



# Mercy in Deen, Allah- Rahman, Ghafoor & Raheem


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# Agenda

- General Misconceptions among Muslims- direct contradiction of Quran
- Maghfirat as per Quran
- Afuw as per Quran
- Emaan on Day of Akhira & Scale of Justice
- Mercy in Deen- Against Haqq!
- Allah as Rahman, Ghafoor & Raheem
- Counter Arguments- Ayah 25-70-71
- Counter Arguments- Ayah 39-53-54
- Conclusion





# General Misconceptions

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## General Misconceptions

- Allah will forgive our sins and on the day of judgment Allah may ask about these, but won't punish us because of these sins.
- Allah will forgive our sin, delete these from our book of deeds and replace these with good ones.
- Allah has the authority to pardon us all our bad deeds and sins.
- On the day of judgment, even if we would be destined to hell, it will only be for a limited period as a cleansing and paying for these sins, after which we will be shifted to heaven wherein we will stay for ever.
- By simply uttering few words from your mouths, we can enter Jannah/heaven
- Our bad deeds can be completely erased and deleted by simply saying words of Toubah- we won't be punished because of our sins due to this.
- Allah is Rahman, Ghafoor and Raheem- means Allah is most-merciful and All-forgiving- This means Allah would forgive all our sins
- Allah loves us 70 times more than our mother and does not want us to suffer in hell.

# General Misconceptions

- It all depends on the type of sins....for some it can be forgiven and for some it will be deleted and replaced with good ones.
- It all depends on whether it is Haqooq of Allah (Due rights of Allah upon us) or Haqooq of Ibaad (due rights of others, humans upon us)
- Difference between Maghfirah and Afuw-
  - A Maghfirah is for Allah to forgive our sins but keep them registered on our book of deeds and on the day of judgment Allah will ask us about it but Allah won't punish us because of these sins.
  - An 'Afuw is for Allah to forgive our sin and delete it from our book of deeds as if it did not happen. It is Allah's pardon and it will be completely erased our sin from the record and Allah won't ask us about it on Judgement day.







# Maghfirat & Afuw by Allah as per Quran

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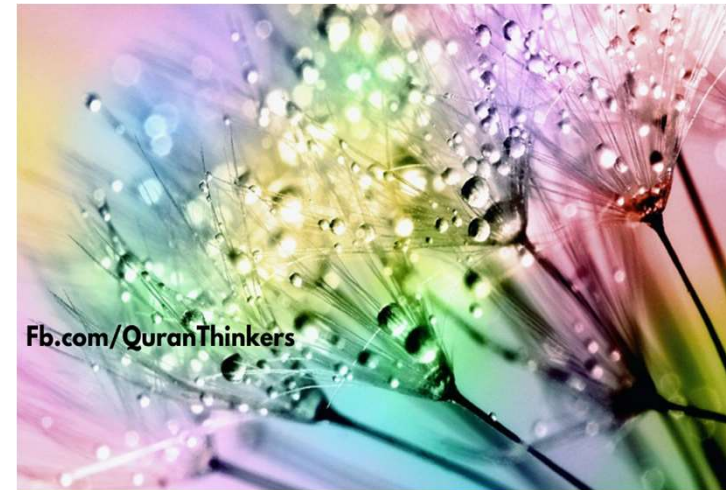


# Maghfirat as per Quran

The Basic meanings are to hide, to cover, to protect by hiding/covering, 'Maghfir is that Iron Head which a soldier wears for safety; it is also used in Quran as an opposite of Aza'ab. It is also used as an opposite to and shield/protections against the impacts of wrong path such as pain, suffering, immorality Etc. So, it is like following the right path which covers/hides/protects the harmful impacts of previously taken wrong path and previously done sins. Just Like one would take a preventive/healthy lifestyle through diet, etc. to ward off/protect against diseases. It's not a cure, it's a protection a prevention!

**Example:** If damage to lungs due to smoking

- If let go of smoking, this would save you from impacts of smoking but not right away, it will take time, the damage once done may or may not be recovered completely, but if quit smoking, and never come back to it, one would be working towards remaining healthy



## Afuw as per Quran

Afuw is normally mistranslated as forgiving or All-Forgiving when used for Allah as in phrase Afowan Ghafurran. The main characteristics of this word is in the meanings of giving to someone more than one's Haqq, given away freely anything excess over one's own Haqq. For instance refer the following Ayah

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

[Quran ayah 2:219] " ..And they ask you about what they should spend, Say Af'waa"

The word is used here in the meanings of giving away freely after keeping own Haqq, that is whatever is there over and above one's rightful needs & expenses, should be spend for the benefit of others. Similar meanings are

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

[Quran ayah 7:199] "Take what is Af'waa (given freely excess over Haqq) and do Amar of what is MaarooF and turn away from the ignorant."





## What is Maghfirat and Afuw by Allah?

إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

Whenever the phrase Af'waan Ghafurran is used for Allah as in the ayahs of 4:43, 22:60 or 58:2, its used as Allah who gives to humanity more than their Haqq as Ghaffurran; who protects/shields us against the impacts of wrong path such as pain, suffering, immorality etc. Therefore, with the phrase Af'waan Ghafurran would means Allah provides this protection freely, generously- way more than our Haqq.

Both of these options are for this worldly life only and nothing to do with the day of Judgment.

- Maghfirah is to get protection of Allah from the impacts of our wrongs choices and bad deeds.
- Afuw is to get Allah's fazal in abundance once we are on the right path and follow Allah's commandments as ordained in Quran





# Emaan on Akhira & Scale of Justice

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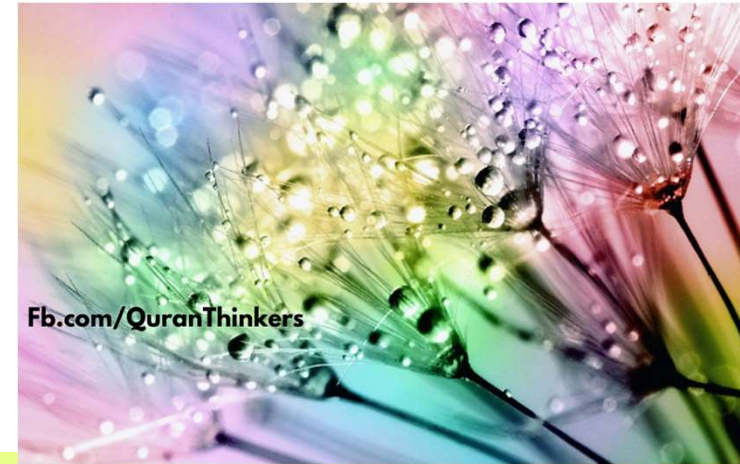
## Emaan on the day of Akhira & Scales of Justice

وَنُضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

*[Quran Al-Anbiya 21:47] And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.*

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

*[Quran Al-Kahf 18:49] And the record will be placed, and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present. And your Lord does injustice to no one.*



## Emaan on the day of Akhira & Scales of Justice

*[Quran Aal-e-Imran 3:30] The Day every soul will find what it has done of good present and what it has done of evil, it will wish that between itself and that was a great distance. And Allah warns you of Himself, and Allah is Kind to servants."*

*[Quran Al-A'raf 7:8-9] (8) And the weighing that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. (9) And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.*

*[Quran Al-Baqarah 2:80] And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"*





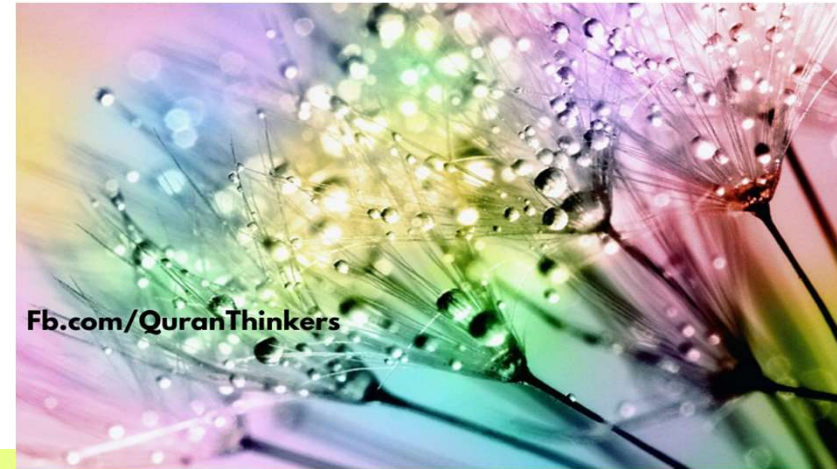
# No Concept of Any deletion or replacement of Sins It's absolute justice

There is no concept of omitting, deleting, replacing, neglecting a bad deed or even let go of bad deed by Allah. On the day of judgment there will be no mercy, no help, no support, it will be all about good deeds and bad deeds. It is all about Balance of good deeds vs bad deeds and the scale of justice.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

*[Quran Al-Mu'minun 23:102-103] (102) And those whose scales are heavy- it is they who are the successful. (103) But those whose scales are light - those are the ones who have lost their souls, in Hell, abiding eternally.*



## Absolute Justice- Haqq

A person with bad deeds can not be equal to the person with good deeds

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَوَاءً مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

*[Quran Al-Jasiyah 45:21] Or do those who commit evil think We will make them like those who have Emaan and done righteous deeds - equal in their life and their death? Evil is that which they judge.*



## On the day of Akhira- No trade, no intercession, no help of any kind

There will be No help, no intercession, no compensation, no trade of any kind and no aid on the day of judgment

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

*[Quran Al-Baqarah 2:48] And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.*

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِي يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

*[Quran Al-Baqarah 2:254] ....a Day comes in which there will be no trade, no friendship and no intercession.*



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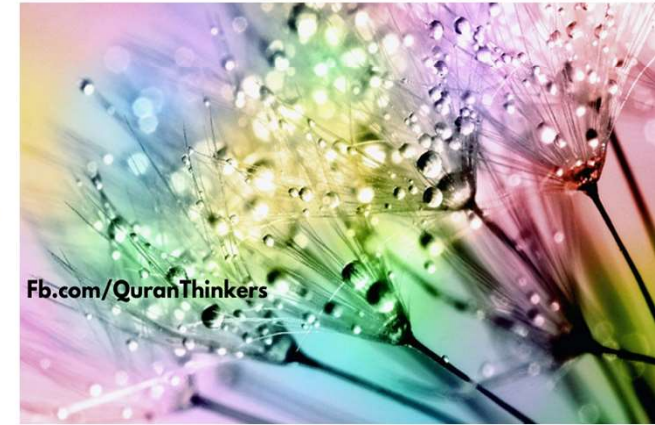


## Entering Jannat is not Easy

We must accumulate good deeds as mentioned in Quran not the rituals so that we will be successful on the day of judgment. Entering Jannah is not easy. When it was not easy for Rasool and those Momineen with him, who are we as normal Muslims, that we can simply utter few words from our mouth to go to heaven?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ  
الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ الْآلَاءُ إِنَّا نَصُرُ  
اللَّهُ قَرِيبٌ ﴿٢١٤﴾

*[Quran Al-Baqarah 2:214] Or do you think that you will enter heaven while such has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.*







# Concept of Mercy in Deen

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## There is no Mercy on the day of Akhira

Concept of mercy can only prevail at humanity level and human societies since they are not capable of absolute justice. Humans are always attached emotionally with various elements to each other and they let go of the wrongdoers in the name of mercy which in fact is injustice to the victims of that wrongdoers.

**Example:** Let's illustrate this with an example. Let's suppose that a man murders five people and then go to the king to seek his mercy. If the king forgives his sins and pardons him, this would be Mercy. But this is against Justice! Where is the justice and accountability for his actions, where is the justice for those five households whose breadwinners have been murdered?

Allah is the best Hikm- master of precise accountability; And nothing will be missed in accountability. Every single act of good and bad will be presented right in front of us and placed on the scale.





# Allah as Rahman & Raheem

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## Allah as Rahman & Raheem

Allah is Rahman and Raheem and this has nothing to do with Allah being merciful. Again, these two terms have been misinterpreted and mistranslated to push Muslims in to this state of delusion and wishful thinking in direct contradiction of Quran and infact contradiction of Emaan on Akhira.

Definitely Allah is RAHMAN and RAHEEM, and these two favors of Allah is on the humanity for this worldly life, I.e., the temporary life here on earth






## Allah as Rahman

Rahmat, share the same basic characteristics- Raham is normally translated as the word Mercy- which does not do justice to these words. All these are derived from the characteristics that they all share with the word Arham, which means a mother's womb during pregnancy. Therefore, whatever Arham means to a child, is the meaning of the words Raham, Rahman, Rahmat and Raheem, which is in four broad definitions.

- (1) The life line/ source of survival- the child breathes from the Arham, the child takes all its source of nourishment/survival from the Arham;
- (2) The protection/shield- it protects the child from anything that can harm the child;
- (3) The long-term source of nourishment, growth and progress in an unprecedented miracle like manner so much so that a child is created from a single cell to a complete being and
- (4) The source of Self-less love and sacrifice- the selflessness and sacrifice for the child that a mother has is multiplied many times in case of Arham, so much so that in order to fulfill the requirements for the child, the Arham extracts the required nutrients from the mother's own blood, bones and body without even letting the mother know.

## Allah as Raheem

Raheem share the same characteristics as Arham- a mother's womb during pregnancy. Unlike Allah being Rahman, which is applicable for everyone regardless of anything else; Allah being Raheem to us is basically a privilege and it will only be with us as long as we keep choosing the right path and stay as righteous by doing Amle-Swalehaat. This concept of Allah being Raheem is closely linked to the Tauba as per Quran. If we are on the right path and chose to be righteous, we need Allah's help and blessings to keep doing good deeds and stay on the right path. With Allah as Raheem with us, we get peace, contentment, Sakoon, prosperity and tranquility in our lives. Whenever we commit a wrong deed willingly or unwillingly, knowingly or in ignorance, we lose that privilege of Allah being with us as Raheem. In order to get back that Privilege, we need to do pure TOUBA, a whole process as per Quran. It's only after pure Touba (refer Touba vocabulary) , that we will get the privilege of Allah being Raheem back to us



# Counter Argument- Ayah 25:70-71

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## Counter Argument- Ayah 25:70

The ayah 25:70 is mostly presented as an argument saying that not only the bad deeds will be deleted and omitted, but also these will be replaced with the Good deeds, in a bid to prove the wishful thinking. Let's have a look at this ayah

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

*[Quran 25:70-71] Except for those who do Toubah, and have Emaan, and do Amal-e- Swalehaat. These—Allah will replace their Sayyitahim/their sins with Hasanat. And Allah is Ghafoor Raheem. And whoever does Tauba and Amal-e-Swalihan, then indeed, Yatoob to Allah with Toubah.*

Only 25:70 is mentioned and 25:71 is ignored!  
There can not be any contradiction in Quran!!!!





## Counter Argument- Ayah 25:70

**Amal-e-Swalehaat:** Amal means deeds, action, doing etc. and Swalehaat stems from the word Is'lah. The word is used in meanings of reform or to rectify, to improve or to make amends, or to correct mistakes, to rectify lack of something or to correct the errors done earlier. i.e., correct the damage done by ones' mistakes and Zulm, getting things back in order, putting them in their right full place and giving the compensation of whatever harm was done.

**Hasanat:** The word Hasanat shares the same characteristics and meanings as per the words Husn and Ahsan- which has four category of definitions 1) Something that looks good/pleasant to your eyes, other faculties, spirit and soul; 2) It is also used in Quran as an opposite to the word Fas'ad – therefore it means to create balance-To fill the void/lack for someone; 3) To give something or do something for someone as Ina'am, i.e. not in expectation of any return & 4) Best/excellent, a step up of Ad'al - adal means that whatever is owed as an Haqq, you give to that person that Haq and whatever you are owed as your Haqq you take that Haqq. As a step up of Adal, the word Ahsan would mean that you give someone more than what their Haqq is. The word Hasanat is embodiment of all the deeds of Ahsan for others and it's because of this that Allah says in Quran that Hasanat has the power to remove all sins. For instance refer the following ayahs.

[Quran 11:114] ...Indeed the Hasanat removes the Sayyiaat/sins...


إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

## Counter Argument- Ayah 25:70

Now keeping these concepts and meanings in mind, let's relook at the referred ayahs, which according to Muslims, is misinterpreted to show that Allah replaces the bad deeds with good ones...

*[Quran 25:70-71] Except for those who do Touba, and have Emaan, and do Amal-e- Swalehaat. These—Allah will replace their Sayyitahim/their sins with Hasanat. And Allah is Ghafoor Raheem. And whoever does Tauba and Amal-e-Swalihan, then indeed, Yatoob to Allah with Touba.*

This ayah calls for Emaan (including Emaan on Akhira), doing of Amal-e-Swalehaat, doing of Touba (with Is'lah as an important step, replacing Sins with Hasanat- as doing of Ahsan; then and only then Allah is Ghafoor (protector/shield for impacts of sins/wrong deeds) and Raheem (accepter of Touba by turning towards you as Raheem a privilege in your life) as long as you stay on the right path and continue to do Amal-e-Swalehaat. There is no utterance of words from your mouths. Getting rid of or covering your sins under the heavy load of Good deeds can ONLY be done by Touba, as per Quran, Amal-e-Swaleehat, Is'lah and Hasanat- doing Ahsan on others.



# Counter Argument- Ayah 39:53

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## Counter Argument- Ayah 39:53

The ayah 39:53 is another ayah which is out of its context by completely ignoring the next ayah that tells us how Allah removes the sins...reading ayah 53 and ignoring 54 is a gross injustice to the divine guidance. Both the ayahs are as follows

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ، مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ ﴿٥٤﴾

[Quran 39:53-54] Say, "O My Aibaad who have transgressed against their Nafs, do not despair of the Rahmat of Allah. Indeed, Allah Yaghfir all sins. Indeed, it is He who is the Ghafoor, the Raheem." (54) So, Aneebu to your Rabb and Aslam to Allah before the Azaab comes upon you; then you will not be Ans'aroon.

Only 39:53 is mentioned and 39:54 is ignored!  
There can not be any contradiction in Quran!!!!





## Counter Argument- Ayah 39:53

**Aibaad**- the one who does abd – the word means submission to someone or someone’s laws with one’s complete being, obedience & following but the concept of Abd has a dual meaning of "efforts & comfort" i.e. one has to do efforts and go through difficulties first in order to achieve true benefits of and comfort later. Abd is not worship as is generally translated, as it does not involve any hardship or struggle, but the concept of Abd has “efforts and comfort”, to do Abd of Allah basically means to follow Allah’s commandments and rules and regulations as per the Divine guidance, which would follow a temporary period of hardship or struggle followed by long term benefits.

**Anebu Illa Allah:** the words Anebu and Anabat is from Noob which refers to honey bee in classical medieval Arabic. Just like honey bee would always keep its bee hive as the focus the epicentre the residence and deposit of all its struggles and life earnings. The same meanings are referred here. Whenever Quran uses the phrase Anabat or Anebu Illa Allah it means that whatever you wherever you go, keep your focus on Allah and Allah's deen.

## Counter Argument- Ayah 39:53

**Aslam/Salam-** The word is used in five broad meanings (1) to get pure and clean from all sorts of impurities, insufficiencies and faults; something that is devoid of any impurities, strains or contaminations (2) to be at peace, save and protected from all sorts of dangers, troubles and incidents in terms of remaining healthy and protected (3) It also means ladder that is the source and tool to reach a Height, or anything on the basis of which a person can reach with safety, security and confidence to the height of health, perfection, purity and success (4) The word also means to remain with others in harmony, peace, care and contentment, to ensure peace, law and order for everyone and to live with peace with everyone through mutual cooperation and care. (5) Also used in meanings of submitting and obeying in complete submission and obedience, i.e., to obey, follow, and submit to the laws of Allah in perfect submission and obedience. If we combined all these meanings to define the word Islam, it's that code of conduct- a way of life, which is given in Quran as per the laws of Deen, a complete submission and obedience of which fills the gap for an individual's insufficiencies, correct own flaws, to make the person a perfect and pure being whereby an individual's faculties and abilities are utilized to their maximum, protecting the person through all the troubles, lawlessness, destruction as well as pushing individual towards new heights ensuring long term success, peace, prosperity, security not just for the individual but for all members of the society.

## Counter Argument- Ayah 39:53

**NAS'EER & ANS'URNA:** The word Naseer is normally translated as "Helper" but it is used in Quran in much broader meanings. Basic characteristic of the word is like water as a source of life, nourishment, and basic requirement to produce results and S'amaraat. Therefore, without the water, all efforts of farmer are rendered useless. Therefore, it's used for anyone or anything, that is required as a source of life, a source of nourishment, the main catalyst on the basis of which one's efforts and struggle would produce results. the word here is not only used in terms of they will not be aided or helped, but also in the meanings of their efforts will not produce results, and they will not be protected, from the harmful effects of their choices and will not be taken out of it. It is also used in the meanings of the source of Khair (in all its meanings of the word Khair), gift, bestowment or contribution of any kind. It is also used in the meanings of helper or assistance and also used in the meanings to protect/shield and remove harmful impacts. Thus it means assistance, help, protection, catalyst to turn efforts & struggles into results, taking out from a difficult situation etc. Where ever the word Ans'urna is used it means Allah's help and assistance, for success, for victory, to act as catalyst to produce results of one's efforts and struggles, as protector, shield, and as a source of Khair.

## Counter Argument- Ayah 39:53


- **Say, O My Aibaad** Addressed to Aebaad of Allah that is ONLY those who do Abd of Allah.
- **who have transgressed against their Nafs, do not despair of the Rahmat of Allah. Indeed, Allah Yaghfir all sins-** here when Allah says that Allah Yaghfir of all sins this does not mean forgive or pardon. It means Allah protects and shield from the impacts of these sins that the Aeebad have committed earlier.
- **Indeed, it is He who is the Ghafoor, the Raheem-** again wrongly translated as Merciful or All-forgiving. This phrase means that Allah is Ghafoor that is protection and shield from bad impacts of sins and Allah is Raheem means the source of peace tranquility and Rahmat in your life as long as you stay on the right path after doing Tauba of all earlier committed sins. Touba has to be as per Quran, with Is'lah as an important step.
- **So, Aneebu to your Rabb** is a very detailed divine guidance as to how Allah would Yaghfir your sins...which is keep your epicenter your focus on Allah and Allah's deen at all times.
- **and Aslam to Allah** a very detailed instructions applicable for all that we should be doing before our death if we want our sins to be replaced with Hasanat. These are all that we should be doing within this life...it has nothing to do with the day of Akhira as very obvious from the next phrase
- **before the Azaab comes upon you-** which means before the death. Because on the day of accountability there would be no protection no shield no help and no protector, and if the sins are not balanced out then it will lead to Azaab
- **then you will not be Ans'aroon** which means that if we want Allah as Nas'eer it is only in this life and only when we do Abd of Allah, with Aneebu to Allah, keeping our epicenter and focus as Allah's Deen, and Aslam to Allah, being submitted with our whole being & obedient to Allah's laws. On the day of accountability, after our death there is no





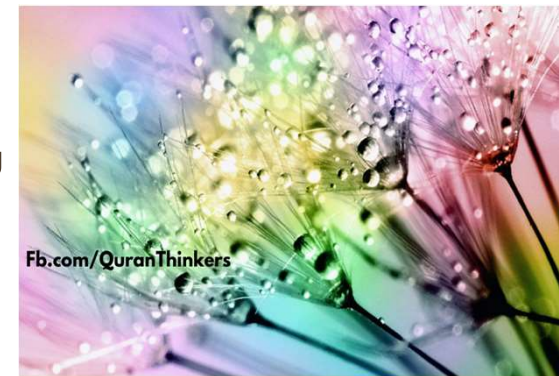
# Conclusion

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# Conclusion

- As per Quranic guidance we need to get out of this wishful thinking.
- We need to focus on good deeds, Sadaqat and charities
- We need to focus on making the side of the scale filled with good deeds heavier,
- We need to focus on putting forward for our Nafs our best of the best deeds- this is what Quran ordains.
- On the day of accountability its justice at it's best, no mercy, no intercession, no trade, no exchange, no deleting or ignoring of any sins, no exchange if deeds with another etc...
- On that day even an atom weight of your deed, whether good or bad, will be accounted for and the decision of final abode will be based on which side is heavier...even if by an atom weight.
- Concept of Emaan on Akhira...the firm conviction of whatever you do in this world, whatever you send forward for your nafs, will be accounted for.





# Questions & Answers

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