Sura.

The Treaty of Hudaibiyya has been called The Manifest Victory (Fathe Mobin) in the following verse of the Quran: "Verily We have granted you a Manifest Victory." (Chapter 48; Verse 1)

"By this Treaty the Meccan Quraish, after many years of unrelenting conflict with Islam, at length recognized Islam as (what they thought) an equal power with themselves. In reality the door was then opened for the free spread of Islam throughout Arabia and thence through the world. " (A.Yusuf Ali)

The Treaty of Hdaybiyya is the most important political document in the entire history of Islam. The Secretary who was chosen by the Prophet of Islam for indicting its terms, was Ali ibn Abi Talib.

The Treaty of Hdaybiyya was signed in Zilqaad 6 AH (February 628).

There are 29 letters in the Arabic alphabet (counting hamza and alif as two letters), and there are 29 Suras (Chapters) which have abbreviated letters prefixed to them. These abbreviated letters are called Muqattaat.

Exegesis (TAFSIR) of the Qur'an

The principal exponent of the exegesis (explanation or critical interpretation of a text) of the Quran was Abdullah ibn Abbas ibn Abdul Muttalib. He was the cousin of the last Prophet and Ali ibn Abi Talib.

Reynold A. Nicholson says in his book, A Literary History of the Arabs: "The real founder of Koranic Exegesis was "Ahdullah b. Abbas". Abdullah ibn Abbas was a pupil of Ali ibn Abi Talib and learned all the sciences of Quran from him.

TRANSLATIONS OF QURAN

Latin was the first language in which the Quran was translated. In 1143, the Catholic monk, Robertus Cetenensis (Robert the Moine), who lived in Spain and knew Arabic, translated the Quran into Latin. This first translation was published only in 1543 at Basel, Switzerland, and the publisher was Bibliander.

Maracci produced in 1689 a Latin version of the Quran. Maracci was a Confessor to Pope Innocent XI; and he dedicated his work to the holy Roman Emperor Leopold I.

Schweigger's German translation was published at Nurenburg (Bavaria) in 1616.

A French translation by Du Ryer was published at Paris in 1647.

A Russian translation was published at St. Petersburg in 1776. A second translation by G.S. Sablukov was published in Kazan in 1878. Another translation by Krachkovskii was published in 1963.

The first English translation -by Alexander Ross - was published in London in 1649. It was a translation of the first French translation of Du Ryer of 1647, and bore the title - The Alcoran of Mahomet, "translated out of Arabique into French and now Englished, for the satisfaction of all that desire to look into the Turkish vanities."

George Sale published his translation in 1734. He based it on Maracci's Latin version.

J. M. Rodwell's translation was published in 1861. In his translation, he restored a chronological order of verses.

Edward H. Palmer's translation was first published in 1880 in The Sacred Books of the East series.

Richard Bell published his translation with a critical rearrangement of the Sura.", (Edinburgh, 1937-39), and he applied the methods of 'higher criticism' to the Quran.

Richard Bell's posthumous Introduction to the Qur'an contains important discussions of many questions concerning the form, composition, chronology and textual history of the Qur'an.

Arthur J. Arberry's translation, The Koran Interpreted, was published in London in 1955. It has a literary distinction for overall effect in spontaneous reading.

N. J. Dawood's translation was published in 1956. It is a free translation and easy to read for non-Muslims.

The earliest Urdu (the language of the East -with countries as India and Pakistan), translation was made by Shah Abdul Qadir of Delhi who died in 1826. He was the son of the famous Muhaddith of Delhi, Shah Waliullah, and the brother of Shah Abdul Aziz who died in 1824.

The first Muslim to undertake an English translation of the Quran was Dr. Muhammad Abdul Hakim Khan, of Patiala (East Punjab, India). His translation was published in 1905.

Maulvi Muhammad Ali's translation of the Quran was first published in 1917. It has explanatory matter in the notes and a fairly complete index.

Marmaduke Pickthall, an English Muslim, published the Quran with Arabic text and English translation, entitled The Meaning of the Glorious Quran, in 1930.

Only a small portion of the Quran takes the form of legal prescriptions - some 600 verses in all, and of this number only about 80 can be considered legislation in the strict sense. The remainder deal with religious duties, with the rituals of prayer, fasting and pilgrimage and so on. Most of the Qur'anic verse.. " relate to the general ethical principle.." and day-to-day life of human beings on this planet, i.e., Muamalat.

Quran was revealed through events in the midst of war and peace and under the varying conditions of political, economic and social life. It talks of human life - of glory and fulfillment when men responded to the Divine Will, and of tragedy when they disregarded the Divine Will. Quran is, therefore, an ethico - religious and a socio-political document.

The essential value of the Quran lies in its ability to encourage every individual to enter the sanctuary of personal communion with God; to receive a vivid sense of the Divine Presence in daily living; and its centrality in terms of authority, tradition and reason.

Rallying to God and tuning our will with His Universal Will is another name for Islam.

Mercy is the predominant feature in God's universe. "He is Oft-Forgiving, Most Merciful."

Enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realized until this ideal is achieved. (A. Yusuf Ali)

***"THE BELIEVERS ARE BUT A SINGLE BROTHERHOOD:
SO MAKE PEACE AND RECONCILIATION BETWEEN YOUR
TWO (CONTENDING) BROTHERS; AND
FEAR GOD, THAT YE MAY RECEIVE MERCY"
(Chapter 49; Verse 10)***

Islam holds fast to the one central fact in the spiritual world, the unity of God, and all Reality springing from Him and Him alone. There can be no one and nothing in competition with that one and only Reality.

It is the essence of Truth. All other ideas or existence, including our perception of Self, are merely relative, -mere projections from the wonderful faculties which He has given to us. This is not, to us, mere hypothesis. It is in our inmost experience. In the physical world, they say that seeing is believing. In our inner world this sense of God is as clear as

sight in the physical world. Therefore, Mustafa and those who really follow him in the truest sense of the word, call all the world to see this Truth, feel this experience, follow this Way. They will never be distracted by metaphysical speculations, whose validity will always be doubtful, nor be deluded with phantoms which lead men astray. (A. Yusuf Ali)

Quran presents a lucid conception of Allah and His attributes. He is a Transcendent Being, Infinite, Eternal, Arbitrary, and Absolute Ruler of the Universe. His existence is absolute, and not conditioned by Time or Place. Quran lays great stress upon Faith and Good Works, and upon giving

priority and preference to the Hereafter. It constantly reminds Muslims of the Day of Judgment and their accountability before Allah.

Its main teachings focuses on:

- a. Sovereignty of God, and
- b. Obedience to the Messenger of God, Muhammad Mustafa, the blessed one, and that,
- c. Human salvation through compliance (Atuya) with Divine Orders,
- d. Code of Life,
- c. The believers by their self-surrender to God, can obtain eternal Felicity. They must dedicate themselves to Him entirely and without reserve.

For the believers, the Quran is the key - to the door of proximity to Allah; success in this world, and salvation in the Hereafter.

**Book 2: RESPECT FOR PARENTS – THE
ISLAMIC OUTLOOK**

Introduction

Respect for parents is a norm as well as a requirement in every society .Even the primitive cultures mandated respect for parents. The unit of the family, which forms the basis pf human development revolves around an intrinsic love and respect between the parents and children. The discipline and coherence that resulted from this unique relationship, and the accompanying altruistic love essentially forms the basis of all later developments into higher institutions, the clan, the society and ultimately the state. Interestingly the animal kingdom also shows this sublime characteristic with the humans.

The parents and children's relationship is reciprocally based on mutual love and respect. This relationship is the key to the individual happiness as well as the collective success of a society.

The Western society has been able to achieve a relative material prosperity .But in the rat race that followed, the family as a unit started decaying. The moral values diminished. Today the West is confused. It is unable to handle the problems resulting from the epidemic of divorce and the broken homes, illegitimate births and the single parent family, anew phenomenon of this century .The children, born in adverse and unnatural environment and deprived of love, turn into psychotics and criminals. The West has no solution to the chaos, the problem of violent crime and the fast disintegrating family unit.

The time has come for the humanity to submit to the will of the Creator, the one and only one God. While the West finds itself in the darkness, there is light at the end of the tunnel and that light is the Quran and its eternal Message which provides solutions to all human problems.

This small booklet translated from the original Urdu text is one of the series of Pyame Aman Publications. An attempt has been made by the author to put together in a small volume, the Qur'anic injunctions, the Traditions of the Prophet and the Sayings of the Imams on the subject in hand. For the benefit of the readers, Pyame Aman has added toward the end, the famous Dua of the 4th Imam. While we sincerely believe the Muslims as well as non-Muslims will benefit from this book, I most humbly conclude here, with an excerpt from the supplication of the 4th Imam, which is beautiful and sublime..

*“ O God,
Lower before Them (Parents), My Voice,
Make Agreeable to Them my Words,
Make Mild before Them my Temper,
Make Tender toward them My Heart,
and
Turn Me into their Companion,
Their Loving Friend!”*

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Relationship of Children to Parents in Islam

The laws for a good life in this world, are enshrined in the holy Quran the Book of God. These laws were delivered either as commandments or as prohibitions. We might say that they came as prescriptions and proscriptions.

In modern times a man in most cases equates the "good" life with a life of license and gratification of the senses. But the good life in Islam is the very antithesis of life spent as a pleasure-seeker. In Islam the good life is one which is lived in obedience to the commandments of God. In other words, the aim of a Muslim should be to live in total harmony with the Laws enacted by God and transmitted by Him through His Messenger, Muhammad (may God bless him and his holy progeny).

There are of course many laws in Quran. They are comprehensive, and they do not overlook any detail of life. They therefore include laws which govern the relationship of parents and children.

The attitude of Muslim children toward their parents and the sanctity of their relationship with their parents is a subject that has been dealt with in the following verses of Quran:

"And remember We took a Covenant from the Children of Israel (to this effect): worship none but God; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer: and practice regular charity. Then did you turn back, except a few among you, and you backslide (even now)."

"It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage: this is due from the God-fearing." 2:180

"They ask thee what they should spend (in charity). Say: Whatever you spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is good, God knows it well." 2:215

"Serve God, and do not join any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the way-farer (you meet), and what your right hands possess: for God does not love the arrogant, the vainglorious." 4:36

"Say: "Come. I will rehearse what God has (really) prohibited you from" do not join anything as equal with Him: be good to your parents: do not kill your children on a plea of want: - We provide sustenance for you and for them: - do not come near shameful deeds, whether open or secret: do not take life, which God has made sacred, except by way of justice and law: thus does He command you, that you may lean wisdom." 6:151

"O our Lord! cover (us) with Thy forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established." 14:41

"Thy Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in thy life, do not say a word of contempt, nor repel them, but address them in terms of honor." "And, out of kindness, lower to them the wing of humility, and say:

"My Lord! bestow on them Thy Mercy even as they cherished me in childhood." 17:23.24

"And (Yahya was) kind to his parents, and he was not overbearing or rebellious." 19:14

"(He) hath made me kind to my mother, and not overbearing or miserable." 19:32

"So he (Sulayman) smiled, amused at her speech: and he said: 'O my Lord! so order me that I may be grateful for Thy favors, which Thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: and admit me. By Thy Grace, to the ranks of Thy Righteous Servants!'" 27:19

"We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which you have no knowledge, do not obey them. You have (all) to return to Me, and I will tell you (the truth) of all that you did." 29:8

"And We have enjoined on man (to be good) to his parents: in travail Upon travail did his mother bear him, and in years twain was his weaning; (hear the command). "Show gratitude to Me and to your parents; to Me is (your final) Goal." - "But if they strive to make you join in worship with Me things of which you have no knowledge, do not obey them: yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love); in the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did." 31:14.15

"We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he (Isa) reaches the age of full strength and attains forty years, he says. 'O my Lord! Grant me that I may be grateful for Thy favor which Thou hast bestowed upon me. and upon both my parents, and that I may work righteousness such as Thou may approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam.'" 46:15

"O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in Perdition!" 71:28

The most important doctrine in Islam is Tauheed - to believe that God is only One and has no partner's). Tauheed is the axis around which all of Islam revolves. In three of the verses quoted above. i.e., Verse 36 of Chapter 4 (Sura Nisaa). Verse 151 of Chapter 6 (Sura Al1al11). and Verse 23 of Chapter 17 (Sura Bani Israel), the doctrine of

Tauheed, it is interesting to note, that is set forth, and immediately thereafter, kindness, love and respect to be shown to the parents, are mentioned. Such linking together of the doctrine of Tauheed and the duties of the children toward their parents, highlights the importance of the latter.

Also remarkable is the fact that "kindness to parents" is mentioned immediately after "worship of Allah" Himself in many of these verses. The only reason for this can be that kindness to parents ranks in importance next only to obedience to Allah Himself. Obedience to Allah is the first and foremost duty of a Muslim.

The translator and commentator of the Quran Majid. A. Yusuf Ali. has added the following footnote to the meaning of Verse 151 of the sixth Chapter (Sura Anin)of the Quran:

Instead of following non-believers' superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is Allah's Law. The first step is that we should recognize that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests:

(1) that Allah's love of us and care for us may - on an infinitely higher plane - be understood by our ideal of parental love, which is purely selfless;

(2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of Divine Love."

In verse 14 of Chapter 31 (Sura Luqman) of Quran Majid, man is commanded by Allah to show gratitude to Him for all His blessings, bounties and mercies. But man's duty goes beyond this. He must also show his gratitude to his parents. His failure to show gratitude to his parents can mean, in the Qur'anic context, that his worship of Allah is imperfect and incomplete. Being imperfect and incomplete, it may not be acceptable to Allah. To make his worship acceptable to Allah, a Muslim must also show his gratitude to the parents. The gratitude must be sincere and genuine, free from patronage or preference.

The quality of kindness and gratitude for parents can make a big change and difference for the old parents. That extra but essential quality is love. Kindness and gratitude given with love will make even a bigger difference to them.

It is also possible for a man to give obedience to Allah out of a sense of duty alone. But if that obedience is given without love, it will not be acceptable to Allah.

The commandments of Allah are forthright and unequivocal. A Muslim has no choice but to obey them. But it is left to him to offer his kindness and gratitude to his parents with or without love. Parents have a "sixth sense" which tell them if kindness and gratitude being offered to them, are being given with or without love and sincerity.

Prophet Muhammad (pbuh) was the presented the Quran. The Quran was revealed to him. He was also its Promulgator and Interpreter for his Ummah. He interpreted Quran both through precept and example. There are many Hadith (traditions of our Prophet) in

which he told Muslims to show love and respect to their parents. One of his most well-known traditions is that Paradise is under the feet of one's mother. This means that no Muslim may entertain the hope of entering paradise if he or she has displeased his or her mother in this world.

In another Hadith, our Prophet said that if a Muslim is observing a Sunnati fast (not mandatory), and his father asks him to break it. he should break it.

The two traditions quoted above, clearly show the importance in the sight of Allah and His Messenger, for the children to obey their parents.

If Muhammad Mustafa (pbuh), the blessed Messenger of Allah, told Muslims to do something, he demonstrated first its application in his own

exemplary life. But he was an orphan; his father died before he was born, and his mother died when he was only six years old. The hand of death deprived him of the affection, love and tenderness which parents alone can give to their children. Their death made it impossible for him to show his love and affection for them.

But young Muhammad found foster - parents in his uncle. Hazrat Abu Talib and his wife. Janabe Fatima binte Asad. They loved him so much that he never missed his own parents. Janabe Fatima binte Asad loved him more than she loved her own children. Young Muhammad also showed her the utmost respect, and he called her his mother.

In AD 619, the wife of the Prophet. Janabe Klladija, and his uncle, guardian and protector. Hazrat Abu Talib, died. He called the year of their death "the Year of Sorrow."

In AD 626, Janabe Fatima bint Asad also died. A few days before her death the Prophet happened to mention that on the Day of Judgment the people would be resurrected without any clothes. It made her very much embarrassed and perturbed. Thereupon the Prophet gave her one of his own cloaks and told her that after her death she would be draped in it, and on the Day of Judgment she would be resurrected wearing it.

When Fatima bint Asad died the Apostle of Allah first went down and stayed in the grave before the coffin was lowered into it and he then prayed for her noble soul.

One of the friends of Prophet Muhammad (sa) was Oways Qarani. He lived in Yemen. Ever since he accepted Islam, there was nothing that he wished to do so much as see his friend the Prophet in Medina. But he had to stay with his mother who didn't have any other next-of-kin.

The Prophet also knew that Oways could not leave Yemen because of his mother's dependence upon him. She was elderly and sick, and she was an unbeliever at that time.

According to some authorities, the mother of Oways Qarani allowed him to go to Medina, meet his Prophet, and return to Yemen on the same day.

But when Oways arrived in Medina the Prophet had gone on an expedition. Oways pondered the question: what is more important? to wait to see the Prophet and disobey his mother or to obey her order and miss the honor and pleasure of seeing the Prophet who was the object of his devotions.

Oways thought what his master the Prophet himself would do in the same circumstances. After long deliberation he decided to return to Yemen and to the service of his mother.

In due course the Prophet also returned to Medina. He had not entered the city yet when he sniffed the fragrance of his friend, Oways Qarani. He then entered the city and questioned his friends if Oways had visited Medina in his absence. The friends told him the whole story. Thereupon the Apostle invoked the blessings of Allah upon Oways and told his friends that he had done the right thing.

In this connection the story of Prophet Musa (Moses) is also pertinent. He was one of the five most prominent Prophets. He often went to Kohi-Toor (Mt. Sinai) where God Almighty gave him audience.

Then the mother of Prophet Musa died. Sometime later, he went again to Kohi-Toor. This time he found Kohi- Toor and its surroundings much more forbidding than they had ever been before. He arrived at the designated place in a state of fright.

Moses entreated God to enlighten him why he was haunted by such nameless fears.

He heard this reply: In the past whenever you visited Kohi – Toor, your mother started praying for you. She begged that I show My Mercy to you she invoked My Grace upon you, and she implored that I overlook your oversights and forgive your errors. I do listen to the prayers of a mother for her son. But now she is dead, and her prayers have gone with her. You are therefore no longer being shielded by the prayers of your mother.

Therefore, take heed and warning lest your err. And this is the reason for your terror’.

Two of the Hadith or the traditions of our Prophet (Pbuh) have already been quoted in the foregoing pages. But there are other Hadith also. First we shall quote Hadith Qudsi. Hadith Qudsi are those Traditions which the Ummah heard from the mouth of the Messenger of Allah, but in which he said: ' Allah Taala says.....”

Hadithe Qudsi

1. 'By My Glory and by My Majesty, if a man gives me as much devotion as the devotions of all the Apostles and Prophets put together, I shall not accept his devotions if he is disinherited by his parents (if he has displeased his parents.}). "

2. 'I am One and the Only Lord, and there is no god except Me. If the parents are pleased with a son. I am also pleased with him; and if they are displeased with him. I am also displeased with him."

3. "Whoever is good to his parents but is lax in carrying out his duties which I have imposed Upon him. I will forgive him. On the other hand if he was very conscientious in carrying out his duties toward Me, but if he was disinherited by him parents (his parents were displeased with him}). I shall not forgive him."

4. "O you who has been disinherited by your parents (your parents were displeased with you), do what you will, I shall never forgive you. "

Traditions of the Masoomeen

HADITH OF THE PROPHET OF ISLAM

1. "If a man looks toward the faces of his parents with love and kindness, it is reckoned as an act of worship or devotion (towards Allah). "
2. "The pleasure of the parents is the pleasure of Allah and their displeasure is the displeasure of Allah. "
3. "In this world, there are two things which provoke Allah in to punishing a man.
They are (a) rebellion against Allah: and (b) to be disinherited by his parents (by displeasing his parents). "
4. 'If a believer says the funeral prayer for another believer, he will enter Heaven - except in the event that he becomes a Munafiq later, or if he is disinherited by his parents. "
5. 'In no case become one who is disinherited by his parents (never displease the parents): and in no case become one who is rude to his kinsfolk, or one who is an adulterer or a fornicator in his old age: and one who is arrogant. All of them Will not enter Heaven. "
6. "To treat ones parents with love and kindness brings one closer to the mercy of Allah than anything else. "
7. 'If a man spends the night in a state that his parents were displeased with him, and he wakes up in the morning, he will find that the gates of hell have been opened for him. "
8. "On the Day of Judgment, all Muslims will see me (Will see the Prophet), except those who were disinherited by their parents (their parents were displeased With them); and the drunks, and those who heard my name but did not invoke Allah s blessings upon me. '
9. "If a man knows that his parents are displeased with him, or one of the parents is displeased with him, and he does not try to win their pleasure or the pleasure of one of them), he will not be forgiven. "
10. 'It is better to treat one's parents with love and kindness than all the devotions like Salaat, Som, Hajj and Ummrah. and Jihad. "
11. "To cast a glance of love upon the face of Ali; upon the face of one's parents. and Upon Quran and Kaaba, is an act of devotion."
12. 'If a man does not take care: of his parents in their old age, he will not enter Heaven."
13. "May Allah curse those parents who do not bring up their children properly, and thus become responsible for their (the children's) being disinherited. "
14. "Whoever hurts his parents, is disinherited."
15. "Two men will never enter Heaven: one who is disinherited by his parents: and one who tolerates infidelity on the part of his spouse."
16. 'If you are good, await Heaven; if you are disinherited by your parents, await Hell. "
17. "There are three sins which call for punishment in this world. They are
 - (a) to be disinherited by one's parents;
 - (b) oppressing other people;
 - (c) not to return a good deed (that someone else has done to him)."

18. "Allah has forbidden three things, viz..
- (a) betraying a trust of someone whether he is good or bad;
 - (b) breaking a pledge whether given to a good or bad man;
 - (c) to ill-treat parents whether they are good or bad. "
19. "Five things are capital offenses in Islam. viz..
- (a) associating partners with Allah;
 - (b) being disinherited by the parents;
 - (c) abandoning piety (worshipping Allah);
 - (d) murdering someone who is innocent; and
 - (e) perjury."
20. "Whoever beats his parents. he is a bastard; whoever harasses his neighbor(s). he is accursed; and whoever hates my children, my household. he is a Munafiq. "
21. "Show respect to one's neighbor even if he is an unbeliever; treat well a guest, even if he is an unbeliever; obey the parents even if they are unbelievers; do not refuse charity to a beggar even if he is an unbeliever. "
22. " I have seen inscribed on the gate of Heaven; admission forbidden to; the miser; the hypocrite; the disinherited; and to the carrier of tales. "

AMIRUL MOMINEEN ALI IBN ABI TALIB

1. "Whoever hurts his parents, he is (automatically) disinherited. "
2. "Wealth accompanies a man until his death; children accompany him to his grave; but his deeds accompany him until the Day of Judgment. "

Janabe Fatima Zahra (SA)

"Obeying one's parents is like a shield which protects one from Divine wrath and punishment. "

Imam Hasan (AS)

"The pleasure of Allah is to be won with the pleasure of one's parents;
and His displeasure accompanies their displeasure."

Imam Muhammad Baqir (AS)

1. "Allah builds a home in Heaven for the following four categories of people, viz. ,

- (a) whoever takes care of an orphan;
- (b) whoever shows mercy to the weak;
- (c) whoever shows kindness and respect to his parents: and
- (d) whoever is kind to his servants. "

2. 'If a believer does these four things, Allah elevates him to a high rank in Heaven:

(a) gives sanctuary to an orphan, and treats him as if he is the father of that

orphan;

(b) takes pity on a beggar, helps him and assumes responsibility for his affairs;

(c) gives financial support to his parents, loves them. and never displeases them;

(d) and helps his slave (in his work}. and does not show his anger to him. "

Imam Jafar Sadiq (AS)

1. "Love your parents so that your children will love you."
2. "The best of deeds is: to pray at the appointed time; showing love and respect to one's parents: and to fight for Allah. "
3. "Be good to your parents whether they are alive or dead. Say prayers, give charity, observe fasts and go for Hajj on their behalf so that they become the recipients of the merits of your good deeds. Allah will add many merits to the record of your deeds. "
4. "Do not show the least impatience to your parents. Never hurt your parents, and never talk to them sharply."
5. "One cause of being "disinherited" by parents, is to look at them with anger."
6. "If a man looks at his parents with anger, even if they have wronged him. Allah does not accept his prayers. "
7. "It is a mandatory duty to treat parents with kindness. "
8. "If you want a long life, then please your parents. "
9. "Treating parents with kindness, is a sign of loving Allah. There is nothing that gives Allah more pleasure than showing respect to one's parents."
10. "Prophet Musa saw a man in the shade of the Throne. He asked about him, Allah said: 'This man was kind to his parents and he loved them'."
11. "Whoever wants that the agony of death should become light for him, he should treat his parents with kindness. If a man does this, Allah will make the agony of death easy for him, and he will never suffer from want and poverty."
12. "Between the love that your parents gave you, and the kindness and respect which you showed to them, there is a great difference. When they bestowed love on you, they were thinking of your life ahead of you: but when you were giving them service, the thought at that moment was of death."

Anecdotes

1. Yunus says on the authority of Imam Musa Kazim (AS) that one man asked the last Prophet about the rights of parents on the son. The Prophet said: "He should not name his father; he should not walk ahead of him; he should not sit before him; and he should not do anything (offensive) lest the people call names to his father."

Commenting on this Hadith, Allama Majlisi ® says: a son should not mention his father by name because it shows lack of respect. One should name his father with titles denoting his respect for him.

2. It is on the authority of Imam Jafar Sadiq (AS) that a man came to see the Apostle of Allah. and said: "I wish to go for Jihad." The Apostle said: "Go and fight for the cause of Allah. If you are killed, you will still find sustenance because you are considered alive in the sight of Allah. And if you return home after taking part in Jihad, it will be as if you are born again, and you never committed any sin."

The man said: "O Messenger of Allah! my parents are very much attached to me, and they do not want me to go on Jihad." The Apostle said: "In that case, you should stay with your parents. By Him in Whose hands is my life, the service which you give in one day and one night, is better than spending a whole year in Jihad."

3. Allama Majlisi ® says in his book Hilyatul-Muttaqeen, that one man requested the Apostle of Allah to give him some advice. The Apostle said: "This is my advice. Never associate partners with Allah even if they burn you in fire except that if you say something but your heart is steadfast in Faith: and this is my advice that you obey your parents, and love them whether they are living or dead."

4. There is a tradition in Kafi that a man asked Imam Jafar Sadiq (AS): "Allah has commanded good conduct toward the parents. What is good conduct in this context?"

The Imam said: "This is good conduct that you should be at your best behavior with your parents. You should anticipate all their needs and wishes so that they do not have to ask you for anything. Allah says in His Book: "By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well". (3:92). If your parents hurt you, you should not hurt them. Even if they beat you up, you should submit to their beating. You should pray for them, and look at them with love and kindness. Do not raise your voice in their presence, and do not walk ahead of them."

5. A man said to Imam Jafar Sadiq: "I have parents but they are not on the right Faith: so how should I treat them?"

The Imam said: Even so, treat them with kindness."

6. A man asked Imam Reza (AS): "My parents are not on the right religion: should I still pray for them?"

The Imam replied: "Yes, pray for them. Give charity on their behalf. If they are living treat them with love, kindness and respect. In the commentary of Verses 23 and 24 of the Sura Bani Israel in Quran, it is stated that if the parents are believers, you should pray for their forgiveness:

and if they are unbelievers, you should pray that Allah gives them guidance.
"

7. A man sought permission from the Apostle of Allah to go on Jihad. The Apostle said: First seek permission from your parents. If they allow you, then go and fight. But if they do not allow you, then serve them with courtesy and love. "

(In many of the Hadith or traditions, the Apostle of Allah gave special permission to someone not to fight in the cause of Allah. But it is not a general law. If the non-participation of someone in Jihad could hurt the Faith, then he must participate in Jihad even without the

permission of the parents. The Jurists are unanimously agreed that if the parents order someone to do something unlawful or to abandon the mandatory duties in Islam, one should refuse to obey them. Only in the things which are recommended or Mustahabbat, their wishes should be respected.)

The Distinction of the Father

The Prophet of Islam said: "Safeguard the love of your father as if it is a most precious heirloom. Do not forfeit that love. The loss of that love can mean that Allah may deprive you of His blessings."

Imam Zaynul Abidin said: "A father is responsible for your existence. If he were not there, then you would also not exist. If you ever feel proud of yourself, then you should realize that your father is the source of that pride. Therefore, thank Allah for this blessing. "

A man came to see Imam Jafar Sadiq and said: "My father has become too old and weak. If he has to go to the bathroom, I have to carry him. " The Imam said: "That's what you should do. If needed, you should feed him your hands. This service will stand you in good stead some day. "

If someone's father has missed his prayers, and his son is capable of saying those prayers, then it is his duty that he should say all those prayers his father has missed. If he is unable to do so, then he should engage another man on payment to say those prayers. The same commandment is to be observed in case the mother has missed her prayers.

THE DISTINCTION OF THE MOTHER

The Apostle of Allah said: 'Paradise is under the feet of the mother. "

Imam Zaynul Abidin said: "You should be aware that your mother bore your burden in her belly, and no one else would bear that burden. She fed you on the fruit of her heart when no one else would give it to you. She protected you at all times. She forgot her own hunger so you could be well-fed. She forgot her own thirst so you could slake your thirst. She gave you the best of clothes.

She provided for you shade from the hot sun. She protected you from the heat of summer and the cold of winter, She deprived herself of rest and sleep at nights to make you comfortable. Surely, you cannot give adequate thanks to your mother for all her sacrifices for you except through the grace and mercy of Allah."

Supplication of the 4th Imam

THE SUPPLICATION OF IMAM ZAYNUL ABIDIN (AS)

FOR HIS OWN PARENTS (PBUH)

1. "O God, bless Muhammad, Thy slave and Thy Messenger. and his Household, the pure, and single them out for the best of Thy blessings, Thy mercy, Thy benedictions, and Thy Peace! "

2. "And single out my parents, O God, for honor with Thee and blessings from Thee, O Most Merciful of the merciful! "

3. "O God, bless Muhammad and his Household, teach me through inspiration knowledge of everything incumbent upon me toward them, and gather within me knowledge of all that completely! Then make me act in accordance with what Thou hast inspired me and give me the success to put into practice the knowledge Thou hast shown to me, lest I fail to act according to something. Thou hast taught me or my limbs feel too heavy to perform that with which Thou hast inspired me!"

4. "O God, bless Muhammad and his Household, as Thou hast ennobled us through him, and bless Muhammad and his Household, as Thou hast made incumbent upon us rights toward the creatures because of him!"

5. "O God, fill me with awe of my parents, the awe one has toward a tyrannical sovereign, and let me be devoted to them, with the devotion of a compassionate mother! Make my obedience and devotion to them more gladdening to my eyes than sleep to the drowsy and more refreshing to my heart than drink to the thirsty, so that I may prefer their inclination to my inclination, set their satisfaction before my satisfaction, make much of their devotion to me though it be little, and make little of my devotion to them though it be great."

6. "O God, lower before them Illy voice, make agreeable to them my words, make mild before them my temper, make tender toward them my heart and turn me in to their kind companion, their loving friend !"

7. "O God. thank them for my upbringing, reward them for honoring me, and guard them as they guarded me in my infancy!"

8. "O God. and whatever harm has touched them from me, detested thing has reached them from me, or right of theirs which has been neglected by me, allow it to alleviate their sins. raise them in their degrees. and add to their good deeds! O He Who changes evil deeds into manifold good deeds!"

9. "O God, whatever word through which they have transgressed against me, act through which they have been immoderate with me. right of mine which they have, left neglected, or obligation toward me in which they have fallen short, I grant it to them and bestow it upon them, and I beseech Thee to remove from them its ill consequence, for I do not accuse them concenling myself. find them slow in their devotion toward me, or dislike the way they have attended to my affairs, my Lord !"

10. "They have rights against me which are more incumbent, precedence in beIllefence toward me that is greater: and kindness toward me that is mightier than that I should settle accounts with justice or repay them with equivalentents. Mere then, my God, would be their long occupation with

bringing me up? Mere the hardship of their toil in taking care of me? Mere the stinting of themselves to provide me with plenty?"

11. "What an idea! I can never discharge their right against me, fulfill my obligations toward them, or accomplish the duty of serving them. So bless Muhammad and his Household and help me. O Best of those Whose help we seek! Give me success, O Most Guiding of those Whom we beseech! Place me not among the people of disrespect to fathers and mothers on the day when every soul will be repaid for what it has earned: they shall not be wronged."

12. "O God, bless Muhammad, his Household, and his progeny and single out my parents for the best which Thou hast singled out for the fathers and mothers of Thy faithful servants, O Most Merciful of the merciful!"

13. "O God, let me not forget to remember them after my ritual prayers, at every time throughout my night, and in each of the hours of my day!"

14. "O God, bless Muhammad and his Household, forgive me through my supplication for my parents, forgive them through their devotion toward me With unfailing forgiveness. be well pleased With them through my intercession for them With resolute good pleasure, and make them reach through Thy generosity the abodes of safety!"

15. "O God, if Thy forgiveness reaches them first, make them my intercessors, and if Thy forgiveness reaches me first, make me their intercessors, so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy! Verily Thou art Possessor of abounding bounty and ancient kindness, and Thou art the Most Merciful of the merciful!"

But no where in the whole world can such moving and poignant scenes be seen of the love of children for their father as in the battlefield of Kerbala. In the battle of Kerbala, the nephews and the sons of Imam Husain (AS) were vying With each other to Win the aureole of martyrdom. Each of them wanted to become an oblation for Imam Husain before anyone else. His nephew, Qasim, was twelve years old. He was asked how did he find death. He said {when it comes to defend his uncle): "Sweeter than honey!"

Though some of these boys were very young, no one among them ever complained of thirst or hunger. Each of them came to Imam Husain, turned a radiant and smiling face toward him, sought his permission to go into the battlefield. If he gave his permission, the boy's face lit up with happiness. He went and fought and was killed. The other boys, still in the camp, envied him. Mothers were finding it difficult to restrain them. Each of them wanted to outdo the others.

These boys - the nephews and sons of Imam Husain -understood what was happening around them. They had full knowledge of the causes and the nature of the conflict between Imam Husain and Yazid. Each of them was fully conscious of his own mission, and each of them carried it out splendidly. One of them was Ali Akbar, the son of Imam Husain. He was at this time 18 years old. When the caravan of Imam Husain was approaching Kerbala, it encamped in a village called Zabala for rest. Imam Husain fell

asleep. Suddenly he woke up and recited the Qur'anic verse: "WE ARE FOR GOD AND TOWARD HIM IS OUR RETURN."

Ali Akbar was standing nearby and he heard his father's exclamation. He asked his father: "Are we not in the right, and are our enemies not in the wrong?" His father said: "Yes, my son. We are in the right. If Ali Akbar said: 'If that's so, then death has no terrors for us.' He moved toward death sooner than death could move toward him. And in that act he won immortality!"

A Women's role as a mother has especial sanctity

Dr. Sir Muhammad Iqbal was the poet-philosopher of Indo-Pakistan. He was also a catalyst in the renaissance of the Muslims in the twentieth century. He says that as a creator, a mother ranks next only to God Himself. She brings new life into the world, and that act - the act of bringing new life into the world - involves sacrifice. In bringing new life into the world, she risks her own life. Thus the act of creating new life calls for sacrifice on her part. She is, therefore, doubly entitled to love and esteem. Next to God Himself, one owes more to one's mother than to anyone else in this world. The act of giving birth involves supreme self-sacrifice on her part, but this is not the only act of self-sacrifice. She sacrifices all her comforts for her child, and if necessary, will part with her life itself for its sake. A child can never repay his mother's debt. One thing that is priceless in the world, is the love of a mother. There is nothing that can substitute for a mother's love.

It should also be pointed out that what makes the acts of creating and sacrifice possible for her, is love. Her love for her child is the most sacrosanct love, and ranks second only to her love for God Himself!

Islam commands Muslim boys and girls to show genuine love and affection for their parents. This is one of the Qur'anic imperatives. They must show respect for the wishes of their parents and must obey them. The only occasion when children must not obey their parents is when and if the latter (the parents) ask them to disobey God. Obedience to God comes before everything in the life of a Muslim.

Even from a "pragmatic" and a "temporal" standpoint, it is in the interests of boys and girls to obey their parents. They cannot have better friends in the whole world than their parents. Parents love nothing more than to see the happiness and prosperity of their own children.

They identify themselves with the success of their children. They take pride in the achievements of their children. Children can bring honor and glory to their parents. Conversely, if the children are depraved, they can ruin the reputation and the life of their parents.

We seek God's refuge from ever deviating into error. May it please God that we live only in obedience to His commandments received through His Messenger, Muhammad Mustafa(S). May it please God in His boundless mercy that we invariably put His pleasure ahead of our own pleasure.

We invoke the blessings of God upon our Guide and Leader in this world and in the Hereafter, Prophet Muhammad and his holy progeny. They put in our hands the key to success in the two worlds.

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