

Islam And The Sources Of Complete Morality

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Abstract

In this research paper, Islam and the means of complete morality are to be presented as a research review and the resulting effects and results are described in a research style. The research style of this paper will be narrative. From the literature review. It has been known that the moral sense of every human being has been entrusted by nature by the Creator of the universe, on the basis of which on the one hand he knows the difference between good and bad and on the other hand he wants to adopt good. However, this ability is potentially present in man, not actually. There are certain requirements that have to be fulfilled to give it a shape, grow it and mold it into a practical form. For this purpose, he needs to work hard in a special way. This is the case here. The purpose of all the teachings of Islam is to refine this hidden quality and bring the human being to the highest level of morals, where he can be a figure of mercy and grace, compassion and benevolence, and beneficence and benevolence for the whole universe. Be free and on the other hand, by attaining the pleasure and pleasure of Allah, you can enjoy eternal happiness. Islam has used two means in particular to push man to this destination.

Keywords: Morality, Phylosophy, Islam, Modren Approach, Scriptures, Ideologies,

Introduction:

Faith means heart inclination or heart commitment towards something. Its substance is Amn. This word has appeared in 814 places in the Holy Quran through its derivatives. Somewhere the invitation to faith has been given. Somewhere the attributes of those who accept this invitation

have been mentioned. Sometimes the characteristics of those who deviated from it were described, sometimes the requirements of faith were highlighted, sometimes the consequences of faith were clarified, sometimes instructions were given to those who accepted faith, and sometimes faith itself was declared a virtue.

The facts on which it is necessary to believe have been mentioned in the Holy Quran. Some of the important ones are mentioned in the following verse.

"It is not good that you turn your faces towards the east and the west, but the good is that you believe in Allah and the Last Day and the angels and the books and the prophets."¹

However, there are three things that are of fundamental importance in the context of faith, which play a great role in shaping the morals of a person.

❖ Faith in Allah

Belief in Allah means that man acknowledges that He is and He is the creator and owner of this universe and He is managing the management of the universe. He is one. No one shares that. He is the one who deserves to be worshiped and obeyed. He is the one who creates and destroys destinies. He is the One who commands and He is the One who forbids. One should obey His orders and avoid those things which He has forbidden. He should be prayed to and trusted in. He is all-seeing and all-hearing. Apart from this, human action, purpose and intention are not hidden.

If this faith descends in the depths of a person's heart, then such steadfastness and steadfastness is created in him that he does not get scared and disappointed on the occasion of any trouble, hardship and torture. An excellent example of this is the case of magicians in Pharaoh's court. Faith created such a big revolution in their lives that the same magicians who came from their homes to support falsehood and were asking Pharaoh, what reward would we get if we conquered Musa (peace be upon him). However, after being blessed with wealth and faith, their faith and determination reached such an extent that now they are stumbling over the kingdom of the same Pharaoh, and they are stumbling upon the power

and strength, and they are ready to suffer the worst punishments that the Pharaoh was threatening. However, they are not ready to leave the truth. Then this determination is not only limited to the worldly life, but goes with a person to the hereafter as it is in the Holy Qur'an:

(Allah establishes those who believe in the saying of the firm in the life of this world and in the Hereafter)²

"Allah makes the believers steadfast in the truth in this world and in the life of the Hereafter"

That is, due to this in the world, one gets a sustainable perspective, a stable system of thought and a comprehensive theory, with which every complex is solved, every knot is resolved, the strength of character and the stability of morals are blessed which are not shaken by the cycles of time. . There are solid principles in life that give peace to the heart and peace to the mind, and at the same time, peace and tranquility are available to them in the horrors of the hereafter, and their goals become easier for them.

However, faith in God has a great impact on all aspects of human life. He becomes convinced that love and devotion, worship and obedience, fear and terror, demand and satisfaction and search and search are the only deserving of every emotion and action. Fear arises. From the heart corrupt motives disappear. With determination and independence, he does only that work in which the pleasure and pleasure of Allah is obtained and stays away from any work that causes the displeasure of Allah. He is not afraid even in the darkness of pains and calamities, sufferings and sorrows, because he has faith in the presence of Allah and His provision. It happens that the heart of a person becomes pure and clean by itself. The Quran exhorts the people of faith to adopt the color of Allah.

"The color of Allah, whose color is better than the color of Allah"³

The Prophet (peace be upon him) explained the color of Allah and said:

"Compare yourself to the morals of Allah."⁴

It is as if Allah's color refers to Allah's morals and the manifestation of Allah's morals are the attributes of Allah that are described in the Qur'an. Believing in the attributes of Allah and getting the right knowledge of them creates righteous deeds, morals and virtues in a person. Although the attributes of God cannot be enumerated, but by searching and searching in the Qur'an, His attributes which have come before us can be divided into the following three categories.

- **Aesthetic qualities**

Those attributes in which beauty is found. For example, Al-Rahman, Al-Rahim, Al-Latif, Al-Wudud, Al-Salam, Al-Rawf, Al-Muhab, Al-Afu, etc.

- **attributes of glory**

Those attributes that express God's majesty and majesty and His anger and power. For example, Al-Mulk, Al-Aziz, Al-Jabbar, Al-Muntaqam etc

- **The qualities of perfection**

Those attributes through which His unity, knowledge, power, holiness and perfection are expressed. For example, Al-Hi, Al-Qayyum, Al-Awwal, Al-Akhr, Al-Wahid, Al-Khubir, Al-Aleem, Al-Basir, Al-Hakim, Al-Mu'ati, Al-Ali etc.

The above attributes are called the color of Allah. These attributes are not only related to thought, but they are the standard of human conduct. In order to relate to God, it is necessary to relate to these attributes and their signs should be present in the life of a true Muslim. The more a person ascribes divine attributes to himself, the closer he gets to God.

There are some attributes of Allah Ta'ala that are unique to His nature, such as being a god, being a creator, being arrogant.

etc. Therefore, leaving these specific attributes, a person should try to become a possessor of other attributes. According to the Qur'an, man is Allah's caliph on earth. And from this point of view, there should be a glimpse of God's attributes in his life and character. He should imbibe in himself those qualities which are found in the person of his creator and master and whose reflection he wants to see in his servants. Therefore, one who believes that God is merciful cannot be merciless. A servant who believes him to be generous and forgiving cannot be stingy and hard-hearted.

Belief in these attributes creates beauty and discipline in life. Because when a person believes that he is the creator of the universe, he is the All-Knowing, the All-Seeing, the All-Seeing, that is, the All-Knowing, the All-Hearing, and the All-Seeing. His grip is so strong that it is impossible to avoid it, then his action will be for the pleasure of Allah. He will not even go near the fornication and evil. How the belief that God is present and watcher and the possessor of unlimited knowledge saves a person from evil in critical times can be understood from the story of Hazrat Yusuf (peace be upon him) narrated in the Holy Qur'an that all the motivations of Zuleikha. Despite this, Hazrat Yusuf (peace be upon him) refused to commit evil while maintaining complete control over himself.

Then the one who believes in these qualities will not be disappointed and heartbroken at the time of calamities, sufferings and sufferings, because he knows that a knowledgeable and knowledgeable person is his watcher and protector who dislikes oppression. She will surely deliver him from these calamities, and if salvation in this life is not according to his interests, then in the Hereafter, he will surely get justice. Therefore, he can never suffer from helplessness and helplessness. Rather, this voice of the Holy Qur'an will continue to breathe in him the spirit of optimism instead of cynicism:

"Do not despair of the mercy of Allah, surely Allah will forgive all sins, surely He is the Forgiving, the Merciful."⁵

So he will keep asking for help from the one who is saying

"And your Lord has said: Call upon Me and I will answer your supplication."⁶

Then she does not need to go to the solitudes of forests, deserts and mountains to call Him, but she is saying that I am very near:

"And when my servants ask you about me, I am near, answering the prayer of the supplicant when he calls upon me."⁷

and almost as much:

"And we are closer to him than his veins."⁸

Due to this belief, the center and axis of all human attention becomes the Divine Self. All his hopes and fears become associated with that self. His heart becomes empty of the luxuries of worldly fear and greed and is filled with peace and contentment.

Here is a brief glimpse of the qualities that necessarily arise in a person's personality as a result of faith in God, provided that faith is accepted with all its accessories.

❖ Faith in Prophethood

Among the basic elements of faith, the second most important component after faith in Allah is faith in the Messenger. If Imanballah is likened to the root of a tree, Imanbalar Salat can be described as the stem. It can also be said that Imanbalar salat is an extension of Imanballah. When a person accepts Allah Ta'ala as his Creator, Lord and God with all his heart and soul and makes the pursuit of His pleasure and happiness the sole aim of his life, then naturally a question arises in his mind. What is the quality of Allah's pleasure? Which actions make Allah happy and which actions make him angry? Iman

Balar Salat is the answer to this question that arises in human nature.

When Allah sent Adam (peace be upon him) to this world, he said:

"Then if any guidance comes to you from me, those who follow my guidance will have no fear, nor will they grieve."⁹

In order to fulfill this divine promise, prophets and messengers from different nations came from Allah Almighty in every age, who kept informing the people about Allah's will and purpose, according to the Qur'an:

"And no nation has passed but a warner has passed in it."¹⁰

The reason is that just as the material existence of man needs food, water and air etc. for its survival and development, in order to develop his moral and spiritual existence, divine guidance is needed and this guidance is given through the Prophets. It comes from Therefore, Prophets continued to come in different times and in different areas, some of whose names were mentioned in the Holy Quran. But the names of many Ibniyyas did not appear in the Holy Qur'an. According to an estimate mentioned in the hadith, the number of all Ibniyyas is about one hundred and twenty four thousand.

According to the prominent characteristics of the Prophets described in the Holy Qur'an, they were all figures of honesty, trust, honesty, uprightness, sincerity, selflessness, generosity, kindness, compassion and benevolence. They were free from the contradiction of words and actions and had the sameness of appearance and interiority. Above all, he had a strong belief in the authenticity and truthfulness of his message and he did not demand any kind of reward, reward or compensation from them for calling people to that message. In today's modern language, it can be said that he was a role model for the people of his time. This chain continued until as the last link

of this chain according to the intention of Allah, ﷺ came, on whose arrival Prophethood and Prophethood on the one hand reached their end and on the other hand the noble morals reached their perfection according to the Qur'an. :

"And indeed you are very happy."¹¹

Therefore, for all human beings until the Day of Judgment, the best example for them to know the rules of life, to be aware of good morals and to achieve success in this world and the hereafter is the best example. Pointing to this, the Holy Qur'an said in a very clear way:

"Indeed, there is a good example for you in the Messenger of Allah, who hopes for Allah and the Last Day and remembers Allah very much."¹²

If you look carefully, the chain of prophethood and prophethood is a great mercy of Allah for humanity. It is His special pleasure and grace that as He has provided for the provision of all other material needs of man, He has not left man to wander in order to obtain guidance, which is the greatest need of a servant, nor his Handed over to the raw intellect, but rather provided a sure source of guidance from his side, by following which he can easily gain the pleasure and pleasure of his Lord and become a leader in this world and the hereafter. Some of the significant effects are described below.

- The first advantage of believing in the concept of Prophethood is that a person gets a criterion for his actions, even if the reference in this regard is the book of Allah, but no matter how thick the book is, it is possible for him. Not that he can describe the various needs of life with all the details and details. Therefore, matters are described in brief and principles are given, while in the case of the Prophet, we find a source that guides us in detail, determines good and evil and clarifies the beauty and ugliness of things. Is.
- (b) A person may misunderstand the commandments of Allah that they are based on idealism and it is difficult for him to follow them. However, when the Messenger shows the implementation of those commands, then the possibility of this misunderstanding also ends. Because the Messenger is also a human being and he also has the same rights as a common man. Therefore, a common man gets the strength from this that it is not impossible to follow the path of Allah and that he is on the path of Allah. Can obey orders well.
- (c) Human beings get a practical model in the form of the Messenger and it is obvious that this need of a human being cannot be fulfilled in any other way than by giving another person a model to guide him.) should be made and sent, if Allah had sent an angel, jinn or any other creature as a prophet and messenger, then they would not have become an example for humans to follow due to differences in nature and temperament and nature as well as differences in strength and excuses. No book from Allah alone could have done this work, so the Messenger presents a model for human beings that no reasonable person can doubt about its attainability and practicability. A Sahabi asked Hazrat Aisha about the morals of the Prophet ﷺ, and he said, "Kan Khalqa Al-Qur'an, which means the morals that the Qur'an requires." He was the embodiment of it.
- (d) Those who believe in one Messenger become one nation and society due to harmony and uniformity in knowledge and practice. Human being is an individual because he is weak and that is also the nature of Madani al-Taab. This community becomes a source of strength for him and it becomes easy for him to

follow the path of Allah and take the right direction in life.

It is clear from the above line that living according to the commands of Allah and adorning oneself with good manners is practically not possible until there is a Messenger who explains the commands of Allah and by following those commands. He should present himself as a practical model so that people can build their lives in the same way as the Prophet does. Therefore, to build a life on the right path, following the Prophet is absolutely indispensable, and this has been explained repeatedly in the Qur'an (Al-Ahzab 33:12, Al-Qasas 28:50, Al-Anfal 8:20, Al-Umran 3:3, etc.).

❖ Faith at the day of the End:

The third pillar of faith is the belief in the Hereafter, which plays a very important role in shaping the character of a person and reforming morals. It has been mentioned in different ways in the Holy Quran. Somewhere the inferiority of this world and the superiority of the hereafter have been shown. Somewhere the man has been told that whatever he is doing is coming to the fore and at a certain time his end will be before him. Will definitely come. Therefore, today is an opportunity for those who are committing bad deeds to repent of their mistakes and correct their deeds by repenting and seeking forgiveness. Otherwise, death has to come anyway, and when it does, the grace period is over. It will also not be popular and profitable to believe after seeing death in front of one's eyes. After death, the grave is the first place of reward and punishment for one's actions. Until the Day of Resurrection, a person will have to live in the world of Barzakh based on his actions, which is known to God anyway. Then on the Day of Judgment, there will be a reckoning of deeds. Hell will be the abode of disbelievers, polytheists and wicked people, which is a place of extreme pain and suffering. Even if those people will repent of their misdeeds

there, but this repentance will be in vain because the time of action will have ended and now there will be only time to suffer the end of the action. On the other hand, the good people will be rewarded many times for their good deeds and they will be admitted to Paradise, which is a place of great comfort and comfort. They will live there forever and will be blessed with its springs.

The main components of the belief in the Hereafter in Islam are:

- Just as everything in the world has a physical age after which it expires, similarly the universe that has arisen in the world at that time has a physical age. It is stated in the Holy Quran:

"We have created the heavens and the earth and what is between them with a purpose and for a certain time."¹³

- After the end of this system, a new system will arise which will be different from the existing system. Allah says:

"On the Day when from this earth the earth will be changed and the heavens will be changed, and all will appear before Allah, the Mighty."¹⁴

- The new system will be established so that people will be held accountable for the way they lived in the first system. Those who have lived their lives in accordance with the commandments of Allah will be blessed and rewarded with the pleasure and pleasure of Allah, and those who have lived their lives in disobedience to Allah will incur the wrath of Allah and will be punished for their deeds. . The physical laws of this new system will be different from the physical laws of the earthly system. There will be the weight of good and evil, faith and disbelief and good and evil. Intentions and intentions will be measured until a man's own limbs will

testify against him, and the whole course of his life, recorded by the angels, will all come before him which he will not be able to deny. There will be no false recommendation and bribery and everyone will have to give an honest account of their actions and suffer their consequences.

"And on the Day of Resurrection, We will establish the scales of justice, then no one will be wronged, and if there is a deed equal to a grain of rye, We will bring it, and We are sufficient to take account."¹⁵

- Man's worldly life is actually a case of his hereafter. This life is temporary and that is permanent, it is imperfect

He is perfect, this is Dar-ul-Alam and that is Dar-ul-Jaz.

"Every soul is going to taste death, and you will receive full recompense on the Day of Resurrection. Then whoever is kept away from Hell and admitted to Paradise, he has succeeded fully, and the life of this world is nothing but a treasure of deceit." nothing else:¹⁶

At another place he said:

"And the life of this world is only a game and a spectacle, and the real life is the Hereafter, if only they understood."¹⁷

- When the real life is the hereafter compared to the worldly life, then the hereafter must be preferred over the world. Where there is a conflict between the interests of both, then the interest of the world should be left for the sake of the hereafter. Only this attitude guarantees success in the hereafter.

"Say that the benefit of this world is little, and the Hereafter is better for the pious."¹⁸

At another place he said:

"So whoever disobeys and prefers the life of this world, surely his abode is hell."¹⁹

- The importance of belief in the hereafter is that without it, believing in Allah and the Messenger is not beneficial, and neither are actions without it.

has no status but its inevitable consequence is Allah's displeasure and Hellfire:

"But those who do not hope to meet Us and rejoice in the life of this world and are satisfied with it, and those who are heedless of Our signs. Their abode is the Fire because of what they used to do."²⁰

Belief in the hereafter together with monotheism and prophethood provide the foundation on which the edifice of morality can be built. A man cannot live like a penniless man who has the firm belief that whatever he does in this life he will have to answer for in the Hereafter and that whatever he does and what he does It is being carefully recorded and there will come a time when the entire record will come before him then there is a higher and stronger being who can punish him for his misdeeds. And who has clearly told that if you violate my orders, you will get severe punishment. In these circumstances, only a person who does not believe in the Last Day can adopt a wrong attitude. How is it possible for a person who believes in the Last Day and in retribution to deliberately violate the commandments of Allah, incur His displeasure and deserve the severest punishment for himself? Make the one whose threat is being given by the one who has no one to hold his hand. Therefore, the belief in the hereafter provides the strongest motive force for human conduct which no law and no power of the world can provide. This driving force is so strong that even if there is no worldly law on his back and there is no effective force to supervise him, man does not deviate from the straight path, but rather out of desire for the

reward of the hereafter or fear of the punishment of the hereafter. He is focused on good manners.

❖ **Summary of the Effects of Faith on Morality:**

A person of faith knows his beginning and his end. In addition, he is aware of his purpose. On top of that, the lives of the Prophets and Messengers are presented as examples. Therefore, he knows that he has to submit only to his creator, master and god, neither to be subservient to wealth and wealth, nor to be overwhelmed by any power and authority. He is not subjugated but a ruler and keeps the strong desires of the soul within limits and restrictions, which results in purity in his thoughts, security in his nature and moderation in his mood. His character becomes strong, morals pure and upright in character. The hostile attitude of the times cannot shake his steadfastness. In all kinds of situations there is satisfaction in his heart and mind and even the bitter and unpleasant reality like death becomes sweeter than honey for him.

❖ **2. Worships**

Human life basically consists of two things. One is his thoughts, the other is actions based on those thoughts. Faith, which is a belief based on the relationship between a person and God, is related to thoughts, and it is a definite principle of psychology that just as a person has beliefs and thoughts, so do actions. It can also be said that as a result of a belief, passion arises in a person and passion is expressed through action. This physical movement is called manifestation with intention. Repeating the action becomes a habit. When the habit reaches such a level that actions begin to be performed without concern, then it is called *Khalq* and it is the collection of morals.

Islam created passion through faith and prescribed a course of action for the expression of this passion. It is clearly stated in the Holy Qur'an that the blessings of the Hereafter will not be

obtained simply because of faith unless there are good deeds with faith. Wherever the results of faith have been described, righteous deeds have also been mentioned in most places so that people do not become indifferent to righteous deeds by merely relying on beliefs. On the one hand, good deeds are the necessary result of faith that where there is faith, they should also be there, on the other hand, they are the test of faith that if there are no good deeds, there must be a flaw in faith. When faith is present in the heart, it is faith, when it goes to the verbal and linguistic level, it is Islam, and when it begins to appear in the form of action, then the name of it becomes good action, good character and righteous action. Without faith, no good deed can be called a good deed. Without faith, the status of the deed is nothing more than a mirage. Yes, there is a difference between the two. Absence can be forgiven in the form of forgiveness, but without faith there is no question of forgiveness.

"Indeed, Allah does not forgive anyone who associates Him with Him, and He forgives whoever He wills other sins than Shirk, and whoever associates Allah with Him has committed a great sin."²¹

After faith, worship is the second major means for building human character and character and promoting good morals.

Is. Before examining the effects of worship on morality, it is important to know what worship is and what is its importance.

In the Holy Qur'an, while describing the purpose of the creation of man, it was said:

"And I have created jinn and man only for My servitude."²²

It is necessary for this purpose that the main purpose of human birth is to worship Allah and in addition to this, all the accessories and requirements that appear in life are all means to achieve this purpose. Is? *Ibadah* in Arabic is

called Ghaya al-Qazlall, which means extreme humility, helplessness and helplessness. Man is a weak being compared to the phenomena of the universe, so the realization of his weaknesses, the relief of failures and the longing for successes make him seek a higher and higher being who can hold his hand while sinking, support him while he is wavering, keep his morale high in failures and help him step by step in the struggle of life. It is as if the search for a likeness (superior being) has been placed in human nature by Allah Almighty. It has happened many times in history that due to not being able to take advantage of the guidance of revelation and because of the distortion of the good nature, man kept stumbling in the search for the Supreme. Sometimes he accepted the elements that have some qualities in the phenomena of the universe (for example, sun, fire, etc.) and sometimes he decorated the idols by embodying his imagination and started expressing his feelings of worship in front of the idols carved with his hands. The religion said that this supreme likeness is only the essence of Allah Almighty. In other words, the center and axis of man's worship, his humiliation, his humility and his love and obedience is only the essence of Allah Almighty.

In the Qur'an, the word "Abd" is used for a human being, which is translated as "servant" in Urdu, and "servant" refers to a slave and a servant. Now it is obvious that this worship, servitude, job and slavery is of all times and in every case. If a person is a full-time employee of another person, then he cannot say that I can accept this of yours, he cannot accept it, or if I accept it at that time, I will not accept it in the evening, because this is honor of servitude. (Service Rules) against. We are servants of Allah at all times. We have to obey everything he says and wherever he gives us, we have to submit our heads. This is the requirement of obedience and servitude and this is the spirit of worship. Therefore, the effect of the expression of the belief of worship should be seen in all the actions

and actions of a person and in all the movements and movements of life and not in any one or a few actions. That is nature and to be the opposite unnatural.

Imam Ibn Taymiyyah says:

"Worship means all the words and actions (external and internal) which are the cause of the love and pleasure of God."²³

Then they present the argument that the literal meaning of religion is submission and obedience and worship and the meaning of worship is humiliation and submission. Therefore, religion and worship are the same meaning, along with this, they also refer to the hadith of Jibreel that at the end of this hadith, the Holy Prophet (peace be upon him) said: This Jibreel came to teach you religion. It is as if the Holy Prophet (peace be upon him) called faith, Islam and kindness all "religion" and when religion and worship have the same meaning (in the sense of humility and humility), then the meaning of worship is also broader here, i.e. faith, Islam and kindness are like the whole religion.²⁴

This is the comprehensive meaning of worship, which covers every moment of a person's life, that whatever he does only for the pleasure of Allah will be worship, and this should be the motto of a believer that he should do everything he does. Just by understanding Allah's command and doing it to achieve His pleasure. However, in general, when the word worship is spoken, it generally refers to those actions in which the aspect of relationship with Allah prevails, such as prayer, fasting, etc. and those matters in which the aspect of relationship with people prevails. Like Sadaqat, Diya or Nit, etc., they are considered as morals and matters.

Now the question is that what is the philosophy of Islamic worship and its purpose? The clear answer to this is that the goal of worship in Islam, like faith, is complete servitude to Allah Ta'ala,

the acquisition of piety, self-discipline and good morals. Therefore, the saying of the Lord is:

"O people, worship your Lord who created you and those before you so that you may be pious."²⁵

Here the purpose of worship has been stated to be the attainment of piety. The reality of both piety and morality is almost the same. When talking

about the relationship between the servant and God, then the word piety is used, and when the matter is with other human beings.

The word ethics is spoken. The goal of both is self-purification, i.e. the human self should be a lover of moral virtues and averse to dutiful morals.

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⁶ Ghafir 40 : 60

⁷ Al-Baqarah 2: 186

⁸ Qaf 50: 16

⁹ Al-Baqarah 2: 38

¹⁰ Fatir 35 : 24

¹¹ Al-Qalam 68: 4

¹² Al-Ahzab 33:21

¹³ Al-Ahqaf 46:3

¹⁴ Abraham 14:48

¹⁵ Al-Anbiya 21: 47

¹⁶ Al Imran 3: 185

¹⁷ Al-Ankabut 29: 64

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²⁵ Al-Baqarah 2:21