

**QURANIC CONCEPT OF RIGHTEOUSNESS AND ABERRATION
A CRITICAL STUDY**

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ABSTRACT:

Allah Almighty gives righteousness and aberration by His knowledge, power and wisdom. Allah Almighty does not appoint righteousness, but He wants voluntary devotion. In spite of having the power and supreme control He does not force righteousness. We have the choice of opting or rejecting righteousness. Allah Almighty has made righteousness clear to its full extent in the Holy Qur'an but, does not force to accept it and having the power of stopping mankind forcefully from, He does not do so He wants intentional righteousness. Allah Almighty has given all the means to accept or reject it. The power of logic is irrefutable fact, but if the quest for righteousness is not available then one cannot get righteousness. If the man is headstrong, egotist and reluctant then these

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attitudes leads to aberration. The man who is on the right path should not think that he got this by his hard work. It is only grace of Allah Almighty. Righteousness may be given to someone who is not eager of it by the grace of Allah Almighty, but aberration is only given to those who deserve it.

KEYWORDS: Quranic, Righteousness, Aberration, Tāqwā, philosophy.

1. Introduction

Allah is the only omnipotent. He does what he wants. He keeps supreme power in obtaining results without creating any causes. If He opts, He can quench one's thirst without watering and can repress one's appetite without feeding anything. Allah Almighty is independent from the law of cause and effect of doing any work, but Allah Almighty is running this universe under some rules and regulations; if we walk, distance is covered; if we drink water, our thirst is quenched; if we put our hand in fire, the fire burns our hand.

As this material world is working under the rules and regulations of Allah Almighty, so is the case with spiritual world. There are some rules and regulations to get success in the spiritual world. Allah Almighty chooses in accordance with some rules and regulations as who will be awarded righteousness and on whom the aberration will be bestowed. This all is done by the knowledge, power and wisdom of Allah Almighty. The law of righteousness and aberration has been elaborated in the Holy Qur'an on many occasions. Law of righteousness and aberration can be justified by following ways.

1. Righteousness is not appointed

In the battle of existence base of judgment is that jurisdiction, which

mankind possesses by the grace of Allah Almighty. He does not want but voluntary devotion that is why Allah Almighty does not fix righteousness. In spite of power and supreme control on righteousness He does not force righteousness. Allah Almighty had given the power to mankind for opting righteousness or rejects it.

Allah Almighty says in the Holy Quran:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ¹

(And say,,: The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny.)

And it is also said:

كَلَّا ۚ إِنَّهُ تَذَكُّرٌ فَمَنْ شَاءَ² ذَكَرْهُ

(Never! Indeed, this is a Reminder. So, whoever so wishes may take advice from it.)

Allah Almighty says at another place in the Holy Quran:

إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا³

(Indeed, this is a reminder; so let anyone who so wishes, adopt a way to his Lord.)

It is clear by above Quranic verses that Allah Almighty has cleared righteousness to full extent in the Holy Quran, but He did not force human beings to accept it. It is their choice to accept or reject it. The man himself will be liable in both situations and he will face wage in both senses. Had it been the case that Allah Almighty had expelled to accept righteousness

¹Al-Quran 18:29

²Al-Quran 74:54-55

³Al-Quran 76:29

and despoiled our power of volunteering, then every man had to accept righteousness. This reality has been discussed many times in the Holy Quran e.g.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ⁴

(Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?)

It clearly shows that Allah Almighty does not want to despoil man's voluntary power to accept righteousness and Allah Almighty does not want such impressments. Although He opts voluntary acceptance of righteousness.

Another Quranic verse shows same scene:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ⁵

(Had your Lord willed, He would have made all the people a single community. But, they will continue in their differences.)

Allah Almighty discusses the behavior of polytheists in these words:

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ⁶

(Similarly, their associate-gods have made the killing of their children seem fair to many *Mūshriḳs* (idolators), so that they may ruin them and may confuse their faith for them. Had Allah so willed, they would not have done that. So, leave them alone with what they fabricate.)

It means if Allah Almighty wanted He would have forcefully stopped

⁴Al-Quran 10:99

⁵Al-Quran 11:118

⁶Al-Quran 6:138

them from aberration, but He does not do so. In spite of having the power of stopping them forcefully from aberration He wants intentional righteousness. He has clearly made righteousness evident but does not force mankind to accept this.

Allah Almighty says:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ⁷

(There is no compulsion in Faith. The correct way has become distinct from the erroneous.)

Due to not knowing this aspect of Quranic philosophy of righteousness and aberration, man thinks when Allah is omnipotent and He feels happiness when man gets righteousness, then why does He not enlighten me with righteousness? If polytheism is bad, then why He does not stop us to do so?

This behavior of polytheists is discussed in these words in the Holy Quran:

وَقَالَ الَّذِينَ دُونَهُ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ۚ
كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ⁸

(The polytheists said: If Allah had so willed, we would have not worshipped anything other than Him - neither we nor our forefathers - nor would we have made anything unlawful without (a command from) Him. Similar was the reaction of those who were before them. Therefore, the messengers 'obligation is no more than to convey the message clearly.)

On another place this mind set is discussed in these words:

⁷ Al-Quran 2:256

⁸ Al-Quran 16:35

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ⁹

(They say: Had the Rahman so willed, we would not have worshipped them. They have no knowledge of that. They do nothing but make conjectures.)

It is clear from above Holy verses that in spite of being the omnipotent, Allah Almighty does not impose the righteousness. In fact, the sayings that when Allah is omnipotent then why He does not stop us from Polytheism are because of not understanding the law of righteousness and aberration and it is wrong to try to incriminate our own aberration on others.

First component of the law of righteousness and aberration is that Allah had made the righteousness and aberration obvious and had given all complete means to accept or reject it. There is no coercion on mankind to accept righteousness, because Allah Almighty does not want coercion righteousness, but He wants intentional righteousness.

2. Righteousness is only for enquirer

Allah Almighty does not impose the righteousness on anyone, although he gives righteousness to those who are the enquirers (seeker) of it. This reality is discussed many times in the Holy Quran.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَرَادَ¹⁰

(The disbelievers say, :Why is it that no sign (of their choice) has been sent down to him from his Lord? Say, :Allah lets go astray whom He wills and gives guidance to those who turn to Him.)

Allah says on another place in the Holy Quran:

⁹ Al-Quran 43:20

¹⁰ Al-Quran 13:27

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ¹¹

(Allah chooses (and pulls) toward Himself anyone He wills, and guides to Himself anyone who turns to Him (to seek guidance).)

It means the way of righteousness is not open for everyone but, for those who have great will to walk on it. Allah Almighty said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ¹²

(As for those who strive in Our way, We will certainly take them onto Our paths, and indeed Allah is with those who are good in deeds.)

Only those get righteousness from the Holy Quran who are striving in it.

Allah Almighty says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ¹³

(This Book has no doubt in it - a guidance for the God-fearing).

It means those will get righteousness from the Holy Quran who are seekers of abstinence and righteousness. Imam Suyyoti (RA) said:

الصائرين الى لتقوى بامتنال الا و امر و اجتناب المعاصي¹⁴

“Those who obey the orders and escape from the sins are real virtuous.)

In explanation of this Imam Alsaavi says that here virtue drifts to two meanings,

1) Those who know the reality of Allah Almighty.

2) Those who want to become virtuous.¹⁵

¹¹ Al-Quran 42:13

¹² Al-Quran 29:69

¹³ Al-Quran 2:02

¹⁴ Sayyoti, Jalaluddin, Tafseer Jalain, book 1, p#41, Qasim publications, Karachi

It means the Holy Quran is the book of righteousness for whole mankind, but he who gets the righteousness, is the seeker.

The power of logic is irrefutable fact, but if quest for righteousness is not available then one cannot get righteousness.

This actuality can easily be understood by the conversation of Hazrat Ibrahim (A.S) and the king Nimrood.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُبْعِثُ ۖ قَالَ أَنَا أُخِي
وَأُمِّيْتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ¹⁶

(Do you not know the one who argued with Ibrahim about his Lord, because Allah had given him kingship? When Ibrahim said: :My Lord is the One Who gives life and brings death, he said: :I give life and I bring death. Said Ibrahim: Allah brings the sun out from the East; now, you bring it out not bring the wrongdoers to the right path.)

In fact that was a great example of logic. Nimrod entirely lost the battle of logic, this should have lead Nimrod to righteousness but, he was not the seeker of righteousness. He was astonished but remained firm on his spurious and remained plundered from getting righteousness. On that occasion Allah Almighty evidenced His law of righteousness that He does not give righteousness to tyrants. Here the tyrants are those who remain firm on their pigheadedness and persistence in spite of getting righteousness that was as comprehensible as the sun in the sky. Law of righteousness from Allah Almighty is that the doors of righteousness are

¹⁵Tafseer Jalain, book 01, p# 42.

¹⁶ Al-Quran 2:258

closed for those who do not volunteer for it.

3. Righteousness is given according to capability

Allah Almighty owns all the treasures of universe and He largesse to all mankind to its full extent. His both hands are free to largesse on mankind.

In this regard Allah Almighty said,

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلُهَا مَذْمُومًا مَذْخُورًا وَمَنْ أَرَادَ
الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا كَلَّا تَبْذُلُهُمْ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا¹⁷

Whoever opts for the immediate (benefits from) life herein, We give him, right here in this life, as much as We will, to whomever We intend. Then We assign Jahannam for him where he shall enter condemned, discarded. And whoever opts for the Hereafter and makes efforts for it as due, while he is a believer, then, the effort of such people is appreciated!. To all of them - both these and those - We extend the grants of your Lord. And the grant of your Lord is not barred (for anyone).

It means the largesse of Allah Almighty is roturier, but people get narrow largesse because of their narrow quest for it. Some people get lot of largesse due to their quest of it. It means as all the things are given to mankind according to their quest, so is the righteousness. Allah Almighty has made this capability of mankind obvious in the Holy Quran and its effects and results has also been discussed clearly in the Holy Quran.

Due to bad acts of Jews, abasement dominated them by the Allah Almighty. When the truth came to them in its real extant, they refused to

¹⁷ Al-Quran 17:18-20

accept it. Their incapability and inquest to righteousness lead them to ever aberration. They were made plundered from righteousness.

Allah Almighty says about it;

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ¹⁸

(And they said: Our hearts are veiled. Rather, Allah has cast damnation upon them for their disbelief. So, they believe just in very little things.)

Righteousness is given according to the capability of mankind; if someone wants to increase his in-dubiousness Allah Almighty improves his certainty, and gives him according to his will and makes it obvious in the Holy Quran,

فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ¹⁹

(So, when it was clear to him, he said: I know that Allah is Powerful over everything.)

When Ibrahim (A.S) said; O my Almighty Allah show me how you will give rebirth to the deceased? Then Allah Almighty said are you not believer? He replied why not, I just want to increase my firm belief upon you, then Allah Almighty said;

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا ۚ وَاعْلَمَنَّ أَنَّهُ²⁰ اللَّهُ عَزِيزٌ حَكِيمٌ

(He said: Then take four birds and tame them to your call, then put on every mountain apart from them, and then give them a call, and they shall come to you rushing, and know that Allah is Mighty, Wise)

¹⁸ Al-Quran 2:88

¹⁹ Al-Quran 2:259

²⁰ Al-Quran 2:260

As there are no limitations of righteousness so is the quest of righteousness. Perhaps for this we are ordered to beg for righteousness in every prayer. The man who wants to achieve higher and higher destinations, he is given according to his quest. As the degree of the Holy Prophet (S.A.W) is improving by every time,

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى²¹

(Surely the Hereafter is much better for you than the present life.)

In spite of this He (S.A.W) prays;

وَقُلْ رَبِّ زِدْنِي عِلْمَ²²

(And say, My Lord, improve me in knowledge.)

By above examples it is obvious that the righteousness is given according to the capability of mankind and the man who wants to achieve higher and higher destinations, is given according to his quest.

4. Sins are the hurdle in getting righteousness

According to the Quranic law of righteousness and aberration this point is undoubtedly discussed in the Holy Quran that sometimes sins become the hurdle in accepting righteousness. The man who remains aside from sins gets the beauty of righteousness.

يُضِلُّ بِهِ كَثِيرًا ۖ وَهُدًى بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ²³

(By this He lets many go astray, and by this He makes many find guidance. But He does not let anyone go astray thereby except those who are sinful)

²¹ Al-Quran 93:04

²² Al-Quran 20:114

²³ Al-Quran 2:46

It indicates that man's sins and insubordination expels him to astray. If the man is headstrong, egotist and reluctant, these attitudes cause aberration. This law is discussed in Holy Quran in these words,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلِيمٌ وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ عَشُورَةً ۚ فَمَنْ تَهْدِيهِ
مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ²⁴

(So, have you seen him who has taken his desires as his god, and Allah has let him go astray, despite having knowledge, and has sealed his ear and his heart, and put a cover on his eye? Now who will guide him after Allah? Still, do you not take lesson?)

This Holy Verse shows that he was given the power of knowledge but, he followed his longings, his desires led him to astray and he was aberrationed from righteousness in all senses. aberration of the Jews is mainly caused by their indocility and sins,

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ
عَلَيْهَا كُفْرَهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا²⁵

(So, (they met their fate) for breaking their pledge, and for their disbelief in the verses of Allah, and for their slaying of the prophets unjustly, and for their saying, Our hearts are sealed - rather, Allah has set a seal over them for their disbelief, so they do not believe but a little)

From this Holy verse it is obvious that the cause of the aberration of Jews are; breaking of the promises with Allah Almighty; denying the Holy verses; assassination of Holy Prophets unjustly and sayings that their hearts are sealed. But Allah Almighty says that their hearts are not sealed

²⁴ Al-Quran 45:23

²⁵ Al-Quran 4:155

and Allah Almighty has set a seal and they had been declared as aberration.

There is story of a man in the Holy Quran,

وَإِذْ عَلَّمْنَا بَنِي آدَمَ الْأَيَاتِ فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ - وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۚ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَافْضُضْ الْقُصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ²⁶ -

(Recite to them the story of the one whom We gave Our verses, then he wriggled out from them, so Satan pursued him and he became one of the perverted. If We so willed, we would have elevated him thereby; but he clung to the earth and followed his desires. So, his example is like the example of a dog, if you attack him, he pants with his tongue protruding, and if you leave him alone, he still pants with his tongue protruding. That is the example of those who rejected Our signs. So, relate the chronicles, so that they may ponder.)

These Holy verses describe about the person, who was given the knowledge of Holy verses, but he denied this knowledge, because of this, Satan dominated on him and he got aberration. When he followed his wishes Allah Almighty forced him to aberration. Due to this he became like a dog, who always huffs. He always smells the soil in spite of glutted. From above verses one can easily understand that how sins aberration the man from the righteousness and he went on being trapped in bog of aberration. From above verses the man is discussed namely “Balum Bin Baoora” his prayers were ratified, due to corruption he was as aberrated he

²⁶ Al-Quran 7:175-176

prayed against Moosa (AS).²⁷

It is obvious that sins are the hurdles in getting righteousness and good works open the door of righteousness. Some people obey their will and ego and went astray and they were the cause of aberration of others.

وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ، إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ²⁸

(Surely, there are many who misguide people on the basis of their desires without having knowledge. Surely, your Lord is the best knower of those who cross the limits.)

From these Holy verses Allah Almighty has clarified that man's sins and egoist can be the causes of aberration. If man's heart is indulged in piety then weakness in evidence does not matter and if the heart is away from the piety then any evidence have no price.

5. Righteousness and the Grace of Allah Almighty

Man is that laborer who is given the wages of life, in the belly of his mother. It means that, if he spent his whole life in obedience of Allah Almighty then too, it is not the duty of Allah Almighty to send him to the Heavens. There is nothing obligatory on Allah Almighty, He bestows with his largeness only. It is true that this universe is working under some rules and regulations but He is the omnipotent, He is not compelled to these laws. Law of righteousness and aberration is correct but, the man who is on right path he should not think that he got this by his hard work. He should think that righteousness is the grace of Allah Almighty.

This grace of Allah Almighty is discussed in the Holy Quran in these

²⁷ Ibn e kaseer, Asmail, tafseerulQuraan l Azeem, book 02, p# 255, darulhadees, Qahira

²⁸ Al-Quran 6:119

words,

قُلْ لِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ اِلَى صِرَاطٍ مُسْتَقِيمٍ²⁹

(Say! To Allah belong the East and the West. He guides whom He wills to a straight path.)

ذٰلِكَ هُدٰى اللّٰهُ يَهْدِيْ بِهٖ مَنْ يَّشَاءُ مِنْ عِبَادِهٖ³⁰

(That is Allah's guidance. He guides with it whomsoever He wills from among His servants)

At another place Allah Almighty said,

لَيْسَ عَلَيْكَ هٰدِيْهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَاءُ³¹

(It is not for you to put them on the right path. Rather, Allah puts on the right path whom He wills)

Demand of the faith is that, who are on the path of righteousness should think that, it is the grace of Allah Almighty. One should never think that he has found the path of righteousness by his own intellect and hard work, although he should surrender his all wills in front of Allah Almighty. It is the demand of belief and the voice of gentility. When the people of Heaven will be sent to the Heavens, they will say,

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِي هَدٰىنَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا اَنْ هَدٰىنَا اللّٰهُ³²

(And they will say, all praise is to Allah who has guided us to this. We would not have been able to find the way, had Allah not guided us.)

Sayings of the Holy Prophets were also as,

²⁹ Al-Quran 2:142

³⁰ Al-Quran 6:88

³¹ Al-Quran 2:272

³² Al-Quran 7:43

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا³³

(What is wrong with us that we should not put our trust in Allah when He has guided us to our paths?)

In the Holy Quran it is made obvious that Allah Almighty may give the righteousness to those who are not able of it only by His grace. It means He gives the righteousness to those who are eager of it as well as no egoists by His grace only, but aberrations only those whom they are deserve it.

Allah Almighty says in the Holy Quran,

وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ³⁴

(And Allah lets the unjust go astray; and Allah does what He wills.)

It is obvious aberration is appointed only to those whom deserve it. Whereas righteousness is given to those who are capable of it and to those on whom Allah Almighty bestows his grace. Demand of the belief is that one should believe in, that Allah Almighty has given me the righteousness by his grace only.

Conclusions:

1. In spite of omnipotence Allah Almighty does not force righteousness.
2. According to the law of righteousness and aberration, righteousness is given to those who are eager of it.
3. Righteousness is given according to one's quest.

³³ Al-Quran 14:12

³⁴ Al-Quran 14:27

4. Sins become the hurdle in the way of righteousness.

Righteousness may be given to someone who is not eager of it by the grace of Allah Almighty, but aberration is only given to those who deserve it.



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