



Selected Verses of the  
Holy Quran —  
Guidance for Mankind





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Islam International Publications LTD.

## **Selected Verses of the Holy Quran — Guidance for Mankind**

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# Allah — God

Allah is the name of the Supreme Being in the Arabic Language. The word Allah is never used for any other being or thing. The names for God found in other languages are all attributive or descriptive and are often used in the plural, but the word “Allah” is never used in the plural. In the absence of a parallel word in the English language, the original name “Allah” has been retained throughout the translation

1:1. In the name of Allah, the Gracious, the Merciful

1:2. All praise belongs to Allah, Lord of all the worlds,

1:3. The Gracious, the Merciful,

1:4. Master of the Day of Judgment.

1:5. Thee alone do we worship and Thee alone do we implore for help.

1:6. Guide us in the right path —

1:7. The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

57:2. Whatever is in the heavens and the earth glorifies ALLAH; and HE is the Mighty, the Wise.

57:3. HIS is the Kingdom of the heavens and the earth; HE gives life and HE causes death, and HE has power over all

things.

57:4. HE is the First and the Last, and the Manifest and the Hidden, and HE has full knowledge of all things.

57:5. HE it is Who created the heavens and the earth in six periods, then HE settled Himself on the Throne. HE knows what enters the earth and what comes out of it, and what comes down from the heaven and what goes up into it. And HE is with you wheresoever you may be. And ALLAH sees all that you do.

57:6. HIS is the Kingdom of the heavens and the earth; and to ALLAH are all affairs returned for final judgment.

57:7. HE causes the night to pass into the day and causes the day to pass into the night; And HE knows well all that is in the breasts.

57:8. Believe in ALLAH and His Messenger, and spend in the way of ALLAH out of that to which HE has made you heirs. And those of you who believe and spend will have a great reward.

64:2. Whatever is in the heavens and whatever is in the earth glorifies ALLAH. HIS is the Kingdom and HIS is the praise, and HE has power over all things.

64:3. It is HE Who has created you, but some of you are disbelievers and some of you are believers. And ALLAH sees what you do.

64:4. HE created the heavens and the earth with an eternal purpose and HE gave you shape and made your shapes beautiful, and to HIM is the ultimate return.

64:5. HE knows whatever is in the heavens and the earth, and HE knows what you hide and what you disclose; and ALLAH knows full well all that which is hidden in the breasts.

6:96. Verily, it is ALLAH Who causes the grain and the date-stones to sprout. HE brings forth the living from the dead, and HE is the Bringer forth of the dead from the living. That is ALLAH; wherefore, then, are you turned back ?

6:97. HE causes the break of day and HE made the night for rest and the sun and the moon for the reckoning of time. That is the measuring of the Mighty, the Wise.

6:98. And HE it is Who has made the stars for you that you may follow the right direction with their help amid the darkness of the land and the sea. WE have explained the Signs in detail for a people who possess knowledge.

6:99. And HE it is Who has produced you from a single soul and there is for you a temporary resort and a permanent abode. WE have explained the Signs in detail for a people who understand.

6:100. And HE it is Who sends down water from the cloud; And WE bring forth therewith every kind of growth; then WE bring forth with that green foliage wherefrom WE

produce clustered grain. And from the date-palm, out of its sheaths comes forth bunches hanging low. And WE produce therewith gardens of grapes, and the olive and the pomegranate – like and unlike. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

6:101. And they hold the jinn to be partners with ALLAH, although HE created them; and they falsely ascribe to HIM sons and daughters without any knowledge. Holy is HE and exalted far above what they attribute to HIM,

2:256. ALLAH – there is no god save HIM, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes HIM not, nor sleep. To HIM belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with HIM save by HIS permission ? HE knows what is before them and what is behind them; and they encompass nothing of HIS knowledge, except what HE pleases. HIS knowledge extends over the heavens and the earth; and the care of them wearies HIM not; and HE is the High, the Great.

59:23. HE is ALLAH and there is no god beside HIM, the Knower of the unseen and the seen. HE is the Gracious, the Merciful.

59:24. HE is ALLAH and there is no god beside HIM, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is ALLAH, far above that which they associate

with HIM.

59:25. HE is ALLAH, the creator, the Maker, the Fashioner. HIS are the most beautiful names. All that is in the heavens and the earth glorifies HIM, and HE is the Mighty, the Wise.

# Angels

The word has the literal meaning of a message-bearer or agent. This explains the object of the creation of angels. They bring messages of God and execute His will in the universe. Thus angels are a part of the physical and the spiritual worlds.

In the spiritual worlds the influence of the angels is direct and works without any intervening agency. Disbelief in angels would therefore mean shutting off the avenue through which the light of God comes to man.

35:2. All praise belongs to ALLAH, the originator of the heavens and the earth, Who employs the angels as Messengers, having wings, two, three, and four. HE adds to HIS creation whatever HE pleases; for ALLAH has power over all things.

2:98. Say 'Whoever is an enemy to Gabriel' – for he it is who has caused it to descend on thy heart by the command of ALLAH, fulfilling that revelation which precedes it, and is a guidance and glad tidings to the believers.

2:99. 'Whoever is an enemy to ALLAH, and HIS angels, and HIS Messengers, and Gabriel, and Michael, then surely, ALLAH is an enemy to such disbelievers.'

2:178. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in ALLAH and the Last Day and the angels and the Book and

the Prophets, and spends his money out of love for HIM, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives; and observes prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in the time of war; it is these who have proved truthful and it is these who are truly God-Fearing.

2:286. This Messenger of OURS believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in ALLAH, and in HIS angels, and in HIS Books, and in HIS Messengers, saying, 'We make no distinction between any of HIS Messengers;' and they say 'We have heard and we are obedient. Our Lord, we implore THY forgiveness, and to Thee is the returning.'

22:76. ALLAH chooses HIS Messengers from among angels and from among men. Surely, ALLAH is All-Hearing, All-Seeing.

4:137. O ye who believe ! believe in ALLAH and HIS Messenger and in the Book which HE had revealed to HIS Messenger, and the Book which HE revealed before it. And whoso disbelieves in ALLAH and HIS angels, and HIS Books and HIS Messengers and the Last Day, has surely strayed far away.

# The Holy Qur'an

The Qur'an is the name given by God Himself to the book revealed to the Holy Prophet of Islam, containing the final law for mankind. The word Qur'an means a book which is meant to be read. The word also means a book or message which is meant to be conveyed and delivered to all peoples. The Qur'an is the only revealed book whose delivery or message is absolutely unrestricted; for whereas all other books are meant for specific times and specific peoples, the Quran is meant for all times and all peoples (34:29).

2:2. Alif, Lam, Mim.

2:3. This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,

56:78. This is, indeed, a noble Qur'an,

56:79. In a well-preserved Book.

98:4. Wherein are lasting commandments.

39:24. ALLAH has sent down the Best Discourse – a Book, whose verses are mutually supporting and repeated in diverse forms. The skins of those, who fear their Lord, do creep at its recital, then their skins and their hearts soften to the remembrance of ALLAH. Such is the guidance of ALLAH. HE guides therewith whom HE pleases. And he whom ALLAH adjudges astray – he shall have no guide.



43:2. Ha Mim.

43:3. WE cite as evidence this perspicuous Book,

43:4. WE have made it a Book to be oft read in clear, eloquent language that you may understand.

43:5. And, surely, it is safe with US in the Mother of the Book, exalted and full of wisdom.

33:73. Verily, WE have offered the trust of the Divine Law to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself.

33:74. The consequence is that ALLAH will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and ALLAH turns in Mercy to believing men and believing women; and ALLAH is Most forgiving Merciful.

17:89. Say, 'If men and jinn should gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.'

17:90. And surely We have set forth for mankind in various ways all kinds of similitudes in this Qur'an, but most men would reject everything in respect of it but disbelief.

11:18. Can he, then, who stands upon a clear proof from his Lord, and to testify to whose truth a witness from HIM shall

follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an imposter? Those who are the true followers of Moses believe therein, and whoever of the opposing parties disbelieve in it, the Fire shall be his promised place. So be not thou, O reader, in doubt about it. Surely, it is the truth from thy Lord; but most men believe not.

6:93. And this is a Book which WE have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those, who believe in the Hereafter, believe therein and they strictly observe their Prayers.

5:4. Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of any other than ALLAH; and that which has been strangled; and that which has been beaten to death; and that which has been killed by a fall and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar as an offering to idols. And forbidden is also this that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So fear them not, but fear ME. This day have I perfected your religion for you and completed MY favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, ALLAH is Most Forgiving, and is Merciful.

6:156. And this is a Book which WE have sent down; full of blessings. So follow it, and guard against evils that you may be shown mercy,

17:83. And WE gradually reveal of the Qur'an that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.

# Prophets

The Holy Quran affirms that Allah has sent guidance to every people. It thus affirms the truth and righteousness of every prophet. Prophets have been sent for particular peoples at particular times in history to guide them to Allah. The Holy Prophet was the last law-bearing prophet and the message of Islam thus encompasses and supercedes all previous scriptures. Prophethood continues but only within Islam; prophets now appear so as to reflect the light of the Holy Prophet, and do not bring a new law.

The Holy Quran has described not only the positive aspect of prophethood; it also portrays the character of the opposition raised against all prophets. Pharaoh is the Quranic symbol of the forces opposed to every prophet.

22:76. ALLAH chooses HIS Messengers from among angels and from among men. Surely, ALLAH is All-Hearing, All-Seeing.

16:37. And WE did raise among every people a Messenger with the teaching, 'Worship ALLAH and shun the Evil one.' Then among them were some whom ALLAH guided and among them were some who became deserving of ruin. So travel through the earth and see what was the end of those who treated the prophets as liars !

2: 31. And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth,' they said 'Wilt THOU place therein such as will cause disorder in it, and shed blood ? – and we glorify THEE with THY praise and extol THY holiness,' HE answered, 'I know what you know not.'

4:164. Surely, WE have sent revelation to thee, as WE sent revelation to Noah and the Prophets after him; and WE sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and WE gave David a Book.

4:165. And WE sent some Messengers whom WE have already mentioned to thee and some Messengers whom WE have not mentioned to thee – and to Moses ALLAH spoke at great length –

2:125. And remember when his Lord tried Abraham with certain commandments which he fulfilled, HE said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring ?' God said, 'MY covenant does not embrace the transgressors.'

2:88. And verily WE gave Moses the Book and caused Messengers to follow in his footsteps after him; and to Jesus, son of Mary, WE gave manifest Signs, and strengthened him with the Spirit of Holiness. Will you, then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others ?

10:91. And WE brought the children of Israel across the sea;

and Pharaoh and his hosts pursued them wrongfully and aggressively, till when the calamity of drowning overtook him, he cried, 'I believe that there is no god but HE in Whom the Children of Israel believe, and I am of those who submit to Him.'

10:92. What ! Now ! while thou wast disobedient before this and wast of the mischief-makers.

10:93. So this day WE will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely many of mankind are heedless of Our Signs.

19:17. And relate the story of Mary as mentioned in the Book, when she withdrew from her people to an eastern place;

19:18. And screened herself off from them. Then WE sent OUR angel to her and he appeared to her in the form of a well proportioned man.

19:19. She said, 'I seek refuge with the Gracious God from thee if indeed thou dost fear HIM.'

19:20. The angel said, 'I am only a messenger of thy Lord, that I may give thee glad tidings of a righteous son.'

19:21. She said, 'How can I have a son when no man has touched me, neither have I been unchaste ?'

19:22. The angel said, 'Thus it shall be.' But says thy Lord, 'It is easy for ME; and WE shall do so that WE may make him a

Sign unto men, and a mercy from US, and it is a thing decreed.'

19:23. So she conceived him, and withdrew with him to a remote place.

19:24. And the pains of child-birth drove her unto the trunk of a palm-tree. She said, 'O, would that I had died before this and had become a thing quite forgotten !

19:25. Then the angel called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee;

19:26. 'And shake towards thyself the trunk of the palm-tree; it will drop upon thee fresh ripe dates;

19:27. 'So, eat and drink and cool thine eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious God; I will, therefore, not speak this day to any human being.'

19:28. Then she brought him to her people, mounted. They said, 'O Mary, surely, thou hast committed a monstrous thing !

19:29. 'O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman !'

19:30. Thereupon she pointed to him. They said, 'How can we talk to one who is a child in the cradle ?'

19:31. Jesus said, 'I am a servant of ALLAH. HE has given me the Book, and has made me a Prophet;

19:32. 'And HE has made me blessed wheresoever I may be,

and has enjoined upon me Prayer and almsgiving so long as I live;

19:33. 'And HE has made me dutiful towards my mother, and has not made me arrogant and graceless;

19:34. 'And peace was on me the day I was born, and peace will be on me the day I shall die, and the day I shall be raised up to life again.'

19:35. That was Jesus, son of Mary. This is a statement of the truth concerning which they entertain doubt.

3:82. And remember the time when ALLAH took a covenant from the people through the Prophets, saying 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And HE said, 'Do you agree, and do you accept the responsibility which I lay upon you in this matter ?' They said 'We agree.' HE said 'Then bear witness and I am with you among the witnesses.'

33:8. And call to mind when WE took from the Prophets their covenant, and from thee, and from Noah and Abraham, and Moses and Jesus, son of Mary, and WE indeed, took from them a solemn covenant;



# The Holy Prophet of Islam

The Prophet was born in Mecca in August 570 AD. He was given the name Muhammad, which means, the praised one. When the Prophet was over thirty years of age, love of God began to possess him more and more. Revolting against the polytheism and the many vices of the people of Mecca, he chose regularly to meditate in a cave two or three miles away. When he was forty years of age he received his first revelation. In these, the first verses of the Qur'an (96:2- 6), he was commanded to proclaim the name of One God, Who has made man and sowed the seed of His own love and that of fellow man in his nature; and it was foretold that the world would be taught all kind of knowledge through the pen. These verses constitute an epitome of the Qur'an.

33:46. O Prophet! truly WE have sent thee as a Witness and a Bearer of glad tidings, and a Warner,

33:47. And as a Summoner unto ALLAH by HIS command, and as a light- giving Lamp.

33:48. And announce to the believers the glad tidings that they will have great bounty from ALLAH.

7:159. Say, 'O mankind, truly I am a Messenger to you all from ALLAH to Whom belongs the Kingdom of the heavens and the earth. There is no god but HE. HE gives life and HE causes death. So believe in ALLAH and HIS Messenger, the Ummi Prophet, who believes in ALLAH and HIS words; and

follow him that you may be rightly guided.’

34:29. And WE have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not.

68:4. And for thee, most surely, there is an unending reward.

68:5. And thou dost, surely, possess sublime moral excellences.

33:41. Muhammad is not the father of any of your men, but he is the Messenger of ALLAH, and the seal of the Prophets and ALLAH has full knowledge of all things.

33:22. Verily, you have in the Prophet of ALLAH an excellent model, for him who hopes to meet ALLAH and the Last Day and who remembers ALLAH much.

33:57. ALLAH sends down HIS blessings on the Prophet and HIS angels pray for him. O ye who believe, you too should invoke HIS blessings on him and salute him with the salutation of peace.

48:30. Muhammad is the Messenger of ALLAH. And those who are with him are hard against the disbelievers but tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking ALLAH’s grace and pleasure. Their marks are upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes

stout, and stands firm on its stem, delighting the sowers – That HE may cause the disbelievers to boil with rage at the sight of them. ALLAH has promised, unto those of them, who believe and do good works, forgiveness and a great reward.

3:32. Say 'If you love ALLAH, follow me; then will ALLAH love you and forgive you your sins.' And ALLAH is Most Forgiving and Merciful.

3:33. Say, 'Obey ALLAH and HIS Messenger;' but if they turn away, then remember that ALLAH loves not the disbelievers.

5:68. O Messenger ! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed HIS Message. And ALLAH will protect thee from men. Surely ALLAH guides not the disbelieving people.

# Fasting

In the Holy Qur'an fasting has been prescribed from dawn to sunset in the lunar month of Ramadhan. It is a discipline which promotes righteousness and makes it easier for a seeker to scale spiritual heights. One who is fasting becomes aware of all Divine bounties, and fasting thus helps one to employ them beneficently.

2:184. O ye who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

2:185. The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, is an expiation – the feeding of a poor man. And whoso does good of his own accord it is better for him. And fasting is good for you, if you only knew.

## Spending in the Way of Allah

The capital levy prescribed in the Holy Quran denotes its purpose by its very name ZAKAT. The word means that which purifies and fosters. By subtracting the share of the community from all wealth, the rest is purified for those entitled to make use of it; and by the application of the proceeds to the service of the community, the welfare of the community is fostered. Zakat is the third pillar of Islam and it thus reflects the importance in Islam of one's fellow beings.

2:44. And observe Prayer and pay the Zakaat, and bow down with those who bow.

30:39. So give to the kinsman his due and to the needy and to the wayfarer. That is best for those who seek the favour of ALLAH, and it is they who will prosper.

51:20. And in their wealth was a share for those who asked for help and for those who could not.

70:25. And those in whose wealth there is a known right –

70:26. For those who ask for help and for those who do not ask –

9:60. The alms are only for the poor and the needy, and for those employed in connections therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of ALLAH, and for

the wayfarer – an ordinance from ALLAH. And ALLAH is All-Knowing, Wise.

2:255. O ye who believe! spend out of what WE have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves.

2:262. The similitude of those who spend their wealth in the way of ALLAH is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And ALLAH multiplies it further for whomsoever HE pleases and ALLAH is Bountiful, All-Knowing.

2:263. They who spend their wealth in the way of ALLAH, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

2:266. And the case of those who spend their wealth to seek the pleasure of ALLAH and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And ALLAH sees what you do.

2:275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear nor shall they grieve.

47:39. Behold ! You are those who are called upon to spend

in the way of ALLAH; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And ALLAH is Self-Sufficient, and it is you who are needy. And if you turn your backs, HE will bring in your place another people; then they will not be like you.

# Pilgrimage (Hajj) and the Kaaba (the House of God)

The Quran enjoins all Muslims to perform the Pilgrimage to Mecca once in their lifetime if they can afford it and if the journey is safe. The centre of pilgrimage is Kaaba which according to the Quran, is the first house built for the worship of God. The object of the Pilgrimage is to create in the minds of the Muslims a feeling of an international brotherhood, and through the performance of certain rites to impress on the minds of the pilgrims that God is to be the focal point of their lives.

22:26. As to those who disbelieve and hinder men from the way of ALLAH and from the Sacred Mosque, which WE have appointed equally for the benefit of all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path – WE shall cause him to taste of a grievous punishment.

22:27. And call to mind when WE assigned to Abraham the site of the House and said, 'Associate not anything with ME and keep MY House clean for those who perform the circuits, and those who stand up and those who bow and prostrate themselves in Prayer;

22:28. And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by



every distant, deep, track.

22:29. 'That they may witness the benefits provided for them and may mention the name of ALLAH, during the appointed days, over the quadrupeds of the class of cattle that HE has provided for them. So eat thereof and feed the distressed and the needy.

22:30. 'Then let them accomplish their needful acts of cleansing, and fulfil their vows, and go around the Ancient House.'

3:98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, is safe. And pilgrimage to the House is a duty which men – those who can find a way thither – owe to ALLAH. And whoso disbelieves, let him remember that ALLAH is surely Independent of all creatures.

2:198. The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, ALLAH knows it. And furnish yourselves with necessary provisions for your journey and surely, the best provision is righteousness. And fear ME alone, O men of understanding.

## Delivery of the Holy Message to the Whole of Mankind

In conveying Allah's message, regard must be had to every fact that may influence the attitude of the person concerned. It should be remembered that the object is that he should appreciate and respond to the Divine call. This principle is well illustrated in the directions given to Moses and Aaron concerning the manner in which Pharaoh was to be approached and admonished.

41:34. And who is better in speech than he who invites men to Allah and does righteous deeds and says, 'I am, surely, of those who submit?'

41:35. And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.

41:36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

16:126. Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from HIS way; and HE also knows those who are rightly guided.

16:127. And if you decide to punish the oppressors, then

punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.

16:128. And, O Prophet, endure thou with patience; and verily thy patience is possible only with the help of ALLAH. And grieve not for them, nor feel distressed because of their evil designs.

16:129. Verily, ALLAH is with those who are righteous and those who do good.

9:6. And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of ALLAH; then convey him to his place of security. That is because they are a people who have no knowledge.

39:18. And those who eschew the worship of false gods and turn to ALLAH – for them is glad tidings. So give good tidings to MY servants.

39:19. Who listen to the Word and follow the best thereof. It is they whom ALLAH has guided, and it is they who are really endowed with understanding.

## Etiquette, Ethics, and Manners

The Quran teaches acceptance of life, not rejection or withdrawal. Monasticism and asceticism are not permitted in Islam. Leading a righteous life, and making proper and balanced use of one's faculties and the bounties provided by God, is the rule of life. Within this general concept the Quran lays down detailed instructions for the fostering of moral and spiritual values. The object is the beneficent and co-ordinated development of all faculties.

49:11. Surely, all believers are brothers. So make peace between your brothers, and fear ALLAH that mercy may be shown to you.

49:12. O ye who believe ! let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame your people nor call one another by nick-names. It is an evil thing to be called by bad name after having believed; and those who repent not, such are the wrongdoers.

49:13. O ye who believe ! avoid much suspicion; for suspicion in some cases is a sin. And spy not on one another, neither back-bite one another. Would any of you like to eat the flesh of his dead brother? Certainly, you would loath it. And fear ALLAH, surely, ALLAH is oft-Returning with compassion

and is Merciful.

4:37. And worship ALLAH and associate naught with HIM, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, ALLAH loves not the arrogant and the boastful;

4:38. Who are niggardly and also enjoin people to be niggardly, and hide that which ALLAH has given them of HIS bounty. And WE have prepared for the disbelievers an humiliating punishment;

4:39. And as for those who spend their wealth in order to be seen of men, and believe not in ALLAH, nor the Last Day, they are the companions of Satan, an whoso has Satan for a companion, and evil companion is he.

16:91. Verily, ALLAH enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. HE admonishes you that you may take heed.

16:92. And fulfil the covenant of ALLAH when you have made one, and break not your oaths after making them firm, while you have made ALLAH your surety. Certainly, ALLAH knows what you do.

16:93. And be not like unto her who cuts up her yarn into

pieces after having spun it strong by making your oaths a means of deceit between you, for fear lest one people become more powerful than another people. Surely, ALLAH tries you therewith, and on the Day of Resurrection HE will make clear to you that wherein you differed.

4:136. O ye who believe ! be strict in observing justice and be witnesses for ALLAH, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, ALLAH is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that ALLAH is Well-Aware of what you do.

4:149. ALLAH likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, ALLAH is All-Hearing, All-Knowing.

4:150. Whether you make public a good deed or keep it secret or pardon an evil, ALLAH is certainly the Effacer of sins, All-Powerful.

5:9. O ye who believe ! be steadfast in the cause of ALLAH, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness. And fear ALLAH. Surely, ALLAH is Aware of what you do.

5:10. ALLAH has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

5:11. And as for those who disbelieve and reject Our Signs, they are the people of Hell.

17:32. And slay not your children for fear of poverty. It is WE Who provide for them and for you. Surely, the slaying of them is a grievous sin.

17:33. And go not nigh unto adultery, surely, it is a manifest indecency and an evil way.

17:34. And slay not the soul, the slaying of which ALLAH has forbidden, save for a just cause. And whoso is slain wrongfully, WE have surely given his heir authority to demand retribution but let him not exceed the prescribed bounds in slaying; for therein he will be supported by law.

17:35. And come not near the property of the orphan, except in the best way, until he attains his maturity and fulfil the covenant; for the covenant shall be questioned about.

17:36. And give full measure when you measure and weigh with a right balance; that is best and most commendable in the end.

17:37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart – all these shall be called to account.

17:38. And walk not in the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height.

17:39. The evil of all these is hateful in the sight of thy Lord.



# Basic Principles of the Economic System

The basic economic concept in Islam is that absolute ownership of everything belongs to God alone. Legal ownership of the individual, that is to say, the right of possession, use and transfer of property, is recognized and safeguarded in Islam, but all ownership is subject to the moral obligation that all sections of society have a rightful share in all wealth. Part of this obligation is given legal form and is made effective through legal sanctions, but the greater part is secured by voluntary effort put forth through a desire to achieve the highest spiritual and moral benefits for all concerned.

20:117 And when We said to the angels, 'submit to Adam', and they all submitted. But Iblis did not. He refused.

20:118 Then We said, 'O Adam, this is an enemy to thee, and to thy wife, so let him not drive you both out of the garden, lest thou come to grief.

20:119 'It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked.

20:120 'And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.'

2:189 And do not devour your wealth among yourselves through falsehood, and offer it not as bribe to the authorities that you may knowingly devour a part of the wealth of other people with injustice.

4:30 O ye who believe! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful to you.

## Prohibition of Interest

The word used in connection with interest in the Quran is Riba, the connotation of which is not identical with that of the word “interest” as commonly understood. Riba is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence towards one’s fellow beings. In the case of loans which bear interest, the lender in effect takes advantage of, and makes profit from, the need or distress of another.

2:276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: ‘Trade also is like interest;’ whereas Allah has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that which he received in the past be his; and his affair is with Allah. And those who revert to it, they are the inmates of the Fire; therein shall they abide.

2:277. Allah abolishes interest and causes charity to increase. And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner.

2:278. Surely, those who believe and do good deeds and observe Prayer and pay the Zakat shall have their reward from their Lord, and no fear shall come on them, nor shall they grieve.

2:279. O ye who believe! fear Allah and relinquish what remains of interest, if you are believers.

2:280. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your original sums; thus you shall not wrong, nor shall you be wronged.

2:281. And if any debtor be in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.

2:282. And fear the day when you shall be made to return to Allah; then shall every soul be paid in full what it has earned; and they shall not be wronged.

# Jihad – Supreme Efforts in the Way of Allah

Jihad means, exerting one's utmost power contending with an object of disapprobation, and this is of three kinds, namely, (1) with a visible enemy, (2) with Satan, and (3) with one's self.

The Quran teaches that when war breaks out, it should be waged in such a way as to cause the least possible amount of damage to life and property; and that hostilities should be brought to a close as quickly as possible.

22:40 Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them.

22:41 Those who have been driven out from their homes unjustly only because they said, 'Our lord is Allah'. And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.

60:9 Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those

who are equitable.

60:10 Allah only forbids you, respecting those who have fought against you on account of your religion, and have driven you out of your homes, and have helped others in driving you out, that you make friends of them, and whosoever makes friends of them—it is these that are the transgressors.

61:11 O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

61:12 That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did not know.

29:70 And as for those who strive in Our path—We will surely guide them in Our ways. And verily Allah is with those who do good.

9:20 Those who believe and emigrate from their homes for the sake of God and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph.

9:111 Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain—a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Quran. And who is more faithful to his promise than Allah? Rejoice, then, in your

bargain which you have made with Him; and that it is which is the supreme triumph.

4:96 Those of the believers who sit still, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit still. And to each Allah has promised good. And Allah has exalted those who strive above those who sit still, by a great reward.

# The Quality and Character of Believers

The Quran explains the need of belief in God and draws attention to the proofs of His existence. It emphasizes that God has always sent down His word by means of revelation. If God were to cease to manifest His attributes through the prophets and their followers, firm faith in the existence of God would disappear. It is imperative, therefore, that so long as mankind continue to exist, divine revelation should continue to descend upon some of them.

25:64 And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'

25:65 And who spend the night before their Lord, prostrate and standing.

25:66 And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

25:67 'It is indeed evil as a place of rest and as an abode';

25:68 And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

25:69 And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for



just cause, nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin.

25:70 Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

25:71 Except those who repent, and believe and do good deeds; for as to these, Allah will change their evil deeds into good deeds; and Allah is Most Forgiving, Merciful;

25:72 And those who repent and do good deeds, indeed turn to Allah with true repentance;

25:73 And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

25:74 And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

25:75 And those who say, ‘Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.’

25:76 It is such as will be rewarded a high place in Paradise because they were steadfast, and they will be received therein with greeting and peace,

25:77 Abiding therein. Excellent it is as a place of rest and as an abode.

25:78 Say to the disbelievers: ‘But for your prayer to Him my Lord would not care for you, you have indeed rejected the truth and the punishment of your rejection will now cleave to

you.'

23:2 Surely, success does come to the believers,

23:3 Who are humble in their Prayers,

23:4 And who shun all that which is vain,

23:5 And who are active in paying the Zakat,

23:6 And who guard their chastity –

23:7 Except from their wives or what their right hands possess, for then they are not to be blamed;

23:8 But those who seek anything beyond that are the transgressors –

23:9 And who are watchful of their trusts and their covenants,

23:10 And who are strict in the observance of their Prayers.

23:11 These are the heirs,

23:12 Who will inherit Paradise. They will abide therein.

# Worship

Prayer is the second of the five pillars of Islam, the first being belief in the Unity of God. Prayer is the most potent means of establishing and strengthening one's communion with one's Maker and of drawing near to Him. It is a dynamic phenomenon, God hears and responds to prayer. The Islamic concept of prayer is a direct and uninhibited pouring forth of the soul by the supplicant before the Divine Majesty in certainty of Allah's grace, mercy, and power. In worship there is no need of an intermediary between man and his Maker.

98:6. And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer and pay the Zakat. And that is the right religion.

51:57. And I have not created the jinn and the men but that they may worship Me.

17:79. Observe Prayer from the declining and paling of the sun till the darkness of the night, and recite the Qur'an at dawn. Verily, the recitation of the Qur'an at dawn is specially acceptable to Allah.

17:80. And during a part of the night wake up for its recitation—a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

2:239. Watch over prayers, and particularly the middle

Prayer, and stand before Allah submissively.

## Rope of Allah

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (3:103-105)

## Against Suspicion, Backbiting, and Racism

49:13 O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor backbite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loath it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.

49:14 O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

# Importance of Following the Holy Prophet<sup>(saw)</sup>

Muhammad is not a father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. (33:41)

Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. (33:22)

## Believers and Disbelievers

“In the name of Allah, most Gracious, ever Merciful.”

“Those who disbelieve and hinder men from the way of Allah – He renders their works vain.”

“But as for those who believe and do good works and believe in that which has been revealed to Muhammad – and it is the truth from their Lord – He removes from them their sins and improves their condition.”

“That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allah set forth for men their similitudes.” (47:1-4)



# Praying Regularly Five Times a Day

Verily, Prayer is enjoined on the believers to be performed at fixed hours. (4:104)

## *Commentary*

A Muslim should start praying when he is seven years old. At the age of ten, prayer becomes obligatory. Anyone who is a Muslim must perform prayers and should perform it with heart-felt devotion and zeal. It is also important that as far as possible, the prayer be performed in congregation. Finally, all five prayers must be performed regularly at their appointed times. Do not get into the habit of making the morning prayer and skipping Zuhr or making Asr and skipping Maghrib. Nor go to sleep without offering Isha. Those who make prayers like this are counted as non-performers of prayers in the sight of Allah. Their prayers do not give them any benefit. This verse also means that all prayers must be performed at the proper times appointed for them. For instance, do not make Fajr prayer at ten o'clock during the day nor offer Asr when the sun is setting.

## Repentance

O ye who believe! turn to Allah in sincere repentance. It may be that your Lord will remove the evil consequences of your deeds and make you enter Gardens through which rivers flow, on the day when Allah will not abase the Prophet nor those who have believed with him. (Chapter 66, Verse 9)

# Equal Rights for Men and Women

Before the advent of Islam women, as a class, enjoyed no statutory rights. Islam is the only religion which established a perfect body of precepts – giving full protection to the rights of women, making them equals of men, both in the spiritual and religious spheres of life, giving them an independent position, granting them proprietary rights, and making their responsibilities and rights as part of the divine law.

16:98 Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

4:125 But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.

33:36 Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women give alms, and men who fast and women who fast, and men who guard their chastity and women who guard

their chastity, and men who remember Allah much and women who remember Him — Allah has prepared for all of them forgiveness and a great reward.

40:41 Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer — these will enter the Garden; they will be provided therein without measure.

2:229 And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allah is Mighty, Wise.

2:230 Such divorce may be pronounced twice; then, either retain them in a becoming manner or send them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribed by Allah. But, if you fear that they cannot observe the limits prescribed by Allah, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by Allah, so transgress them not; and whoso transgresses the limits prescribed by Allah, it is they that are the wrongdoers.

# Khilafat

Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious. (Surah Al-Nur, Verse 56)

## *Commentary*

The present verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be the Prophet's Successors and the representatives of the whole nation. They will be, as it were, Khilafat personified. The verse further says that the fulfillment of this promise will depend on the Muslims' observing the Prayer and giving the Zakat and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of Khilafat will be bestowed upon them and they will be made the leaders of nations; their state of fear will give place to a condition

of safety and security, Islam will reign supreme in the world, and above all the Oneness and Unity of God – the real purpose and object of Islam – will become firmly established.

The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet is now humanity's sole guide for all time, his Khilafat must continue to exist in one form or another in the world till the end of time, all other Khilafahs having ceased to exist. This is among many others the Holy Prophet's distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khalifa in the person of Ahmad, the Promised Messiah.

The Qur'an has mentioned three kinds of Khalifas:

Khalifas, who are Prophets such as Adam and David. About Adam, God says in the Qur'an: "I am about to place a vicegerent in the earth" (2:31); and about David He says: "O David, We have made thee a vicegerent in the earth" (38:27).

Prophets who are the Khalifas of another and a greater Prophet such as the Israelite Prophets who all were the Khalifas of Moses. About them the Qur'an says: "We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews:" (5:45).

Non-Prophet Khalifas of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (5:45).

Briefly, the verse under comment covers all these categories of Khalifas, viz., the Holy Prophet's rightly-guided Khalifas, the

Promised Messiah, his Successors and the spiritual Reformers or Mujaddid's. Their mission, as the above verse says, is to protect the Law and to bring back "the erring flock into the Master's fold."

The special marks and characteristics of these Khalifas are:

- They are appointed Khalifas through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifas;
- the religion which their mission is to serve becomes firmly established through their prayers and missionary efforts;
- they enjoy equanimity and peace of mind amidst hardships, privations or persecution which nothing can disturb; and
- they worship God alone, i.e. in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

The verse may also be regarded as embodying a prophecy which was made at a time when Islam was very weak and idols were being worshipped throughout Arabia and the Muslims being small in number feared for their very lives, and yet in the course of only a generation the prophecy was literally fulfilled.

Idolatry disappeared from Arabia and Islam became firmly established not only in Arabia but also reigned supreme in the whole world and the followers of the Holy Prophet, erstwhile regarded as the dregs and scum of humanity, became the leaders and teachers of nations.

The words, “Whosoever is ungrateful after that, they will be the rebellious,” signify that Khilafat is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving unstinted support and obedience to their Khalifas they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.

(The Holy Quran with English Translation and Commentary, Vol. 4, pp. 1869-1870.)



## Observations Relating to Nature

One of the unique features of the Quran is that though it is 1400 years old it does not ascribe anything to nature which has been proved wrong by later research. Many passages refer to recent scientific findings, whereas others point to phenomena which are still awaiting research. Only a few passages have been chosen to illustrate some of the implications of the very numerous references to nature contained in the Quran.

42:30 And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases.

6:99 And He it is Who has produced you from a single person and there is for you a home and a lodging. We have explained the Signs in detail for a people who understand.

4:2 O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

3:7 He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

14:20 Dost thou not see that Allah created the heavens and

the earth in accordance with the requirements of wisdom? If He please, He can do away with you, and bring a new creation.

27:89 And thou seest the mountains which thou thinkest to be firmly fixed, but they shall pass away like the passing of the clouds – the work of Allah Who has made everything perfect. Verily, He knows full well what you do.

22:6 O people, if you are in doubt concerning the Resurrection, then consider that We have indeed created you from dust then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make Our power manifest to you. And We cause what We will to remain in the wombs for an appointed term; then We bring you forth as babes; then We rear you that you may attain to your age of full strength. And there are some of you who are caused to die prematurely and are others among you who are driven to the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beautiful vegetation.

16:9 And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know.

67:2 Blessed is He in Whose hand is the kingdom and He has power over all things;

67:3 Who has created death and life that He might try you – which of you is best in deeds; and He is the Mighty, the Most Forgiving,

67:4 Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw?

# Prophecies

Many of the earliest revealed chapters of the Quran cite various phenomena as evidence in support of the cardinal doctrines and teachings of the Quran. Some of these passages constitute prophecies, the fulfillment of which has been witnessed in the course of the centuries. Often the fulfillment is of the literal meaning, sometimes it is of the metaphorical connotation, or it may be of both. As already explained, the very name of the Book is a grand prophecy, the fulfillment of which has been witnessed through the ages. The very first revelation announced the advent of the age of learning through the extensive use of the pen (96:4-6).

55:20 He has made the two bodies of water flow. They will one day meet.

55:21 Between them is now a barrier; they encroach not one upon the other.

55:34 O company of Jinn and men! if you have power to go beyond the confines of the heavens and earth, then do go. But you cannot go save with authority.

55:35 Which, then, of the favours of your Lord will you twain deny?

55:36 There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.

- 84:2 When the heaven bursts asunder,  
84:3 And gives ear to her Lord – and this is incumbent upon  
her  
84:4 And when the earth is spread out,  
84:5 And casts out all that is in her, and becomes empty.  
84:6 And gives ear to her Lord – and this is incumbent upon  
her.  
81:5 And when the she-camels, ten month pregnant, are  
abandoned.  
81:8 And when people are brought together,  
81:11 And when books are spread abroad,  
81:12 And when the heaven is laid bare,  
99:2 When the earth is shaken with her violent shaking  
99:3 And the earth brings forth her burdens,  
99:4 And man says, ‘What is the matter with her?’  
99:5 That day will she tell her news,  
99:6 For thy Lord will have revealed about her.  
99:7 On that day will men come forth in scattered groups  
that they may be shown the results of their works.  
99:8 Then whoso does an atom’s weight of good will see it.  
99:9 And whoso does an atom’s weight of evil will also see it.

20:106 And they ask thee concerning the mountains. Say:  
'my Lord will break them into pieces and scatter them as dust.

20:107 'And He will leave them as a barren, level plain.

20:108 'Wherein thou wilt see no depression, or elevation.'

27:83 And when the sentence is passed against them, We  
shall bring forth for them a germ out of the earth, which shall  
wound them because people did not believe in Our Signs.

75:8 When the eye is dazzled.

75:9 And the moon is eclipsed.

# Imam Mahdi

“He it is Who has sent His Messenger with the guidance and the Religion of truth, that He May cause it to prevail over all religions, even if those who associate partners with God hate it.” (61:10)

In the Qartabi Commentary it is stated: The predominance of the True Religion will be in the time of the Messiah. The time will come that there will be no religion left in the world except Islam.

In the Qami Commentary, the explanation of this verse is thus: The True Religion will prevail over all other religions in the time of the Imam of the Last Days. He will fill the earth with justice while the earth would have been full of injustice and violence before his advent. The True Law (Islamic Law) will be enforced only after his advent.

“And among others from among them who have not yet joined them. He is the Mighty, the Wise.” (62:4)

In the Qarbati Commentary, the explanation of this verse is in the form of a Hadith quoted there. This Hadith is as follows: “Abu Huraira relates that people were sitting around the Holy Prophet, peace and blessings of God be upon him, when Surah Jummah was revealed. When Huzoor recited the verse quoted above, a person enquired the Holy Prophet who those people would be?

He repeated this question two or three times. Hazrat Salman the Persian was also sitting in the audience. The Holy Prophet put his hand on the shoulder of Salman the Persian and said: “If faith would go up to the Plaides even then people from the among Persians will certainly bring to back to earth.” In some versions of the above Hadith, the words “a man from the Persians” is related, instead of “people from among the Persians.