

The Purpose of Life – The Quranic Perspective

Mahmood Jawaid

January 26, 2010

Introduction¹:

Who are we?, Why are we here?, What is life all about?, and What is the meaning of it all? These questions have been raised and speculated time and again by philosophers, scientists and theologians alike throughout the history of mankind.

Scientific Perspective:

Since science deals only with observable facts, it is at a disadvantage to speculate on the purpose of life. Even some in the scientific community dispute if science can shed light on this subject. It may, however, be able to provide some context and set some parameters. Researchers in positive psychology study factors that lead to life satisfaction,² full engagement in activities,³ making a fuller contribution by utilizing one's personal strengths,⁴ and meaning based on investing in something larger than the self.⁵ For example, social psychologists suggest all human meaning is derived out of survival instinct (fear of death). We thus select values that allow us to escape the mental reminder of death. Neuroscientists suggest that reward, pleasure and motivation are all based on neurotransmitter activity. If the meaning of life is measured by the pleasure one attains in this life, then these theories can help us chart a path to achieve this. Sociologists examine value at a social level based on value theory, norms, anomie, etc.

Philosophical Perspective:

The philosophical perspectives on the meaning of life are those ideologies which explain life in terms of ideals or abstractions defined by humans. According to Socrates, human beings are duty-bound to pursue the good. Good is beneficial and evil is harmful. We damage our soul by doing wrong. No one desires harm and does it only out of ignorance.⁶ In Platonism, the meaning of life is in attaining the highest form of knowledge from which all good and just things derive utility and value. Human beings cannot succeed in that pursuit of good without philosophical reasoning. Aristotle argued that a person has to not only study virtue, but has to practice it in order to become 'good'. Cynic philosophers defined the purpose of life as living a life of Virtue that agrees with Nature. Happiness depends upon being self-sufficient and master of one's mental attitude; suffering is consequence of false judgments of value, which cause negative emotions and a concomitant vicious character.⁷

Cyrenaicism emphasized that happiness is one of the ends of moral action and that pleasure is the supreme good. They preferred immediate gratification to the long-term gain of delayed gratification; denial is unpleasant unhappiness.^{8,9} To Epicurus, the greatest good is in seeking modest pleasures, to attain tranquility and freedom from fear via knowledge, friendship, and virtuous, temperate living; bodily pain is absent through one's knowledge of the workings of the world and of the limits of one's desires. Combined, freedom from pain and freedom from fear are happiness in its highest form. Stoicism teaches that living according to reason and virtue is to be in harmony with the universe's divine order, entailed by one's recognition of the universal *logos* (reason), an essential value of all people. The meaning of life is *freedom from suffering* by being objective and having "clear judgment" and *not* indifference.¹⁰

The Enlightenment focused less on humankind's relationship to God and more on the relationship between individuals and their society. This era is filled with theories that equate meaningful existence with the social order. Utilitarianism proposes that *nature has placed mankind under the*

*governance of two sovereign masters, pain and pleasure. The good is whatever brings the greatest happiness to the greatest number of people.*¹¹ According to Marxism and communism, the meaning of life is to serve one another, in peace and with integrity as equal and just beings. The current era has seen radical changes in the meaning of life. It re-evaluates human existence in biological and scientific terms (as in pragmatism and logical positivism), to efforts to meta-theorize about meaning-making as an activity (existentialism, secular humanism).¹²

Religious Perspective:

The religious perspectives on the meaning of life are those ideologies which explain life in terms of an implicit purpose not defined by humans. In Judaism, the meaning of life is to serve the one true God and to prepare for the world to come.^{13,14} One must elevate oneself spiritually, connecting to God in this world in preparing for the Hereafter.^{15, 16} Life's purpose in Christianity is to seek divine salvation through the grace of God and intercession of Christ.¹⁷

Zoroastrians believe that human being, by using free will, must take an active role to play in the universal conflict of good and evil, with good thoughts, good words and good deeds to ensure happiness and to keep chaos at bay. The purpose of life for Bahá'ís is to focus on spiritual growth and service to humanity. People's lives in this material world provide extended opportunities to grow, to develop divine qualities and virtues, and the prophets were sent by God to facilitate this.^{18,19}

Most Hindus believe that the ātman (spirit, soul) — the person's true *self* — is eternal.²⁰ The spiritual development occurs across many lifetimes, and goals should match the state of development of the individual. There are four possible aims to human life, known as the purusharthas (ordered from least to greatest): *Kāma* (wish, desire, love and sensual pleasure), *Artha* (wealth, prosperity, glory), *Dharma* (righteousness, duty, morality, virtue, ethics, encompassing notions such as ahimsa (non-violence) and satya (truth)) and *Moksha* (liberation, i.e. liberation from Saṃsāra, the cycle of reincarnation).^{21,22,23} In all schools of Hinduism, the meaning of life is tied up in the concepts of karma (causal action), samsara (the cycle of birth and rebirth), and moksha (liberation). Existence is conceived as the progression of the atman (similar to the western concept of a soul) across numerous lifetimes, and its ultimate progression towards liberation from karma.

Jainism divides the universe into living and non-living beings. Only when the non-living becomes attached to the living does suffering result. Therefore, happiness is the result of self-conquest and freedom from external objects. The meaning of life may then be said to be to use the physical body to achieve self-realization and bliss.²⁴

Buddhists believe that life is inherent with suffering or frustration. The suffering is caused by attachment to objects material or non-material which in turn causes one to be born again and again in the cycle of existence. The Buddhist sutras and tantras do not speak about "the meaning of life" or "the purpose of life", but about the potential of human life to end suffering through detaching oneself from cravings and conceptual attachments. Suffering can be overcome through human activity, simply by removing the cause of suffering. Attaining and perfecting dispassion is a process of many levels that ultimately results in the state of Nirvana. Nirvana means freedom from both suffering and rebirth.²⁵

On a superficial level in Islam, the main objective of this life is to serve God by abiding by the Quran and the Sunnah. Earthly life is a testing ground for determining one's future in the Hereafter. This paper suggests that there is more to the purpose of life than this statement.

The Quranic Perspective:

Biologically, human being is composed of billions of cells, the basic building block of all the living organisms. However, from the Quranic perspective, the real human is the soul (*nafs, rooh*) residing in the human body. Since only after breathing spirit does AllahST ingrain in him an understanding of what is good and bad.²⁶ It is the spirit, which according to Syed Qutb, makes the difference between the humans and the rest of the animals. Physically human fetus is very similar to other animals, but before birth, the human fetus becomes a different creation. Although the animal fetus remains animal in nature, the human fetus is given a potential, which is typical of humans. This potential arises as a result of the breathing of the spirit in the fetus. The characteristics possessed by humans is not a result of an improved physique over other animals, it is the direct result of the spirit blown into him by AllahST.²⁷ Thus in order to determine the purpose of life, we have to understand the origin of soul, the purpose of its creation, and its activities and responsibilities.

The soul is an order²⁸ of AllahST. As such, it is imperceptible and is, therefore, beyond the scope of science. We cannot see the soul, but we can feel its presence in the human body. When a person is alive, the soul is inside the human body and when he dies, the soul leaves the human body.²⁹ The soul, however, can also be absent from a living body when a person is asleep.³⁰ This probably happens during deep sleep.

The soul, being an order of AllahST, is created instantaneously in the twinkling of an eye.³¹ The creation of the human body, on the other hand, spans over a period of time. It starts with pregnancy that lasts for a period of about nine months. Even after birth, the baby passes through the stages of infancy, childhood, puberty, and adolescence to become an adult. It takes about eighteen to twenty one years for a person to reach the age of adulthood.³²

The use of two different terms '*fatara*' and '*khalafa*' for the creation of human being in the Quran also attests to the independent creation of the soul and the human body.³³ Whereas the term '*khalafa*' always involves a source of origin, the term '*fatara*' stands for creation out of nothing.³⁴ The Quran has used this term only for the creation of the heaven, the earth³⁵, and the human being.³⁶ The Quran has used the term '*khalafa*' for the creation of human being from clay, water, or dust; however, it does not mention any source when it uses the term '*fatara*'. As mentioned earlier, the soul is an order of AllahST.

The soul, according to the Quran, has two states: life and death. Life is a state when soul dwells inside the human body and death is a state when soul is detached from the body.³⁷ Every soul, according to the Quran, will go through four stages: without life, with life, without life again (death), and with life again (after resurrection).³⁸

The First Stage of the Soul (The Pre-Life):

The souls of all the human being, according to Dr. Khan, could have been created much before the creation of Adam^{AS}.³⁹ The Quran describes an event that took place just after the creation of Adam^{AS}. On this occasion AllahST took a covenant⁴⁰ from all the humans to be born that they will only worship AllahST in the life to come.⁴¹ This covenant is known as the 'the Covenant of *Alast*'. The covenant implies that the souls of all the human beings were already in existence when they made the covenant.

The Quran describes another event when AllahST offered the Trust (*Amanah*) to the heavens, the earth, mountains, and humans. They all refused except the humans.⁴² This event, according to Chittick⁴³, "took place before the man entered into this world when he existed as a disembodied

spirit in proximity of God.” Dr. Chittick states⁴⁴:“(o)riginally man’s spirit dwelt with God in a state of oneness with all other spirits and the angels. Having accepted the Trust⁴⁵, man’s spirit was given a body in this world.” Syed Maudoodi suggests: “it is quite also possible that before this present life, Allah (God) might have given another kind of existence to mankind and summoned it before Himself, and it might have willingly undertaken to accept the delegated power and authority.”⁴⁶ Mufti Shafi suggests that the offer of the Trust probably took place before the Covenant of *Alast*, the Covenant was a follow up to the Trust. The verses of Trust and Covenant thus seem to support Khan’s statement that the souls were created much before the creation of the first human body (Adam^{AS}).⁴⁷

The first stage of the soul thus started when it was created even before the creation of Adam^{AS}’s body in this world. In this stage the soul exists without a human body and is, therefore, without life. This stage ends when soul is breathed into the human fetus.^{48,49}

The Second Stage of the Soul (The Worldly Life):

The second stage of the soul begins when it is given a human body in this world. This happens when the soul is breathed into the fetus. It also marks the end of the lifeless state or pre-life stage. The soul in this stage thus exists in the living state, since it resides in the human body. The Quran has also called this stage the first creation (*an-nashatah-al-oola*),⁵⁰ since it is the first living state of the soul.

The soul in this stage is tested for its resolve to live up to the covenant of *Alast* it made in the first stage.⁵¹ The soul has to demonstrate its commitment of serving only AllahST by its actions.⁵² All of its actions should be geared towards pleasing AllahST.

It is in the nature of things that they excel only after going through rigorous treatment. We know that the quality of coal, a form of carbon, depends upon the temperature and pressure it is exposed to. Coal was formed from dying trees and other plants falling into swamps about three hundred million years ago. Peat, the lowest quality of coal, is basically slowly dried out plant material under mud. It can be dug from under the ground. It has not seen much of any temperature or pressure. When peat is exposed to heat and pressure it turns into lignite (brown coal), which is of a better quality than peat. Lignite can be dug from shallow pits called strip mines. Peat under intense heat and pressure turns into soft black coal called bituminous coal and anthracite. Black coal is of a better quality than lignite.⁵³ Carbonaceous materials under more intense temperature (4,150 degree Centigrade or 7,500 degree Fahrenheit) turn into graphite. It is of much superior quality than coal and is used in lubricants, steel making, batteries, carbon brushes, and pencil lead.⁵⁴ Graphite under intense temperature (3,000 degree Centigrade or 5,000 degree Fahrenheit) and pressure (1.5 million pounds per square inch) turns into diamond.⁵⁵ Although coal, graphite, and diamond are all made from carbon, but more severe the treatment, the better is the quality. Diamond having been exposed to harsher conditions becomes a gem and coal having been exposed to less harsh condition only serves as a fuel. The same is true for steel and gold. Only by going through the furnace does gold shows its glitter and only by heat treatment does steel gains strength. The soul also goes through the same process.

When the soul enters this world, it is by nature prone to evil (*nafs-e-ammara*).⁵⁶ It is also given a free will to choose between the good and the bad.⁵⁷ In order to help the soul keep its commitment, it is guided by conscience and revealed books.⁵⁸ In order to test its resolve, the soul is exposed to trials, tribulations and temptations during its lifetime.⁵⁹ The soul, because of its bodily desire, is by nature greedy.⁶⁰ It has been given the love of worldly things.⁶¹ It is, therefore, exposed to various circumstances and conditions where it has to choose between evil desires (*hawa*) and conscience.⁶² The emotional and materialistic side of the soul pulls it towards evil desires, but the

conscience pulls it towards the Will of AllahST. The soul by keeping itself conscious of these tendencies can avoid evil most of the time and raise its level⁶³ to the evil-conscious soul (*nafs-e-lawwamah*).⁶⁴ Even if it slips, it seeks Allah's grace and pardon after repentance, and tries to amend its future behavior.⁶⁵

The soul, by constantly remaining conscious of evil and improving its behavior, reaches a level where doing right and disliking wrong becomes its second nature. At this level the soul is in complete alignment with the Will of AllahST. It feels happiness and satisfaction in doing things according to the Will of AllahST. The soul in this state becomes a satisfied soul (*nafs-e-mutmainnah*).⁶⁶

The evil-prone soul (*nafs-e-ammarah*), that ignores the guidance succumbs to evil desires and seeks satisfaction in material things. It is called the corrupted soul.⁶⁷ It degrades itself to a level where it becomes worse than the beast.⁶⁸

The living state lasts until death⁶⁹ when soul permanently departs from the human body.⁷⁰ The experience the soul goes through at the time of death depends upon its behavior in this life. The soul that did not live up to the covenant has a very traumatic experience.⁷¹ The soul that did its best to live up to the covenant and reached second or third level (evil conscious soul and satisfied soul) has a pleasing experience.⁷² The human body, which was created from earthly matters, is returned back to the earth.⁷³

The Third Stage of the Soul (The Life of Barzakh):

The soul, after permanently departing from the human body, enters the third stage, the life of 'barzakh'. Since in this state the soul is once again without a human body, it once again becomes lifeless. The soul in this stage lives in the World of *Barzakh*.⁷⁴

The well being of the soul in *Barzakh* also depends upon how well it adhered to the "Covenant of *Alast*." ⁷⁵ The soul is exposed to the things that are waiting for it in the fourth stage on a regular frequency. The good soul is exposed to the good things and the bad soul is exposed to the bad things. The life of 'barzakh' will last until the Day of Judgment.

The Fourth Stage of the Soul (The Resurrection):

The fourth stage will begin on the Day of Resurrection when the soul will be rejoined with the human body and the soul will become alive again.⁷⁶ The soul in this stage will exist until AllahST wills. The Quran has termed this creation the second creation (*an-nashatah-al-ukhrah*),⁷⁷ since this is the second and the last living state of the soul. On this day all the souls will be judged and rewarded based on how well they adhered to the "Covenant of *Alast*."⁷⁸

Depending upon how well the souls adhered to the covenant in the second stage (the worldly life), all the souls, on that day, will be divided into three categories: the foremost (in good deeds), the followers of middle course (the companions of the right hand), and the wrong doers (the companions of the left hand).⁷⁹ The foremost souls will be nearest to AllahST. They will live in the Garden of Bliss.⁸⁰ The followers of a middle course (called the companions of the right hand in the Quran) will also be living in Paradise, but at a lower level.⁸¹ The wrong doers (called the companions of the left hand in the Quran) will be in Hell.⁸² If a correlation can be made between the type of soul described in the Second Stage with the three categories the souls will be divided into, it can be said that the satisfied souls (*nafs-e-mutmainnah*) will belong to the category of the foremost, the evil conscious souls (*nafs-e-lawwamah*) will belong to the category of the followers of the middle course, and the corrupted souls will belong to the category of the wrong doers.

The Purpose of Life:

The purpose of life is to develop the personality of the evil prone soul (*nafs-e-ammarah*). It is the screen through which good personalities are separated from bad ones.⁸³ The choice the soul makes in the worldly life affects its personality. When a person acquires a habit of greeting others with a smile, he develops a cheerful personality. A person with compassion for others develops a compassionate personality. It was the compassionate personality of the Prophet that caused him to be concerned about the well being of all the believers.⁸⁴ A person who controls his anger develops a tolerant personality.⁸⁵ It is in the nature of the self to be greedy, but the soul that overcomes this trait and practices generosity develops a generous personality.⁸⁶ That is why when someone asked Aisha^{RA} about the character of the Prophet^{SAW}, she replied: "Have you not read the Quran? His character was the Quran"⁸⁷ The Prophet^{SAW} was the walking Quran and his personality mirrored the Quran. The Quran also states that the Prophet was of an exalted character (personality).⁸⁸ The two statements suggest that a true practitioner of the Quran will end up with an exalted personality. Since the objective of the Quran is to improve the personality of the soul, it encourages the believers to adopt and emulate the personality of the Prophet^{SAW}.⁸⁹

Many of the Quranic statements deal with improving personal behavior and attitude which eventually affects a person's personality. The Quran urges Muslims to help and be kind to parents, spouses, children, neighbors, travelers and subordinates and obey superiors.⁹⁰ It advises Muslims to show gratitude to those who have done favors and have been nice⁹¹, return favor in kind⁹², repel evil with goodness⁹³, be polite and humble in dealing with others⁹⁴, be patient under hardship⁹⁵, control anger⁹⁶, and have a forgiving attitude towards others.⁹⁷ It tells them to abstain from despising⁹⁸, mocking⁹⁹, and slandering¹⁰⁰ others. It prohibits them from acting proud¹⁰¹, showing off¹⁰², backbiting¹⁰³, or spying on others¹⁰⁴. It challenges them to walk the talk¹⁰⁵. It is through the Quranic emphasis on improving personal behavior and attitude that the Prophet^{SAW} called the self-improvement the biggest form of jihad.¹⁰⁶

Even the acts of worship which superficially look ritualistic are geared towards behavior modification. The purpose of five day obligatory prayers is to restrain Muslims from vulgarity and despicable acts.¹⁰⁷ Zakah inculcates the spirit of sacrifice for others. During fasting Muslims are expected to give up lying, evil deeds, speaking bad words to others, behaving obscenely, or abusing others, or annoying neighbors.¹⁰⁸ Fasting is thus a rigorous training for behavior improvement. One of the important aspects of Hajj is to abstain from obscenity, wickedness, or wrangling.¹⁰⁹

The personality the soul ends up with at the end of its worldly life (the second stage) is etched into its psyche. Its leaves such a permanent mark that even if it is given a second chance, it will not change.¹¹⁰ This psyche will manifest itself in their behavior in the Hereafter and will be a reflection of their true personality.¹¹¹ If the soul led a life of arrogance, it will non-voluntarily exhibit its arrogant behavior in the Hereafter (the fourth stage). For example people who refuse to bow down to (the Will of) AllahST, will not be able to bow down to Him on the Day of Judgment.¹¹² Those, for whom lying and false swearing becomes their second nature, will resort to the same tricks on the Day of Judgment.¹¹³ People who turn a blind eye towards the truth will be blind in the Hereafter.¹¹⁴ People who refuse the resurrection will be surprised when they will be resurrected on the Day of Resurrection.¹¹⁵ On the other hand, those who believed in the Day of Resurrection will not be surprised.¹¹⁶ A person of high moral character will maintain his character even after his death. The Quran cites the feeling of a person who sincerely wanted his people to mend their immoral ways and who was killed by them.¹¹⁷ After he died, "he had no ill-will or feeling of vengeance in his heart against (his people.) -- Instead, he was still wishing them well. After his death the only wish he cherished was: 'Would that my people could know the good end that I have met, and could learn a lesson from my death, if not from my life, and adopt the

righteous way.' The noble person did not wish Hell for his murderers, but wished that they should believe and become worthy of Paradise."¹¹⁸

Since everyone entering Paradise will have a pleasant personality, there will not be any vulgar conversation¹¹⁹ and greeting (*salaam*) will be the order of the day,¹²⁰ so much so that Paradise is called the House of Peace (*Dar-us-Salaam*) in the Quran.¹²¹

Summary:

The soul is the real human that resides inside the human body in this life. The human body is only a media or a vehicle through which the soul interacts in this life. All the souls were created even before the creation of Adam^{AS}. They exist in two states: life and death. Life is a state in which the soul dwells inside the human body and death is a state in which the soul exists without a human body. All the souls will go through four stages: the pre-life, the worldly life, life in *barzakh*, and life after resurrection. The soul stays in the pre-life state until it is breathed into the fetus. It then enters the worldly life and stays in this stage until death. This stage is also called the first creation. The soul upon death enters the life of *barzakh* and will remain in this stage until it will be resurrected on the Day of Resurrection. The soul will again be joined with a body on this day and will live a life after Resurrection. This stage is also called the second creation. It will remain in this stage until AllahST wills.

All the souls, in its pre-life, have made a covenant with AllahST that they will only worship Him. They have to demonstrate that they can live up to this commitment in the second stage (the worldly life). Depending on how well they adhere to the covenant, the souls fall into one of the three categories: wrong doers, follower of a middle course, and foremost in good deeds. When the soul enters this life, it is prone to evil. It is tested by exposing it to trials, tribulations, and temptations. It is in the nature of the soul to love worldly things, but it has also been given guidance to choose the good and reject the bad. The soul has been given a free will to choose between the two. The soul can raise itself to a level where it becomes conscious of evil and does it utmost to avoid it. Being prone to evil, the soul sometimes falls victim to evil, but upon realizing its error, it mends its ways. The soul, by constantly keeping itself conscious of evil raises itself to a level where doing the Will of AllahST becomes its second nature. This is the highest level a soul can achieve where it feels happy and satisfied with the will of AllahST and AllahST is happy with the soul. The soul that follows its evil desire and ignores the covenant, degenerates itself to a level where it becomes the worst of the creatures.

The fate of the soul upon resurrection will depend upon the level the soul achieved in the worldly life. The souls that were foremost in good deeds will be living in the Garden of Bliss. The souls that followed a middle course will also go to Paradise but at a lower level. The soul that degenerates itself to become the worst of the creatures by neglecting the covenant (wrongdoers) will go to Hell. The soul is also given a flavor of their fate at the time of death and during their stay in *Barzakh*.

Adherence or non-adherence to the Will of AllahST also affects the ultimate personality of the soul. The soul that raises its level develops a pleasant personality and the soul that lowers its level develops an unpleasant personality.

The purpose of human life from the Quranic perspective is thus basically geared towards personality development. It has the option to grow or degenerate. It is exposed to trials, tribulations, and temptations in this life. The soul by following its conscience can grow and develop a good personality. The soul also has a choice of following its desires, which will cause it

to degenerate and develop a bad personality. From this perspective, the soul, according to Daniel Defoe, “is placed in the body like a rough diamond; and must be polished, or the luster of it would never appear.”¹²² Doing otherwise will turn it into coal. The trials, tribulations, and temptations are the tools for polishing the soul. If these tools are used properly the soul will show its luster in the form of a pleasant personality. An improper use of these tools can damage the soul. This damage exhibits itself in the form of bad personality. Whatever personality the soul develops in this life will leave a permanent mark on it and will be carried into the later stages of life (the life of *Barzakh* and the life after resurrection).

References:

- ¹ Mostly extracted from Wikipedia contributors, "Meaning of life," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Meaning_of_life&oldid=340053622 (accessed January 27, 2010).
- ² E. Diener, J.J. Sapyta, E. Suh (1998). "Subjective Well-Being Is Essential to Well-Being." *Psychological Inquiry*, Lawrence Erlbaum.
- ³ Csíkszentmihályi, Mihály (1990). *Flow: The Balls of Optimal Experience*. New York: Harper and Row. [ISBN 0-06-092043-2](#).
- ⁴ Peterson, Christopher; Seligman, Martin (2004). *Character strengths and virtues: A handbook and classification*. Oxford: Oxford University Press. [ISBN 0-19-516701-5](#).
- ⁵ Seligman, M.E.P. (2002). *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York: Free Press. [ISBN 0-7432-2297-0](#) (Paperback edition, 2004, Free Press, [ISBN 0-7432-2298-9](#))
- ⁶ Stangroom, J. and Garvey J., "The Great Philosophers – From Socrates to Foucault," Metro Books, New York, 2005, p.10.
- ⁷ "Meaning of life," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Meaning_of_life&oldid=340053622 (accessed January 27, 2010).
- ⁸ "Cyrenaics." Internet Encyclopedia of Philosophy. The University of Tennessee At Martin. 4 Nov. 2007 <<http://www.iep.utm.edu/>>.
- ⁹ "The Cyrenaics and the Origin of Hedonism." Hedonism.org. BLTC. 4 Nov. 2007 <<http://www.hedonism.org/>>.
- ¹⁰ "Meaning of life," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Meaning_of_life&oldid=340053622 (accessed January 27, 2010).
- ¹¹ Rosen, Frederick (2003). *Classical Utilitarianism from Hume to Mill*. Routledge, pg. 28. [ISBN 0415220947](#) "It was Hume and Bentham who then reasserted most strongly the Epicurean doctrine concerning utility as the basis of justice."
- ¹² "Meaning of life," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Meaning_of_life&oldid=340053622 (accessed January 27, 2010).
- ¹³ Dan Cohn-Sherbok (2003). *Judaism: History, Belief, and Practice*. Routledge. [ISBN 0415236614](#).
- ¹⁴ Abraham Joshua Heschel (2005). *Heavenly Torah: As Refracted Through the Generations*. Continuum International Publishing Group. [ISBN 0826408028](#).
- ¹⁵ Wilfred Shuchat (2006). *The Garden of Eden & the Struggle to Be Human: According to the Midrash Rabbah*. Devora Publishing. [ISBN 1932687319](#).
- ¹⁶ Randolph L. Brahm (1983). *Contemporary Views on the Holocaust*. Springer. [ISBN 089838141X](#).
- ¹⁷ [Gospel of John 11:26](#)
- ¹⁸ Smith, P. (1999). *A Concise Encyclopedia of the Bahá'í Faith*. Oxford, UK: Oneworld Publications. pp. 325–328. [ISBN 1851681841](#).
- ¹⁹ For a more detailed Bahá'í perspective, see *"The Purpose of Life" Bahá'í Topics An Information Resource of the Bahá'í International Community*

²⁰ ^{a b} Monier Monier-Williams (1974), *Brahmanism and Hinduism: Or, Religious Thought and Life in India, as Based on the Veda and Other Sacred Books of the Hindus*, Elibron Classics, Adamant Media Corporation, ISBN 1421265311, <http://books.google.com/books?id=U5IBXA4UpT0C&dq=isbn:1421265311>, retrieved 2007-07-08.

²¹ For dharma, artha, and kama as "brahmanic householder values" see: Flood (1996), p. 17.

²² For the *Dharma Śāstras* as discussing the "four main goals of life" (dharma, artha, kāma, and moksha) see: Hopkins, p. 78.

²³ For definition of the term (puruṣa-artha) as "any of the four principal objects of human life, i.e. धर्म, अर्थ, काम, and मोक्ष" see: Apte, p. 626, middle column, compound #1.

²⁴ Shah, Natubhai. *Jainism: The World of Conquerors*. Sussex Academic Press, 1998.

²⁵ "The Four Noble Truths". Thebigview.com. <http://www.thebigview.com/buddhism/fourtruths.html>. Retrieved 2009-11-06.

²⁶ By the Soul and the proportion and order Given to it; And its enlightenment as to its wrong and its right; The Quran (91:7-8)

But He fashioned him in due proportion and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give! The Quran (32:9)

²⁷ Qutb, S., "Fi-Dhilal-e-Quran," Islamic Academy, Lahore, Pakistan, Urdu Edition, 1989, Volume 6, pp. 342-343 (explanation of 32 (12-16).

²⁸ They ask you about the soul (*rooh*). Say: The Soul is one of the commands (*amr*) of my Lord. And you are not given aught of knowledge, but a little. The Quran (17:85)

²⁹ At length, when death (*mawt*) approaches one of you, Our angels take (*tawaffa*) his soul, and they never fail in their duty. The Quran (6:61)

Say: "The angel of Death (*mawt*), put in charge of you, will (duly) take (*yatawaffa*) your souls. Then shall you be brought back to your Lord." The Quran (32:11)

It is Allah that takes (*yatawaffa*) the souls (*nafs*) at death (*mawt*). The Quran (39:42)

When (the soul) reaches to the collarbone (i.e. up to the throat in its exit). And it will be said, "Who can cure him and save him from death?" And leg will be joined with another leg. The drive will be, on that Day, to your Lord. The Quran (75:26-30)

Then why do you not (intervene) when (the soul of the dying man) reaches the throat. And you the while (sit) looking on. But We are nearer to him than you, and yet see not. Then why do you not - if you are exempt from (future) account - call back the soul, if you are true (in your claim of independence)? The Quran (56:83-87)

And when the souls shall be joined with their bodies. The Quran (81:7)

³⁰ It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect. The Quran (39:42)

³¹ And Our command (*amr*) is but a single act – like the twinkling of an eye. The Quran (54:50)

When He decrees a matter, He says to it: "Be" and it is. The Quran (2:117, 3:47, 19:35, 40:68)

For to anything, which We have willed, We but say the word, "Be", and it is. The Quran (16:40)

Verily, when He intends a thing, His command is, "Be", and it is! The Quran (36:82)

³² Moore, K. and Persaud, T.V.N., "The Developing Human - Clinically Oriented Embryology," W. B. Saunders and

Co., A Division of Harcourt Brace and Co., Philadelphia, 6th Ed., 1998, p. 8.

³³ "O my people! I ask of you no reward for this (message). My reward is from none but Him who created (*fatara*) me. The Quran (11:51)

Then will they say: "Who will cause us to return?" Say: "He who created (*fatara*) you first!" The Quran (17:51)

They said: "Never shall we regard you (Pharaoh) as more than clear signs that have come to us or than Him who created (*fatara*) us!---" The Quran (20:72)

It would not be reasonable in me if I did not serve Him who created (*fatara*) me and to whom you shall (all) be brought back. The Quran (36:32)

I worship only Him who has made (*fatara*) me, and He will certainly guide me. The Quran (43:27)

He began (*badaa*) the creation (*khalaqa*) of man with (nothing more than) clay. The Quran (32:7)

Behold, your Lord said to the angels: "I am about to create (*Khalaqa*) man (*bashar*) from clay (*teen*). "When I have fashioned him (*sawwa*) (in due proportion) and breathed (*nafakha*) into him of My spirit (*roohi*), (*fa*) fall you down in obeisance unto him The Quran (38:71-72)

Behold! your Lord said to the angels: " I am about to create (*khalaqa*) man (*bashar*), from sounding clay from mud molded into shape (*salsaal min hama-im-masnoon*). When I have fashioned (*sawwa*) him (in due proportion) and (*wa*) breathed into him (*nafakha*) of My spirit (*roohi*), fall you down in obeisance unto him." The Quran (15:28-29)

The similitude of Jesus before Allah is as that of Adam; He created (*khalaqahoo*) him from dust (*turaab*), then (*thumma*) said to him "Be: and he was." The Quran (3:59)

From the (earth) did we create (*khalaqa*) you, and into it shall We return you, and from it shall We bring you out (*kharaja*) once again. The Quran (20:55)

It is He who has created (*khalaqa*) man (*bashar*) from water (*al-maa*). Then has He established relationship of lineage and marriage, for your Lord has power (over all things). The Quran (25:54)

³⁴ Siddiqi, M. I., "Ninety Nine Names of Allah," Kazi Publications, Lahore, Pakistan, 1993, p. 147.

³⁵ The Quran: (6:14, 6:79, 12:101, 14:10, 21:56, 35:1, 39:46, and 42:11).

³⁶ The Quran: (11:51, 17:51, 20:72, 30:30, 36:22, and 43:27).

³⁷ At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty. The Quran (6:61)

Say: "The Angel of Death, put in charge of you, will (duly) take your souls. Then shall you be brought back to your Lord." The Quran (32:11)

It is Allah that takes (*yatawaffa*) the souls (*nafs*) at death (*mawt*). The Quran (39:42)

When (the soul) reaches to the collarbone (i.e. up to the throat in its exit). And it will be said, "Who can cure him and save him from death?" And leg will be joined with another leg. The drive will be, on that Day, to your Lord. The Quran (75:26-30)

Then why do you not (intervene) when (the soul of the dying man) reaches the throat. And you the while (sit) looking on. But We are nearer to him than you, and yet see not. Then why do you not - if you are exempt from (future) account - call back the soul, if you are true (in your claim of independence)? The Quran (56:83-87)

And when the souls shall be joined with their bodies. The Quran (81:7)

³⁸ They will say: "Our Lord! twice have You made us without life, and twice have You given us life! --- The Quran (40:11)

-- You were without life, and He gave you life, then He will cause you to die, and will again bring you to life, and again to Him will you return. The Quran (2:28)

It is He who gave you life, will cause you to die, and will again give you life. The Quran (22:66)

Say: "It is Allah who gives you life, then gives you death, then He will gather you for the Day of Judgment about which there is no doubt." The Quran (45:26)

It is Allah who has created you; further He has provided you for sustenance; then He will cause you to die; and again He will give you life. The Quran (30:40)

³⁹ Footnote No. 1 to the Saying of the Holy Prophet Muhammad^{SAW} "Souls are like recruited troops. Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ." Khan, M. M., "Sahih Al-Bukhari," Volume IV, Dar-ul-Fikr, Saudi Arabia, Footnote No. 1 on p. 348.

⁴⁰ when your Lord drew forth from the Children of Adam from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" They said: "Yea! We do testify!" (This), lest you should say on the Day of Judgment: "Of this we were never mindful," The Quran (7:172)

⁴¹ I have only created the Jinns and men, that they may serve Me (Allah). The Quran (51:56)

⁴² We did indeed offer the Trust (*amanah*) to the heavens and the earth and the mountains, but they refused to undertake it, being afraid thereof. But man (*insan*) undertook it – he was indeed unjust and foolish. The Quran (33:72)

⁴³ Chittick, W. C., "The Sufi Path of Love – The Spiritual Teachings of Rumi," State University of New York Press, Albany, 1983, p. 68.

⁴⁴ Chittick, W. C., "The Sufi Path of Love – The Spiritual Teachings of Rumi," State University of New York Press, Albany, 1983, p. 69.

⁴⁵ We did indeed offer the Trust (*amanah*) to the heavens and the earth and the mountains, but they refused to undertake it, being afraid thereof. But man (*insan*) undertook it – he was indeed unjust and foolish. The Quran (33:72)

⁴⁶ Maududi, S. A. A., "The Meaning of the Quran, Volume X," Islamic Publications, Lahore, Pakistan, 1986, p. 156. (Under Explanatory Note No. 120 for "We did indeed offer the Trust (*amanah*) to the heavens and the earth and the mountains, but they refused to undertake it, being afraid thereof. But man (*insan*) undertook it – he was indeed unjust and foolish." The Quran (33:72)

⁴⁷ Shafi, M., "Maarif-ul-Quran, Volume 7," Idarah Al-Maarif, Karachi, Pakistan, Urdu Edition, 1988, p. 243.

⁴⁸ He who has made (*khalafa*) everything which He has created most Good. He began (*badaa*) the creation (*khalafa*) of man with (nothing more than) clay, and made his progeny from a quintessence of the nature of a fluid despised. But (*thumma*) He fashioned (*sawwa*) him in due proportion, and (*wa*) breathed (*nafakha*) into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding). Little thank do you give. The Quran (32:7-9)

⁴⁹ Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his lively hood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. --- (Khan, M. M., "Sahih Al-Bukhari," Volume IV, The Book of the Prophets, Chapter 1, No. 549, Dar-ul-Fikr, Saudi Arabia.

⁵⁰ It is We who have created (*khalafa*) you. Why will you not witness the Truth? Do you then see? The (human seed) that you throw out - Is it you who create (*khalafa*) it, or are We the Creators (*Al-Khaaliqoon*)? We have decreed Death to be your common lot. And We are not to be frustrated from changing your forms and creating (*ansha'a*) you (again) in (Forms) that you know not. And you certainly know already the first form of creation (*an-nashatah-al-oola*). The Quran (56:57-62)

⁵¹ He who created Death and Life, that He may try which of you is best in deed; The Quran (67:1-2)

Verily We have created man (*al-insan*) from a drop of mingled sperm, in order to try him. So We gave him (the gifts) of Hearing and Sight. The Quran (76:2)

⁵² Say: "Truly, my prayer, and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the Worlds. No partner has He. This I am commanded and I am the first of those who bow to His Will." The Quran (6:162-163)

⁵³ The Random House Children's Encyclopedia, Random House, New York, 1991, p. 127.

⁵⁴ The New Encyclopaedia Britannica - Macropaedia Knowledge in Depth, Encyclopaedia Britannica Inc., 15th Ed., 1977, Volume IV, p. 683.

⁵⁵ The New Encyclopaedia Britannica - Macropaedia Knowledge in Depth, Encyclopaedia Britannica Inc., 15th Ed., 1977, Volume III, p. 521.

⁵⁶ the soul is certainly prone to evil (*ammarah*) The Quran (12:53)

⁵⁷ He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his ownself and indeed he fails who corrupts his ownself. The Quran (91:8-10)

Have We not --- shown him the two highways (steep and difficult path of virtue and easy path of vice and rejection of Allah)? The Quran (90:8, 10)

We showed him the Way. Whether he be grateful or ungrateful (rests on his will). The Quran (76:3)

⁵⁸ And by the soul, and Him who perfected him in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his ownself and indeed he fails who corrupts his ownself. The Quran (91:7-10)

(By the soul and the proportion and order given to it. And its enlightenment as to its wrong and its right. Truly he succeeds that purifies it and he fails that corrupts it.) The Quran (91:7-10)

We said (to Adam and his wife): "Get you down all from here. And if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who reject faith and belie Our Signs, they shall be companions of the Fire, they shall abide therein." The Quran (2:39)

O you Children of Adam! Whenever there come to you Messengers from amongst you, rehearsing My Signs unto you - those who are righteous and mend (their lives) on them shall be no fear nor shall they grieve. But those who reject Our Signs and treat them with arrogance - they are companions of fire, to dwell therein (forever). The Quran (7:35-36)

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings. And with them He sent the Book in truth, to judge between people in matters wherein they differed; The Quran (2:213)

For We assuredly sent amongst every People a messenger. The Quran (16:36)

We sent aforesaid Our messengers with Clear Signs and sent down with them the Book and the Balance (Rules of Justice), that human being may stand forth in justice. The Quran (57:25)

And indeed, We sent Nooh, and Ibraheem (as prophets), and placed in their offspring Prophethood and Scripture. The Quran (57:26)

⁵⁹ We test you by evil and by good by way of trial. The Quran (21:35)

Be sure We shall test you with something of fear and hunger, some loss in goods or lives or fruits (of your toil). The Quran (2:155)

He (Sulaiman) said: "This (prosperity) is by the grace of my Lord! - to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly My Lord is free of all needs, Supreme in Honor!" The Quran (27:40)

⁶⁰ Those who save themselves from the covetousness of their own soul – they are the ones that achieve prosperity. The

Quran (59:9, 64:16)

⁶¹ That which is on earth We have made but as a glittering show for the earth, in order that We may test them as to which of them are best in conduct. The Quran (18:7)

Know you (all) that the life of this world is but play and amusement, pomp and mutual boasting, and a vying in the multiplication of wealth and children. --- And what is the life of this world, but goods and chattels of deception. The Quran (57:20)

The love of desires, women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth is made to seem fair to men. This is the provision of the life of this world. And Allah is He with whom is the good goal (of life). The Quran (3:14)

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) until you visit the graves. The Quran (102:1-2)

Whoever desires this world's life and its glitter, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them. They are those for whom there is nothing but fire in the Hereafter, and of no effect are the deeds that they do, and vain is what they do. The Quran (11:15-16)

⁶² Then, for such as had transgressed all bounds, and had preferred the life of this world, the abode will be Hell-Fire. And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) souls from lower desires, their abode will be the Garden. The Quran (79:37-41)

⁶³ He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his ownself and indeed he fails who corrupts his ownself. The Quran (91:8-10)

And Allah does advance in guidance those who seek guidance. The Quran (19:76)

Those who believe and work righteousness - Their Lord will guide them because of their Faith. The Quran (10:9)

You shall surely travel from stage to stage. The Quran (84:19)

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, and life that is good and pure, and We will bestow on such their reward according to the best of their actions. The Quran (16:97)

He (Sulaiman) said: "This (prosperity) is by the grace of my Lord! - to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly My Lord is free of all needs, Supreme in Honor!" The Quran (27:40)

⁶⁴ And I do call to witness the self-reproaching spirit (eschew evil). The Quran (75:2)

⁶⁵ Say: "O my servants who have transgressed against their own souls! Despair not of the Mercy of Allah, for Allah forgives all sins for He is Oft-Forgiving, Most Merciful. The Quran (39:53)

Those who having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind and ask for forgiveness for their sins – for such the reward is forgiveness from their Lord and Gardens with river flowing ---. The Quran (3:135-136)

⁶⁶ (To the righteous soul it will be said:) "O (you) soul, in (complete) rest and satisfaction! Come back to your Lord - well pleased and well pleasing unto Him. Enter, then among my devotees! Yea, enter My Heaven. The Quran (89:27-30)

⁶⁷ We have indeed created human being in the best of molds. Then do We abase him (to be) the lowest of the low – except such as believe and do righteous deeds, for they shall have a reward unfailing. The Quran (95:4-6)

He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his ownself and indeed he fails who corrupts his ownself. The Quran (91:8-10)

For the worst of beasts in the sight of Allah are those who reject Him. The Quran (8:55)

Many are the Jinns and human being We have made for Hell. They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle - nay more misguided for they are heedless (of warning). The Quran (7:179)

And who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrongdoing. The Quran (28:50)

O Dawood! We did indeed make you a vicegerent on earth, so judge men in truth (and justice). Nor follow you the lusts (of your heart), for they will mislead you from the Path of Allah. For those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. The Quran (38:26)

⁶⁸ We have indeed created human being in the best of molds. Then do We abase him (to be) the lowest of the low – except such as believe and do righteous deeds, for they shall have a reward unailing. The Quran (95:4-6)

⁶⁹ Every soul shall have a taste of death. The Quran (3:185), 21:35, 29:57, 39:6)

⁷⁰ At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty. The Quran (6:61)

Say: "The Angel of Death, put in charge of you, will (duly) take your souls. Then shall you be brought back to your Lord." The Quran (32:11)

It is Allah that takes (*yatawaffa*) the souls (*nafs*) at death (*mawt*). The Quran (39:42)

When (the soul) reaches to the collarbone (i.e. up to the throat in its exit). And it will be said, "Who can cure him and save him from death?" And leg will be joined with another leg. The drive will be, on that Day, to your Lord. The Quran (75:26-30)

Then why do you not (intervene) when (the soul of the dying man) reaches the throat. And you the while (sit) looking on. But We are nearer to him than you, and yet see not. Then why do you not - if you are exempt from (future) account - call back the soul, if you are true (in your claim of independence)? The Quran (56:83-87)

⁷¹ By the (angels) who tear out (the souls of the wicked) with violence; The Quran (79:1)

If you could see, when the angels take souls of the unbelievers (at death). (How) they smite their faces and their backs, (saying): "Taste the Penalty of the blazing fire. The Quran (8:50)

But how (will it be) when the angels take their souls at death, and smite their faces and their backs. The Quran (47:27)

How the wicked (do fare) in the flood of confusion at death - the angels stretch forth their hands, (saying), "Yield up your souls. This day shall you receive your reward - a penalty of shame, for that you used to tell lies against Allah, and scornfully to reject of His Signs!" The Quran (6:93)

Those whose lives the angels take in a state of wrongdoing to their souls. Then (fa) would they offer submission (with the pretense), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knows all that you did; so enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant." The Quran (16:28-29)

Those whose lives the angels take in a state of purity, saying (to them), "Peace be on you, enter you the Garden, because of (the good) which you did (in the world). The Quran (16:32)

⁷² By those who gently draw out (the souls of the blessed). The Quran (79:2)

⁷³ From the (earth) did we create you, and into it shall We return you, and from it shall We bring you out once again. The Quran (20:55)

He said: "Therein (earth) shall you live, and therein shall you die; but from it shall you be taken out (at last). The Quran (7:25)

And Allah has produced you from the earth, growing (gradually), And in the End, He will return you into the (earth), and raise you forth (again at the Resurrection) The Quran (71:17-18)

⁷⁴ (In falsehood will they be) until, when death comes to one of them, he says: "O my Lord! send me back (to life) - in order that I may work righteousness in the things I neglected." "By no means! it is but a word he says". Before them is a Partition (*barzakh*) till the Day they are raised up (*baa'tha*). The Quran (23:99-100)

⁷⁵ The Fire, they (Pharaoh and his people) are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Pharaoh's people to enter the severest Torment. The Quran (40:46)

Because of their sins they (the people of Nooh) were drowned (in the flood) and were made to enter the Fire (of Punishment). The Quran (71:25)

(To the righteous soul it will be said:) "O (you) soul, in (complete) rest and satisfaction! Come back to your Lord - well pleased and well pleasing unto Him. Enter, then among my devotees! Yea, enter My Heaven. The Quran (89:27-30)

When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it; and if he is from the people of Hell-fire, he is shown his place therein. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection. Saheeh Al-Bukhari (Khan, M. M., "Sahih Al-Bukhari," Volume IV, The Book of Funeral, Chapter 87, No. 461, Dar-ul-Fikr, Saudi Arabia.)

⁷⁶ It is He who gave you life, will cause you to die, and will again give you life. The Quran (22:66)

Allah will raise up all who are in the graves. The Quran (22:7)

And when the graves are turned upside down (and they bring out their content) The Quran (82:4)

And when the souls shall be joined with their bodies. The Quran (81:7)

And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised (*baa'tha*) us up from our place of sleep." (It will be said to them): "This is what the most Beneficent had promised, and the Messenger spoke the truth! The Quran (36:51-52)

The Day whereon they will issue from their sepulchers in sudden haste as if they were rushing to a goalpost (fixed for them) The Quran (70:43)

⁷⁷ That He has promised a second creation (*an-nashatah-al-ukhrah*) (raising of the dead). The Quran (53:47)

Say: "Travel through the earth and see how Allah did originate (*badaa*) creation; so will Allah produce (*yunsheeo*) a later creation (*an-nashatah-al-ukhrah*). For Allah has power over all things. The Quran (29:20)

⁷⁸ Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its endeavor. The Quran (20:15)

It is He who begins (*yabdaoo*) the process of creation, and repeats (*yoeeedo*) it, that He may reward with justice those who believe and work righteousness. The Quran (10:4)

those who seek gain in Evil, and are girt round by their sins - they are Companions of the Fire. Therein shall they abide (forever). But those who have faith and work righteousness. They are Companions of the Garden. Therein shall they abide (forever). The Quran (2:81-82)

⁷⁹ Some who wrong their own soul, some who follow a middle course, and some who are, by Allah's leave, foremost in good deeds. That is the highest Grace. The Quran (35:32)

When the earth shall be shaken to its depths, and the mountains shall be crumbled to atoms, becoming dust scattered abroad, and you shall be sorted out into three classes. Then (there will be) the companions of the right hand - what will the companions of the right hand? And the companions of the left hand - what will be the companions of the left hand? And the foremost (in faith) will be foremost (in the Hereafter). The Quran (56:4-10)

⁸⁰ And those Foremost (in Faith) will be foremost (in the Hereafter). These will be those nearest to Allah in Gardens of Bliss. A number of people from those of old, and a few from those of later times. (They will be) on thrones encrusted (with gold and precious stones), reclining on them, facing each other. Round about them will (serve) youths of

perpetual (freshness), with goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains. No after-ache will they receive therefrom, nor will they suffer intoxication. And with fruits, any that they may select. And the flesh of fowls, any that they may desire. And (there will be) companions with beautiful, big, and lustrous eyes – like unto pearls well-guarded. A reward for the deeds of their past (life). No frivolity will they hear therein, nor any taint of ill – only the saying “Peace! Peace.” The Quran (56:10-26)

Thus, then, if he be of those Nearest to Allah. (There is for him) rest and satisfaction and a Garden of Delight. The Quran (56:88-89)

⁸¹ The companions of the right hand – what will be the companions of right hand! (They will be) among lote trees without thorns, among Talh (bananas) trees with flowers (or fruits) piled one above another – in shades long-extended, by water flowing constantly, and fruit in abundance, whose season is not limited, nor (supply) forbidden, and on thrones (of dignity), raised high. We have created (their companions) of special creation, and made them virgin-pure (and undefiled) – beloved (by nature) equal in age – for the companions of the right hand. A (goodly) number from those of old and a (goodly) number from those of later times. The Quran (56:27-40)

And if he be of the companions of the right hand, (for him is the salutation), “Peace be on you, from the companions of the right hand). The Quran (56:90-91)

⁸² The companions of the left hand – what will be the companions of the left hand! (They will be) in the midst of a fierce blast of fire and in boiling water and in the shades of black smoke. Nothing (will there be) to refresh, nor to please. The Quran (56:41-44)

And if he be of those who treat (truth) as falsehood, who go wrong, for him is entertainment with boiling water, and burning in Hell-Fire. The Quran (56:92-94)

⁸³ In order that Allah may separate the impure from the pure, put the impure one on another heap them together and cast them into hell. They will be the ones to have lost. The Quran (8:37)

⁸⁴ Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the believers is he most kind and merciful. The Quran (9:128)

⁸⁴ Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the believers is he most kind and merciful. The Quran (9:128)

⁸⁵ Those who restrain anger, and pardon (all) men – for Allah loves those who do good --- for such the reward is forgiveness from their Lord and Gardens with river flowing. The Quran (3:134, 136)

Repel (Evil) with what is better. Then will he between whom and you was hatred become as it were your friend and intimate. An no one will be granted such goodness except those who exercise patience and self-restraint, none but person of the greatest fortune. The Quran (41:34-35)

Those ---- when they are angry even then forgive. ----- Those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves; ----- But indeed if any shows patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. The Quran (42:36, 39, 43)

⁸⁶ Those who save themselves from the covetousness of their own soul – they are the ones that achieve prosperity. The Quran (59:9, 64:16)

Those who spend (freely), whether in prosperity or in adversity – for Allah loves those who do good --- for such the reward is forgiveness from their Lord and Gardens with river flowing ----- . The Quran (3:134, 136)

⁸⁷ When asked about the Prophet's ﷺ character, Ayesha (r) said: “Don't you read the Qur'ân? The character of the Messenger of Allah ﷺ was the Qur'ân” *“fa-inna khuluqa nabiyi-LLâhi ﷺ kâna -l qur'âna,”* Sahîh Muslim, Kitâb al-salât, hadith no. 1623. Also reported by Imam Ahmad ibn Hanbal, Abu Dawood, Nisai, Ibn Majah, Darimi, and Ibn Jareer (Maudoodi, S.A.A., “The Meaning of the Quran, Explanatory Note No. 4 for Surah Al-Qalam.)

⁸⁸ And thou (standest) on an exalted standard of character. The Quran (68:4)

⁸⁹ Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. The Quran (33:21)

⁹⁰ It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. The Quran (2:177)

Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loves not the arrogant the vainglorious (Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steepens them in contempt; The Quran (4:36-37)

O ye who believe! obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination. The Quran (4:59)

⁹¹ And remember! your Lord caused to be declared (publicly): "If ye are grateful I will add more (favours) unto you; but if ye show ingratitude truly My punishment is terrible indeed." The Quran (14:7)

⁹² Is there any Reward for Good other than Good? The Quran (55:60)

⁹³ Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! The Quran (41:34)

⁹⁴ And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now). The Quran (2:83)

⁹⁵ "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. The Quran (31:17)

⁹⁶ Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; The Quran (42:37)

⁹⁷ Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; The Quran (42:37)

⁹⁸ O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). The Quran (49:13)

⁹⁹ O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. The Quran (49:11)

¹⁰⁰ O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. The Quran (49:12)

¹⁰¹ Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loves not the arrogant the vainglorious; The Quran (4:36)

¹⁰² Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loves not the arrogant the vainglorious; The Quran (4:36)

¹⁰³ O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. The Quran (49:12)

¹⁰⁴ O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. The Quran (49:12)

¹⁰⁵ O ye who believe! why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not. The Quran (61:2-3)

¹⁰⁶ *Ali Bin Ahmad* informed us that *Ahmad Bin Ubaid* narrated from *Tamtaam* who reported from *'Isa Bin Ibrahim* who reported from *Yahla* who reported from *Lais* who reported *Jabir* narrate: 'Some warriors came to the Holy Prophet. He said to them, 'welcome back, you came from minor Jihad to the greater one.' It was asked, 'what is that Oh Prophet of God?' 'One's fight against his mundane wills,' he replied.' (Bahaqi Kitab ul Zuhd-al-Kabir) (<http://www.understanding-islam.com/related/text.aspx?type=question&qid=2024&sscatid=336>)

"That the Prophet (S) dispatched his soldiers to battle front to fight against the enemy. When the soldiers returned triumphant, the Prophet said: ' Congratulations! For those who have successfully completed the "Minor-Struggle " (Jihad-e-Asghar), but they have yet to engage themselves into Greater-Struggle (Jihad-e-Akbar) '. He was asked: 'Oh Prophet of God! What is the Greater- Struggle?' ' Struggle against the self.' Replied the Prophet (S).'' (-Wasail al-Shia, vol. 2, p-124); <http://www.najaf.org/english/book/16/7.htm>

¹⁰⁷ Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. The Quran (29:45)

¹⁰⁸ "Whoever does not give up false statements (i.e. telling lies), evil deeds, and speaking bad words to others, God is not in need of his (fasting) leaving his food and drink." (Bukhari 8.83)

"Fasting is a protection for you, so when you are fasting, do not behave obscenely or foolishly, and if any one argues with you or abuses you, say, 'I am fasting. I am fasting.'" (Bukhari 3.118, Al-Muwatta 18.57)

A man said, "Messenger of Allah (peace be upon him), such and such a woman has a reputation for engaging to a great extent in prayer, fasting and almsgiving, but she annoys her neighbors with her tongue." He replied, "She will go to Hell." He said, "Messenger of Allah (peace be upon him), such and such a woman has a reputation for engaging to a small extent in fasting, almsgiving and prayer, but she gives pieces of curd in charity and does not annoy her neighbors with her tongue." He replied, "She will go to Paradise." (Tirmidhi 4992)

¹⁰⁹ For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity, nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knows it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise! The Quran (2:197)

¹¹⁰ If thou couldst but see when they are confronted with the fire! They will say: "Would that we were but sent back! then would we not reject the Signs of our Lord but would be amongst those who believe! Yea in their own (eyes) will become manifest what before they concealed but if they were returned they would certainly relapse to the things they were forbidden for they are indeed liars.

(In Falsehood will they be) until when death comes to one of them he says: "O my Lord! send me back (to life). "In order that I may work righteousness in the things I neglected." "By no means! it is but a word he says before them is a Partition till the Day they are raised up. The Quran (23:99-100)

¹¹¹ That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness to all that they did. The Quran (36:65)

¹¹² The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able. Their eyes will be cast down. Ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused). The Quran 68 (43)

¹¹³ they swear to falsehood knowingly --- The Quran (58:14)

Allah bears witness that the Hypocrites are indeed liars. The Quran (63:1)

they have made their oaths a screen (for their misdeeds --, The Quran (58:16, 63:2)

One Day will Allah raise them all up (for Judgment). then will they swear to Him as they swear to you. And they think that they have something (to stand upon). No, indeed! they are liars! The Quran (58:18)

¹¹⁴ Such are the men whom Allah has cursed for He has made them deaf and blinded their sight. The Quran (47:23)

But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path. The Quran (17:72)

“But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. The Quran (20:124)

¹¹⁵ They will say: “Ah! Woe unto us! Who has raised us up from our beds of repose? The Quran (36:52)

¹¹⁶ This is what (Allah) most Gracious had promised ----- The Quran (36:52).

¹¹⁷ "Would that my people knew (what I know)! For that My Lord has granted me forgiveness and has enrolled me among those held in honor!" The Quran (36:26-27)

¹¹⁸ Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Explanatory Note No. 23 of Surah Ya-Seen.

¹¹⁹ No frivolity will they hear therein nor any taint of ill. Only the saying "Peace! Peace." The Quran (56:25-26)

¹²⁰ (This will be) their cry therein: "Glory to Thee O Allah!" and "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah the Cherisher and Sustainer of the Worlds!" The Quran (10:10)

But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: their greeting therein will be: "Peace!" The Quran (14:23)

(Their greeting will be): "Enter ye here in Peace and Security." The Quran (15:46)

They will not there hear any vain discourse but only salutations of peace: The Quran (19:62)

Those are the ones who will be rewarded with the highest place in heaven because of their patient constancy; therein shall they be met with salutations and peace. The Quran (25:75)

"Peace! a Word (of salutation) from a Lord Most Merciful! The Quran (36:58)

And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein." The Quran (39:73)

¹²¹ But Allah doth call to the Home of Peace: He doth guide whom He pleases to a way that is straight. The Quran (10:25)

¹²² http://thinkexist.com/quotation/the_soul_is_placed_in_the_body_like_a_rough/169276.html