

The Quran and its Message

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سَلَامٌ عَلَيْكُمْ

Salamun Alaikum (Peace be upon you)

APPEAL TO RIGHTEOUSNESS BASED ON LINEAGE, RELATIONSHIP, COMPANIONSHIP AND PROXIMITY

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There will be good and bad in all types of people regardless of being part of the family of the Prophets, their companions or other revered personalities.

002.124

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee a leader (Arabic: Imama) to the nations." He pleaded: "And also from my offspring?" He answered: "My covenant is not within the reach of evil-doers."

All these people were individuals like all the generations that had proceeded before them and those that were going to come after them. Some of them were inclined to righteousness and some were not. The deeds that they carried out would have only benefited or harmed them. **Their actions would have no bearing on us.**

002.134

"Those are a people who have passed away. Theirs is that which they earned, and yours is that which you earn. And you will not be asked of what they used to do"

Each soul carries the burden of their own actions on their own soul.

002:281

"And fear the Day when you shall be brought back to God. Then shall every soul be paid what it earned, and none shall be dealt with unjustly"

SOME POINTS TO CONSIDER

- Most of Prophet Abraham's ^(pbuh) and Prophet Noah's ^(pbuh) seed (progeny) were unrighteous (57:26)
- Unrighteous presence of Prophet Abraham's ^(pbuh) seed is once again confirmed in 37:113 (Through Prophets Isaac and Ishmael ^(pbuh)) and 2:124
- The wives of Prophet Noah ^(pbuh) and Prophet Lot ^(pbuh), despite dwelling amongst them remained unrighteous (66:10)
- However, Pharaoh's wife was righteous despite being the spouse of arguably one of the most notorious of tyrants (66:11).
- Indeed, righteous individuals can also come from righteous households as in the case of Mary and the household of Imran (66:12)
- Prophet Noah's ^(pbuh) son was of evil conduct (11:46)
- Prophet Muhammad's ^(pbuh) wives were threatened with twice the punishment if their conduct was unrighteous 33:30 (One can argue why this verse was even necessary if they had no capacity to sin or be unrighteous? Their ability to commit sins is established in 66:3-4) However, they were promised twice the reward if they remained righteous (33:31).
- Note the mention of twice the punishment could be an allusion to the fact that they would have received a message which is clearer by virtue of their proximity with the messenger and hence their answerability. This sentiment is also resonated in the story of the disciples of Prophet Jesus ^(pbuh) who had asked and were given a table of food sent from heaven. God made it clear that after this, if faith alluded them, their punishment would be so severe that no other would have been punished in a similar manner (5:115)

HYPOCRITES

Who were they? - They consisted of those in the **immediate** vicinity of the Prophet (The prophet's contemporaries)

Prophet's Contemporaries:

Amongst them there were those that were righteous

- Swore allegiance to the prophet under the tree (48:18)
- Those who were with the prophet and were strong against the unbelievers and compassionate amongst each other. They prostrated to their Lord seeking His grace with marks of prostration on their faces (48:29)

Amongst them there were those that were unrighteous

- Desert Arabs worst in disbelief and hypocrisy (9:97)
- They stand up for prayer, but without earnest or meaning **only** to be seen of men, but they think of God not (4:142)
- Even the Prophet is pleased with their looks and their words, but they are useless and arrogant (63:4-5)
- Niggardly, greed of wealth, unhelpful when it really matters (33:18-19)
- They give the impression that they listen to the Prophet but in fact they really don't (47:16)
- Disbelieved even after accepting Islam. They promised that they would remain righteous after receiving the bounty but did not. They lied. God knows who they are, their secret thoughts and counsels (9:73-80)
- They say they believe, but do not believe. They make mischief even though they claim they make peace. They say to the believers that they believe, but to others this is not the case. They will continue in their trespasses (2:8-15)
- They say to the Prophet that they believe and bear witness but they are liars (63:1)
- They say they believe in the message and the scriptures before, yet they seek judgement elsewhere. They say they only mean well. They lie. God knows what is in their hearts (4:60-63)
- God could have revealed the hypocrites whose hearts were diseased with marks but God asks the prophet to recognise them from the intent of their speech (47:29-30)
- Those that stayed behind and did not accompany the Prophet to war despite professing Islam and put forth lame excuses such as looking after flocks, herds and families and yet asked for forgiveness for it. They say with their tongues what their hearts do not believe (48:11)

Most importantly: They were even at times **unknown** to the Prophet (9:101)

If Prophetic contemporaries who were unrighteous were unknown to the Prophet, how could later compilers removed centuries from the Prophet vouch for the trustworthiness of certain companions?

Even the state of affairs of believing people have been mentioned.

(9:38-39; 5:54; 8:27-28; 8:25; 33:12; 61:2-3; 57:16; 49:17; 9:24; 49:14; 9:45; 9:47; 9:81; 47:29-30; 8:6; 47:38; 9:58; 47:16; 9:61)

LESSONS LEARNT FROM HISTORY WHEN MESSENGERS HAVE LEFT

- How quickly do people following a messenger's departure revert to their old ways?
- How quickly are people misled from the path of truth?
- Or is a better question, how important is it for **Satan** to misguide and mislead people when truth has been manifested?
- Satan's commitment to misguide is so evidently portrayed when one is informed through the Quran that Satan will **lurk** in **ambush**, **assault** mankind from before

them and behind them, and from their **right** and from their **left** (7:16-7:17). Would it not become more imperative for Satan to misguide a people when such a truth has been manifested to the people especially through a messenger?

Wisdom from the story of Moses ^(pbuh) when he went to the mount for 40 nights:

- Despite miracles that the people of Prophet Moses ^(pbuh) had witnessed against Pharaoh including death, locusts, lice, frogs, blood (7:133), despite even the **parting of the sea** (26:63), despite having a messenger Prophet Aaron ^(pbuh) amongst them whilst Prophet Moses ^(pbuh) was away, despite them having been preferred over mankind (2:122; 2:47; 44:32) all it took was a mere **forty nights** for his people to end up worshipping a calf (2:51) in the short absence of Prophet Moses ^(pbuh) from amongst them.
- They were forgiven even despite the grievous sin they committed. If what they had already witnessed in terms of signs was not enough, they asked to see the Lord (2:55) and a thunderbolt and lightning took them, till they died and were raised again so that they could be grateful (2:56).
- However, some were still ungrateful. This is despite being provided the Manna and Quails (2:57) and instructed to eat humbly with what they desired once they entered the town (2:58). However, some were still bent on committing evil (2:59).

Prophet Muhammad's ^(pbuh) Departure:

- If **any** reliance is to be placed on Muslim Islamic history as it is attributed, the disarray is equally apparent in the choice of Caliph immediately after the departure of the Prophet, assassinations, wars of fitna, disarray in the community and differences in theology.

People do not change as neither does the commitment of the accursed one (Satan) to mislead. No one is immune from human traits or the desire of Satan. These traits have been common to all people regardless of time and place, whether it is greed, striving for power, advancing particular theologies and beliefs, politics or the pursuit of material desires of this life.

DO NOT ASSIGN PIETY TO YOURSELVES - ONLY GOD KNOWS BEST WHO IS RIGHTEOUS AND WHO IS NOT

004:049

"Have you not seen those **who praise themselves for purity?** Nay, God purifies whom He wills, and they will not be wronged even the hair upon a date-stone"

053:032

"Those who avoid enormities of sin and abominations, save the unwilling offences - (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. **Therefore ascribe not purity unto**

yourselves. He is Best Aware of him who wards off (evil)"

KHULAFU-E-RASHIDEEN (RASHIDUN CALIPHATE)

There is no mention of any of the early caliphs (Abu Bakr, Umar, Uthman and Ali) in the Quran by name. Even with regards the Quranic narrative which captures the event when Prophet Muhammad ^(pbuh) found himself in a cave with a close companion while they were fleeing, no name of the companion is mentioned.

009:040 (Part)

"If you help him not, certainly God helped him when those who disbelieved drove him out, the second of two; when they two were in the cave, when he said to his **companion (Arabic: Sahibi)**..."

However, there is support from a Quranic verse that succession (Khilafa) of some sort which possibly included power and authority in the land would be granted to those companions amongst the Prophet's contemporaries that remained **steadfast and worked righteous deeds**.

024.055

God has promised, to those among you **(Arabic: minkum)** who **believe and do righteous deeds**, that He will, **surely grant them succession (Arabic: layastaKHLIFAnnahum) in the land**, as He granted it to those before them; that He will surely establish for them their religion which he has approved from them; and that He will change, after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate anything with Me. 'If any do reject Faith after this, they are rebellious and wicked.

Please see related article: [The Righteous Caliphs](#)

FINAL THOUGHTS

Righteousness is an individual matter. It cannot be ascribed to one based on lineage, relationship, companionship or indeed proximity. No one can know the true affairs of the heart **except God**. Each individual is subjected to their own circumstances, faculties, reason, judgement, resources and clarity of message that has reached them. Each person is unique as is their case with their Lord.

003:167 (Part)

"...but God has full knowledge of all they conceal"

003:154 (Part)

"...For God knows well the secrets of your hearts"

008:43 (Part)

"for He knows well the (secrets) of (all) hearts"

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