

## HISTORICAL BACKGROUND AND STRATEGIES AGAINST QURAN

### Introduction of Shab-e-Bara'at In the Islamic Belief System.

When the forces which opposed the rising tide of Islam in the 7<sup>th</sup> century A.D. noticed that the uneducated, unskilled, undisciplined and most backward people of the world living on dates for their subsistence, had become the dominant power of the world within a very short period, they became jealous of this. They simply could not bear the aliens treading on their territories and demolishing the structure of their ancient civilisations. The superior nations of that period were the Romans and the Persians who comprise the intelligentsia of that age. They were defeated and overrun by the Arabs who were far inferior to them in material resources. When Hermazan, the defeated Persian Governor was produced before Hazrat Omar, the latter asked him why the Persians were now suffering defeat after defeat at the hands of Arabs while previously they could beat them back easily in any encounter. Hermazan replied that earlier the Persians had fought the Arabs alone but now they had to fight against the Arabs plus their Allah and it was not possible for them to defeat these two forces combined.

The above led to the enemies finding ways of conspiring against Islam. This was focussed on two different aspects. One of them being to promote the political weakening of the Muslims' rule and the other to bring about a change in the basic ideology of Islam. The latter had such a tremendous effect on the Muslims' belief and their way of thinking, that it entirely changed the Islam introduced by Muhammad, to the one prevalent today. The Islam introduced by the Messenger was based on the authority of the Quranic fundamental principles. On the other hand, the Islam of today is based on the authority of "Quranic ideals" and principles given in the man-made books of tradition and history. The orthodox Muslims today do not seriously hold the traditions subject to the Quranic teachings, rather, some even give first place to traditions and consider only that version of the interpretation of the Quran to be true which is supported by traditions and the so-called history of Islam. And one must bear in mind that all such books whether of traditions (Hadith) or history were written by persons of Persian origins. Among the Sunni Muslims, there are six collections of Ahadith which are considered to be authentic. Similarly the Shias have four such collections. But all such collections whether of Shias or Sunnis, were composed by persons of Persian origins. Similarly, the first book of the history of Islam was written by Imam Tabri who was also of Persian origins. Please note, that nobody is derogating the personality and honesty of these persons, but there are no guarantees against the influences of time and place. All such literature was produced nearly **three hundred years** after the death of Muhammad AS. It was not based on any written record but on stories carried verbally through the centuries and through the influence of different geography and culture.

The psychological change in man depends on his beliefs and his ideals. Arabs were able to conquer the super nations of the world of that age, after the Quran brought about an ideological change in them. **The non-Arabs counter-acted by changing the mental equipment of Muslims to such an extent that only faint traces of Quranic concepts are left in the Muslim world today.**

**Fate** – One of the basic concepts presented by the Quran was that this is a world of cause and effect: (Refer article on Mukafate Amal under Addendum "B") that every individual is responsible for his own acts of which he must bear the consequences; that a good deed (a deed consistent with the Permanent Values given by the Quran) results in the development of the Personality or Self of an individual, and a bad deed (inconsistent with the Permanent Values) causes the disintegration of the Self; that a person cannot shift his responsibility to another person; that life is a continuous process and that a developed Personality survives the physical death. In brief, **an individual as well as a nation makes its own fate.** This belief in the law of requital and the life hereafter invigorated the Arabs and made them a fearless people so that they could dominate nations far superior to them in material resources and manpower. The Persian and Byzantine Christians believed man to be passive and bound by fate. It was not possible for them to stand against a nation who believed in making its own fate. **Thus the first target of the Persian intelligentsia's onslaught was the Muslim belief in the law of Requital. Reliance on fate was the outstanding belief of Zoroastrians.** They believed

that all that happens in the world is bound by fate. Persians started spreading this belief amongst the Muslims. This belief also affected the Muslims' Quranic concept of Du'a which made the dynamism of Islam very passive. History tells us that the first person who initiated the spread of this belief was M'abad bin Khla'id Jahni. He took it from Abu Yunis who belonged to the Oswara. The Oswara were a group of intelligentsia in the service of the Persian Emperor, who spread all over Kufa and Basra, after they embraced Islam. Briefly speaking, the belief they introduced was that man is bound by the chains of his fate and is helpless in all his actions.

The question arises as to how this belief, which was against the basic concept of Islam, could be accepted by Muslims? But one can well realise that the non-critical introduction of dependence on Hadith literature, leads to situations that answers question very easily. A few Ahadith from 'Mishkat, Chapter on Taqdir' are presented herewith.

**Tradition 1.** According to Abdulla bin Omar the Messenger said, "Allah prepared in written form the fate of His creation, fifty thousand years before the heavens and earth were created, when His Throne was still on water." How ridiculous! Does it mean to say that water was present fifty thousand years before the creation of the universe or does it mean to say that water is not a created object? This Hadith is a reflection of the poor understanding of the scientific Quranic words.

**Tradition 2.** According to Hazrat Ibn Omar, the Messenger said, "All that happens on the earth depends on fate, even stupidity and wisdom."

**Tradition 3.** According to Hazrat Ali, the Messenger said, "There is none amongst you whose abode is not written (in the book of fate)" i.e. whether the abode is hell or heaven (Ref. Bukhari-Muslim).

**Tradition 4.** According to Abu Huraira, the Messenger said, "A person shall have to commit adultery, to the extent that is written in his fate." (Ref. Bokhari-Muslim)

**Tradition 5.** According to another Hadith the Messenger also said, "Allah created Adam, rubbed his back with His right hand and got his progeny out and said, "I have created them for heaven, they will act like heavenly people": again rubbed His hand a second time and brought out some more of his progeny and again said, "I have created them for hell, they shall act like people of hell." On hearing such things from the Messenger, somebody asked, "O Messenger of Allah! Then what is the value of our deeds?" He replied, "Anybody who is created for heaven, He makes him do good deeds and makes him enter heaven on account of his good deeds. Similarly anybody who is created for hell, he is made to do bad deeds and thus he enters hell on account of his bad deeds." (Ref: Malik, Tirmazi, Abu Daood). (Further reference can also be made to Hadith 2, as related by Muslim and reproduced in Imam Yahya bin Sharafid Deen An-Nawawi's Forty Hadith-First published in 1976. Please note that the concept of Divine Destiny is contrary to the Quran-refer Chapter 2 Verse 177 and others.)

**Tradition 6.** According to Abdulla bin Omar, the Messenger once came out with two books in his hands and turning towards us said, "You know what these books are?" We said, "O Messenger: We do not know." Pointing towards his right hand he said, "This book is from Allah. It contains the names of all those who shall go to heaven, now there can be no addition to, nor subtraction from it." Then he pointed towards his left hand and said, "This book is also from Allah and it contains the names of all those who shall go to hell and there can be no addition to, nor subtraction from this list as well." (Ref: Tirmazi.)

**Tradition 7.** According to Abu Darda, the Messenger said, "Allah relieved Himself of five things about every individual person, i.e. he noted down the following five things in the books of fate

- 1) The life span of a person
- 2) His good and bad deeds
- 3) His place of residence
- 4) His coming back, and
- 5) His means of sustenance

It is apparent that anybody who has a little knowledge of the Quranic teachings will feel doubtful about such Ahadith and will try to satisfy himself about their authenticity. But those who introduced these Ahadith devised a remedy for this particular issue in anticipation by introducing another set of Ahadith. As for example, Abu Huraira said, "We were discussing the issue of Taqdir (fate) when the Messenger appeared. When he heard what we were talking about, his face became red with anger and he said passionately, "Have I ordered you about it? Have I been sent to you for this purpose? The earlier nations argued about this issue and were destroyed. Therefore, you must promise on oath that you will never discuss this issue again." (Ref: Tirmazi.)

**This idea of Taqdir (fate) was given great publicity, especially by Bramaka (See 1 under Addendum "A" Below for Details). It was a belief amongst the Zoroastrians that all the coming events of a particular year along with the fates of individuals are decided on the eve of Nauroz (See Addendum "A" 2 Below for details). Bramaka made the night before Nauroz put on an Islamic garb and named it Shab-e-Bar'at which became a permanent Muslim festival.**

**The fireworks on the eve of Shab-e-Barat (still practiced in India, Pakistan and Iran) remind us of Zoroastrian practice. Shias believe in 'Shab-e-Barat' as being Shabe-Moqaddrat i.e. the night of decisions of fates. Following is a quotation from Kafi 'Im'am Abu Jafar said, "Allah first created Shabe Barat and during this night he created the first Nabee and first Wasi: then he willed that such nights will come every year when the details of all future events of the coming year shall be decided. Anybody who denies it, denies the knowledge of Allah because during this night Ambia, Messengers and Muhaddaseens convey to the people what they receive (from Allah). This night Gabriel brings these commandments." (Al-Shafi, Volume 1, page 284-285.)**

When one embraces Islam, he affirms his belief by the proclamation the he believes in Allah, His angels, His Messengers, the divine scriptures (given to mankind in different ages through His messengers) and in the life hereafter. But the conspirators added a sixth element i.e. the fate of good or bad. Thus belief in fate came to be the sixth basic condition for becoming a Muslim and the authority for it is Ahadis as usual.

According to one Hadith, said to be related by Ali, the Messenger said, "Nobody can become a Muslim unless he believes in four things:

- (a) To be witness to the fact that there is no other object of worship except Allah, that I am His messenger and that Allah has sent me with truth.
- (b) To believe that death is sure to come.
- (c) To believe in life after death.
- (d) To believe in Taqdir.

This is how Taqdir became part and parcel of Muslim belief, a belief that any profit or loss, health or disease, wealth or poverty, grace or degradation, good deeds or bad deeds, rise or fall of nations, victory or defeat, power or slavery, in short everything, was decided and written in the book of fate, before the creation of the universe: and that human efforts can make no change in it. This is how the Muslim nation was turned into a heap of dust, a tremendous achievement of the conspirators.

## **Addendum A**

**1. The Influence of Bramaka** – A seditious Persian family won the friendship of the Abbasid caliphs, and took over key posts in the administration of the state, but with ulterior motives. This family was known as Bramaka. The word Bramaka means the High Priest of the biggest fire worship temple of Persia. The Bramakas failed in their mission which was meant to revive the Persian Empire, but on the other hand they achieved tremendous success in their sinister plan of changing the very face of Islam. On account of their influence in the Abbasid caliphate, the Islamic, as well as the Arabic, way of life assumed an entirely disfigured countenance, for all time to come. Jamasap, the ancestor of the Bramaka family, had held high positions in the Persian Empire, such as the Chief Justice and the Prime Minister etc. He was related to Zardasht, the prophet of Persia. Khalid Bramaka was the person who, to begin with held high position in the Abbasid Caliphate. He gained influence during the reign of the first Abbasid Caliph, Muhammad bin Ali, known as Saffah. Khalid Bramaka held a highly influential post, as well as having deep friendly relations with the family of the Caliph. He was later appointed governor of Faras. Yahya son of Khalid was even more clever than Khalid and had a great mental acumen. Caliph Mansoor made him the governor of Azar Baijan. But Khalid sought for his son a rather more important and effective post, from his own point of view and that was the post of tutor to Haroon Rashid, the heir of Caliph Mansoor. This post provided Bramaka with a much greater influence in the state and the post became more or less hereditary in the family. Fazal and J'afar, the sons of Yahya, were even more intelligent than their father and grandfather. During the caliphate of Haroon Rashid, the affairs of the state were more or less entirely in the hands of Yahya who ran the administration with the help of his sons Fazal and J'afar. The result was that in actual practice the state was run by the Bramaka family, in the name of the caliph. They used this golden opportunity to give a Persian colour to the Islamic state and accomplished this task cleverly and successfully. Yahya founded an institution known as Baitul-Hikmat (the home of wisdom). He had a substantial part of Persian literature interpreted into Arabic and arranged functions and seminars of high academic standard. In the theological controversies which took place at these functions, the Persians, Jews and Christians formed one party and Muslim religious leaders the other party, and the subjects of discussion were the Islamic beliefs and ideals. The Arabs were simple minded men of action who never came into contact with the philosophical controversies in which the Persians were for a long time well-versed. The Jews and Christians also had sound knowledge of Persian philosophy. Thus it was difficult for Arabs to compete with them. As a result of these debates, doubts began to arise in the minds of common men regarding the Islamic beliefs and ideals, as the non-Arab ideals appeared to be more sound. Moreover the finance of the state were under the control of Bramaka who distributed handsome rewards to Jewish and Christian debaters.

Before we discuss the details of how the Quranic Islam turned into one influenced by un'Quranic principles, let us first see the extent of Bramaka's influence in the Abbasid state. Yahya had a number of sons and daughters, amongst who Fazal and J'afar were well learned. Their closeness to the family of the caliph can be judged from the fact that Fasal and Haroon Rashid were both breast fed by the mother of the latter. Thus when Haroon Rashid took over the reigns of power, he appointed Fazal to posts of the highest responsibility. But the Bramak, as we have learnt, had their own plans. Just as Khalid had his son Yahya appointed as tutor to Haroon Rashid, Yahya arranged to keep his son Fazal inside the palace. J'afar on the other hand was put in charge of state affairs. Thus the main arteries of the state both inside and outside the palace were under the control of these two brothers: and the age old experience of their father Yahya was a guiding force behind them. But, as often happens, they became power-crazy after gaining full control of the state machinery and became less careful in the execution of their nefarious designs. Caliph Haroon Rashid got an inkling of their wickedness,

which gradually became more and more manifest. Wherever the caliph went on tour inside the country, he could clearly notice that the Bramaka were the actual rulers and that his own influence was waning. This startled him and he had J'afar assassinated, and imprisoned Yahya and Fazal, giving them terrible punishments. All their properties were confiscated.

#### The Effects of Persian Influence on the Abbasid Caliphate and Its Ultimate End

The Bramaka were thus finished before they could achieve their ultimate goal of the revival of the Persian empire. But, on the other hand, they achieved full benefit from their position and influence in giving the Arab state a Persian colour, and in metamorphosing the Quranic Islam brought by Muhammad into an alien Islam, the edifice of which was raised on man-made foundations. Thus the Islam which followed later was an Ajmi or non-Arab Islam which continues to this day. As stated earlier, Abu Muslim was the first Muslim and was the first link in this chain of conspirators. He enrolled Persians in the Arab army and thus made even the defence force of the Abbasids non-Arabs. Khalid also joined the Arab army through Abu Muslim and, after taking a firm foothold, gradually ascended to high positions in the civil administration. Fazal Bramaka, during the period of his ministership, enrolled exclusively Persian soldiers in the province of Khurasan and they were no less than half a million in number. Moreover all the key posts in the civil administration were allotted to Bramaka. The finance of the state was entirely under their control, so much so that Caliph Haroon Rashid had to get their sanction to spend even petty sums. When Im'am Muhammad bin Ali Abbas died, Abu Muslim, in order to commemorate his death, changed the colour of the army uniforms to black and even the Abbasid state was enclosed in black covers. Not only that, but even the colour of the people's dress was changed to black. Thus Abu Muslim was the person who changed the outward appearance of the Abbasids, but Bramaka changed their thinking, customs and their way of living. During the period of ministership of Khalid, the Persian **Nauroz** festival came to be observed in the Abbasid state for the first time, and from then one became a permanent feature: and J'afar Bramaka in turn made popular the observance of Jashane Mehar Jan, another Persian festival. The Nauroz festival is still observed in present day Muslim Iran and the observance of the festival of Shab-e-Barat in the present-day Muslim world, with all its firework festivities, is also a relic of the old Persian traditions.

Some people think that the Bramaka were Shias, but actually they were neither Shias nor Sunnis. Their beliefs, ideals and practices were entirely saturated with Zoroastrianism.

Abu Muslim Khurasani and Bramaka were left no more, but the seed they had sown on the soil of Islam continued to flourish, as a result of which the central authority of the Abbasid state became weaker and the provinces became stronger, day by day. For instance, Dyalam (a part of Persia) was conquered by Arabs during the caliphate of Hazrat Omar. The inhabitants of this place stuck to their old religion but later converted to Islam. Bawaya Dalmi was a politically active person. He, along with his sons, first established his own kingdom in different provinces of Persia, then gradually added to it certain parts of Iraq and ultimately invaded and entered Baghdad in 334A.H. By that time the Abbasid Caliphate had steeply declined to such an extent that Caliph Muktafi welcomed the invaders and recognised their rule. The caliphs from then on were only religious chiefs whose name was recited in the prayer congregations. Caliph Muktafi was assassinated only forty days later.

Bani Bawaya were Shias. Their reign lasted till 447A.H. when Slojka replaced them. For the next 60 years, the name of the Abbasid caliphs still continued to be recited in Jum'aa prayers. Ultimately Halaku Khan, son of Changez Khan, took the reigns of power. Abu al Qami was the minister of the then caliph of Baghdad. He was Ghali Shia (it shall be described later what the significance of being a Ghali Shia is). On the other hand Nasiruddin Toosi, a minister of Halaku Khan, was also a Ghali Shia. These two were in league with Halaku Khan and their intrigues resulted in the assassination of Caliph Mustasam which brought to an end the Abbasid Caliphate in 656A.H.

The Persians thus ultimately took revenge for their defeat at the hands of the Arabs in the battle of Q'adsia. These are not mere conjectures. Persians themselves accepted this view. Hussaon

Kazimzada is a famous historian of Iran. In his book entitled “Tajalliyat-e-Ruh-e-Iran dar Ardwar-e-Tareekhi” he relates as follows: “When Sa’ad bin abi Wqas, as a representative of the second Caliph (Hazrat Omar) conquered Iran, the Iranians since then had nurtured feelings of jealousy and revenge within themselves, which were expressed off and on in different forms, until they completely surfaced with the foundation of the Shia sect. The well informed people know very well and agree that in the foundation and appearance of Shiaism, in addition to the ideological differences, there is also a political element. Iranians could neither forget nor forgive that a handful of barefoot desert people of Arabia conquered their ancient kingdom, looted its treasures and killed so many innocent people.”

The same historian writes further: “Ours sane ancestors had neither any love for Bani Fatima (the descendants of the daughter of Muhammad) nor any enmity against Bani Omayya. Their only goal was to overthrow the Arab rule somehow or other, and thereby revive their ancient kingdom and glory. Because the Hashamite caliphate came to an end after the death of Hazrat Ali and the caliphate of Bani Omayya, a pure Arabian power took its place and became recognised as the central authority of Islam, the non-arabs thus became completely dominated by the Arabs. Then the only course left for them was to come to the aid of the Hashamites and instigate them to rise against the ruling power. This is what our ancestors did.”

Thus in the words of Kazimzada, when the Persians brought about the end of Bani Omayya’s caliphate with the aid of the Hasamites, and Abbasids who were Hashamites took their place, they (Persians) sent for Halakoo Khan to put an end to the Arab rule. This how the Mongols invaded Baghdad.

## 2. What is Nouroz

Norouz marks first day of spring and the beginning of the Iranian year as well as the beginning of the Bahá’í year. It is celebrated by some communities on March 21st and by others on the day of the astronomical vernal equinox (start of spring), which may occur on March 20th, 21st or 22nd.

The word comes from the Old Persian *nava*=new + *rəzanah*=day/daylight, meaning "new day/daylight", and still has the same meaning in modern Persian (*no*=new + *rouz*=day; meaning "new day").

Extensive records on the celebration of Norouz appear following the accession of Ardashir I of Persia, the founder of the Sassanid dynasty (224-650 CE). Under the Sassanid kings, Norouz was celebrated as the most important day of the year. Most royal traditions of Norouz such as royal audiences with the public, cash gifts, and the pardoning of prisoners, were established during the Sassanian era and they persisted unchanged until modern times.

Norouz, along with Sadeh (that is celebrated in mid-winter), survived in society following the introduction of Islam in 650 CE. Other celebrations such Gahanbar and Mehragan were eventually side-lined or were only followed by the Zoroastrians, who carried them as far as India. Norouz, however, was most honored even by the early founders of Islam. There are records of the Four Great Caliphs presiding over Nowruz celebrations (obviously from Ahadith literature), and it was adopted as the main royal holiday during the Abbasid period (As the “Islamic Republic of Iran”, Iran should be following the Hijri calendar and not the Persian one).

Following the demise of the Caliphate and the subsequent re-emergence of Persian dynasties such as the Samanids and Buyids, Norouz was elevated to an even more important event. The Buyids revived the ancient traditions of Sasanian times and restored many smaller celebrations that had been eliminated by the Caliphate. Even the Turkish and Mongol invaders did not attempt to abolish Norouz in favor of any other celebration. Thus, Norouz remained as the main celebration in the Persian lands by both the officials and the people.

Nowruz has been celebrated for at least 3000 years and is deeply rooted in the rituals and traditions of the Zoroastrian religion. Today, the festival of Norouz is celebrated in many countries that were territories of, or influenced by, the Persian Empire: Persia (Iran), Iraq, Afghanistan, parts of the middle-east, as well as in the former soviet republics of Tajikistan, Uzbekistan, Azerbaijan, Turkmenistan, Kazakhstan, and Kyrgyzstan. It is also celebrated by the Zoroastrian Parsis and Iranis in India, and in Turkey, where it is called *Nevruz* in Turkish and *Newroz* in Kurdish.

Some Norouz celebrants believe that whatever a person does on Norouz will affect the rest of the year (Shabe Barat?). So, if a person is warm and kind to their relatives, friends and neighbors on Nowruz, then the new year will be a good one. On the other hand, if there are fights and disagreements, the year will be a bad one.

One tradition that may not be very widespread (that is, it may belong to only a few families) is to place something sweet, such as honey or candy, in a safe place outside overnight. On the first morning of the new year, the first person up, brings the sweet stuff into the house as another means of attaining a good new year (The Shabe Barat Hulwa in India and Pakistan etc).

## **ADDENDUM B**

### **Mukaf'at e Amal**

#### **The Law of Cause and Effect**

This word has not been used as such in the Holy *Quran*, but extensively used in the exposition and understanding the law of Allah 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). 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).

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 *K'afir*. 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.
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).
  - b. is being recorded every second by *Malaika* (heavenly forces) and the record is kept up-to date (82/10-11-12).
2. The Self is even affected by hidden and unfulfilled desires or intentions (40:19).
3. Only *Allah* the Almighty knows how much credit or discredit is to be given to a particular act. (53/32).
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).
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).
7. Everyone would get reward or punishment of his own deeds. (7/147, 52/16, 37/39, 45/28).
8. Absolute and full justice would be done, and no one would be dealt with unjustly (16/111, 40/17, 39/70).
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).
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).

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, Du'a, of others (7/43, 29/58, 32/17, 70/38-39). This is the law of *Mukafat*. Out of dust rose *Adam*, and out of good deeds would rise the man for this world and the Hereafter.

As a matter of comparison let's look at the following Hadith, and see if it meets with the Quranic requirements of "cause and effect":

1. Narrated Aisha: Hadith Number 388

I missed Allah's Messenger (peace be upon him) during the night and found him in al-Baqi' (it is understood by some that this where he was making Du'a for those that had passed on and the Ummah in general). He said: Were you afraid that Allah and His Messenger would deal unjustly with you? I said: Allah's Messenger, I thought that you had gone to some of your other wives. He (the Prophet) said: Verily Allah, the Exalted and Glorious, comes down to the heaven of the world in the middle night of Sha'ban and forgives sins even more abundant than the hair of the goats of Kalb.

Reported by Tirmidhi, Ibn Majah, and Razin who added for those who deserve Hell and Tirmidhi said: I heard it from Muhammad (Bukhari) that he deemed it to be a weak Hadith.

2. Narrated Abdullah ibn Amr ibn al-'As :Hadith Number 391

**(This Hadith is a contradiction of Chapter 4 Verse 48: "Verily Allah forgives NOT Shirk (that a partner should be ascribed to Him). He forgives (all) others if He so pleases. Whoever ascribes partners to Allah, he indeed contrives an awesome sin.")**

Allah's Messenger (peace be upon him) said, Allah, the Exalted and Glorious looks down on the middle night of Sha'ban and forgives all His creation except two people, the mushahin (innovator in Deen) and the murderer.

(There are few other Ahadith which also list wrongdoings other than Shirk and those mentioned above, which will not be forgiven)

Allama Iqbal has rightly said:

Teri dua se qaza to badal nahi sakti  
Magar he usse ye mumkin ke tu badal jaye.

Consequenses may not change as a result of your dua  
But it is quite possible that you may change.