

Monthly

الفجر The Dawn



BIRMINGHAM
CENTRAL MOSQUE

SEPTEMBER 2023

Issue No. 374

FINAL ACCOUNTABILITY FOR ACTIONS IN ISLAM

The idea of intercession is alien to the Quranic concept that every individual is personally responsible and finally accountable for his actions:

"Beware of the Day when you will answer for yourself. Neither compensation nor intercession will avail, Nor will any help be forthcoming." (2:123)

The same surah, verse 255, contains a stern statement:

"Who can have the courage to intercede with Him without His permission?"

"This is a refutation of the view that certain pious personages, angels, and other entities have a great say in divine affairs and that they can influence divine decisions if they insist. Leave alone insistence not even a prophet or an angel dare utter a word in the presence of the Lord of the universe without His permission."

In surah 9, verse 80, the Prophet is told in no uncertain terms that even his pleading will not help those who had acted arrogantly and hypocritically on the eve of Tabuk:

"O, Prophet, there is no forgiveness for them, even if you were to plead for them seventy times God will not forgive them."

When Noah prays for his son he gets the following answer:

"O, Noah! He does not belong to you, His is a lost cause. Ask not what you do not understand. And we warn you not to be like the ignorant."

Since man is personally responsible for his actions, how can others either share his responsibility or relieve him of the consequences of his actions? It is ignorance or weakness which compels a person in distress to turn to others for help. Such help cannot alter the course of events or neutralize the effects of one's deeds:

"And they worship those, other than God, who can neither help nor harm them. They think they can intercede with God on their behalf." (10:18)

A Little earlier in the same surah it is said in verse 3:

"The truth is that your God is the one who created the heavens and the earth in six days. He occupies the throne. And conducts the affairs of the universe. No one can intercede in any matter except with His permission. He is your creator and sustainer. Worship Him if you are mindful."

The Quran firmly rejects the idea that anyone can intercede on behalf of the others. Man stands alone and he must know that he alone is answerable for all that he does.

"There you return to us all by yourself, Alone, as born at first. Whatever you had is now behind you. Nowhere to be seen are those to whom you attributed your success and well-being in the past. All ties are snapped and those on whom you depended have vanished." (6:94)

This is the moment of truth which man must

face.

"Where will the mountains go?" they ask you, Tell them, my Lord will scatter them as dust. Not a hollow or a crease will be seen and the whole earth will be flattened into plain ground on that Day. Everyone will respond directly to the call. There will be no trace of arrogance and voices will be all subdued in His presence. You will hear nothing but a vast hum on that Day. No intercession will be possible except by one whom God permits and whose words He approves". (20:105-109)

Again in surah 82, verses 18 and 19 say:

"Do you know of the Day of Requital? No, you cannot even visualize it. No one will be able to help another on that Day. The judgement will rest entirely with God."

In surah 4 the Prophet is enjoined not to support the transgressors.

"O, Prophet, We have revealed to you this Book of truth. Judge among men in its light. Contend not for the dishonest. Seek God's mercy, He is most forgiving and compassionate. Support not those who are untrue to themselves. God does not approve of people who are sinful and violate the trust reposed in them. They may hide what they do from men but not from God. He knows what they conspire against His will under cover of darkness and He encompasses all their deeds. Even if you did plead their cause here who will speak for them in the hereafter? They will find no advocate there. Whoever commits a sin or wrongs his soul and then turns to God for mercy will find Him compassionate and forgiving. And whoever commits a sin commits it against himself. God is all knowing and wisest." (4:105-111)

The above quotation sums up the Quranic position regarding intercession and atonement and brings out the following points:

- i. Even the Prophet is not expected to plead for those of whom God does not approve.
- ii. God is all knowing and most forgiving.

Everyone must turn to Him for mercy.

- iii. Man may imagine that he can get help from others in this world. He will find no advocate on the Day of Judgement.
- iv. Every individual must bear the consequences of his transgressions.

It was mentioned earlier that intercession under certain conditions is envisaged in the Quran. These conditions are contained in surah 2, verse 255; surah 4, verse 109; surah 10, verse 3 and surah 20, verse 109:

- a) one permitted to speak by God may intercede on behalf of another, and
- b) any submission to be made must be true and should be approved by God.

This clearly shows that intercession is envisaged in the Quran as an exception, available on the Day of Judgement to one specially permitted to speak and limited to words of truth approved by God.

"All the angels and sprits will be arrayed on that Day. None will speak except the one who is permitted by God and utters the truth." (78:38)

The one permitted to speak may be the person himself and not necessarily someone on his behalf. To my understanding the exception relating to intercession emphasised the rule that every individual is held personally responsible and is directly judged according to the Quran. There is no intermediary between man and God. The Prophet is responsible for communicating the message of God. He is not answerable for the conduct of the recipients of the message. The question of anybody interceding on behalf of another does not arise. The one who intercedes could not be in possession of a fact unknown to God. Nor can one entertain the view that someone could be more interested in the welfare of a person than God. Surely He being the most knowing, the most compassionate would not require any recommendation or intervention to forgive someone deserving of His Mercy.

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Sunday between 2:00 pm – 4:00 pm (appointments only)
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- ❖ **Marriage Registration / Nikah Ceremonies:**
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Contact: 0121 440 5355 (Ext: 1)
Email: enquiries@centralmosque.org.uk
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This department deals with family problems and marriage / divorce disputes and endeavours to resolve through mediation and counselling. Telephone advice only every Monday to Thursday between 5:00 pm – 8:00 pm
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Please contact: Mr. Hafiz Qaiser 07810 306 627
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Every Tuesday: Time: 12.00 noon – 2.00 pm
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Please contact: Mr. Mubarik 07977 484 409
- ❖ **Islamic Studies for special needs (Deaf) Adults and children**
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Monthly Newsletter 'The Dawn'

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BIRMINGHAM
CENTRAL MOSQUE

PRAYER TIMETABLE

"Indeed prayers are enjoined on believers at a stated time. " - Al-Quran 4:103

SEPTEMBER 2023 - SAFFAR / RABI-UL-AWWAL 1445 AH

Sep-23		Saffar	Fajr	فجر	طلوع شمس	Dhuhr			ظهر	Asr	العصر	Maghrib	مغرب	Isha	العشاء
Date	Day	Lunar Dates	Start	Jamāt	Sunrise	Zawāl	Start	Jamāt	Start	Jamāt	Sunset	Adhān	Start	Jamāt	
1	Fri	15	4.39	5.30	6.18	1.07	1.12	1.45	5.48	6.15	7.56	7.59	9.10	9.45	
2	Sat	16	4.41	' "	6.19	' "	' "	' "	5.46	' "	7.54	7.57	9.08	' "	
3	Sun	17	4.44	' "	6.21	' "	' "	' "	5.44	' "	7.51	7.54	9.05	' "	
4	Mon	18	4.46	5.30	6.23	1.06	1.11	1.45	5.42	6.00	7.49	7.52	9.04	9.30	
5	Tue	19	4.48	' "	6.24	' "	' "	' "	5.41	' "	7.47	7.50	9.02	' "	
6	Wed	20	4.50	' "	6.26	' "	' "	' "	5.39	' "	7.44	7.47	8.59	' "	
7	Thu	21	4.52	' "	6.28	1.05	1.10	' "	5.37	' "	7.42	7.45	8.58	' "	
8	Fri	22	4.54	' "	6.29	' "	' "	' "	5.35	' "	7.40	7.43	8.56	' "	
9	Sat	23	4.56	' "	6.31	' "	' "	' "	5.33	' "	7.37	7.40	8.53	' "	
10	Sun	24	4.58	' "	6.33	1.04	1.09	' "	5.31	' "	7.35	7.38	8.51	' "	
11	Mon	25	5	5.45	6.34	1.04	1.09	1.45	5.29	5.45	7.33	7.36	8.50	9.15	
12	Tue	26	5.02	' "	6.36	' "	' "	' "	5.27	' "	7.30	7.33	8.47	' "	
13	Wed	27	5.04	' "	6.38	1.03	1.08	' "	5.25	' "	7.28	7.31	8.45	' "	
14	Thu	28	5.06	' "	6.39	' "	' "	' "	5.24	' "	7.26	7.29	8.43	' "	
15	Fri	29	5.08	' "	6.41	' "	' "	' "	5.22	' "	7.23	7.26	8.41	' "	
16	Sat	30	5.10	' "	6.43	1.02	1.07	' "	5.20	' "	7.21	7.24	8.39	' "	
17	Sun	Rabi ul Awwal	5.13	' "	6.44	' "	' "	' "	5.18	' "	7.18	7.21	8.36	' "	
18	Mon	2	5.15	6.00	6.46	1.02	1.07	1.45	5.16	5.30	7.16	7.19	8.34	9.00	
19	Tue	3	5.17	' "	6.48	1.01	1.06	' "	5.14	' "	7.14	7.17	8.32	' "	
20	Wed	4	5.19	' "	6.49	' "	' "	' "	5.12	' "	7.11	7.14	8.29	' "	
21	Thu	5	5.21	' "	6.51	1.00	1.05	' "	5.10	' "	7.09	7.12	8.28	' "	
22	Fri	6	5.23	' "	6.53	' "	' "	' "	5.08	' "	7.07	7.10	8.26	' "	
23	Sat	7	5.25	' "	6.54	' "	' "	' "	5.06	' "	7.04	7.07	8.23	' "	
24	Sun	8	5.27	' "	6.56	12.59	1.04	' "	5.04	' "	7.02	7.05	8.21	' "	
25	Mon	9	5.28	6.15	6.58	12.59	1.04	1.45	5.02	5.30	6.59	7.02	8.19	8.45	
26	Tue	10	5.30	' "	6.59	' "	' "	' "	5.00	' "	6.57	7.00	8.17	' "	
27	Wed	11	5.32	' "	7.01	12.58	1.03	' "	4.57	' "	6.55	6.58	8.15	' "	
28	Thu	12	5.34	' "	7.03	' "	' "	' "	4.55	' "	6.52	6.55	8.12	' "	
29	Fri	13	5.36	' "	7.04	' "	' "	' "	4.53	' "	6.50	6.53	8.10	' "	
30	Sat	14	5.38	' "	7.06	12.57	1.02	' "	4.51	' "	6.48	6.51	8.08	' "	

Friday Prayers: Urdu & English Speech at 1.00 pm | Main Arabic Khutba at 1.30 pm

* Islamic dates are tentative and are subject to change as per crescent moon sighting

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