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## BELIEVERS

### Qualities Of Good Believers

After the Prophet, *peace on him*, overpowered the Quraish and regained Makkah in an almost bloodless conquest, all Arabia began to recognize his authority. Tribes from far and wide sent delegations to Madinah to establish good relations and declare allegiance. While the conflict with the Quraish, the major Arab tribe, was going on, other tribes adopted a policy to wait and see. They did not wish to be on the wrong side of the Quraish, fearing that should it be successful in their attempt to suppress Islam, they would suffer at their hands. Now that the Quraish resistance was at an end, and most, if not all, its people became Muslims, other tribes began to look at Islam on its merits. They recognized its truth. Since there was no history of conflict with the Muslim State, they were willing to accept Islam. The Prophet, *peace on him*, sent groups of his companions to many tribes advocating Islam and explaining its principles and values.

Delegations were arriving in Madinah either to confirm their positions of loyalty or to find out more about Islam. One such delegation was from the Azd tribe. One man in the delegation, Alqamah ibn Yazeed reports:

**I was one of seven men who were sent as a delegation from our tribe to the Prophet, *peace on him*. When we entered the mosque and spoke to him, he was pleased with our appearance. He asked us what we were. We said: "We are believers." The Prophet, *peace on him*, smiled and said: "Every statement must have a substance. What is the substance of your statement and your beliefs?" Our answer was: "Fifteen characteristics, Five of which we were ordered to believe in my your messengers, and Five we were ordered by them to implement, and Five were part of our moral code, prior to Islam, which we still maintain unless you reject any of them." The Prophet, *peace on him*, asked: "What are the five in which my messengers have ordered you to believe?" We said: "They have ordered us to believe in God, His angels, His books, His messengers and in resurrection after death."**



**others. I command you to believe in God alone, declaring that there is no deity other than God, to attend regularly to prayers, to pay the Zakah, to fast in the month of Ramadan, and to give one fifth of the spoils of war to the Islamic state.”** He also forbade them the use of four types of containers that they used to make intoxicant drinks.

Other reports of the visit of this delegation to Madinah suggest that drinking was very common among those people and they had a variety of drinks for which they used different methods and containers to brew. Their habit caused them much trouble. Hence, the Prophet, *peace on him*, wanted to emphasize the need to abide by the Islamic code of conduct that forbids all drinking and all intoxicants.

Once the Prophet, *peace on him*, asked a delegation who came to him in Madinah representing a tribe how they defined themselves. They said: **“We are indeed believers.”** The Prophet, *peace on him*, said: **“Everything has a substance, so what do you define as the substance of your belief?”** They said to him: **“We have Fifteen characteristics. Five we have been told by your representative to believe in, and Five you have ordered us to do and Five are among our traditions. We will maintain [them] unless you instruct us to the contrary.”**

The Prophet, *peace on him*, asked them about these. They told him that they believed in God, His angels, His revealed books, and His messengers and in resurrection after death. Those were the five beliefs taught to them by the Prophet’s representatives. The ones he instructed them to do were the declaration that there is no deity save God, prayers, and Zakah, fasting in Ramadan and pilgrimage. The five among their tradition were: To be grateful in time of plenty, to be patient in adversity, to accept God’s will whatever it may be, to remain steadfast in battle and not to show pleasure when calamity befalls an enemy.

The Prophet, *peace on him*, commended them on these and added Five more to make their total twenty. He said to them: If you are truly as you say, then do not amass what you cannot eat, or build what you do not reside in, nor compete in what you will soon abandon. Fear God to whom you shall return and work for what you will soon be facing.

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*Mariam Ali Reza*



## **THE "SUPER BERRY" NOT THE SMART PHONE**

Today, it is yet about another berry, Blackberry. You must be wondering why so many berries are included in the “super” list. Well, because they are endowed with exceptional nutrient combinations and nutritional goodness.

Blackberry is a cousin of red and black raspberries, which belong to the Rubus family. It is cultivated widely in northern temperate countries during summer. Like the raspberry, it is made of many drupelets, which hold seeds, rich in necessary

nutrients to balance health, energy, and wellness and keep disease at bay.

Blackberry is abundant in a variety of nutrients. It contains the unusual combination of the vitamins A, C, and E plus K. Heart-Healthy soluble fiber and omega-3 fat are found in the multiple seeds, which are in the drop-like bubbles. The berry is also well-endowed in essential minerals.

Blackberry holds a myriad of phytochemicals as well, which perform important functions in the body. Polyphenols in the berry comprise different types of anthocyanins like cyanidins, hydroxycinnamic acids, and ellagitannins. These protect the human body from the damage of free radicals, hence leading to health, wellness, and longevity. Anthocyanins can also counteract cancer activity through cyanidins in the pulp and ellagitannins in the many seeds, which should be thoroughly chewed in order to release their many benefits.

According to a study done in the University of British Columbia, Canada, the berry's cyanidins glycosides were found to be potent enough to suppress the proliferation of colon cancer cells in test tubes. Italian studies indicated that the phytochemicals protected against free radicals in human blood vessels in laboratory testing. Phenolic acids like anthocyanins, which are produced by the berry's intense pigment (the deepest found in all vegetation), seem to have a powerful action on disease mechanism. Anthocyanins have strong effects on inflammation, a suspected culprit behind different types of chronic illnesses like diabetes, cancer, cardiovascular disorders, and Alzheimer's disease.



Though the superberry has taken an important place in the research field for many decades, it has not been given the attention it deserves. The unusual deep cyanidins color in blackberry and in other members of the Rubus family requires more serious research probe to unveil the secrets of the impressive activity of anthocyanins in suppressing the inflammation process.

Due to the powerful concentration of the pigment, Mexican scientists succeeded in using the color as an oral contrast medium for magnetic resonance imaging (MRI) in the investigation of the gastric and digestive tracts.

Blackberry's wide-spread cultivation has made the fruit available to many households. It is usually enjoyed fresh as a fruit provided the hard seeds get properly crunched and well chewed to release the benefits of their nutrient-rich contents. A way to avoid the many chewy seeds is to make the berry into juice or blend it with smoothies. Eight fresh berries make a fruit helping.

Blackberries are grown in private gardens in mountainous Taif above the Holy City of Makkah. The berries are smaller and very juicy with less emphasized drupelets and their seeds are delicately crunchy. The superberries have incredible aroma, exquisite taste, and enjoyable texture.

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 تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ  
لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

We wonder at times whether our prayers will ever be answered. We may face a problem, endure an illness, contend with difficulty or suffer an injustice. We take whatever measures available to us to overcome the problem, correct the injustice or get proper medical treatment. But that may not be sufficient. We realize that we need help which often cannot be given by any human being. That help could only come from Allah. Hence, we turn to Him with our supplication, hoping that our wishes are soon fulfilled. At times, we experience the fulfillment of our prayers coming straight away. Often we feel it slow-coming. This makes us wonder whether Allah has accepted our prayer and will grant us what we have requested Him. Hence, the question is asked: What is the factor which guarantees that prayers are answered?

There is a simple formula. A person who puts a request to Allah should first of all be sincere in his attitude. He should purify himself physically and mentally which means that he should repent of his sins. It is unthinkable that a person indulges in sin and at the same time requests Allah to grant his wishes, some of which are purely materialistic. He simply does not show any regrets that he has exceeded the limits set by Allah. How does such a person expect that Allah will answer his prayers, when does not expect the same treatment by his fellow human beings? If he has offended someone, he knows that he cannot ask that person a favor. Yet he expects favors from Allah when he persists in offending Him! The first prerequisite for answering our supplication by Allah is repentance and seeking Allah's forgiveness. This repentance should be sincere, not a mere verbal statement which we repeat like parrots without putting any thought into it.

The second requirement is that one should not be hasty. We should not precipitate Allah's actions. He answers our prayers in His own good time, but always in the way and at the time which is best for us. Indeed, we must not entertain any thought that our prayers may not be answered. Abu Huraira quotes Allah's messenger as saying: **"The supplication of any one of you is answered as long as he is not hasty, saying 'I have prayed Allah and my prayers were not answered.'"** [Al Bukhari, Muslim & Others]

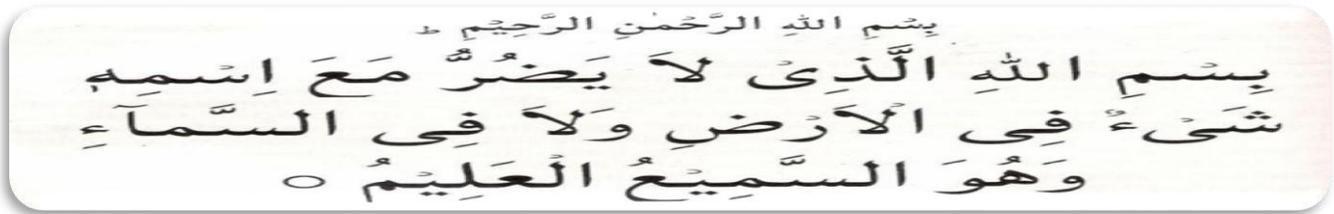
In this Hadith, the Prophet, *peace on him*, advises us against giving up or thinking that our prayers may remain unanswered. A person may get disenchanted and stop praying Allah. If he does this, his attitude is interpreted as one who considers his supplication as a favor or he may imply that he has done enough supplication to warrant being answered. This suggests, by inference, that he considers Allah's favor unforthcoming, while he should realize that Allah can answer all supplication and can easily grant every single one of His servants all that he or she asks for.

We know that a believer's supplication is always answered [refer to the qualities of a believer on page 1]. This view is endorsed by the Qur'an, where we read Allah's own statement: **"Your Lord says: Pray Me and I will answer you."** This is a general statement which does not make any conditions for answering prayers except addressing them to Allah, the Lord of the universe. Therefore, when a believer prays Allah, he should be certain that his prayer will be answered, although he may not readily see the effects of his prayers. This is due to the fact that Allah, in His infinite wisdom, may consider that delaying his request is better for the supplicant, or he may wish to compensate him by something better for him, either immediately or at a later date. Hence, a believer does not hesitate to pray his Lord all the time, because his supplication is part of his worship.

There are, however, certain reasons which may make a particular prayer or supplication unanswerable. In an authentic Hadith, Abu Huraira quotes the Prophet, *peace on him*, as saying: **“The supplication of any servant of Allah continues to be answered unless he prays for something sinful, or for the severance of a tie of kinship, and unless he is hasty.”** The question was asked: What constitutes hastiness? The Prophet answered: **“He says: I have prayed often but I have not seen my prayers answered. He then feels aggrieved and stops his supplication.”** [Muslim & At Tirmithi]. This Hadith supports what we have already said. It adds, however, the fact that Allah does not answer any prayer for something sinful or one which leads to the worsening of ties of kinship.

The question arises: Is supplication obligatory? If so, what is the position of a person who does not do it? We know that there is a Hadith which states that “supplication is the core of worship.” As such, it is highly important. There is no set quantity or time or manner for supplication which has to be observed. Each time, a person addresses Allah with his requests, Allah reward him for his supplication. If he does not make any request of Allah and does not address any prayer to Him, then he betrays an attitude of arrogance. He suggests that he is in no need of Allah’s help. Hence, his attitude is an affront to Allah. The Prophet, *peace on him*, is quoted by Abu Huraira as saying: **“He who does not pray Allah incurs His anger.”** In another version, the Prophet, *peace on him*, is quoted as saying: **“He who does not pray Him incurs His anger.”** [Al Bukhari, At Tirmithi, Ibn Majah, Ahmad]. It is therefore right to conclude that supplication is one of the most important duties a believer owes to Allah. To avoid what incurs Allah’s anger is certainly obligatory. A person who often prays Allah does well because he makes his requests of the One who is able and willing to answer.

An important area for supplication is to pray Allah to repel harm from us. The Prophet, *peace on him*, has taught us a short supplication and recommended us to say it three times each morning and three times each evening in order to be spared all harm. Al Bukhari and Muslim relate the Hadith in which Uthman ibn Affan states that he heard the Prophet saying: **“He who says three times every morning and three times every evening: ‘(I appeal) by the name of Allah, whose name prevents all harm by anything in the Earth or in the heavens, He is the all-hearing, all-knowing’, will not be harmed by anything.”** The Arabic text of this supplication is as follows:



It is sufficient to say that this Hadith tells us of a form of supplication which ensures that nothing can inflict any harm on us when we say it three times early in the morning, after dawn has broken and three times after sunset. I have heard many people confirming that they have acted on the Prophet’s advice repeating this prayer as he has instructed and found that it works as the Prophet has said. I can add further confirmation from my own experience. However, the chain of transmitters of this Hadith includes Aban Ibn Uthman who reported it once after he had suffered partial paralysis. His interlocutor looked at him in his condition. Aban realized that he wanted to ask him about his illness. He said to him: “The Hadith by the Prophet, *peace on him*, is as I have told you. It so happened that on the day this occurred to me, I had not said it. Thus, Allah’s will was done.” The version related by Abu Dawood, quotes Aban’s explanation as follows: “But on the day on which I suffered this, I had been angry and I forgot to say the supplication.” It tells a great deal of Aban’s firm faith in the truth of everything the Prophet has said.

Last few weeks we have heard about young Muslims, leaving everything behind and going to Syria and other places, to take part in a so-called 'Jihad', thereby leaving their parents behind in despair. They don't seem to know that looking after ones parents is an even greater jihad.

Abdullah ibn Massoud said, 'I asked the Prophet, *peace on him*'; "Which deed is most liked by Allah?" He said, "Prayers offered on time." I asked him, 'Then what?' He said, "Kindness and respect towards parents." I asked him, 'Then what?' He said, "Jihad for the sake of Allah."

A man came and asked the Prophet, *peace on him*, for permission to participate in Jihad. He asked him, "Are you parents alive?" He said, 'Yes, so the Prophet, *peace on him*, told him, "Perform Jihad by taking care of them."

Narrated by Abdullah ibn Amr ibn Al-Aas, "A man came to the Prophet, *peace on him*, and asked his permission to go for Jihad. The Prophet, *peace on him*, asked, "Are you parents living?" He replied 'Yes'. The Prophet, *peace on him*, then said, "Then strive in their service."

Abdullah also narrated, "A man came to the Prophet, *peace on him*, and said, 'I take the oath of allegiance to you for Hijrah and Jihad, seeking reward from Allah'. The Prophet, *peace on him*, enquired whether either of his parents were living. On his replying that both of them were, the Prophet, *peace on him*, said; "Are you really seeking reward from Allah?", 'Yes' the man said. The Prophet, *peace on him*, then said; "Go back to your parents and be a good companion to them."

Abdullah further narrated, 'A man came to the Prophet, *peace on him*, and said, 'I have come to swear allegiance to your for Hijrah, and I have left my parents weeping.' The Prophet, *peace on him*, said to him; "Return to them and make them laugh as you made them weep."

Abu Saeed reported; 'A man from Yemen migrated to Madinah to be with the Prophet, *peace on him*. The Prophet, *peace on him*, asked him; "Do you have any relatives in Yemen?" He answered, 'My parents.' The Prophet, *peace on him*, asked; "Did you get their permission?" On his replying that he did not, the Prophet, *peace on him*, told him; "Go back to them and ask their permission. If they agree to it, go on Jihad, otherwise stay and serve them."

*{Hadiths reported by Muslim, Al-Bukhari, Abu Dawood and others}*

These Hadiths teach us that we can't just leave everything behind, in particular our parents, to fight in political conflicts, which don't even deserve the name of 'Jihad'.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَأُفَتِّحَنَّ لَهُمْ بَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي

7:40  الْمُجْرِمِينَ

Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelation etc) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise (heaven) until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists, wrong-doers, sinners etc)



**Is it permissible to collect Zakat-ul-Fitr and pool it together so that the money collected may be used for other charitable purposes, such as financing the marriage of poor Muslim girls in our community, society, locality or Jama'at?**

*the purpose of*

## “ZAKAT UL FITR” { *Fitrana / Fitra* }

Zakat ul Fitr is a charitable donation which is payable as a duty by every Muslim who has any amount of money over and above what he needs for the food which he and his family eat on the last day of Ramadan. If he has any amount in excess of that, then it is obligatory for him to pay Zakat ul Fitr which is a small amount of money estimated normally by a certain measure of the staple diet of the city or area in which he lives. Thus it may be measured by flour, barley, corn, dates, rice, raisin, etc. It may be paid in cash if such produce is plentiful and widely available and if cash is more beneficial to the recipients, as it is nowadays in most Muslim countries.

Every head of a Muslim family is required to pay Zakat ul Fitr for himself and his dependents including his wife and children whom he supports and also for either or both of his parents who are his dependents, it is also payable on behalf of every child, even one who is born a few minutes before the Eid prayer on the first day of the month of Shawwal. Some scholars are also of the opinion that it is payable for an unborn baby as long as the pregnancy is confirmed.

The purpose of Zakat ul Fitr is to make the poor feel rich or at least self-sufficient on the day of Eid which is a joyous occasion succeeding the month of fasting. The Prophet, *peace on him*, has impressed on his followers that they should make the poor feel in need of nothing on that day. Zakat ul Fitr is payable a few days before the end of Ramadan, with some scholars arguing that it may be paid at any time during Ramadan, while others insist that it is payable on the last day.

In the light of the foregoing, you can see that the purpose of Zakat ul Fitr is different from that of getting Muslim girls married. This is a worthy cause, no doubt, since it enables the poor girls to have homes and families of their own. But, if you collect Zakat ul Fitr and establish a fund for the marriage of poor Muslim girls, you are actually depriving the community of achieving a goal for which Zakat ul Fitr has been made a duty, namely, that the poor should not feel in need on the day of Eid. Moreover, Islamic marriage is not costly for the girls or her family. From the Islamic viewpoint, it is the bridegroom who must pay a dower to his wife, so that the marriage can go through. Moreover, he has to provide her with a home and he must look after her. Social traditions in some parts of the Muslim world have, however, made marriage a difficult task for either of the two parties or both. Islam is not responsible for that. The community should change its traditions in order to bring them in line with Islamic teachings. We should not make Islamic legislation subservient to social traditions. If it is the tradition in a certain Muslim society that a girl should give her husband some articles of gold on her marriage, we should make it clear to that community that this is not part of an Islamic marriage. It is a social tradition, which has been most probably picked up from a non-Muslim community. We should try to change this tradition, not to institutionalize it by spending Zakat ul Fitr for a purpose which is not its own.

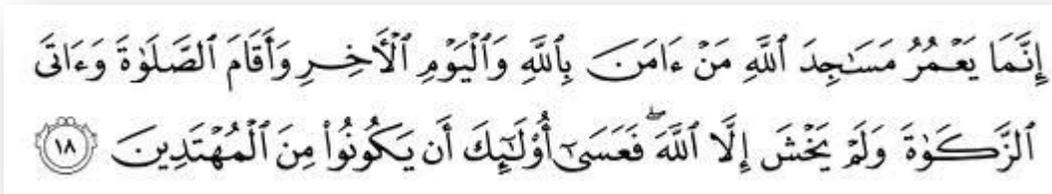
Zakat ul Fitr is payable to the poor in the Muslim community. It is indeed the purpose of all Zakah to help the poor overcome the burden of poverty. The Prophet, *peace on him*, instructed his

governor of Yemen that Zakah should be taken “from the rich among them and paid to the poor”. This applies more strongly to Zakat ul Fitr, which must be paid to poor Muslim people.

Having said that we should add that when the Muslim community is affluent and poverty is virtually non-existent in it, Zakah may be paid to the poor among the Christians and the Jews. At the time of Omar ibn Abdul Aziz, one of his governors wrote him that he could not find poor people to

whom he should give Zakah. Omar instructed him to pay it to poor Christians and Jews.

When the governor said that he could not find any, Omar suggested that he should buy Muslim slaves and set them free. If we have such a situation when the Muslim community is so affluent that there are no poor in its ranks, then we consider paying Zakat ul Fitr to non-Muslims or for other purposes.



# PRAYER

## Generating The Best Pleasure

*Dr. Muhammad Kamal Al Shareef*

Life has become so complex that it places numerous types of stress on individuals. Indeed man has lost much of the reassurance that his simple life of old times used to provide. That reassurance and self-confidence was enhanced by the limited requirements of life and by a priceless sense of contentedness.

Our life has changed a great deal, with much less manual work and far more importance given to machines. Manual work normally requires more concentration, with both mind and hand preoccupied with what is being done. Machines are often operated with little concentration and much boredom.

Today we live in cities, crowded with millions of people. Noise, constant movement and pollution make a great difference from rural life, where people have their fields, mountains and riverbanks. Moreover, our family and social ties have become much weaker. Man is urged to view the forces of nature as the enemy to be overcome. Thus, man feels isolated, even when he lives among millions, and his isolation is multiplied when he considers the powers operating in the universe and in nature as enemies.

In our world today, man lives under much stress. He lives with his worries more than he lives with the present reality. Hence, he is always talking to himself in endless daydreaming. He is constantly planning for a future that is fast becoming a nightmare, as expectations of hardship outweigh those of comfort and pleasure.

Nowadays we rarely address our full attention to the reality of the present; we are hardly ever free of worry and preoccupation. Indeed our relaxed moments, when we are free from pressure are a rarity.

Man in the present world of ours has forgotten how to stop daydreaming in order to take stock of his surroundings and to listen attentively to those around him. Indeed, a whole industry has sprung up to teach man how to regain attention to his immediate world and how to look at the present reality. Professionals of all sorts provide Yoga

lessons, contemplation courses, relaxation training, exercises in self-hypnotism, and courses in biofeedback. All this is meant to enable man to control the rate of his heartbeat, muscular tension and brain electricity.

All this is undertaken in order to provide man with a few minutes, or a longer period, of relaxation, reassurance, and freedom from daydreaming that weighs heavily on man as he is absorbed by worries about the future or memories of the past.

A believer in Islam who stands up to pray five times a day, starting at the age of seven, learns how to offer his prayers with full attention and perfection. He prays as though he is standing in front of Allah, who is looking at him and listening to him. In a Hadith related by Muslim, the angel Gabriel asks the Prophet: ***“Tell me what perfection is.”*** The Prophet answers: ***“Perfection is that you worship Allah as though you were seeing Him. If you do not see Him, remember that He sees you.”*** Thus, a Muslim feels Allah’s presence as he prays. The Prophet, *peace on him*, says: ***“When any of you stands up to pray, he is actually addressing his Lord, or indeed his Lord stands in the direction he is facing.”*** [Al Bukhari]

A good believer always tries to maintain full alertness when he prays so that he is aware of what he says and does. This means that he is not daydreaming as he is engaged in his prayer. He realizes that the presence of mind is necessary for his prayers to be complete and done well. In fact, Ammer ibn Yasser, a companion of the Prophet, used to say: ***“The parts of prayer when a worshipper is totally distracted are not credited to him.”***

The Prophet, *peace on him*, has encouraged the believers to concentrate their full attention on their prayers, so that they are aware of what they are saying and doing. He urged them not to indulge in daydreaming when they pray. He promises a great reward for anyone who offers a short prayer attending fully to his prayer.

That reward is full forgiveness of past sins. Uthman ibn Affan reports that the Prophet, *peace on him*, once performed his ablutions, i.e. wudhu, and said: ***“Whoever performs his ablutions as I have just done and stands up to offer two rak’ahs during which he talks to himself about nothing of this world will have all his past sins forgiven.”*** [An Nissaei]

Full attention in prayer, and the ability to refrain from self-talk and daydreaming while praying, leaving aside all thoughts about the past and the future, is very important in making prayer a source of complete peace of mind and reassurance.

**That is indeed what made prayer the greatest comfort for the Prophet, *peace on him*. Hence, whenever he faced a difficult situation, he asked Bilal, his companion, to call for prayer, saying: **“Bilal, give us the comfort of prayer.”** Indeed, prayer is a source of comfort for all believers in all generations.**

﴿ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا  
إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ  
﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ  
نَعْمًا رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ  
الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ  
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ [آل عمران: ١٩١-١٩٤].