

Mukaf'at e Amal

The Law of Cause and Effect (Illat & Ma'loom)

This word has not been used as such in the Holy *Quran*, but extensively used in the exposition and understanding the law of God and the Holy *Quran*. Its literal meaning is to reward and recompense for one's deeds. This concept is explained hereunder.

The entire system of *Deen* (way of life according to Quran) is based on the principles of the law of *Mukafat*: in fact, the entire universe revolves around this system. *Allah* has laid down an unalterable dictum: every action in this universe has a previously decided or determined effect. (as opposed to taqdeer, destiny, Karma etc). This is *Mukafat*.

For instance, if a kettle full of water is heated, the water at a certain degree of temperature would get warm, start boiling and then turn into vapour. Or if a human being takes poison he would die. This law of *Allah* prevalent in the universe does not change (48/23, 17/77, 35/43).

23 (Such has been) the course of Allāh that has run before, and thou wilt not find a change in Allāh's course.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ
وَكَانَ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝

77 (This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.^a

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ
رُسُلِنَا وَلَا تَجِدَ لِسُنَّتِنَا تَحْوِيلًا ۝

43 Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. So they wait for naught but the way of the ancients. But thou wilt find no alteration in the course of Allāh; and thou wilt find no change in the course of Allāh.

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۖ
وَلَا يَجِدُ الْمَكْرَ السَّيِّئِ إِلَّا يَأْمُرُ بِهِ
فَهُمْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۗ
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ
وَكَانَ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۝

It is normally argued that *Allah* is All Powerful and the above concept contradicts His Absolute Authority. This contention is not correct. The restriction that the law made by *Allah* is not changeable, is imposed by Him voluntarily upon Himself and not by any outside authority and secondly when He was making this law, there was no compulsion on Him. The whole beauty and the force of this law lies in its permanence and changelessness. The authority which changes the law every now and then, or as and when it desires, particularly for the sake or benefit of either his own self or others is most undependable and unstable. *Allah* says that His "promise" is absolutely true (28/13), and He would never back out of it (3/8).

13 So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ

the promise of Allāh is true. But most of them know not.^a

حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

8 Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَكِيلُ ۝

9 Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allāh will not fail in (His) promise.^a

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ
فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ۝

Human life has two aspects: the physical and the spiritual. The spiritual side is one that is more than physical, which may be called his "Self."

The physical side is governed by physical laws. In this respect, he is more or less at par with animals, i.e., eating, sleeping, falling sick, procreating and ultimately dying. His knowledge or intention makes no difference in this respect. For instance, if a person puts his finger in the fire, it would get burnt whether he puts it knowingly or unintentionally. The fire has this effect equally on rich, poor, black or white, minor or major, insane or highly intelligent, *Momin* or *Kafir*. Again it is not possible that one can get away from this pain by giving some bribe or by bringing some recommendation of a higher authority, nor is it possible that he can transfer the pain to someone else. However, Almighty *Allah*, Who has made this law, has also devised ways and means to get rid of the pain by using a particular ointment or medicine.

The other aspect of physical life is that since man is a social animal, the society has to frame certain laws to regulate his conduct. This is done so that there is peace and order in the society, and the society has the right to punish whoever violates the law. It is, however, possible that at times the culprit is not identified, or even after identification escapes law on account of insufficient evidence or undue influence, and continues enjoying the benefits of ill-gotten wealth.

The spiritual aspect of every human being is a "Personality" or a "Self" which is directly and indirectly affected by all his actions. He cannot simply get away by false pretence or clever deed. For this, no police prosecutor or court is required to investigate, prove or announce punishment. The deeds affect his "Self" automatically and this effect is not washed away even by his death - the "Self" carries it over to the life Hereafter. Noble deeds strengthen and misdeeds weaken or disintegrate it and accordingly he finds his positions in the life Hereafter.

Another difference between the physical and the spiritual life is that in physical life a person is held responsible for violating a law unknowingly or even unintentionally, but in the spiritual life, his "Self" will not be affected if he -

1. has no knowledge of the law or the Divine Law (6/131) was not conveyed to him.

131 This is because thy Lord would not destroy towns unjustly while their people are negligent.^a

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى
بِظُلْمٍ وَ أَهْلَهَا غُفْلُونَ ۝

2. is minor or insane and not capable of understanding.
3. is forced to do a thing.

(The above exceptions are also applicable in the criminal law of almost all the countries in the world).

In short the law of *Mukafat* is that:-

1. Every human action:-
 - a. affects his "Self" (6/164).

164 Say: Shall I seek a Lord other than Allāh, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bear another's burden.^a Then to your Lord is your return, so

قُلْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ كُلُّ نَفْسٍ إِلَّا عَلَىٰهَا
شَيْءٌ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ

He will inform you of that in which you differed.

فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

- b. is being recorded every second by *Malaika* (heavenly forces) and the record is kept up-to date (82/10-11-12).

10 And surely there are keepers over you,
11 Honourable recorders,
12 They know what you do.^a

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾
كِرَامًا كَاتِبِينَ ﴿١١﴾
يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

2. The Self is even affected by hidden and unfulfilled desires or intentions (40:19).

19 He knows the dishonesty of eyes and that which the breasts conceal.
20 And Allāh knows what the

يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي
الضُّدُورُ ﴿١٩﴾

3. Only *Allah* the Almighty knows how much credit or discredit is to be given to a particular act. (53/32).

32 Those who avoid the great sins and the indecencies, but the passing idea^a— surely thy Lord is Liberal in Forgiving. He knows you best when

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ
وَالْفَوَاحِشِ إِلَّا اللَّيْمَ إِنَّ رَبَّكَ
وَاسِعٌ الْمَغْفِرَۃُ هُوَ أَعْلَمُ بِكُمْ إِذْ

He brings you forth from the earth and when you are embryos in the wombs of your mothers; so ascribe not purity to yourselves. He knows him best who guards against evil.

أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ
فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ
هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾

4. On the Day of Judgement all the actions would be weighed. Those whose balance of good and constructive deeds tilts in their favour (is heavier) are the successful ones, but those whose balance goes against them (is lighter) are the ones who have harmed themselves by their wilful rejection of Allah's Message (7/8-9).

8 And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful.^a

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ مَنْ تَقَلَّتْ
مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

9 And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.^a

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ ۖ يَمَّا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾

5. No one would be able to help any other, nor any intercession is allowed (2/123).

6. No action would go unrewarded or unpunished (3/25).

25 Then how will it be when We gather them together on a day about

كَلَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿٢٥﴾

which there is no doubt. And every soul shall be fully paid what it has earned, and they shall not be wronged?

(read "souls" as person)

7. Everyone would get reward or punishment of his own deeds. (7/147, 52/16, 37/39, 45/28).

147 And those who reject Our messages and the meeting of the Hereafter — their deeds are fruitless. Can they be rewarded except for what they do?

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا وَرِجَاءِ الْآخِرَةِ
حَسِبَتْ أَعْيُنُهُمْ هَلْ يُجْزَوْنَ إِلَّا
مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

16 Burn in it, then bear (it) patiently, or bear (it) not, it is the same to you. You are requited only for what you did.

إِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ
عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَّا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

39 And you are requited naught but for what you did —

وَمَا تُجْزَوْنَ إِلَّا مَّا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

28 And thou wilt see every nation kneeling down. Every nation will be called to its record.^a This day you are requited for what you did.

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۖ كُلُّ أُمَّةٍ
تُدْعَىٰ إِلَىٰ كِتَابِهَا ۗ الْيَوْمَ تُجْزَوْنَ
مَّا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

8. Absolute and full justice would be done, and no one would be dealt with unjustly (16/111, 40/17, 39/70).

111 On the day when every soul will come pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly.

(read "soul" as person)

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتَوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

17 This day every soul is rewarded what it has earned. No injustice this day! Surely Allāh is Swift in Reckoning.

70 And every soul is paid back fully for what it did, and He knows best what they do.

(read "soul" as person or personality)

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

9. No one would be able to transfer his good or bad deeds to others - he would himself get the reward or the punishment as the case may be (2/286, 6/105, 6/165, 10/108, 17/7, 17/15, 27/40, 27/92, 29/6, 31/12, 35/18, 39/41, 45/15).

286 Allāh imposes not on any soul a duty beyond its scope. For it, is that which it earns (of good), and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay

on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people.⁴

165 And He it is Who has made you successors in the land⁴ and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful.

108 Say: O people, the Truth has indeed come to you from your Lord;

so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only against it. And I am not a custodian over you.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ

عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا رَبَّنَا وَارْحَمْنَا إِنَّكَ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

وَ هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ وَ دَرَجَةً بَعْضُكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَّا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ سَرِيعَ الْعِقَابِ وَ إِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَالْحَقُّ جَاءَكُمْ مِنْ رَبِّكُمْ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَالْحَقُّ جَاءَكُمْ مِنْ رَبِّكُمْ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

يَهْتَدِي لِنَفْسِهِ وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ وَ مَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

10. And the most important verse is that even the *Rasool-Allah* (peace be upon him) the most perfect of all the human beings, was asked to proclaim, "Say, surely I fear, if I disobey my *Rabb*, the chastisement of a grievous day" (6/15-10/15-39/13).

15 Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ ﴿١٥﴾

15 And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Qur'an other than this or change it.^a Say: It is not for me to change it of my own accord. I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day.^b

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ لَقَالُوا
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّمَا يَكُونُونَ
غَيْرِ هَذَا أَوْ بَدَّلْنَاهُ مَا يَكُونُ فِي
أَنْ أُبَدِّلَهُ مِنْ تَلَقَّائِي نَفْسِي إِنْ أَسِعْتُ
إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

13 Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

So the *Jannah* in this world and Hereafter is earned as a result of good deeds, not as alms or gift or on the recommendations of others (7/43, 29/158, 32/17, 70/38-39).

49 Are these they about whom you swore that Allāh would not bestow mercy on them? Enter the Garden; you have no fear, nor shall you grieve.

أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ
بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ
وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

17 So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did.^a

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ
قُدْرَةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

(Read "soul" as person or personality)

38 Does every man of them desire to be admitted to the Garden of bliss?

أَيُّظَعَرُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ
جَنَّةَ تَعْيِيرٍ ﴿٣٨﴾

39 By no means! Surely We have created them for what they know.^a

كَلَّا إِنَّمَا خَلَقْنَاهُمْ وَمَا يَعْلَمُونَ ﴿٣٩﴾

This is the law of *Mukafat*. Out of dust rose *Adam*, and out of good deeds would rise the man for the world Hereafter.

Please attempt to read all the above Quranic references not produced above.