




IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL
OUR'AN - ANALYSING THE FIRST 3 REVELATIONS OF THE QUR'AN


SUR'AH AL 'ALAQ (96)

1. Read! In the Name of your Lord, Who has created (all that exists),
2. Has created man from a clot (a piece of thick coagulated blood).
3. Read! And your Lord is the Most Generous,
4. Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)],
5. Has taught man that which he knew not.

SURAH AL AL MUDDATHIR (74)

1. O you (Muhammad ) enveloped (in garments)!
2. Arise and warn!
3. And your Lord (Allah) magnify!
4. And your garments purify!
5. And keep away from *Ar-Rujz* (the idols)!

SURAH AL MUZZAMMIL (73)

1. O you wrapped in garments (i.e. Prophet Muhammad )!
2. Stand (to pray) all night, except a little.

3. Half of it, or a little less than that,
4. Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and style).
5. Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.).
6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).

FIRST REVELATION - SEEK KNOWLEDGE

The Excellence Of Knowledge

The prophet (saw) said:

“The excellence of knowledge is greater than optional actions and the best of your religion is piety.”

[Saheeh At-Targheeb Wat Targheeb, 65]

Aboo Dardaa said:

“Whoever holds that going off in the morning or going off later in the day to gain some knowledge is not jihaad, then he is deficient in his intellect and deficient in his opinion.”

Ka’b al-Ahbaar said:

“The student of knowledge is like the one who goes off in the morning, or later in the day to fight in the way of Allaah, the Mighty and the Majestic.”

Indeed some of the Salaf have clearly stated, amongst them Maalik, Ash-Shaafi’ee and Imaam Ahmad, and it is stated word for word by Aboo Haneefah that:

“...The most excellent of actions, after the obligatory duties, is seeking knowledge.”

Ibn Al-Qayyim mentioned:

“... Optional knowledge is better than the excellence of extra and optional worship. This is because the benefit of knowledge is general, it benefits its possessor and it benefits the rest of the people as well. Whereas the benefit of worship is particular to the person who does that worship.

Also because with the scholar, his benefit and knowledge remains after his death. Whereas worship is cut off from him at his death.”

[Miftaah daaris Sa’aadah, 1/120]

The Importance Of Knowledge

Ibn Al-Jawzee said:

“Aspiring to virtuous deeds is the highest goal of those who strive yet virtuous deeds vary in status and ranks. Some people consider them to mean abstaining from worldly vanities and others think they stand for dedicating oneself to worship. The truth, however, is that complete virtue is nothing but joining knowledge with action...

Beware of just having theoretical knowledge without putting it into action, for those who accompany the rulers and associate with worldly people have turned their backs to enacting their knowledge which in turn has deprived them of the blessings and benefit it can bring. Be careful of busying yourself with mere worship and no learning, as many ascetics and Soofees have gone astray due to acting without knowledge...

Those who hear you speak will benefit from your knowledge according to how much you yourself benefit from it. When a preacher does not apply his knowledge, his exhortation will flow off the hearts' surface like water flows off a rock.” [“Sincere Counsel To Students Of Sacred Knowledge” by Ibn Al-Jawzee, p.39 & 80]

‘Umar Ibn ‘Abdil-‘Azeez said:

“Whoever acts without knowledge, harms more than benefits.” [Musannaf of Ibn Abee Shaybah, 13/470]

Al-Hasan Al-Basree said:


“Seek knowledge in a way that does not harm (you acting on) your worship, and worship in a way that does not harm (you gaining) your knowledge. Whoever acts without knowledge harms more than he benefits.” [Musannaf of Ibn Abee Shaybah, 13/499]

Ibn Al-Qayyim said:

“A person who acts without knowledge is like someone who travels without a guide, and it is known that a person like this will more likely be destroyed than saved. In any case, even if we suppose that he would survive by agreement, his deed would never be considered as something praiseworthy. All men of intellect agree that the case is quite contrary. Shaykh Al-Islaam Ibn Taymiyyah used to say, ‘*Whoever abandons the guide strays from the path, and non can be guided with other than that which the Messenger came with.*’ ” [Miftah Daar As-Sa’ada, 1/82-83]

WHAT KIND OF KNOWLEDGE MUST COMES FIRST

- Knowledge of the Deen must be first priority, especially during infancy of the child
- Then there must be a balanced with knowledge in relation to the dunya, for e.g. ensuring the child goes to school and does well in school

“Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad  and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation....” 2:143

WHICH KNOWLEDGE OF THE DEEN MUST BE PRIORITISED

- Tawheed
 - Aqeedah
 - Understand the meaning of Islam
 - Understand the purpose of life
 - Prayer
 - Learn how to read the Qur'an in Arabic
 - Understand the Qur'an
 - Seerah of the prophet Muhammad SallAllahu 'alayhi wa sallam
 - And others
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- Beware of seeking knowledge from the internet
 - Beware of confusing Islam with culture
 - There is no such thing as there is no time to seek knowledge
 - No excuse of ignorance on the Day of Judgment
 - Encourage one another to seek knowledge
 - Knowledge is useless if one does NOT implement it
 - Seeking knowledge is continuous until death.

Five Aathaar on Knowledge

Sufyaan Ath-Thawree, (rahimahullaah), said:

“The excellence of knowledge is due only to the fact that it causes a person to fear and obey Allaah, otherwise it is just like anything else.”

[Related by ibn Rajab]

Al-Hasan al-Basree, (rahimahullaah), said:

“Whoever learns something in the name of Allaah, seeking that which is with Him, he will win. And whoever learns something for other than Allaah, he will not reach the goal, nor will his acquired knowledge bring him closer to Allaah.”

[Related by Ibn ul Jawzee]

Ibn Mas'ood, (radiallaahu 'anhu), said:

“True knowledge is not measured in relationship to how much you memorize and then narrate, but rather, true knowledge is an expression of piety [protecting oneself from what Allaah prohibited and acting upon what He mandated].”

Ibn Mas'ood, (radiallaahu 'anhu), also said:

“Study and act upon what you learn.”

[Related by Abu Na`eem]

Abdullah bin Mubarak (rahimahullaah) said:

“We are more in need of a small amount of Adab, than much knowledge.”

6 Narrations On Knowledge And Acting Upon It

Aboo Ad-Dardaa (ra) said:

“You will not be a scholar until you learn, and concerning knowledge you will not be a scholar until you act in accordance with it. It is a sufficient amount of sin for you that you do not cease to debate, and it is a sufficient amount of sin for you that you do not cease to dispute. It is a sufficient amount of lies for you that you do not cease to innovate concerning the (commands) of Allaah The Mighty, The Majestic.”

[Ad-Daarimee, 301]

Sufyaan Ath-Thawree said:

Fear the trial and temptation of the ignorant worshipper and the evil corrupt scholar since their temptation is a trial for everyone that has been captivated and enraptured.”

[Al-Jarh Wat-Ta`deel, 1/91-92]

‘Imraan Al-Munqaree said:

“I said to al-Hasan one day concerning something that he said, ‘*O Aboo Sa`eed, this is not what the fuqahaa have said!*’

So he said, ‘*Woe to you, have you ever seen a faqeeh?! The faqeeh is the zaahid (ascetic) regarding the life of this world who strives for the Hereafter, is upon clear evident knowledge concerning the affairs of his religion and is constant in the worship of his Lord.*’ “

[Ad-Daarimee, 302]

Al-Hasan Al-Basree said:

“I met people and if a man amongst them would sit with a people, they would deem him ignorant, but he is not ignorant. Rather he is a Muslim faqeeh.”

[Kitaab Az-Zuhd of Wakee’, 1/307]

This was because of their fear of Allaah and dislike for fame. Some of the salaf would say:

“Knowledge is not relaying an abundance of narrations. The scholar is the one who follows knowledge, utilizes it acting upon it, and complies to the sunan even if he does not have much knowledge.”

[Al-Jaami’ Li Shu`ab Al-Eemaan, 4/433]

Imaan Maalik said:

“Knowledge is not relaying an abundance of narrations, but rather it is light that Allaah places in the heart.”

[Al-Jaami' Li Akhlaaq Ar-Raawee Wa Aadaab As-Saami', 2/174]

True Knowledge Is What Leads To The Fear Of Allaah

Allaah says:

“... *It is only those who have knowledge among His slaves that fear Allaah...*” [35:28]

Ibn Katheer said:


“The only ones who truly fear Allaah are the scholars – those who are knowledgeable about Him. This is because every time one’s knowledge and awareness of The Most Great, The All-Able, The All-Knowing, The One ascribed with Perfect Attributes and described by Perfect Names becomes complete and whole, one’s fear of Him becomes greater and increased.” [Tafseer Ibn Katheer, 3/553]

Al-Bayhaqee said:

“Allaah clarifies that (true) fear of Him can only be achieved through knowledge.” [Shu’ab Al-Eemaan, 5/323]


SECOND REVELATION – WARN (ENJOIN GOOD AND FORBID EVIL)

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 3: 104

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad  and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah...” 3:110

RULE OF THUMB

SURAH AN NAHL (16) VERSE 125

Invite (mankind, O Muhammad ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

A few points to ponder:

1. Calling people to the right path
2. Method
 - With wisdom
 - Fair preaching
 - Argue and discuss in a better way
3. Allah is the One Who Guides

Enjoining what is good (*al-ma'roof*) and forbidding what is evil (*al-munkar*) is one of the most important Islamic duties, indeed it is the noblest and most sublime. This is the task of the Prophets and Messengers (peace be upon them all), as Allaah says (interpretation of the meaning):

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers" [al-Nisaa' 4:165]

Allaah cursed those among the Children of Israel who disbelieved because they failed in this important duty. Allaah says (interpretation of the meaning):

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood (David) and 'Eesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds.

They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do [al-Maa'idah 5:78]



Enjoining what is good and forbidding what is evil is one of the basic principles of this religion, and doing this is jihad for the sake of Allaah. Jihad requires putting up with difficulties and bearing insults and harm with patience, as Luqmaan said to his son:

"O my son! Aqim-is-Salaah (perform As-Salaah), enjoin (on people) Al-Ma'roof (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allaah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allaah with no exemption" [Luqmaan 31:17 - interpretation of the meaning]


The ummah which establishes the symbols of Islam, enjoins what is good and forbids what is evil, will attain happiness in this world and in the Hereafter. Allaah will send them His support and grant them victory, as He says (interpretation of the meaning):

"Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty.

Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamaat-as-Salaah [i.e. to perform the five compulsory congregational Salaah (prayers) (the males in mosques)], to pay the Zakaah and they enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'aan as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures)" [al-Hajj 22:40-41]

Abu Sa`eed Al-Khudri  reported: The Messenger of Allah  said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is yet unable to do so, then with his heart; and that is the weakest form of Faith". [Muslim]

This Hadeeth (narration) contains a very important prescription to prevent the Muslim society from all things which are forbidden in Islam. So long as Muslims adhered to it and ceaselessly and fearlessly performed their obligation of enjoining the right and forbidding the wrong, their society was largely safe from many evils and sins.

Nu`aman Ibn Basheer, May Allah be pleased with him, reported: The Prophet  said: "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like a group of people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe". [Al-Bukhari]

We learn from this Hadeeth that the consequences of committing acts which are forbidden in Islam are not confined only to those persons who commit them, but the whole society has to suffer the consequences. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.

Methods – with wisdom, fair preaching and better argument

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) }29:46{

Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

Remember! Da'wah has great rewards. The Prophet ﷺ said: "Whoever guides someone towards good, will receive the reward of the one who acts upon it." [Muslim]

This means, if a person is converted through the Da'wah you give him/her, you get rewards for all the prayers he/she does or all the fasts that he/she does, etc

Common mistakes of people who are enjoining good, forbid evil

- a. Poor manners
- b. You lack the knowledge of Islam and simply misquote the Qur'anic verses and hadiths
- c. You are judging the ones whom you are helping – story of Abu Hanifa and his neighbour who drank alcohol
- d. You focus ONLY on the faults – you do not praise the positive points of the person
- e. You are not stressing on the most important part about Islam – Tawheed
- f. You do not stress on verses from the Qur'an
- g. You use quotations from the bible which you have no knowledge
- h. You insult their books and their beliefs
- i. You do not do what you preach
- j. Mistakes are corrected in public
- k. You advise the person to improve himself/herself the next day
- l. You fail to realise that everyone is different – some people are fast, some people are slow to learn new things
- m. You do not address other issues that may affect their ability to practise Islam – family, friends, culture, work, etc
- n. Your intention only for Allah – not to earn people's praise
- o. You give too many books – no personal attempt to help them practically.
- p. You get stressed when the person did not follow your advice – Guidance is from Allah

THIRD REVELATION – WORSHIP ALLAH (NIGHT PRAYERS, ETC)

Specifically Allah emphasised on night prayers – tahajjud and witr

When the Prophet arrived for the first time in Madinah, I went with everyone to see him. When I saw him, I knew his face was not that of a liar. The first words he said were,

"O people:

- Feed the hungry,*
- spread Salam (greeting of peace),*
- maintain your kin relationships, and*
- pray at night while others are asleep.*

With this, you shall enter Heaven in peace." (Al-Bukhari)

From the Quran:

- i.** "And in some parts of the night (also) perform the Salat (prayer) with it (i.e., recite the Qur'an in the prayer) as an additional prayer (Tahajjud optional prayer - Nawafil) for you (O Muhammad (SallAllahu 'alayhi wa sallam)). It may be that your Rubb will raise you to Maqam Mahmud (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." **(17:79)**
- ii.** "Their sides forsake their beds..." **(32:16)**
- iii.** "They used to sleep but little by night [invoking their Rubb (Allah) and praying, with fear and hope]." **(51:17)**

From the Hadeeths

- i.** `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Mention was made before the Prophet (SallAllahu 'alayhi wa sallam) of a man who slept throughout the night till morning. The Messenger of Allah (SallAllahu 'alayhi wa sallam) remarked, "He is a man in whose ears Satan urinated."
[Al-Bukhari and Muslim].

Commentary: This Hadith holds inducement for Qiyam-ul-Lail and highlights its merits. It also urges one to perpetuate his good actions, follow the practice of the righteous and avoid the way of those who are negligent or become negligent in the performance of virtuous deeds. Urination of Satan in a person's ear or ears can be literally true (although we cannot perceive it) because if a person does not seek the protection of Allah against Satan, then Satan joins him in food and other activities, as is evident from other Ahadith. Therefore, urination of Satan is also possible. Some people think it is a metaphor to the effect that he who does not get up at night for prayer and goes on enjoying his sleep, Satan `closes' his ears until he does not hear the remembrance of Allah. Some others consider it a metaphor for the contempt and insult of Satan. In either case, we learn from this Hadith that missing the Qiyam-ul-Lail is disliked because it provides Satan an opportunity to create mischief, and he succeeds in creating obstructions in the worship and obedience of Allah.

- ii. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (Sallallahu 'alayhi wa sallam) said, "When any one of you sleeps, Satan ties three knots at the back of his neck. He recites this incantation at every knot: 'You have a long night, so sleep.' If he awakes and remembers Allah, one knot is loosened. If he performs Wudu', the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and sluggish state." [Al Bukhari & Muslim]

Commentary: "Tying knots" can be literal, the way magicians do it in their magical exercises. With this practice Satan tries to withhold people from the worship of Allah. Some people are of the opinion that it is a metaphor for sleepiness/ dozing. In any case, Satan does his level best to withhold a person from the worship of Allah. Satan experiences frustration if someone gets up at night for prayer; he also experiences happiness if he manages to keep someone asleep until dawn.

- iii. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (Sallallahu 'alayhi wa sallam) said, "The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salat after the prescribed Salat is Salat at night." [Muslim].

Commentary: The month of Muharram is related to Allah which makes its eminence clear. It shows that in the optional Saum (fasting) the most meritorious are those which are observed in this month. After the obligatory Salat, the most meritorious is the optional Salat performed at night.

- iv. Aishah (May Allah be pleased with her) reported: The Prophet (Sallallahu 'alayhi wa sallam) kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?" [Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. It is reproduced here to illustrate the practice of the Prophet (PBUH) in respect of Qiyam-ul-Lail. It tells us that:

STEPS2ALLAH

1. The Nafil Salat should be performed with full concentration and peace of mind.
2. The more one is endowed with gifts from Allah, the greater gratitude and worship one should express for them to Allah.
3. The best time for showing one's humility before Allah and for worship is the later period of night.

- v. Salim bin `Abdullah bin `Umar bin Al-Khattab (May Allah be pleased with them) reported, on the authority of his father, that the Messenger of Allah (SallAllahu `alayhi wa sallam) said, "What an excellent man `Abdullah is! If only he could perform optional prayers at night." Salim said that after this, (his father) `Abdullah slept very little at night. [Al-Bukhari and Muslim].

Commentary: This Hadith points out the excellence of `Abdullah bin `Umar (May Allah be pleased with them) as well as the merits of Qiyam-ul-Lail. It also tells us that it is permissible to praise someone in his presence if one is sure that he will not become proud due to that praise. Another aspect of this Hadith is that it induces one to wish for others' welfare and happiness.

- vi. Jabir (May Allah be pleased with him) reported: I heard the Messenger of Allah (SallAllahu `alayhi wa sallam) saying, "Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night." [Muslim]

Commentary: Like the special moment in Jumu`ah, the time when this special moment occurs every night is not determined. But it is generally in the late hours of the night because that is the best time for worship. As in the case of Lailat-ul-Qadr the wisdom of keeping it secret lies in the inducement to search it by means of worship and prayer, praise and remembrance of Allah.

- vii. `Aishah (May Allah be pleased with her) reported: The Prophet (SallAllahu `alayhi wa sallam) would sleep during the early part of night and stand in Salat during the latter part. [Al-Bukhari and Muslim].

Commentary: This Hadith tells us about the ordinary routine of the Prophet (SallAllahu 'alayhi wa sallam). Ordinarily, he would go to sleep in the first part of the night and perform Tahajjud prayer in the later portion, which is the best time for it. But, as already mentioned in the preceding Ahadith, he sometimes also performed it in the early as well as middle hours of the night.

- viii. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (SallAllahu 'alayhi wa sallam) did not observe more than eleven Rak`ah (of Tahajjud prayers), be in Ramadan or any other month. First of all he would perform four Rak`ah. Ask not about their excellence and their length. He (SallAllahu 'alayhi wa sallam) would then perform four more Rak`ah; and do not ask about their excellence and their length. Then he would perform three Rak`ah (Witr prayer). (`Aishah (May Allah be pleased with her) added) I submitted: "O Messenger of Allah! Do you sleep before performing the Witr prayer?" He (SallAllahu 'alayhi wa sallam) said, "O `Aishah! My eyes sleep but my heart does not sleep."
[Al-Bukhari and Muslim].

Commentary:

1. "My heart does not sleep" signifies that "usually I am not so overwhelmed by sleep that I miss the Salat". Some people give a different interpretation of this by saying that his Wudu' remained intact as his heart was awake. This is one of the attributes of the Prophet (SallAllahu 'alayhi wa sallam). This Hadith stresses on performing Salat with full decorum and concentration because this is the way the Prophet (SallAllahu 'alayhi wa sallam) did it. The real beauty of Salat lies in performing it in accordance with the Sunnah of the Prophet (SallAllahu 'alayhi wa sallam) and with full peace of mind.

2. If one is confident of getting up in the later part of the night, one can perform Witr after Tahajjud prayer; but if one is not sure of getting up at the time of Tahajjud then it is better to perform Witr after `Isha' prayer.

- ix. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (SallAllahu 'alayhi wa sallam) said, "May Allah show mercy to a man who gets up during the night and performs Salat, awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allah show mercy to a woman who gets up during the night and performs Salat, awakens

her husband for the same purpose; and if he refuses, she sprinkles water on his face."

[Abu Dawud]

Commentary: This Hadith tells us about the conduct of pious husbands and wives. Its outstanding feature mentioned here is that they help each other in acts of virtue and obedience of Allah.

- x. `Aishah (May Allah be pleased with her) reported: Whenever the Messenger of Allah (Sallallahu `alayhi wa sallam) stood for Salat at night, he would start his prayer with two brief Rak`ah.
[Muslim].

In general, it also emphasise about worshipping Allah in general:

"...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."
18: 110

SURAH 103

1. *By Al-'Asr (the time).*

2. *Verily! Man is in loss,*

3. *Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).*

And lastly, the purpose of life is to worship Allah:

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." (51: 56)