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## The Qur'anic Concept of Wisdom

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# The Qur'anic Concept of Wisdom

Ayaz Khan\*

## Abstract

*Every man has an instinctive desire to fulfill his responsibilities with wisdom and intelligence. What wisdom really signifies is, of course, a baffling question. Almost every individual has his own view of wisdom and longs for acquiring it through a sustained & strenuous struggle. In this article attempts is being made to examine the concept of wisdom in the light of Quranic teaching.*

**Keywords:** *Quran, Wisdom, Conscience*

The human mind is indispensable for our existence and it is what makes us humans in the first instance. The ability to think and comprehend subtle and intricate thoughts and to see the difference between the devil and the Divine or to draw a line of distinction between right and wrong could be possible only with the power of our mind. It is an undeniable fact that the intellect and freedom are the attributes that are the cornerstone or integral part of human existence. But unfortunately, majority of human beings fail to realize its value and significance. Everyone has a certain amount of innate intelligence, but wisdom is a special capacity developed through specific conditions. These two notions, intelligence and wisdom, are usually interchangeably used and perceived to be carrying the identical meaning.<sup>1</sup> However, in the Qur'an the reality of human status is summed up in the verse, “*most of them lack wisdom*”.<sup>2</sup>

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**Wisdom Defined**

Generally the term wisdom means to get thorough understanding of people, things, events or situations which, in turn, creates the ability to choose or act for producing consistent results. Sagacity, discernment or insights are the terms which represent common synonyms of wisdom. It may be underscored that the Qur'an identifies three major sources of wisdom, that is, reflect on your own self; reflect on the nature that surrounds you, and reflect on the pages of history. These phenomenal signs or manifestations are supposed to serve as pointers to something beyond themselves. A careful meditation on these themes, it is presupposed, would marry us to God- the Real Source of all existence. Further, it would also help us to understand the value and significance of these matters by conjoining them to their ultimate Creator. Of course, knowledge of these matters can be obtained to a certain degree even apart from any metaphysical reference. But their true wisdom and value can be obtained only when they are examined in the light of their ultimate Cause, the Real Creator. True wisdom, so to say, consists of twin elements that is (i) understand the Ultimate Being in and for Himself; (ii) and understanding of the rest of the Universe in and through that Being. And to put things at their places is the essence of wisdom. This may be treated as tentative definition of wisdom.

**Philosophical Perspectives**

In philosophical terms, wisdom connotes making best use of available information and knowledge. Philosophically speaking, the technical term used as an antonym of wisdom is folly. Confucius is of the opinion that there are three methods of learning wisdom: Reflection, imitation and experience. He further argues that Reflection is the noblest, Imitation is the easiest and Experience is the bitterest. He goes on to say that Wisdom

is not passed on to others without demand. Instead, it is imprinted on the heart of man, when he earnestly asks for it. This means that a wise man remains silent about wisdom unless asked by people to tell them about it. In his Doctrine of Mean, Confucius opines that “love of learning is akin to wisdom”. Confucius, in his classic, “Great Learning” states that “the way of learning to be great consists in showing the clear character, love with people and believing and acting in the highest good.”

Nursi, dilating about Qur'anic wisdom, in comparison to scientific thought and philosophy, comments that Qur'an of Miraculous Expression, with its profound explanations, removes the veils of familiarity and habit cast over all creatures. These are considered ordinary, although each is an extraordinary miracle of Divine Power. Revealing these astonishing wonders [of Divine creation] to conscious beings and attracting their mind to them opens up an inexhaustible treasury of knowledge. Philosophy conceals Power's extraordinary miracles within veils of familiarity and overlooks them in ignorance and indifference. It calls attention to aberrations that, outside creation's order and thus deviated from their perfect true natures, are no longer extraordinary. It offers such things to conscious beings as objects of wise instruction. For example, philosophy considers our creation commonplace, although we are a most comprehensive miracle of Divine Power, and looks at us indifferently. Reflect on the Holy Qur'an's wealth and riches with respect to its wisdom and knowledge of God, on philosophy's poverty and bankruptcy with regard to learning, instruction, and knowledge of our Maker. The difference is eminent.<sup>3</sup>

Anyone who turns toward Allah by listening to his conscience may possess this great blessing without exerting any physical effort. What is needed is to have firm and sincere belief in Allah, fear Him as is

required, lead the life our Creator wants us to. This sincere faith provides us with a sense of discovery and ultimately matures into a sense of wisdom.

### **About Wisdom...**

The word wisdom has been defined by many people in different terms through out the ages. But none of these definitions have been capable of conveying the true meaning of wisdom. Reason being that the sources of information sought for dilating on the term wisdom have been purely swayed by human reasoning. The word "Wisdom", in common parlance, is generally used to mean a person's level of intelligence. However, wisdom is a greater and a more profound way of understanding than innate intelligence is. It appears as if intelligence is an instrument (of discovery) while wisdom is the end goal of this discovery or pursuit.

Intelligence is the sum total of human beings ability to think, perceive realities, reach conclusions. In other words, it is the ability to understand, learn, and analyze, the development of five senses, concentration, thought, and attention to details are made possible with our intelligence.

When intelligence matures into wisdom, it turns into an ability which enshrines us with greater comprehension than intelligence, deeper understanding, ability to find truth and produce a solution for every problem. Furthermore, wisdom is a trait that gives us control of all facets of our lives and brings us success. The sole attribute that endows us with this quality is faith. The whole process can be summed up as: Faith → Understanding → Discovery <wisdom>.

Wisdom is the summum bonum of virtuous gifts granted to a man by Al-Mighty Allah. Qur'an says, "*He gives wisdom to whoever he*

*wills and he who has been given wisdom has been given a good in abundance. But no one pays heed but the people of understanding.”*<sup>4</sup>

Qur'an proclaims *“you who believe! If you heed Allah, He will give you a criterion [by which you judge between right and wrong] and will cleanse you of your sins and forgive you. Allah's favor is indeed immense.”*<sup>5</sup> . Another verse of the Qur'an ordains wisdom to be synonym to the clear conscious and the ability to comprehend. Qur'an says, *“This is a warning to mankind. Let them take heed and know that He is but One Allah. Let the people of understanding bear this in mind.”*<sup>6</sup>

### **The Real Possessor of Wisdom is Allah**

Human beings have been created and as a consequence, the wisdom manifesting itself in human beings is not an inherent ability; it has been bestowed upon them. The real possessor of wisdom is the Creator of all existence including human beings: Allah. Al-mighty Allah possesses infinite and unlimited intelligence and He gives intelligence whenever and to whomsoever He wills, corresponding to the faith of the individual. The teachings of the Qur'an enunciate the helplessness of human beings in the face of Allah's incomprehensible intelligence and infinite wisdom. A verse of the Holy Qur'an consecrates: *He created the seven heavens one above the other. Your will not find any flaw in the creation of the All-Merciful. Look again- do you see any gaps? Then look again and again. Your sight will return to you dazzled and exhausted!*<sup>7</sup> When one looks around the flawless diversified systems in the universe, it gives vivid indication of the infinite intelligence possessed by the Creator. One reason why Allah displays to mankind such perfect systems is that for human beings to know the real possessor of wisdom, to comprehend Allah's greatness, and to have firm faith in Him by submitting to Him.

### **Wisdom and Conscience**

It is a fact that any one who pays attention to the call of conscience finds himself in a position to set aside right from the wrong. Conscience is indeed, as Kant puts it, "God's Voice in man." But some people knowingly and deliberately try to turn deaf ear to the call of conscience and attempts to suppress it regardless of the fact that they can hear it and know that it is telling them the truth. Ultimately such people go astray and become unable to delineate right from the wrong. They forget Allah's greatness and their own vulnerability; they become slaves to their false assumptions that they have acquired the qualities Allah has given to them all by themselves leading them to gross haughty attitude. In the Qur'an Allah refers to such people who take their whims and desires to be their god has their hearts sealed. *"Have you seem him who takes his whims and desires to be his god—whom Allah has misguided knowingly, sealing up his hearing and his heart and placing a blindfold over his eyes? Who then will guide him after Allah? So will you not pay heed?"*<sup>8</sup> Allah explains the position of such people who become proud on their supposition to be possessing higher level of intelligence, but in fact are barren of real wisdom. *"The unbelievers are like beasts which, call out to them as one may, can hear nothing but a cry and a call. Deaf, dumb and blind, they understand nothing."*<sup>9</sup>

### **Does Wisdom Increase?**

Wisdom is not something fixed. It is an ever increasing, ever flourishing and ever-growing ability / attribute of man. Man is supposed to guard his mind from arrogance and rust that may lead him to stagnation, decay and self-destruction. This attribute of wisdom is directly subservient to fear and awareness of Allah and obedience to one's conscience. Allah commands believers to fear Him, take heed to the maximum possible

proportion. *“Fear Allah, with all your hearts, and be attentive, obedient and charitable.”*<sup>10</sup> An important secret contained in the Qur'an is that Allah supports those who believe Him and spares no sincere efforts to seek His approval. In return Allah enhances their comprehension and their ability to discriminate right from wrong.

### **Can Wisdom Be Imitated?**

Man is supposed to follow the Sunnah of the Prophets and thereby acquire or attain wisdom. Such is the philosophy of history. When all is said and done we have to insist that the real source of wisdom is faith. Therefore, one who is bereft of faith in Allah can never achieve the superiority of wisdom by imitation. So, it is impossible for people who lack wisdom to imitate such perfection. Qur'an mentions of those people who pretend to be religious and want to associate themselves with believers, even though they have no faith. These people are called hypocrites and they can imitate certain characteristics of believers. They may pray, keep fasts or may give alms, but their superficial devotion to faith is not acceptable to Allah. Quran says, *“those who spend their wealth to show off to people, not believing in Allah and the Last Day...”*<sup>11</sup> Again Qur'an mentions of them in these words, *“Hypocrites think they deceive Allah, but He is deceiving them. When they rise to pray, they do so lazily, showing off to people, and only remembering Allah a very little.”*<sup>12</sup> *“When you see them, their outward appeals to you, and if they speak, you listen to them what they speak. But they are like propped-up planks of wood.”*<sup>13</sup> So it is evident that those whose hearts are barren from true belief in Allah cannot imitate or be equal to the real wisdom of those who are blessed with the wealth of belief in Allah. Wisdom is a higher dimension of consciousness or intellect and cannot be tasted or experienced by the unbelievers.

Those people who have been rewarded by Allah with blessings of wisdom are mentioned in the Qur'anic verse, *“Those who listen well to My precepts and follow the best in them are the ones whom Allah has guided. They are the people of understanding.”*<sup>14</sup>

### **Examples of Wisdom in the Qur'an**

Qur'an reminds to the people of wisdom to take lesson by reflecting on the anecdotes in the Qur'an. In Surah Yusuf, it is commanded to the believers that, *“there is instruction in their stories for the people of understanding. This is no invented talk but a confirmation of previous scripture, a clarification of everything, and a guide and a mercy for all those who believe.”*<sup>15</sup> Other stories narrated in the Qur'an draw our attention to the insightful conduct demonstrated by the Prophets as the ultimate corollary of superior level of wisdom bestowed on them.

### **The Unsurpassable Barrier Constructed By Dhu'l-Qarnayn (As)**

Qur'an tells about Prophet Dhu'l-Qarnayn who was blessed by Al-Mighty Allah with enormous amount of prowess and knowledge. Qur'an says, *“They said, ‘Dhu'l-Qarnayn! Yajuj (Gog) and Majuj (Magog) are ravaging the land. We can, therefore, pay tribute to you in return for your constructing a barrier between us and them?’ He said, ‘The power my lord has granted me is better than any tribute. Just give me a strong helping hand and I will build a solid barrier between you and them.’”*<sup>16</sup>

Qur'an explains that the Prophet Dhu'l-Qarnayn constructed a very strong wall separating Yajuj and Majuj from the people of the land once for all. The wall constructed was so strong and foolproof that it rendered the notorious Yajuj and Majuj totally helpless to climb over it or to make a breach in it. The lofty level of wisdom manifested by Dhu'l-Qarnayn (as) in building this barrier is a good example of how faith supplements and

strengthens the mind. Iqbal has beautifully summed up: faith in God provides us with a metaphysical anchorage. It strengthens our mind and integrates our being. While want of faith initially disintegrates and finally annihilates our being. This principle, he contends, is equally applicable to the individuals and communities at large.

### **The Prophet Abraham (As)'S Strategy against the Idols**

*“So he broke them to pieces, (All but the biggest of them, that they might return and address themselves) to it.”*<sup>17</sup> Hazrat Abraham (as) wanted to convince the people of the powerlessness of their idols and the senselessness of their faith. He was enacting a scene, to make the people ashamed of worshipping senseless stocks and stones. He thoughtfully and purposely left the biggest untouched and smashed the others as if a fight had taken place between the idols, and the biggest had broken the others to pieces. Would they return to the surviving idol and ask him how it all happened? The Holy Qur'an further speaks about the sagacity and wisdom of Hazrat Abraham (AS) by replying the questions of idol worshipers in such a befitting manner that they turned ashamed and nonplused. Qur'an says, *“They asked, “Did you do this to our gods, Abraham?” He said, No, this was done by this the biggest one! Ask them if they can talk.” So they turned to themselves and said, “Surely you are the ones in the wrong.” Then they were confounded with shame: (they said) “You know full well that these (idols) do not speak.”*<sup>18</sup> The above verses present a vivid example of Hazrat Abraham (AS) sagacity and wisdom while the false worshipers laughed at his earnestness, he pays them out by a grim practical joke, which simultaneously advocates the cause of Truth in the most logical and incontrovertible manner. As soon as the idol worshipers confessed in so many words the sheer helplessness of idols to speak, Hazrat Abraham delivered his final blow: Then why do you worship

useless impotent creatures? Qur'an expounds it in the verse, "*(Abraham) said, do you then worship, besides Allah, things that can neither be of any good to you nor do you harm?*"<sup>19</sup> The apex of Hazrat Abraham (a s) wisdom forced the false worshipers to admit the irrationality of their fragile arguments and fragile and flimsy false beliefs.

### **The Oblivious Wisdom in the Words of Prophet Abraham**

An other example given in the Qur'an depicting the true wisdom of the Prophet Abraham (a s) is conveyed in the debate that took place between him and the person whom Allah had granted abundant wealth and power. Qur'an says, "*Have you not heard of him who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: My Lord is He Who gives life and death.*" He said, "*I give life and death.*" Abraham said, "*But is Allah that causes the sun to rise from the East: Can you cause it to rise from the West.*" The unbeliever was dumbfounded. Allah does not give guidance to a people unjust."<sup>20</sup>

The first point illustrated in the above verse is the pride of power, and the impotence of human power as against Allah's power. The person who got involved in disputation with Abraham may have been Nimrod or some other ruler in Babylonia. Babylonia is named as it was the original abode of Hazrat Abraham (Ur of Chaldees), and Babylon prided herself on her arts and sciences in the ancient world. No doubt, science can do many wonderful things: it could then: it can now. But the mystery of Life baffled science then, as it continues to baffle science now, after many centuries of progress. Hazrat Abraham was endowed with elevated level of wisdom as an offshoot of True Faith, and referred everything to the true Creator. A skeptical ruler might jestingly say: "I have the power of life and death." A man of science may claim, "We have investigated the laws of life and death." Different kinds of powers are enjoyed by kings and men of

knowledge. The claim in both the cases has got a very limited truth and sustenance. But Abraham (in the light of wisdom granted to him) confounded the claimer by going back to fundamentals. "If you had the ultimate power, why could you not make the sun rise from the West?" Ibn Kathîr reports this argument took place between Abraham and Nimrod. They never sat together before.

### **The Prophet Muhammad's (P.B.U.H) Wisdom at Hdaybiyah**

Six years had passed since the emigration of the Holy Prophet Muhammad (PBUH) and his companions from Makkah to Medina. The truth is that Quraysh had done a great injustice to Muhammad (PBUH) and his companions by forbidding them to visit the Ka'bah and to perform the duties of pilgrimage and Umrah. When, after six years spell, Muhammad (PBUH) and his companions marched for Makkah, they were intercepted by the pagans of Quraysh on their way to the Holy Sanctuary, and the Muslims were camped at Hdaybiyah. Negotiations commenced and finally a truce was concluded for ten years between the Muslims and Quraysh of Makkah. Some of the terms of the Treaty apparently seemed unfavorable to the Muslims, e.g., returning back to Medina that year without visiting Makkah and sending back a Muslim emigrant to his guardian if he flees from Makkah and joins the camp of Prophet at Medina. Above all, the stubborn attitude shown by Suhail bin Amr, the Qurayshite plenipotentiary, at the time of writing the treaty and his abstinence to refuse any concessions in the face of absolute leniency shown by the Prophet, inter alia, his harsh stance with the Holy Prophet to write his name in the treaty as Muhammad bin Abdullah instead of Muhammad Rasul Allah. This show of arrogance and haughty attitude demonstrated by the pagans of Quraysh cause sever resentment in the Muslim camp. Hazrat Umar (May Allah be pleased with him) was very much depressed on the

acceptance of harsh terms of the treaty, and he expressed his resentment by questioning the Prophet as to why he was accepting the humiliating terms of Quraysh in spite of the fact that he was the true Messenger of God. Martin Lings reports that Umar afterwards said that he was so troubled for having questioned the wisdom of the Prophet that he afraid there might be a special Revelation condemning him for questioning the wisdom of the Prophet (PBUH). However, the political sagacity and foresightedness shown by the Holy Prophet at the eve of Treaty of Hudaibiyah was a manifest evidence of his extreme wisdom. The political wisdom of the Holy Prophet got approval of God Al-Mighty. Allah approved the decision of the Prophet by expressing the event as a clear victory. Qur'an proclaims, "Verily We have given you a manifest victory."<sup>21</sup>

### **The Prophet Ya'qub (A S)'S Strategy to Keep Secret a Vital Issue from the People with Bad Intentions**

One of the Prophets mentioned in the Qur'an to be so wise and pious in his conduct was Ya'qub (A S). The Prophet Ya'qub (A S) realized that his love for his son Yusuf (A S) was sparking jealousy among his other sons and feared that they may be tempted to cause him some sort of harm. Allah endorsed the fact in His verses that Ya'qub was justified in his being anxious. Allah tells us in Surah Yusuf about the intrigues of Yusuf's brothers against him and his other full brother Bin Yamin. Qur'an explains that, "*They said: Truly Yusuf and his brother [were] held in love more by our father than we although we constitute a powerful group. Really our father is obviously in error.*"<sup>22</sup> Qur'an heralds us that the ten brothers envied and hated their innocent younger brothers Yusuf and Bin Yamin. Ya'qub (A S) had the wisdom to see that his young and innocent sons were in dire need of protection and to anticipate Yusuf's spiritual greatness. When Yusuf (A S) tells his father Ya'qub (A S) of his dream in which he

saw eleven stars and the sun and the moon prostrating to him, he tells his son not to relate his dream to his brothers lest they devise a plot against you. It was Ya'qub (A S)'s wisdom which foretold him the jealousy nurturing in the hearts of his other sons against Yusuf and his full brother Bin Yamin and accordingly, he advised Yusuf (A S) not to disclose his dream to his brothers lest it may work as fuel to the fire.

### **Qur'anic View of Thoughtlessness**

A person abiding entirely by his consciousness, spending his life in a fashion that pleases Allah, acting in line with the injunctions of Qur'an and Sunnah of the Holy Prophet and thereby reaching perfection of thought and conduct is considered a wise man. People who are bereft of these things are wayward thoughtless. In other words, leading a life of ignorance from God and His Prophet is thoughtlessness. Speaking about thoughtless people the Qur'an says, *"The life of world is nothing but a game and diversion. The Hereafter is better for those who guard against evil. So will you not use your reason?"*<sup>23</sup> Those who fail to use their reason and are adamant to lead a thoughtless life are worst kind of beasts in the eyes of Allah. Qur'an mentions that, *"the worst of beasts in Allah's sight are the deaf and dumb who do not use their reason."*<sup>24</sup> The crux of the matter is that such people are unable to dichotomize wisdom from thoughtlessness. They think that the wise people are thoughtless and the thoughtless people like themselves are wise. Because they have got no fear of Allah in their hearts, they deem that the path they are treading on is the right one. Qur'an refers to their false mentality: *"when they are told, "Believe in the way that others believe", they say, "What! Are we to believe in the way that fools believe?" No indeed! They are the fools, but they do not know it."*<sup>25</sup> Thoughtless people are deprived of possessing real wisdom and are defined as blind and deaf in the Qur'an, regardless of the fact that they have no

physical deficiencies. Such people are far away from comprehending the reality in general, nor can they grasp the realities they see and hear. Since such people cannot see Allah's greatness by looking at the perfect creation of the universe, and on account of their thoughtlessness, they cannot pay heed to the call of conscience. Therefore, they are metaphorically labeled as deaf and blind.

In fact, they gravitate towards the earth, their primordial Origin, and become lowest of the lowest - that is worst than animals.

Those people, who fail to rid themselves of wrongful thoughts that overpower their will, will experience great losses in this world and the Hereafter. Al-Mighty Allah points out that those who lack understanding will remember their worldly life in the Hereafter with regret.<sup>26</sup> Qur'an refers to the repentance of such people in the Hereafter in these words: "*If only we had really listened and understood, we would not have been the heirs of Hell.*"<sup>27</sup>

### **Obstacles to Wisdom**

The mind of some one who obeys Allah's call is emancipated of all the filthy things that clog it up and it becomes clean and clear. This clarity of mind is achieved through clear logic and righteous thinking as ordained in the Qur'an and Sunnah of the Holy Prophet. A person's understanding develops more and more as he becomes purified of ignorant people's skewed logic and way of thinking, and the concomitant filth associated with this type of life, and instead lives by the morals of the Qur'an. As his life gets rid of all ill-mannered habits, his mind gets freedom from all sorts of restraints, ultimately leading him to be counted as wise man. On the contrary, an other man who becomes slave of satanic habits and transgress the golden rules of morality taught in the Qur'an and Sunnah of the Prophet, his mind will be blocked by the obstacles and he will lead himself

to ruin.<sup>28</sup> The main obstacles which clog the mind of a man are given in the following lines.

### **Shirk-Attributing Partners to Allah**

Shirk means attributing partners to Allah and worshiping gods other than Allah. The most fundamental and obvious obstacles which totally block the mind of a person and leads him astray is shirk. It is an umbrella term. It includes all sorts of beliefs and actions which are in contravention of the Unity of Allah as commanded in the Holy Qur'an and teachings of the Holy Prophet Muhammad (PBUH). There is no god other than Allah, and to say the opposite would be a lie against Allah and be denial of Allah's sovereignty. Allah tells us in the Qur'an that the actions of those who associated partners with Allah will result in nothing: *"It has been revealed to you and those before you: "If you associate others with Allah, your actions will come to nothing and you will be among the losers."*<sup>29</sup> Qur'an also explains that the doors of forgiveness will be closed for ever for those people who commit shirk. *"Allah does not forgive that partners be set up with Him, but He forgives anything else, to whom He pleases; to setup partners with Allah is to devise a sin most heinous indeed."*<sup>30</sup> In an other verse of the Qur'an, Hazrat Luqman (a s) giving his son advice that shirk is a terrible wrong and he should abstain from committing shirk. *Behold, Luqman said to his son admonishing him "O my son! Join not in worship (others) with Allah: False worship is indeed the highest wrong-doing."*<sup>31</sup> Just as in earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State and usually any one who commits treason against the state is given capital punishment. So is the case in the Divine Kingdom. The unforgivable sin is that of contumacious treason against Allah by putting up Allah's creatures in rivalry against Him. This is open and unforgivable rebellion against the Creator. It is what Plato would call

the “lie in the soul.” It is totally out of question that a person who challenges the unity of Allah by associating partners with him can be thought of possessing a slightest amount of wisdom and indeed he is one who is fallen into the lowest ebb of ignorance and spends his life in utter darkness. His mind is totally blocked for righteous thinking and his heart is totally misguided. Al-Mighty Allah has explicitly declared that any one who is guilty of committing shirk will find no chance of forgiveness and his eternal abode is prepared in the hell. The logic behind imposing eternal punishment on those who commit shirk is obvious and plausible. Qur’an explains that man is the chosen of God: *“But his lord chose him (For His Grace): He turned to him, and gave him guidance.”*<sup>32</sup> Allama Iqbal’s contention regarding issue of vicegerency in light of Qur’anic teachings is that man, with all his faults, is meant to be the representative of God on earth.<sup>33</sup> Qur’an demonstrates this fact in the verse: *Behold, thy Lord said to the angles; “Verily I am about to place one in My stead on Earth,” they said: “Wilt Thou place there one who will make mischief therein and shed blood? - when we celebrate Thy praises and glorify The holy (name)?” God said: “Verily I know what you know not.”*<sup>34</sup> The Qur’anic message depicts that man is endued with power of will and this power of will (when used aright) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to God-like nature, which has the supreme mastery and will. We may suppose the Angels had no independent will of their own: their perfection in other ways reflected Allah’s perfection but could not raise them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects the will of his Principal.

### Heedlessness

Heedlessness means that a person cannot see, sense, or be aware of the realities surrounding him. In Qur'anic contention a heedless person's most noticeable trait is his inability to comprehend the numerous proofs of creation, the reason for being, the nearness of death, the reality of Hereafter, and similar issues that are vital for him.<sup>35</sup> Qur'an indicates man's heedless attitude in these words: "*Closer and closer to mankind comes their reckoning: yet they heed not and they run away.*"<sup>36</sup> It is apparent from the Qur'anic message that every minute brings them nearer to their doom, and yet they are sadly heedless, and even actively run away from the Message which would save them. Harun Yahya commenting on the above Qur'anic verse opines that a heedless person is one who acts as if he will never be accountable for the things he has done. Because heedlessness is like a state of slumber, which veils the mind, prevents perceptive behavior and nullifies appropriate decision-making skills. One who is in this state all his life, becomes distant from the truth and because he cannot use his mind, he becomes unable to differentiate right from wrong. Ultimately he puts himself in situations that will be harmful to him both in this world and the Hereafter.<sup>37</sup> The root cause of heedlessness is a person's deviation from Allah and His Book, which take him astray and culminates at his faithless way of life. Qur'an ordains: "*We created many of the jinn and mankind for Hell. They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware.*"<sup>38</sup> Another verse of the Qur'an, referring to the heedless people, says, "*When the True promise is very close, the eyes of those who have disbelieved will be transfixed and they will cry out: "Alas for us! We were unmindful of this! No, rather we were definitely wrongdoers."*"<sup>39</sup> In

this verse, the Qur'an has drawn a picture of horror in which state the heedless people find themselves on the day of resurrection. The evil ones, when they realize the situation, will be dazed; their eyes will stare without expression, and never move back. Their necks will be outstretched; their heads uplifted in terror of the Judgment from on High; and their hearts become empty of all hope or intelligence as the physical heart might become empty of blood when the circulation stops. In this state they will press forward for Judgment.

### **Worldly Greed**

Allah has enhanced the world with many blessings that are pleasing to humankind. And has permitted man to take benefit from the worldly things but has equally forbidden not to be so much occupied in worldly things so as to forget the main purpose of his creation. People, who become passionately attached to this world, fail to properly assess the reason for their creation, their responsibilities towards Allah, and death and life after death, having become unable to think clearly. This scenario exhibits the fact that they are actually in a state of deception, while they think themselves to be treading on the right path. As a consequence of their distorted value judgments, they think the real meaning of life consists of material things like money, wealth, and property, beauty, reputation, fame, respect and leaving wealth and respectable name for the inheritors. They spend their lives trying to gain all these assets whereas, in fact, our Prophet (PBUH) has also advised, "*the best richness is the richness of the soul.*"

It is an undeniable fact that greedy people are deprived of the most valuable blessing given to mankind in this world—the freedom of thought and action. In this state, their minds are seized by thoughtlessness and they turn to denial, which lead them to Hell. Qur'an says, "*Those who took their religion as a diversion and a game, and were deluded by the life of the*

*world. Today We will forget them just as they forgot the encounter of this Day and denied Our Signs.”* <sup>40</sup> Man is forgetful – Islam (Hence he needs reminders). Man is sinful- Christianity (He needs pardon or punishment) “Forgetfulness” may form a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want. Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, we can expect to be received by Allah, Whom they themselves rejected? In the Holy Qur’an it is pointed out that, *“rejoice in the life of the world. Yet the life of the world, compared to the Hereafter, is only fleeting enjoyment.”* <sup>41</sup>

### **Complying with Satan**

Qur’an explicitly declares that Satan is the enemy of human being and is bent upon their eternal destruction by making utmost efforts to divert people from the right path. Satan, it may be observed, was born with man and was and is meant for man. He is no threat to God Almighty. Since he was reprimanded by God for showing disrespect to Adam, he asked for a lease of life till Doom’s Day, and declared an open war against Adam. Satan declared that he would attack Adam from all sides and drag him to hell-fire. He does not let any opportunity go out of his hand to implicate human beings in sinful activities by persuading them to disobey the commandments of Allah. One strategy he resorts to for achieving his aim is to occupy people’s minds with groundless suspicions, and unfounded and illogical issues so that he may lock their minds and prevent them from rightful thinking and rational behavior. Qur’an refers to such attempts of the Satan and says, *[Satan said:] “I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created...”* <sup>42</sup> The deceptive mechanism adopted by Satan to lead people astray is to fill them with false desires, false superstitions

and false fears. Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic and vain beliefs in things that do not exist lead men away from Allah.

To deface the (fair) nature created by Allah; contains both physical and spiritual meaning. We may see many kinds of defacements practiced on men and animals, against their true nature created by Allah, partly on account of superstitions, partly on account of selfishness. Spiritually, the case is even worse. How many natures are dwarfed or starved and disfigured from their original instincts by ruthless superstitions or customs? Allah created man pure: Man, by following the waylays of Satan, defaces and disfigures himself.

Satan, in pursuit of his aim, continues to whisper “varnished falsehood” to people till the end of their life and struggles to block their power of reason so that they may turn blind to differentiate between right path and wrong path. Satan’s fundamental effort is focused on the point to make people forget Allah’s infinite power and to take them away from the teachings of Holy Qur’an. But it should not be forgotten that Satan does not possess any power of his own. Allah created him as He did all of his creation. Allah tells us that He reprieved Satan till Judgment Day to test people, see which one bow down before his intrigues and deviate from Allah’s obedience and which ones would demonstrate loyalty to Allah by not being entrapped in Satan’s ploys. Qur’an tells: (Iblis) said: “*O my Lord! Give me then respite till the Day the (dead are raised).*” (Allah) said: “*Respite is granted to you till the Day of the Time Appointed.*” (Iblis) said: *O my Lord! Because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong, - “Except Thy chosen servants among them.”*<sup>43</sup> What was this

respice? The curse on Iblis remained, i.e. he was deprived of Allah's grace and became in the spiritual world what an outlaw is in a political kingdom. An earthly kingdom may not be able to catch and destroy an outlaw. But Allah is Omnipotent, and such power as Iblis may have can only come through respice granted by Allah. The respice then is what is expressed in the Qur'an in the Arabic term "Agwaitani", "thrown me out of the way, put me in the wrong. Satan cannot be straight or truthful even before Allah. By his own arrogance and rebellion he fell; he attributes this to Allah. This is vivid instance of Iblis subtlety and falsehood. He waits till he gets the respice. Then he breaks out into a lie and impertinent defiance. The lie is in suggesting that Allah had thrown him out of the way, in other words misled him: whereas by virtue of his own haughty conduct, he invited the wrath of Allah the ultimate corollary of which was bound to emerge in the shape of his eternal degradation and permanent curse became his fate. Between Allah's righteous judgment and Satan's snares and temptations there cannot be the remotest comparison. Yet he presumes to put them on an equal footing. He is taking advantage of the respice. The Satan's defiance is in his setting snares on the Straight Way to which Allah directs men. The Satan is powerless against Allah. He turns therefore against man, his vicegerent on earth. Firstly, Satan defied Allah's commandment and then openly declared that he would mislead his representatives on earth, after he was granted reprieve. Satan admitted his helplessness before Allah but resorted to quench his thirst of revenge, for his eternal disgrace, by telling Allah that the man who became the reason of my expulsion from your grace is now my enemy number one and he tries to drag as many of the humans as he can towards hell to accompany him. But again he confesses his sheer helplessness that those men who are chosen by Allah will remain safe from his intrigues.

In Allah's grant of limited free-will to man is implied the faculty of choosing between good and evil, and the faculty is expressed through the temptations and allurements put forward by the Satan, "the open enemy" of man. This is for the period of man's probation on this earth. Even so, no temptations have power over the sincere worshippers of Allah, who are purified by His Grace.

In Qur'an the line to be taken by believers against Satan's unfounded allegations is thus prescribed: *"If a suggestion from Satan assail thy (mind), seek refuge with Allah for He is All-Hearing, All-Seeing. Those who fear Allah, when a thought of evil from Satan assaults them, Bring Allah to remembrance, and they shall immediately see the light."*<sup>44</sup> Allah is the sure refuge- and the only one- for men of faith. If we are confused or angry, being blinded by this world, he will open our eyes.

### **Distrusting God**

Another very important factor that clouds people's minds is their distrust of Allah. It means that they do not submit to the fate Allah has decreed for them. Allah creates every event a person faces throughout his life with a motive and for a good reason. This is how Allah warns people on this matter.<sup>45</sup> Qur'an proclaims, *"To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him shall be returned every affair (for decision); so worship Him, and put your trust in Him. And your Lord is not unmindful of what you do."*<sup>46</sup> The message is very clear. Qur'an tells us that there is nothing, secret or open, in our world or in Creation, which does not depend ultimately on Allah's Will and Plan. Every affair goes back to Him for decision. Therefore we must worship Him and trust Him. Another verse of the Qur'an further clarifies the matter and says, *"Fighting is prescribed upon you, and you dislike it. But it is possible that you dislike*

*a thing which is good for you, and that you love a thing which is bad for you. Allah knows and you do not know.”<sup>47</sup>*

To fight in the cause of Truth is one of the highest forms of charity. What can you offer that is more precious than your own life? But here again the limitations come in. If you are a mere brawler, or a selfish aggressive person, or a vainglorious bully, you deserve the highest censure. Allah knows the value of things better than you do. The helplessness of man to bifurcate between what, in reality, is good or bad for him is explicitly declared. He is told that since Allah is the supreme wise and well wisher of human beings, he knows what is beneficial for man and decrees the same for him, although he deems it to be disadvantageous for him. On the contrary, he may earnestly desire to get a thing, but Allah does not grant it to him. Because, apparently it may fascinate him, but in reality it may prove to be very harmful for him. So the core theme is that a wise man trust Allah in all sorts of circumstances and cheerfully bow down before His decisions.

### **Examples of Thoughtlessness in the Qur'an**

Qur'an cites numerous examples of irrational human behavior throughout history. These examples contain clear message for the men of wisdom to take lessons from and to comprehend the costs of thoughtlessness and to avoid its consequences.

#### **Qarun, the Owners of Treasures**

Qarun was one of the people of Prophet Musa (as). Allah had given him enormous wealth but he turned thankless and the wrath of Allah befell on him, seizing his fate and dragging him to the most exemplary punishment. Qur'an tells, *“Qarun was doubtless, of the people of Moses; but he acted insolently towards them: Such were the treasures we bestowed on him, that*

*the very keys would have been a burden to a body of strong men. Behold, his people said to him: "Exult not, for Allah does not love those who exult (in riches). But Seek with the (wealth) which Allah has bestowed on you the home of the Hereafter, nor forget your share in this world, and do the good as Allah has been good to you, and seek not (Occasions for) for mischief in the land; for Allah loves not those who do mischief."* <sup>48</sup> Qarun is identified with the Korah of the English Bible. His story tells that Qarun and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, taking the plea that their position and fame in the congregation entitled them quality in spiritual matters with the Priests,- that they were as holy as any, and they claimed to incense at the sacred Altar reserved for Priests. They were inflicted an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses and all men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit. The earth closed upon them: and they perished from among the congregation."

The term "Usbat" used in the Qur'an for band of strong men, who were employed to carry the keys of Qarun treasures. It usually implies body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasures-chests, the keys must have been a great weight. As they were traveling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal and arrogant Qarun had left his heart in Egypt, with his treasures. Qarun was told by his people, 'spend your money in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth. If wealth is not used properly, its three concomitant evils follow: (1) its

possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the dire needs of the poor and needy, or the good causes which require support; wealth breeds ease-loving attitude. And this attitude makes a man indifferent to social evils, corruption & injustice prevalent in society. He is no longer willing to take a risk & stand-up against the forces of evil. With the passage of time evil spreads & destroys the society, and (3) he may even remain spendthrift on occasions and cause a great deal of harm and mischief. Apparently Qarun was entrapped in all three vices.

Qur'an further explains that Qarun was so blind and arrogant that he thought his own merit, knowledge, and skill or cleverness had earned him his wealth, and that now, on account of it, he was superior to every body else and was entitled to ride rough-shod over them or to gloat. Fool!- he was soon pulled up by Allah. Even Qarun was given a long run of enjoyment with his fabulous wealth before he had to be removed from the mischief he was doing. When he was in the hey-day of his glory, worldly people envied him and thought how happy they would be if they were in his place. Not so the people of wisdom and discernment.

Besides the obvious moral in the literal interpretation of the story, that material wealth is fleeting and may be a temptation and a cause of fall, there are some metaphorical implications which emerge to mind.(1) Material wealth has no value in itself, but only a relative and local value. Wealth in itself is not bad thing if it is properly used in the right cause of Allah. It then becomes a source of earning Allah's blessings. Otherwise, its illegitimate accumulation for ostentatious motives or its bungling on immoral and mischievous activities becomes a source of indignation and curse, which ultimately invites the anger of Allah (2) if Qarun on account of his wealth was setting himself up in rivalry with Moses and Aaron, he

was blind to the fact that spiritual knowledge is far above any cleverness or acumen in worldly affairs. The position of mob-leaders is meaningless before spiritual guides.

### **People of the Garden**

Qur'an mentions another group of people who are termed as owners of the garden. They fell into a similar error and committed the same folly as that of Qarun, displaying grossly thoughtless behavior. They also failed to acknowledge the fact the garden they owned was a blessing given to them by Allah. Qur'an tells, "*Verily We tried them as We tried the People of the Garden when they resolved to gather the fruits of the (garden) in the morning, but made no reservation( " If it be Allah's Will")*". Then there came on the (garden) a visitation from your Lord,(Which swept away) all around while they were asleep. So the (garden) became, by the morning, like a dark and desolate spot,(whose fruit had been gathered).<sup>49</sup> Harun Yahya commenting on the heedlessness of the owners of the garden says, "This is the point where the owners of the garden were thoughtless, because no one can ever be definitely sure of what will happen in the future. Allah can put a person in an unexpected situation or a very different environment, whenever He wills. For this reason, the best and wisest thing to do in this situation is to be aware that one can only do something if Allah permits, and to seek Allah's permission. You can sanctify your own will by invoking the blessing of God Almighty.

Abdullah Yusuf Ali, commenting on the above verses says, "Why do the wicked flourish?" is a question asked in all ages. The answer is not simple. It must refer to (1) the choice left to man's will, (his moral responsibility, (2) the need of his tuning his will to Allah's will, (4) the patience of Allah, which allows the widest possible chance of (5) His Mercy, and (6) as a last resort, to the nature of the Punishment, which is

not merely an abrupt or arbitrary act, but a long, gradual process, in which there is room for repentance at every stage. All these points are illustrated in the remarkable Parable of the People of the Garden, which also illustrates the greed, selfishness, and heedlessness of man, as well as his tendency to throw the blame on others if he can but think of a scapegoat. All these foibles are shown but the Mercy of Allah is boundless, and even after the worst sins and punishments, there may be hope of an even better orchard than the one lost, if only the repentance is true, and there is complete surrender to Allah's Will. But if, in spite of all this, there is no surrender of the will, then, indeed, the punishment in the Hereafter is something incomparably greater than the little calamities in the Parable.

Abdullah Yusuf Ali further dilating about the happening to the People of the Garden says that it was a terrible storm that blew down and destroyed the fruits and the trees. The whole place was changed beyond all recognition. Awakening from the sleep, they were not aware that the garden had been destroyed by the storm overnight. They were in their own selfish dream: by going very early, they thought they could cheat the poor of their share. The poor man has right in the harvest – whether as a gleaner or as an artisan or a menial in an Easter village. The rich owners of the orchard in the Parable wanted to steal a march at an early hour and defeat this right. But their greed was perished, so it led to a greater loss to themselves. They wanted to cheat but had not the courage to face those they cheated. So by being in the field before any one was up they wanted to make it appear to the world that they were unconscious of any rights they were trampling on.

Their fond dreams were dispelled when they found that the garden had been changed beyond recognition. It was as if they had come to some place other than their own smiling garden. Their first thought was of their

own personal loss, the loss of their labour and the loss of their capital. They had plotted to keep out others from their fruits: but they were subjected to their own loss. They were having no option but to repent on their wrong doing and turned one against the other in reproach. The Parable contains a clear message that even this life the punishment for heedless or selfish arrogance and sin comes suddenly when we least expect it. But there is always room for Allah's Mercy if we sincerely repent. If the Punishment in this life seems to us so stupefying, how much worse will it be in the Hereafter, when the Punishment will be permanent and the time for repentance will have passed?

The Holy Qur'an lays down how one should behave in such a situation: *"Nor say of anything I shall be sure to do so and so tomorrow, except "If Allah so wills". And remember our Lord when you forget and say, "I hope my Lord will guide me ever closer (Even) than this to the right course."*<sup>50</sup>

### **The Prophet Noah (AS)'S Son**

Prophet Noah (AS) gave invitation to his people to believe in Allah, but majority of them disobeyed his pleas and turned away from him, except a small group of people. When the disobedience and arrogance of the people touched the climax and all hopes of their reformation were vanished, then Allah informed Noah (AS) that He would destroy them by sending down a disaster on them. Qur'an testifies that, *it was revealed to Noah: "None of the people will believe except those who have believed already! So grieve no longer over their (evil) deeds. But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are about to be overwhelmed (in the Flood).*<sup>51</sup> The above Qur'anic verses demonstrate the fact that Noah (AS) spared no efforts to bring his people to the path of Allah, but the obstinate people remained adamant on their

fallacious and sinful behavior. As a consequence all efforts of Noah (AS) proved fruitless for the sinners and a point was reached when it became vivid that there was no hope of saving the sinners, who were vehemently bent upon their own devastation and remained busy in courting their own destruction. So Allah's wrath was waiting for them and it emerged in the shape of a colossal Flood. So Noah (AS) was ordered to construct a great Ark or Ship, a heavy vessel to remain afloat in the Flood, so the righteous could be saved in it. It was to be built under the special instructions of Allah, to serve the special purpose it was intended to serve. Abdullah Yousaf Ali commenting on the Qur'anic testimony contends that Chiefs of the thoughtless sinners started ridiculing the strategy of the Prophet to build an Ark for the purpose to save the group of believers from the calamities of flood. The ridicule of the sinners, from their own point of view was natural. Here was a Prophet turned carpenter! Here was a plain in the highest reaches of the Mesopotamian basin, drained by the majestic Tigris, over 800 to 900 miles from the Arabian Gulf in a straight line! Yet he talks of a flood like the sea! All material civilizations pride themselves on their Public Works and their drainage schemes. And here was a fellow relying on Allah! But did not their narrow pride seem ridiculous also to the Prophet of Allah! Here were men steeped in sin and insolence! And they pit themselves against the power and the promise of Allah! Truly a contemptible race is man!

Prophet Noah (AS) built an Ark in the right directions given to him by Allah. Then he took on board his family and believers at Allah's command. *At length, behold! There came Our Command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family-except those against whom the Word has already gone forth,- and the believers." But only a few believed with him.*

*So he said: "Embark you on the Ark in the name of Allah, whether it move or be at rest! For my lord is, be sure, Oft-Forgiving, most Merciful!"* <sup>52</sup> Abdullah Yousaf Ali commenting on the above verses argues that two interpretations are given for the Arabic word "Far-at-tannuru" used in the Qur'an: (1) the fountains or the springs on the surface of the earth bubbled over or gushed forth; or (2) the oven boiled over. The former has the weight of best authority. The same scene has been described in at an other place in the Qur'an in these words: *"So We opened the gates of heaven, with water pouring forth. And we caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed."* <sup>53</sup> The message conveyed in this Qur'anic verse paints the picture that the torrents of rain from above combined with the gush of waters from underground springs caused a huge Flood which inundated the country. This double action is familiar to any one who has seen floods on large scale. The rain from the skies would saturate the great Ararat Plateau, and give great force to the springs and fountains in the valley of the Tigris below.

However, Prophet Noah (AS)'s son did not board the ark and opted to stay with the unbelievers. Noah (AS), knowing that all of them would be submerged in the flood, warned his son to accompany him on the Ark, and not to stay with the sinners. But his son, turning deaf ear to his father's warnings, remained obstinate and presented ridiculous arguments that he would take asylum on the peak of the mountain and thus would be saved from the holocaust of heavy floods. Qur'an announces the happenings in these words: *So the Ark sailed with them on the waves (Towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! Embark with us, and be not with the unbelievers!" The son replied: "I will betake myself to some mountain: It will save me from the water." Noah said: this day nothing can save from*

*the Command of Allah ,any but those on whom He hath mercy!”- and the waves came between, them and the son was among those who were drowned. Then the world went forth: “O earth! swallow up the water, and O sky! Withhold(the rain!)” and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: “Away with those who do wrong.”*<sup>54</sup>

The unbelievers refuse to believe in Allah, but have great faith in material things! This young man was going to save himself on mountain peaks, not knowing that the peaks were themselves submerged. Abdullah Yousaf Ali has drawn a brief but beautiful sketch of the geography of the place. According to him, the region comprises the modern Turkish district of Bohtan, in which Jabal Judi is situated (near the frontier of modern Turkey, modern Iraq and modern Syria), and the town of Jazirat ibn Umar, (on the present Turco-Syrian frontier), and it extends into Iraq and Persia. The great mountain mass of Ararat Plateau dominates this district. This mountain system” is unique in the Old World in containing great sheets of water that are bitter lakes without outlets. Lake Van and Lake Urumiya being the chief.” Such would be the very region for a stupendous Deluge if the usual scanty rainfall were to be changed into a very heavy downpour. A glacier damming of Lake Van in the Ice Age would have produced the same result. The region has many local traditions connected with Noah (AS) and the Flood. The Biblical legend of Mound Ararat being the resting place of Noah’s Ark is usually hardly plausible, seeing that the highest peak of Ararat is over 16000 feet high. If it means one the lower-peaks of the Ararat System, it agrees with the Muslim tradition about Mount Judi, and this is in accordance with the oldest and best local traditions. These traditions are accepted by the Josephus, by the Nestorian Christians, and

indeed by all Eastern Christians and Jews, and they are the best in touch with local traditions.<sup>55</sup>

Harun Yahya comments that without any doubt, it was not possible for Noah's (as) son to escape from the massive flood and the mountain could not provide him shelter. The thoughtless error Noah's (AS) son fell into at this point was his ignorance to comprehend that apart from Allah no one could save him from the calamity which Allah had sent down. When Allah wishes to destroy an individual or a community, there is no power or shelter that can defy Him.<sup>56</sup>

### Conclusion

Qur'an testifies the fact that thoughtless people would be regretful and repent in the Hereafter, over their sinful conduct in the world. Qur'an says, *"if only we had really listened and understood, we would not now have been the heirs of Hell."*<sup>57</sup>

Imagining oneself in the midst of Hellfire, even for a second, is enough for anyone to reach the wise decision to act by his conscience. It is really easy for a person who trusts in and relies on Allah to make up for all his thoughtless and unjust conduct till that moment. Qur'an informs people of the simplicity of this in these words: *"Say: My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful."*<sup>58</sup>

However, a person should make haste in these matters and not wait for hardships or death before he uses his reason and follow the Qur'anic Wisdom. Allah reminds people in the Qur'an to submit to Him before it is too late and the punishment befalls on you. The verse says: *"Turn to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped. Follow the best that has been sent*

*down to you from your Lord before punishment comes upon you suddenly, when you are not expecting it.”<sup>59</sup>*

It is an undeniable fact that a person who sees the truth by consulting his conscience can make amends for his past wrong doings. But, anyone who proud to remain adamant and insists on making vivid departure from using his reason to act wisely, will definitely face the Divine Wrath, having been led into regrettable acts that cannot be compensated for. The following verse depicts the regret such people voice in the Hellfire: “... *Alas: I have disobeyed Allah, and scoffed at His revelations.*”<sup>60</sup>

## End Notes

- <sup>1</sup> Harun Yahya, True Wisdom Described in the Qur'an, Goodword Books Pvt.Ltd. India, 2005, P-10.
- <sup>2</sup> Surah Al-Ma'ida, 5: 103.
- <sup>3</sup> Bediuzzaman Said Nursi, The Words, The Light, Inc. New Jersey USA, 2005, p-155-56.
- <sup>4</sup> Surah Al-Baqarah 2: 269.
- <sup>5</sup> Surah Al-Anfal 8: 29.
- <sup>6</sup> Surah Abraham 14: 52
- <sup>7</sup> Surah Al-Mulk 67: 3-4
- <sup>8</sup> Surah al- Jathiyya 45: 23
- <sup>9</sup> Surah al-Baqara 2 : 171
- <sup>10</sup> Surah al- Taghabun 64:16
- <sup>11</sup> Surah an-Nisa: 4: 38.
- <sup>12</sup> Surah an-Nisa 4: 142.
- <sup>13</sup> Surah al-Munafiqun 63: 4
- <sup>14</sup> Surah az-Zumar: 39:18
- <sup>15</sup> Surah Yusuf: 111
- <sup>16</sup> Surah al-Kahf: 91-95
- <sup>17</sup> Surah Al-Anbiya: 21: 58
- <sup>18</sup> Surah Al-Anbiya:21: 62-65
- <sup>19</sup> Surah Al-Anbiya:21: 66
- <sup>20</sup> Surah Baqarah 2: 258
- <sup>21</sup> Surah Al-Fat-h 48: 1
- <sup>22</sup> Surah Yusuf 12: 8
- <sup>23</sup> Surah Al- An'am 6: 32.
- <sup>24</sup> Surah Al-Anfal 8: 22.
- <sup>25</sup> Surah Al-Baqarah 2: 13.
- <sup>26</sup> Harun Yahya, opcit. P-59.
- <sup>27</sup> Surah Al-Mulk 67: 10.
- <sup>28</sup> Harun Yahya, opcit, 60.
- <sup>29</sup> Surah Az-Zumar 39: 65.
- <sup>30</sup> Surah An-Nisaa 4: 48.
- <sup>31</sup> Surah Luqman 31: 13.
- <sup>32</sup> Surah Ta-Ha 20:122.
- <sup>33</sup> Allama Iqbal, The reconstruction of Religious thought in Islam, S.M Ashraf Publishers, 7 Aibak Road Lahore, 1999, p-95.
- <sup>34</sup> Al-Baqarah 2: 30.
- <sup>35</sup> Yahya Harun opcit. 63.
- <sup>36</sup> Surah A-Anbiya 21: 1.
- <sup>37</sup> Haryn Yahya Opcit.63.
- <sup>38</sup> Surah Al-A'raf 7: 179.
- <sup>39</sup> Surah A-Anbiya 21: 97.
- <sup>40</sup> Surah Al-A'raf 7:51.
- <sup>41</sup> Surah Ar-Ra'd 13: 26.

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- <sup>42</sup> Surah Al-Nisaa 4: 119.  
<sup>43</sup> Surah Al-Hijr 15: 36-39.  
<sup>44</sup> Surah Al-A'raf 7: 200-2001.  
<sup>45</sup> Harun Yahya, opcit. 70-71.  
<sup>46</sup> Surah Hud 11: 123  
<sup>47</sup> Surah A-Baqarah 2: 216.  
<sup>48</sup> Surah Al-Qasas 28: 76-77.  
<sup>49</sup> Surah Al- Qalam 68: 17-20.  
<sup>50</sup> Surah Al-Kahf 18: 23-24.  
<sup>51</sup> Surah Hud 11: 36-37.  
<sup>52</sup> Surah Hud 11: 40-41  
<sup>53</sup> Surah Al-Qamar 54: 11-12  
<sup>54</sup> Surah Hud 11: 42-44  
<sup>55</sup> (Viscount) J. Bryce, *Transcaucasia and Ararat*, 4th ed., (New York: Macmillan and co., ltd), 1896. p. 216 (quoted by Abdullah Yosuf Ali in *Commentary on Holy Quran*, King Fahd Holy Qur'an Printing Complex)  
<sup>56</sup> Harun Yahya, opcit. 91  
<sup>57</sup> Surah Al-Mulk 67: 10.  
<sup>58</sup> Surah Az-Zumar 39: 53.  
<sup>59</sup> Surah Az-Zumar 39: 54-55  
<sup>60</sup> Surah Az-Zumar 39: 56.