

**SELECTED VERSES**  
**OF**  
**THE HOLY QUR'AN**

**(Arabic text with English Translation)**

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The Holy Qur'an**  
(Arabic text with English Translation)

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In celebration of the Centenary of the Worldwide Ahmadiyya Community.

This is a gift from those Ahmadi Muslims who, even in this age, are being persecuted and martyred merely because they love and proclaim the Unity of God. They are an embodiment of the spirit of Bilal.\*

\*Bilal (may God be pleased with him) was one of the companions of the Holy Prophet Muhammad, peace be upon him. Though he was subjected to extreme forms of torture due to his conversion to Islam, he was prepared to die rather than renounce his belief in the Unity of God.

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## SELECTED VERSES OF THE HOLY QUR'AN

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## FOREWORD

Each verse of the Holy Qur'an has a simple and obvious meaning which can be understood even on a first reading. In addition to this, each verse forms part of a unique integrated system of multiple channels containing numerous meanings hidden below the surface. Via these channels, the subject matter of any verse forms a continuous link with the preceding and following verses and chapter, like a multi-channel communication system.

In the light of the above two things become obvious:-

a. However meticulous and faithful a translation may be, it can only go part of the way in helping to convey the meaning of a book so multifaceted and rich in meaning as the Holy Qur'an. Indeed it is impossible to claim that any one translation of the Holy Qur'an is sufficient to convey to the reader, the entire message contained in the original text.

b. It is even more difficult to choose some specimen verses of the Holy Qur'an relating to a given subject and to consider them to be sufficiently representative. For instance, if a few verses of the sacred text are selected to represent the economic system, as envisaged in the Holy Qur'an, the task would become prohibitive because of the rich multifaceted nature of the Holy Qur'an, but also because the philosophy of the Islamic economic system can be induced from many verses of the Holy Qur'an which is not even directly related to the subject of economics.

However, when we consider the fact that a large majority of the world's population, who speak different languages and belonging to different culture and ethnic groups are as yet deprived of having any access to the study of this most wonderful book; the urgency of this grave situation becomes apparent.

In view of the above, the world wide Ahmadiyya Muslim Community,

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under the auspices of Khilafat-e- Ahmadiyya has launched the most ambitious and noble task of making complete rendering of the Holy Qur'an into different languages of the world. With the grace of Allah the complete translations of the Holy Qur'an have already been rendered into more than seventy languages by the Ahmadiyya Muslim Community.

Any queries regarding the availability of the Holy Qur'an in various languages should be directed to the publishers or to any Ahmadiyya Muslim Mission in any country of the world or visit [www.alislam.org](http://www.alislam.org) for more information.

In addition to this, an attempt is being made to present the Holy Qur'an, at least in part, to the speakers of many other languages while the preparation of a complete translation continues. To do this appropriately a subject-wise selection of the verses of the Holy Qur'an has been made to introduce some fundamental Islamic teachings to such readers as possess little or no knowledge of Islam.

The selection of the verses is made to cover the following important subjects:-

1. Allah- God.
2. Angels.
3. The Holy Qur'an.
4. Prophets.
5. The Holy Prophet of Islam.
6. Worship.
7. Fasting.
8. Spending in the way of Allah.
9. Pilgrimage (Hajj) and Kaaba (The House of God)
10. Delivery of the Holy Message to the whole of mankind.
11. Etiquettes, Ethics, Manners.
12. Basic principles of the economic system.
13. Jihad- Crusade/supreme efforts in the way of Allah.
14. The quality and character of believers.
15. Equal rights for men and women.
16. Prohibition of Interest – usury.
17. Prophecies.
18. Observations relating to relating to nature.
19. Some supplications as taught in the Holy Quran.
20. Some small chapters of the Holy Quran easy to memorize.

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It may be noted that the headings under which the text of the Holy Qur'an is being presented do not make a part of the text itself. As such they are shown as distinctly separate.

The selection of the specimen verses presented in this volume was made by Hadhrat Mirza Tahir Ahmad, Khilafatul Masih IV, who was the Supreme Head of the Worldwide Ahmadiyya Muslim Community from 1982 - 2003.

The English translation of these verses has been taken from the translation done by Hadhrat Maulvi Sher Ali. However Hadhrat Khalifa-tul Masih IV later revised the translation of some of these verses and so where such verses have been published in this edition, we have used the revised translation with the permission of Hadhrat Khalifatul Masih V.

We hope and pray that while this attempt will succeed in quenching some of the thirst for knowledge it will also generate a craving for learning more. For more information about the Holy Qur'an and its teachings visit [www.alislam.org](http://www.alislam.org) or contact any Ahmadiyya Muslim Mission in the world.

Naseer Ahmad Qamar  
Additional Wakil-ul- Isha'at London  
December 2011

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## 1: ALLAH- GOD

“Allah” is the name of the Supreme Being. In the Arabic language, the word “Allah” is never used for any other thing or being. 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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

All praise belongs to Allah,  
Lord of all the worlds,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

The Gracious, the Merciful,

الرَّحْمَنِ الرَّحِيمِ ③

Master of the Day of Judgment.

مَلِكِ يَوْمِ الدِّينِ ④

Thee alone do we worship and  
Thee alone do we implore for  
help.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

Guide us in the right path.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

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.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

(Chapter 1:1-7)



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Whatever is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.

His is the kingdom of the heavens and the earth; He gives life and He causes death; and He has power over all things.

He is the First and the Last , and the Manifest and the Hidden, and He knows all things full well.

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 heaven and what goes up into it. And He is with you wheresoever you may be. And Allah sees all that you do.

His is the kingdom of the heavens and the earth; and to Allah are all affairs referred.

He causes the night to pass into the day and causes the day to pass into the night; and He knows full well all that is in the breasts.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ①

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ  
يُحْيِي وَيُمِيتُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ②

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ  
وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ③

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ  
يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ  
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ  
فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ④

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ⑤

يُورِثُ اللَّيْلَ فِي النَّهَارِ وَيُورِثُ النَّهَارَ فِي  
اللَّيْلِ ۗ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑥

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.

(Chapter 57:2-8)

Whatever is in the heavens and whatever is in the earth glorifies Allah; His is the kingdom and His the praise, and He has power over all things.

It is He Who has created you, then some of you become disbelievers and some of you become believers. And Allah sees what you do.

He created the heavens and the earth with truth, and He fashioned you and made your shapes excellent, and to Him is the *ultimate* return.

He knows whatever is in the heavens and the earth, and He knows what you conceal and what you disclose; and Allah knows full well *all* that is in the breasts.

(Chapter 64:2-5)

أَمْؤُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ  
مُسْتَخْلَفِينَ فِيهِ ۗ فَالَّذِينَ آمَنُوا مِنْكُمْ  
وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٨﴾

يَسْبُحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴿٧﴾

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ  
مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ  
وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ۗ وَإِلَيْهِ  
الْمَصِيرُ ﴿٥﴾

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ  
مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ  
بِدَاتِ الصُّدُورِ ﴿٤﴾

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?

He causes the break of day; and He made the night for rest and the sun and the moon for reckoning *time*. That is the decree of the Mighty, the Wise.

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

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.

And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ط يَخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَمَخْرِجُ الْمَيِّتِ مِنَ  
الْحَيِّ ط ذَلِكُمْ اللَّهُ فَالِقُ تُوَفُّوْنَ ۝١٦

فَالِقُ الْإِصْبَاحِ ع وَجَعَلَ اللَّيْلَ سَكَنًا  
وَالشَّمْسِ وَالْقَمَرَ حُسْبَانًا ط ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝١٧

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا  
بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ط قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝١٨

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
فَمُسْتَقَرًّا وَمُسْتَوْدَعًا ط قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝١٩

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ع  
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا  
مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا ع

wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

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!*

(Chapter 6:96-101)

Allah—there is no God but He, 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 will intercede with Him except by His permission? He knows

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ  
وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ  
وَالرَّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ<sup>ط</sup>  
أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ<sup>ط</sup>  
إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠١﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ  
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ  
سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴿١٠١﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا  
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ  
وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ  
إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا  
خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ  
إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ

what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His Throne extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

(Chapter 2:256)

He is Allah, and there is none worthy of worship except Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

He is Allah, and there is none worthy of worship except 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*.

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.

(Chapter:59:23-25)

وَالْأَرْضِ ۚ وَلَا يُؤْدُهُ حِفْظُهُمَا ۚ وَهُوَ  
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عِلْمُ الْغَيْبِ  
وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٥٧﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ  
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ ﴿٢٥٨﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ  
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا  
فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٢٥٩﴾

## 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 world 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.

All praise belongs to Allah, the Maker 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.

(Chapter 35:2)

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, which fulfils that which precedes it, and is a guidance and glad tidings to the believers—

'Whoever is an enemy to Allah, and His angels, and His

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ  
جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ  
مَّثْنَى وَثُلُثَ وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا  
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ  
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ  
يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢٨﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ

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Messengers, and Gabriel, and Michael, then surely, Allah is an enemy to *such* disbelievers.’

(Chapter 2:98-99)

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 for love of Him, on the kindered and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who 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 time of war; it is these who have proved truthful and it is these who are the God-fearing.

(Chapter 2:178)

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.

(Chapter 2:286)

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وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ  
لِّلْكَافِرِينَ ﴿٩٩﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ  
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ ۗ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ  
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُؤَفَّقُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي  
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ  
أُولَئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ  
هُمُ الْمُتَّقُونَ ﴿٧٨﴾

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ  
وَأَلْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ ۚ

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Allah chooses *His* Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing.

(Chapter 22:76)

O ye who believe! believe in Allah and His Messenger, and in the Book which He has 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.

(Chapter 4:137)

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمَنْ  
التَّاسِيسُ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ  
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ  
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ  
يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٣٧﴾



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## 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 Qur'an is indeed the most widely read book in the world. 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 Qur'an is meant for all times and all peoples (34:29).

Alif Lam Mim . (I am Allah, the All-Knowing.)

الْحَمْدُ

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ

(Chapter 2:2-3)

That this is indeed a noble Quran,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

In a well-preserved Book,

فِي كِتَابٍ مَّكْنُونٍ

(Chapter 56:78-79)

Therein are lasting commandments.

فِيهَا كِتَابٌ قَيِّمٌ

(Chapter 98:4)

Allah has sent down the best Message in the form of a Book, whose verses are mutually supporting and repeated in diverse forms at which do creep the skins of those who fear their Lord; 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.

(Chapter 39:24)

Ha Mim. (The Praiseworthy, the Lord of Honour.)

By this perspicuous Book,

We have made it a Qur'an in clear, eloquent language that you may understand.

And surely, it is safe with Us in the Mother of the Book, exalted and full of wisdom.

(chapter 43:2-5)

Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا  
مَثَانِيًّا تَقْسُرُ مِنْهُ جُلُودَ الَّذِينَ يَخْشَوْنَ  
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ  
إِلَى ذِكْرِ اللَّهِ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي  
بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ  
مِنْ هَادٍ ﴿٢٤﴾

حَمِّ

وَالْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ  
تَعْقِلُونَ ﴿٢﴾

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٍّ  
حَكِيمٍ ﴿٥﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا

afraid of it. But the man bore it. Indeed, he was too cruel *to himself*, unmindful of the consequences.

*The result is* that Allah will punish hypocritical men and hypocritical women, and adolatrours men and adolatrours women; and Allah turns in mercy to believing men and believing women; and Allah is Most Forgiving, Merciful.

(Chapter 33:73-74)

Say, 'If mankind and the Jinn gathered together to produce the like of this Quran, they could not produce the like thereof, even though they should help one another.

And surely, We have set forth for mankind in various ways all kinds of similitudes in this Quran, but most men would reject everything but disbelief.

(Chapter 17:89-90)

Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ  
كَانَ ظَلُومًا جَهُولًا ﴿٧٣﴾

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ  
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ  
عَفُورًا رَحِيمًا ﴿٧٤﴾

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى  
أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ  
بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ  
ظَهِيرًا ﴿٧٣﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ فَأَلَّى أَكْثَرِ النَّاسِ  
إِلَّا كُفُورًا ﴿٧٤﴾

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ  
شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا  
وَرَحْمَةً ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ

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the Book of Moses, a guide and a mercy, *be an imposter?* Those *who consider these matters* believe therein, and whoever of the *opposing* parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

(Chapter 11:18)

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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.

(Chapter 6:93)

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This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.

(Chapter 5:4)

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And this is a Book which We have sent down; *it is* full of blessings. So follow it, and guard against *sin* that you may be shown mercy.

(Chapter 6:156)

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يَكْفُرُ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ  
فَلَا تَكُ فِي مَرِيئَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ  
رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٨﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ  
الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ  
وَمَنْ حَوْلَهَا ط

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ  
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا ط

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ  
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

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And We are *gradually* revealing of the Qur'an that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers..

( Chapter 17:83)

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وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا  
خَسَارًا ﴿٨٣﴾

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## PROPHETS

The Holy Qur'an 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 of Islam 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 Qur'an has described not only the positive aspect of prophethood it also portrays the character of the opposition raised against all prophets. Pharaoh is the Qur'anic symbol of the forces opposed to every prophet.

Allah chooses *His* Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing.

(Chapter 22:76)

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ  
النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٦﴾

And We did raise among every people a Messenger *preaching*: '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!

(Chapter 16:37)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا  
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ  
هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ  
الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾

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.'

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ  
فِى الْاَرْضِ خَلِیْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِیْهَا  
مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۗ  
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ  
قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۱﴾

(Chapter 2:31)

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 to David We gave 'Zabur'.

اِنَّاۤ اَوْحٰیۤنَاۤ اِلَیْكَ كَمَاۤ اَوْحٰیۤنَاۤ اِلٰى نُوْحٍ  
وَالنَّبِیِّیْنَ مِنْۢ بَعْدِهِۦ ۗ وَاَوْحٰیۤنَاۤ اِلَیْ  
اِبْرٰهٖمَ وَاِسْمٰعِیْلَ وَاِسْحٰقَ وَاِیْحٰقَ  
وَالْاِسْبَاطِ وَاِیْسٰى وَاِیُّوْبَ وَاِیُّوْسَ  
وَهٰرُوْنَ وَسُلَیْمٰنَ ۗ وَاَتٰنَاۤ اٰدَمَ زُبُرًا ۗ ﴿۳۲﴾

And *We sent some* Messengers whom We have already mentioned to thee and *some* Messengers whom We have not mentioned to thee – and Allah spoke to Moses particularly.

وَرُسُلًاۙ قَدْ قَصَصْنٰهُمۡ عَلَیْكَ مِنْۢ قَبْلُ  
وَرُسُلًاۙ لَّمْ نَقْصُصْهُمۡ عَلَیْكَ ۗ وَكَلَّمَ اللّٰهُ  
مُوسٰى تَكْلِیْمًا ۗ ﴿۳۳﴾

(Chapter 4:164-165)

And *remember* when his Lord tried Abraham with certain commands, which he fulfilled. He said, 'I will make thee a

وَإِذْ بَتَلٰىۤا اِبْرٰهٖمَ رَبُّهُۥ بِكَلِمٰتٍ  
فَاتَمَّتْهُنَّ ۗ قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ

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Leader of men.' *Abraham* asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

(Chapter 2:125)

And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; 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?

(Chapter 2:88)

And We brought the children of Israel across the sea, and Pharaoh and his hosts pursued them with evil intent and enmity, till, when *the calamity* of drowning overtook him, he said, ' I beleive that there is no God but He in Whom the children of Israel believe, and I am of those who submit to Him.

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إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ  
عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ  
بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ  
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا  
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ  
اسْتَكْبَرْتُمْ ۖ فَفَرِحْنَا بِكُذِّبَتُمْ ۖ وَفَرِحْنَا  
تَقْتُلُونَ ﴿٨٨﴾

وَجُورًا بِنِي إِسْرَائِيلَ ۚ الْبَحْرَ فَأَتَبَعَهُمْ  
فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ حَتَّىٰ إِذَا  
أَدْرَكَهُ الْعَرَقُ ۗ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ  
إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ ۚ وَأَنَا  
مِنَ الْمُسْلِمِينَ ﴿٩١﴾



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What! Now! while you have been disobedient before and were of those who do mischief.

أَلَنْ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ  
الْمُفْسِدِينَ ﴿٩٦﴾

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.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ  
خَلْفَكَ آيَةً ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ  
آيَاتِنَا لَغَفْلُونَ ﴿٩٦﴾

(Chapter 10:91-93)

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And relate *the story of* Mary as mentioned in the Book. When she withdrew from her people to a place to the east,

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ  
مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿٩٧﴾

And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۗ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا  
بَشَرًا سَوِيًّا ﴿٩٧﴾

She said, 'I seek refuge with the Gracious God from thee if indeed thou dost fear *Him*.'

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ  
إِنْ كُنْتَ تَقِيًّا ﴿٩٧﴾

He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.'

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ  
غُلَامًا زَكِيًّا ﴿٩٧﴾

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

He replied, 'Thus it is.' 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.'

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

And the pains of childbirth drove her to the trunk of a date palm. She said, 'O! Would that I had died before this and had become a thing quite forgotten!'

Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

"And shake towards thyself the trunk of the date palm; it will cause fresh ripe dates to fall upon thee.

"So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the

قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي  
بَشَرٌ وَلَمْ أَكُ بَغِيًّا ١١

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ  
وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا  
وَكَانَ أَمْرًا مَّقْضِيًّا ١٢

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ١٣

فَاجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ  
قَالَتْ يَلَيْتَنِي مِثُّ قَبْلِ هَذَا وَكُنْتُ  
نَسِيًّا مَنْسِيًّا ١٤

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ  
رَبُّكَ تَحْتِكَ سَرِيًّا ١٥

وَهَزِي إِلَى جِدْعِ النَّخْلَةِ تَسْقُطُ  
عَلَيْكَ رُطَبًا جَنِيًّا ١٦

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنَ  
مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ

Gracious *God*; I will therefore not speak this day to any human being.”

Then she brought him to her people, carrying him. They said, 'O Mary, thou hast brought forth a strange thing.

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

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

He said, 'I am a servant of Allah. He has given me the Book, and made me a Prophet;

'And He has made me blessed wheresoever I may be, and has enjoined upon me prayer and almsgiving so long as I live;

'And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblessed.

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

لِّلرَّحْمٰنِ صَوْمًا فَلَنْ اَكْلِمَ اَيُّوْمَ الْاَسْيَآءِ ﴿٢٧﴾

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِيْلَهٗ ۗ قَالُوْا اَيْمَرْيَمُ  
لَقَدْ جِئْتِ سَيِّئًا فَرِيًّا ﴿٢٨﴾

يَاخْتِ هٰرُوْنَ مَا كَانَ اَبُوْكَ اَمْرًا سَوِيًّا  
وَمَا كَانَتْ اُمُّكَ بَعِيًّا ﴿٢٩﴾

فَاَشَارَتْ اِلَيْهٖ ۗ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ  
كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٠﴾

قَالَ اِنِّىْ عَبْدُ اللّٰهِ ۗ اُنۡزِيَ اِلَيَّ الْكِتٰبُ  
وَجَعَلَنِي نَبِيًّا ﴿٣١﴾

وَجَعَلَنِي مُبْرَكًا اَيْنَ مَا كُنْتُ  
وَاَوْصٰنِيۤىۡ بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ  
حَيًّا ﴿٣٢﴾

وَبَرًّاۙ بِوَالِدَتِيۡ ۗ وَلَمْ يَجْعَلْنِيۡ جَبَّارًا  
سَفِيًّا ﴿٣٣﴾

وَالسَّلَامُ عَلٰى يَوْمٍ وُلِدْتُ وَيَوْمَ اَمُوْتُ  
وَيَوْمَ اُبْعَثُ حَيًّا ﴿٣٤﴾

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Such was Jesus, son of Mary.  
*This is a statement of the truth*  
about which they doubt.

(Chapter 19:17-35)

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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.’

(Chapter 3:82)

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And *remember* 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;

(Chapter 33:8)

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ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ  
الَّذِي فِيهِ يَمْتَرُونَ ﴿١٧٥﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ  
مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ  
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ  
وَلَتَنْصُرُنَّهُ ۗ قَالَ ءَأَقْرَرْتُمْ  
وَآخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا  
أَقْرَرْنَا ۗ قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ  
مِّنَ الشَّاهِدِينَ ﴿١٧٦﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ  
وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ  
ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ۗ

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## THE HOLY PROPHET OF ISLAM

The Prophet was born in Mecca in August 570 A.D. 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 at a cave two or three miles away. When he was forty years of age he received his first revelation out. In these, the first verses of the Qur'an (96:2-6) he was commanded to proclaim the name of the 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.

O Prophet, truly We have sent thee as Witness, and Bearer of glad tidings, and a Warner,

And as a Summoner to Allah by His command, and as a radiant Lamp.

And announce to the believers the glad tidings that they will have great bounty from Allah.

(Chapter 33:46-48)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا  
وَمُبَشِّرًا وَنَذِيرًا ﴿٤٦﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٧﴾

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ  
فَضْلًا كَبِيرًا ﴿٤٨﴾

Say, 'O mankind! truly I am a Messenger to you all from Allah to Whom belongs the Kingdom

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ

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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 Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided.'

(Chapter 7:159)

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

(Chapter 34:29)

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

And thou dost surely possess high moral excellences.

(Chapter 68:4-5)

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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.

(Chapter 33:41)

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22. Verily you have in the Prophet of Allah an excellent model, for him who fears Allah

وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ  
فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي  
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ  
تَهْتَدُونَ ﴿٥٩﴾

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا  
وَنَذِيرًا ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٩﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٤﴾

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٥﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

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and the Last Day and who remembers Allah much.

وَذَكَرَ اللَّهُ كَثِيرًا ۝

(Chapter 33:22)

Allah and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace. (Chapter 33:57)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in prayer*, seeking grace from Allah and *His* pleasure. Their mark is 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 thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn 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.

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَازْرَعَهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

(Chapter 48:30)

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Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٦﴾

Say, 'Obey Allah and the Messenger;' but if they turn away, then *remember that* Allah loves not the disbelievers.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٧﴾

(Chapter 3:32-33)

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O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His message *at all*. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people.

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَا اُنزِلَ اِلَيْكَ مِنْ رَبِّكَ ۗ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسٰلَتَهُ ۗ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿٣٨﴾

(Chapter 5:68)

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## 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.

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 religion *of the people* of the right path. (Chapter 98:6)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۝٦

And I have not created the Jinn and the men but that they may worship Me. (Chapter 51:57)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝٥٧

Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation *of the Qur'an in Prayer* at dawn, Verily, the recitation *of the Qur'an* at dawn is *especially* acceptable to God.

اقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۗ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝٥٨

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And wake up for it (the Qur'an) in the *latter part of* the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

(Chapter 17:79-80)

Watch over Prayers, and the middle Prayer, and stand before Allah submissively.

(Chapter 2:239)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ  
أَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾

حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ  
الْوُسْطَىٰ ۗ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٩﴾

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## 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.

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

*The prescribed fasting is for a fixed number of days, but whoso among you is sick or is 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 performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.*

(Chapter 2:184-185)

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يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ  
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم  
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
أُخْرَىٰ ۗ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ  
طَعَامٍ مَّسْكِينٍ ۗ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ  
خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن  
كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾

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## SPENDING IN THE WAY OF ALLAH

The capital levy prescribed in the Holy Qur'an 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.

And observe Prayer and pay the Zakat, and bow down with those who bow.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا  
مَعَ الرَّاكِعِينَ ﴿٤٤﴾

(Chapter 2:44)

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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.

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ ۗ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يَرِيدُونَ  
وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٩﴾

(Chapter 30:39)

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And in their wealth is a share belonging to the beggar and destitute.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٥٠﴾

(Chapter 51:20)

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And those in whose wealth there is recognized right. For the beggar and destitute who begs not.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٦٥﴾  
لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٦٦﴾

(Chapter 70:25-26)

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The alms are only for the poor and the needy, and for those employed in connection 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.

(Chapter 9:60)

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*.

(Chapter 2:255)

The similitude of those who spend their wealth for the cause 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.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ  
وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَىٰ قُلُوبُهُمْ وَفِي  
الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ  
وَابْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ  
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ  
وَلَا شَفَاعَةَ ۗ وَالْكَافِرُونَ هُمُ  
الظَّالِمُونَ ﴿٢٥٥﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ  
سُنْبُلَةٍ مِّائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضِعِفُ لِمَنْ  
يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٥٥﴾

They who spend their wealth for the cause 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.

(Chapter 2: 262-263)

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.

(Chapter 2:266)

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.

(Chapter 2:275)

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

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ  
ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ  
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءً  
مَرْضَاتِ اللَّهِ وَتَشْيِئًا مِنْ أَنْفُسِهِمْ  
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ  
أَكْلَهَا ضَعْفَيْنِ ۗ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ  
فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ  
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿٢٧٥﴾

هَآأَنْتُمْ هَآؤَآَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي  
سَبِيلِ اللَّهِ ۗ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ وَمَنْ  
يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ

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only against his own soul. And Allah is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you.

(Chapter 47:39)

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الْغَنِيِّ وَأَنْتُمْ الْفُقَرَاءُ ۚ وَإِنْ تَوَلَّوْا  
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ لَا تُمْسِكُونَ  
أَمْثَلَكُمْ ۚ

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## PILGRIMAGE (HAJJ) AND THE KAABA (THE HOUSE OF GOD)

The Qur'an 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 the Kaaba which according to the Qur'an, 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 focal point of their lives.

*As to those who disbelieve, and hinder men from the way of Allah, and from the Sacred Mosque, which We have appointed equally for 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 them to taste of a grievous punishment.*

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ  
اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ  
لِلنَّاسِ سَوَاءً ۗ أَعَاكُفُ فِيهِ وَالْبَادِ  
وَمَنْ يُرِدْ فِيهِ بِالْحَادِمِ بِظُلْمٍ نَذَقَهُ  
مِنْ عَذَابِ الْيَسِيرِ ﴿٢١٦﴾

*And remember the time 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 down and fall prostrate in Prayers;*

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا  
تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ  
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢١٧﴾



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And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا  
وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ  
فَجٍّ عَمِيقٍ ﴿٣١﴾

‘That they may witness *its* benefits 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. Then eat ye thereof and feed the distressed, the needy.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ  
اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ  
مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا  
وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٣١﴾

‘Then let them accomplish their needful acts of cleansing, and fulfil their vows, and go around the Ancient House.’

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَدْوَرَهُمْ  
وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٣٢﴾

(Chapter 22:26-30)

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In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allah. And whoever disbelieves, *let him remember* that Allah is surely independent of all creatures.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ  
حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ  
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٣٨﴾

(Chapter 3:98)

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The months of the Hajj 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, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding.

( Chapter 2:198)

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الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ  
فِيهَا الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا وَلَا  
جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ  
يَعْلَمُهُ اللَّهُ وَتَرَوُودُوا فَإِنَّ خَيْرَ الزَّادِ  
التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴿١٩٨﴾

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## DELIVERY OF THE HOLY MESSAGE TO THE WHOLE OF MANKIND

In conveying Allah's message regard must be had to every factor 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.

And who is better in speech than he who invites *men* to Allah and does good works and says, 'I am surely of those who submit?'

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.

But none is granted that save those who are steadfast; and none is granted that except the one who possesses a large share of *excellence*.

(Chapter 41:34-36)

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وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ  
وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ  
الْمُسْلِمِينَ ﴿٣٤﴾

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ  
بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ  
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾

وَمَا يُؤْتِيهَا إِلَّا الَّذِينَ صَبَرُوا ۗ وَمَا  
يُؤْتِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

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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 knows those who are rightly guided.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ  
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي  
هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿١٦٧﴾

And if you *desire 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.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا  
عُوقِبْتُمْ بِهِ ۗ وَإِنَّ صَبْرَتُمْ لَهُوَ  
خَيْرٌ لِلصَّابِرِينَ ﴿١٦٧﴾

And 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 plots.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا  
تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ  
مِّمَّا يَمْكُرُونَ ﴿١٦٨﴾

Verily, Allah is with those who are righteous and those who do good. (Chapter 16:126-129)

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ  
هُمُ أَحْسَنُونَ ﴿١٦٩﴾

And if anyone of the idolaters ask 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. (Chapter 9:6)

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ  
فَاجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ  
مَأْمَنَهُ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٧٠﴾

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And those who shun false gods lest they worship them and turn to Allah—for them is glad tidings. So give glad tidings to My servants,

Who listen to the Word and follow the best thereof. It is they whom Allah has guided, and it is they who are men of understanding.

(Chapter 39:18-19)

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وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا  
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ  
عِبَادِ<sup>١٨</sup>

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ  
أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ  
وَأُولَٰئِكَ هُمُ أُولُو الْأَلْبَابِ<sup>١٩</sup>

## 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.

Surely *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا  
بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُرْحَمُونَ ﴿١١﴾

O ye who believe! let not one people deride *another* people, who may be better than they, nor let women *deride other women*, who may be better than they. And do not slander your own people, nor call *one another* by nick-names. Bad *indeed* is evil reputation after *the profession of belief*; and those who repent not are the wrongdoers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ  
قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَلَىٰ أَنْ يَكُنَّ خَيْرًا  
مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ  
وَلَا تَتَّبِعُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ  
الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ  
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾

O ye who believe! avoid too frequent indulgence in suspicion; for some suspicions are certainly sin. And spy not, nor back-bite one another.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ  
الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا  
تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ

Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning *with compassion and is Merciful.*

(Chapter 49:12-13)

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 that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful,

Who are niggardly and enjoin people to be niggardly, and conceal that which Allah has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

And for those who spend their wealth to be seen of men, and believe not in Allah nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

(Chapter 4:37-39)

أَيُّحِبُّ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ  
مَيْتًا فَكَرِهْتُمُوهُ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ  
تَوَّابٌ رَحِيمٌ ﴿١٣﴾

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَيَالِ الْوَالِدِينَ إِحْسَانًا وَوِزَى الْقُرْبَى  
وَالْيَتَامَى وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى  
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ  
وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۖ  
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿١٤﴾

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ  
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ  
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥﴾

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ  
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۖ  
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿١٦﴾

Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression. He admonishes you that you may take heed.

And fulfil the covenant of Allah when you have made; and break not the oaths after making them firm, while you have made Allah your surety. Certainly, Allah knows what you do.

And be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your oaths a means of deceit between you, *for fear* lest one people become more powerful than another. Surely, Allah tries you therewith, and on the Day of Resurrection He will make clear to you that wherein you differed.

(Chapter 16:91-93)

O ye who believe! be strict in observing justice, being witnesses for the sake of Allah, even though it be against yourselves or *against* parents and kindred. Whether he be rich

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ  
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ  
تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا  
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ  
عَلَيْكُمْ كَفِيلًا ۗ إِنَّ اللَّهَ يُعَلِّمُ مَا  
تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ  
بَعْدِ قُوَّةٍ أَنْكَاثًا ۖ تَتَّخِذُونَ أَيْمَانَكُمْ  
دَخْلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ  
مِنْ أُمَّةٍ ۗ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَنَّ  
لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ  
تَخْتَفُونَ ﴿٩٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ  
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوْ  
أَوْلَادِكُمْ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ



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or poor, Allah is more regardful of them both *than you are*. Therefore follow not low desires so that you may *be able* to act equitably. And if you conceal *the truth* or evade it, then *remember that* Allah is well aware of what you do.

(Chapter 4:136)

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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.

Whetheryou make public a good deed or conceal it, or pardon an evil, Allah is certainly the Effacer of sins, *and* is All-Powerful.

(Chapter4:149-150)

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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.

فَقَيِّرْ أَلْفَ اللَّهِ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا  
الْهُوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوْا أَوْ نَعَرَضُوا  
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾

لَا يَحِبُّ اللَّهُ الْجَهْرَ بِالنَّوَىٰ ۗ مَنْ  
الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ  
سَمِيعًا عَلِيمًا ﴿١٤٩﴾

إِنْ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَن  
سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿١٥٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ  
شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ  
قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اذْعِلُّوا ۚ هُوَ  
أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤٩﴾

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Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿١٠﴾

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

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١١﴾

(Chapter 5: 9-11)

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Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ  
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ  
كَانَ خَطَاً كَبِيرًا ﴿٣١﴾

And come not near unto adultery; surely, it is a foul thing and an evil way.

وَلَا تَقْرَبُوا الزَّوْجَ إِتِّهَ كَانَ فَاحِشَةً  
وَسَاءَ سَبِيلًا ﴿٣٢﴾

And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا  
لِوَلِيِّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ  
إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

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.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا  
بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

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

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا  
بِالْقِسْطِ الْمُسْتَقِيمِ ٣٢  
وَأَحْسَنُ تَأْوِيلًا ٣٣

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.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ٣٤  
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ  
كَانَ عَنْهُ مَسْئُولًا ٣٥

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

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ٣٦ إِنَّكَ لَنْ  
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ  
طُولًا ٣٧

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

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ  
مَكْرُوهًا ٣٨

(Chapter 17:32.39)

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## 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 safeguard 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.

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

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.

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

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

(Chapter 20:117-120)

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ  
فَسَجَدُوْا اِلَّا اِبْلِيسَ ۝۱۱۷

فَقُلْنَا يَا اٰدَمُ اِنِّ هٰذَا عَدُوُّكَ  
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ  
فَتَتَّشَىٰ ۝۱۱۸

اِنَّ لَكَ اِلَّا التَّجُوْعَ فِيْهَا وَلَا تَعْرٰى ۝۱۱۹

وَ اِنَّكَ لَا تَظْمُوْا فِيْهَا وَلَا تَصْحٰى ۝۱۲۰

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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 people with injustice.

(Chapter 2:189)

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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.

(Chapter 4:30)

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وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ  
وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لَتَأْكُلُوا فَرِيقًا  
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ  
تَعْلَمُونَ ﴿١٨٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ  
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً  
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا  
أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾

## 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 Qur'an 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.

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—

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.

(Chapter 22:40-41)

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا  
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ  
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ  
النَّاسَ بَعْضَهُم بِبَعْضٍ لَهَدَمَتْ  
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ ۖ وَمَسْجِدٌ  
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ  
اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾

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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.

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.

(Chapter 60:9-10)

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

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 but know.

(Chapter 61:11-12)

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لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ①

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوا مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ②

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ③

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ④

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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.

(Chapter 29:70)

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. (Chapter 9:20)

Surely, Allah has purchased of the believers their persons and their property in return for the Paradise 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.

(Chapter 9:111)

Those of the believers who sit *still*, excepting the disabled

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وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا  
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٧٠﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرًا  
دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ  
وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ  
فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
وَيُقْتَلُونَ وَعَدَّ اللَّهُ لَهُمْ أَجْرًا  
وَإِلَّا نَجِيلٍ وَالْقُرْآنِ ط وَمَنْ أَوْفَى بِعَهْدِهِ  
مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي  
بَايَعْتُمْ بِهِ ط وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ



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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.

(Chapter 4:96)

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غَيْرِ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ<sup>ط</sup> فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً<sup>ط</sup> وَكَأَلَّا وَعَدَّ اللَّهُ الْحُسْنَى<sup>ط</sup> وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا<sup>ل</sup>

## THE QUALITY AND CHARACTER OF BELIEVERS

The Qur'an 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.

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!'

وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى  
الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ  
قَالُوا سَلَامًا ﴿٢٤﴾

And who spend the night before their Lord, prostrate and standing,

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٢٥﴾

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

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ  
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٢٦﴾

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

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٢٧﴾

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

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ  
يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٢٨﴾

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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 fornication, and he who does that shall meet with the punishment of sin.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ  
وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ  
يَلْقَ أَثَامًا ﴿٦٦﴾

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

يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ  
فِيهَا مُهَانًا ﴿٦٧﴾

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;

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا  
فَأُولَئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٨﴾

And those who repent and do good *deeds* indeed turn to Allah with *true* repentance;

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ  
إِلَى اللَّهِ مَتَابًا ﴿٦٩﴾

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

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا  
بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٠﴾

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

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا  
عَلَيْهَا صُمًّا وَهُمْ سَوِيًّا ﴿٧١﴾

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And those who say, 'Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each* of us a leader of the righteous.'

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا  
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ  
إِمَامًا ﴿٧٥﴾

It is such as will be rewarded a lofty station *in Paradise* because they were steadfast, and they will be received therein with greeting and peace,

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا  
وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٦﴾

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

خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٧﴾

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.'

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ  
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٨﴾

(Chapter 25:64-78)

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Surely, success does come to the believers,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿٧٩﴾

Who are humble in their Prayers,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٨٠﴾

And who shun all that which is vain,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٨١﴾

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And who are active in paying the Zakat,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٥﴾

And who guard their chastity—

وَالَّذِينَ هُمْ لِأَنفُسِهِمْ حَافِظُونَ ﴿٦﴾

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

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٧﴾

But those who seek *anything* beyond that are the transgressors—

فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٨﴾

And who are watchful of their trusts and their covenants,

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٩﴾

And who diligently guard the observance of their Prayers.

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿١٠﴾

These are the heirs,

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١١﴾

Who will inherit Paradise. They will abide therein.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١٢﴾

(Chapter 23:2-12)

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## 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 a part of the divine law.

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. (Chapter 16:98)

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ  
مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾

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. (Chapter 4:125)

وَمَنْ يَّعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ  
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ  
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٥﴾

Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَالْقَاتِلِينَ وَالْقَاتِلَاتِ

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 who 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. (Chapter 33:36)

وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ  
وَالصَّالِمَاتِ وَالْحَفِظِينَ قُرُوجَهُمْ  
وَالْحَفِظَاتِ وَالذَّكِرِينَ اللَّهُ كَثِيرًا  
وَالذَّكِرَاتِ ۗ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا ﴿٣٦﴾

‘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.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا  
وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ  
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْرَقُونَ  
فِيهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾

(Chapter 40:41)

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

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ  
قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا  
خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبَعُولَهُنَّ أَحَقُّ

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.

Such divorce may be pronounced twice; then, either retain *them* in 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.

( Chapter 2:229, 230)

بِرِّدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۗ  
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۖ  
وَاللِّرِّجَالُ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ  
حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكِ بِمَعْرُوفٍ اَوْ  
تَسْرِیْحٍ بِاِحْسَانٍ ۗ وَلَا یَجُزُّ لَكُمْ اَنْ  
تَاْخُذُوْا مِمَّا اَنْتُمْ مَوْهِنٌ شَیْئًا اِلَّا اَنْ  
یَخَافَا اِلَّا یُقِیْمَا حُدُوْدَ اللّٰهِ ۗ فَاِنْ  
خِفْتُمْ اِلَّا یُقِیْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ  
عَلَيْهِمَا فِیْمَا اَفْتَدْتُمْ بِهٖ ۗ تِلْكَ حُدُوْدُ اللّٰهِ  
فَلَا تَعْتَدُوْهَا ۗ وَمَنْ یَتَعَدَّ حُدُوْدَ اللّٰهِ  
فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ﴿٢٣٠﴾



## PROHIBITION OF INTEREST USUARY

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.

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.

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

الَّذِينَ يَأْكُلُونَ الرِّبَا أَلَّا يَقَوْمُوا إِلَّا  
كَمَا يَقَوْمُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ  
الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ  
الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا  
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّبَعَهَا  
مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ  
قَدْ آتَىٰكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ  
لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٣٧﴾

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.

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

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.

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.

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.

(Chapter 2:276-282)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ  
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٧٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا  
بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٧٨﴾

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ  
وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ  
أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٧٩﴾

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ  
وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿٨٠﴾

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ  
تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٨١﴾

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## PROPHECIES

Many of the earliest revealed chapters of the Qur'an cite various phenomena as evidence in support of the cardinal doctrines and teachings of the Qur'an. Some of these passages constitute prophecies, the fulfilment of which has been witnessed in the course of the centuries. Often the fulfilment 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 fulfilment 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).

Verily, He will merge the two oceans, joining them together.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيْنَ ۗ

Between them is *now* a barrier; they encroach not *one upon the other*.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيْنَ ۗ

( Chapter 55:20-21)

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

يٰۤمَعْشَرَ الْجِيْنِ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ  
اَنْ تَتَّقُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ  
وَالْاَرْضِ فَاَنْقُذُوْا ۗ لَا تَتَّقُوْنَ  
اِلَّا بِسُلْطٰنٍ ۗ

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

فَبِاَيِّ الْاٰءِ رَبِّكُمَا تُكَذِّبٰنِ ۗ

---

There shall be sent against you a smokeless tongue of fire, and a fireless *column of smoke*; and you shall not be able to help one another.

يُرْسَلُ عَلَيْكُمَا شَوْابِغٌ مِنْ نَارٍ وَنُحَاسٍ  
فَلَا تَنْصُرَانِ ﴿٦﴾

(Chapter 55:34-36)

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When the heaven bursts asunder,

إِذَا السَّمَاءُ انشَقَّتْ ﴿٦﴾

And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٦﴾

And when the earth is spread out,

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٦﴾

And casts out *all* that is in her, and becomes empty;

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٦﴾

And gives ear to her Lord—and *this* is incumbent upon her.

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٦﴾

(Chapter 84:2-6)

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And when the she-camels, ten-month pregnant, are abandoned,

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٥﴾

(Chapter 81:5)

And when people are brought together,

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٨﴾

(Chapter 81:8)

And when books are spread abroad,

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١١﴾

And when the heaven is laid bare,

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١٢﴾

(Chapter 81:11-12)

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When the earth is shaken with  
her *violent* shaking,

إِذَا رُزِّزَتِ الْأَرْضُ زِلْزَالَهَا ۝١

And the earth brings forth her  
burdens,

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝٢

And man says, ‘What is the  
matter with her?’

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝٣

That day will she tell her news,

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤

For thy Lord will have revealed  
about her.

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝٥

On that day will men come  
forth in scattered groups that  
they may be shown *the results*  
*of* their works.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا  
لِّيُرَوْا أَعْمَالَهُمْ ۝٦

Then whoso does an atom’s  
weight of good will see it,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧

And whoso does an atom’s  
weight of evil will *also* see it.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨

(Chapter 99:2-9)

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And they ask thee concerning  
the mountains. Say, ‘My Lord  
will break them into pieces  
and scatter them as dust.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا  
رَبِّي نَسْفًا ۝٩

‘And He will leave them as a  
barren, level plain,

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠

---

‘Wherein thou wilt see no depression, or elevation.’

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٨﴾

(Chapter 20:106-108)

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

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿١٠٧﴾

(Chapter 27:83)

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When the eye is dazzled,

فَإِذَا بَرِقَ الْبَصَرُ ﴿٨﴾

And the moon is eclipsed,

وَحَسَفَ الْقَمَرُ ﴿٩﴾

And the sun and the moon are brought together,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿١٠﴾

(Chapter 75:8-10)

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## OBSERVATIONS RELATING TO NATURE

One of the unique features of the Qur'an 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 Qur'an.

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. (Chapter 42:30)

وَمِنْ آيَاتِهِ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَمَا  
بَيْنَهُمَا مِنْ دَابَّةٍ ۗ وَهُوَ عَلٰى  
جَمْعِهِمْ اِذَا يَشَاءُ قَدِيْرٌ ۝

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.

وَهُوَ الَّذِىْ اَنْشَاَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ  
فَمَسْتَقَرٌّ وَّ مُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا  
الْآيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ۝

(Chapter 6:99)

O ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women; and fear Allah, in whose name you appeal to one another, and fear *Him*.

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِىْ خَلَقَكُمْ  
مِنْ نَفْسٍ وَّاحِدَةٍ وَّوَحَّلَ مِنْهَا رُوْحَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسًا ۗ

---

particularity respecting ties of relationship. Verily, Allah watches over you.

(Chapter 4:2)

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

Do you not see that Allah created the heavens and the earth with truth? If He so pleases, He can do away with you, and bring a new creation.

(Chapter 14:20)

And you see the mountains imagining them to be stationary, while they are floating like the floating of the clouds. Such is the work of Allah, Who made everything firm and strong. Verily, He knows full well what you do.

(Chapter 27:89)

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*

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وَأَنشَأَ اللَّهُ الَّذِينَ تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ<sup>ط</sup>  
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٧﴾

---

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ  
يَشَاءُ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٧﴾

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أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ ۗ إِنَّ يَشَاءُ يُدْهِبَكُمْ وَيَأْتِ  
بِخَلْقٍ جَدِيدٍ ﴿٧﴾

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وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ  
تَمُرُّ مَرًّا سَحَابٍ ۗ مَصْنَعُ اللَّهِ الَّذِي أَنفَعَنَ  
كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٩﴾

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يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ  
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ  
مِن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ  
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ  
وَنُقَرِّفَ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ



manifest to you. And We cause what We will to remain in the wombs for an appointed term; then We have delivered you as a child so that *afterwards* you may reach your age of full maturity. And there are those among you who die and there are others among you who are made to recede to the age of senility *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.

(Chapter 22:6)

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.

(Chapter 16:9)

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

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,

مَسَّىٰ ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ  
لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ  
وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمَرِ لِكَيْلَا  
يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۗ وَتَرَىٰ الْأَرْضَ  
هَامِدَةً فَاذًا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ  
وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝١  
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ  
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٢

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا  
وَزِينَةً ۗ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝١

تَبَارَكَ الَّذِي بِيَدِهِ الْمَلَكُوتُ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ ۝٢

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١

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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?

( Chapter 67:2-4)

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الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ  
فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۗ فَارْجِعِ  
الْبَصَرَ ۗ هَلْ تَرَىٰ مِن فُطُورٍ ۝۴

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## SOME SUPPLICATIONS AS TAUGHT IN THE HOLY QUR'AN

Prayer is a dynamic relationship between God and a godly person. The grace of God first draws a person to God. The person responds with gratitude and sincerity and God draws near to him. In prayer this relationship achieves a quality of its own and gives rise to its own special consequences. Those who know about spiritual experiences and achievements, know - and know from repeated experience - that a perfect believer comes to have creative powers through prayer.

And when My servants ask thee about Me, *say*: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

(Chapter 2:187)

And of them there are some who *say*: Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.

For these there shall be a *goodly* share because of what they have earned. And Allah is swift at reckoning.

(Chapter 2:202-203)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ط  
أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ل  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشَدُونَ ﴿١٨٧﴾

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا  
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ ﴿٢٠٢﴾

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ط وَاللَّهُ  
سَرِيعُ الْحِسَابِ ﴿٢٠٣﴾

Allah burdens not any soul beyond its capacity. It shall have *the reward* it earns, and it shall get *the punishment* it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

(Chapter2:287)

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٧﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي  
الْأَلْبَابِ ﴿٢٨٨﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى  
جُؤُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا  
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿٢٨٩﴾

“Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ  
أَخْرَيْتَهُ<sup>ط</sup> وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ<sup>١٤٧</sup>

“Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ  
أَنْ آمُوا بِرَبِّكُمْ فَآمَنَّا<sup>١٤٨</sup> رَبَّنَا اغْفِرْ لَنَا  
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ  
الْأَبْرَارِ<sup>ج</sup>

“Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy Promise.”

رَبَّنَا وَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا  
تُخْزِنَا يَوْمَ الْقِيَامَةِ<sup>ط</sup> إِنَّكَ لَا تَخْلِفُ  
الْمِيعَادَ<sup>١٤٩</sup>

So their Lord answered their *prayers*, saying, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed,

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ  
عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى<sup>ج</sup>  
بَعْضُكُمْ مِنْ بَعْضٍ<sup>ح</sup> فَالَّذِينَ هَاجَرُوا  
وَآخَرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي  
سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ

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I will remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allah, and with Allah is the best of rewards.'

عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخَانَهُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ثَوَابًا مِمَّنْ  
عِنْدَ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

(Chapter 3:191-196)

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## SOME SMALL CHAPTERS OF THE HOLY QUR'AN

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

By the *fleeting* time,

وَالْعَصْرِ ①

Surely, man is in a *state of loss*,

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ①

Except those who believe and  
do good works, and exhort one  
another to *accept* truth, and  
exhort one another to be  
steadfast.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ①

(Chapter 103:1-4)

In the name of Allah the  
Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

Say, 'O ye disbelievers!

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ①

'I worship not that which you  
worship;

لَا أَعْبُدُ مَا تَعْبُدُونَ ①

'Nor worship you what I  
worship.

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ①

'And I am not *going* to worship  
that which you worship;

وَلَا أَنَا عٰبِدٌ مَّا عٰبَدْتُمُ ①

'Nor will you worship what I  
worship.

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ①

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‘For you your religion, and for me my religion.’

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

(Chapter 109:1-7)

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In the name of Allah the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

When the help of Allah comes, and the victory,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝

And thou seest men entering the religion of Allah in troops,

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝

Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning with *compassion*.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝ إِنَّهُ كَانَ تَوَّابًا ۝

(Chapter 110: 1 -4)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

Say, ‘He is Allah, the One;

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

‘Allah, the Independent and Besought of all.

اللَّهُ الصَّمَدُ ۝

‘He begets not, nor is He begotten;

لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

‘And there is none like unto Him.’

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

( Chapter 112:1-5)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

Say, ‘I seek refuge in the Lord of  
the dawn,

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ①

‘From the evil of that which He  
has created,

مِنْ شَرِّ مَا خَلَقَ ①

‘And from the evil of the night  
when it overspreads,

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ①

‘And from the evil of those who  
blow into knots *to undo them*,

وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ①

‘And from the evil of the envier  
when he envies.’

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ①

(Chapter 113:1-6)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ①

Say, ‘I seek refuge in the Lord of  
mankind,

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ①

‘The King of mankind,

مَلِكِ النَّاسِ ①

‘The God of mankind,

اِلٰهِ النَّاسِ ①

‘From the evil of the sneaking  
whisperer,

مِنْ شَرِّ الْوَسْوَاسِ الْخَفِیِّ ①

‘Who whispers into the hearts  
of men,

الَّذِیْ یُوسِّسُ فِیْ صُدُوْرِ النَّاسِ ①

‘From among the jinn and  
mankind.’

مِنَ الْجِنَّةِ وَالنَّاسِ ①

(Chapter 114: 1-7)

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