

SELECTED VERSES OF THE HOLY QURAN

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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 and blessings of Allah 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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FOREWORD

1. Each verse of the Holy Quran 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 meaning 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 multichannel 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 Quran. Indeed it is impossible to claim that any one translation of the Holy Quran 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 Quran 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 Quran, the task would become prohibitive because of the rich multifaceted nature of the Holy Quran, but also because the philosophy of the Islamic economic system can be induced from many verses of the Holy Quran which is not even directly related to the subject of economics.

However, when we consider the fact that a large majority of the worlds population, speaking 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. Indeed, it is a tragedy, that during the last fourteen centuries the Holy Quran has not been translated into more than 65 languages, as against the translation of the Bible which numbers 1808 according to the report of Bible Societies.

In view of the above, the world wide Ahmadiyya Muslim Community has launched the most ambitious and noble task of making complete rendering of the Holy Quran into at least 50 widely spoken world languages, by the year 1989- that being the centenary year of the foundation of the Ahmadiyya Muslim Community.

In addition to this, an attempt is being made to present the Holy Quran, 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 Quran has been made to introduce some fundamental Islamic teachings to such readers as possess little or no knowledge of Islam.

We hope and pray that while this attempt will succeed in quenching some of the thirst for knowlegde it will also generate a craving for learning more.

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

1. Allah–God.
2. Angels.
3. The Holy Quran.
4. Porphets.
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. Etiquette, 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 nature.
19. Some supplications as taught in the Holy Quran.
20. Some small chapters of the Holy Quran easy to memorise.

With the grace of Allah the following complete translations of the Holy Quran have already been rendered by the Ahmadiyya Muslim Community:-

Danish, Dutch, English, Esperanto, Fijian, French, German, Gurmukhi, Hindi, Indonesian, Italian, Japanese, Kikuyu, Korean, Luganda, Purtugese, Russian, Spanish, Swahili, Swedish, Urdu, Youruba.

We are also pleased to announce that translations in 18 more languages are almost ready for publication. With the grace of Allah we will soon be able to present them in print.

These languages are as follows:-

Albanian, Asami, Aria, Bengali, Chinese, Fanti, Gujrati, Hausa, Malayalam, Mandly, Marathi, Pushtu, Polish, Sindhi, Tamil, Telugu, Vietnami, Kanri.

Any querries regarding the availability of the Holy Quran in various languages should be directed to the publishers or to any Ahmadiyya Muslim Mission in any country of the World.

It may be noted that the headings under which the text of the Holy Quran 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 Hazrat Mirza Tahir Ahmad who is the Supreme Head of the Worldwide Ahmadiyya Muslim Community.

S. H. ABBASI.
Additional Vakil-ut-Tasneef.
&
Nazir Ashaat.
London.

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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3. The Gracious, the Merciful,

الرَّحْمَنِ الرَّحِيمِ

4. Master of the Day of Judgment.

مَلِكِ يَوْمِ الدِّينِ

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

6. Guide us in the right path.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

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

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Chapter 1:1-7.

2. Whatever is in the heavens and the earth glorifies Allah: and He is the Mighty the Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

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

لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

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

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾

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

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٨﴾

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

لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٦٩﴾

7. 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.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧٠﴾

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

ءَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ ؕ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَحْلِفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ ءَاٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ﴿٧١﴾

Chapter 57:2-8

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

يَسْبِيحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لَهُ الْمَلِكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٧٢﴾

3. It is He Who has created you, but *some* of you are disbelievers and *some* of you are believers, and Allah sees what you do.

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كٰفِرٌ وَمِنْكُمْ مُّؤْمِنٌ وَاللّٰهُ يَمَّا تَعْمَلُوْنَ بَصِيْرٌ ﴿٧٣﴾

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

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ وَاِلَيْهِ الْمَصِيْرُ ﴿٧٤﴾

5. 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

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

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَى مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَى ذَٰلِكُمْ اللَّهُ فَالِي تَوْفِكُونَ

97. 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.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

98. 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.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

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

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

100. 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 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.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُشْتَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَرَبِّعِهِ إِنْ فِي ذَٰلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

101. And they hold the Jinn to be partners with Allah, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لِבَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا

exalted *far* above what they attribute to Him!

Chapter 6:96-101.

يَصِفُونَ ﴿١٠١﴾

- ✓ 256. 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 what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the care of them burdens Him not; and He is the High, the Great.
- ✓ Chapter 2:256

✓ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ 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 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾ ✓

23. He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣٠﴾

24. He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah *far* above that which they associate with Him.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤٠﴾

25. He is Allah the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

Chapter 59:23-25.

هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤٥﴾

2.

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.

2. 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.

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

98. Say: ‘Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allah, which fulfils that which precedes it, and is a guidance and glad tidings to the believers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ
قَلِيلًا بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَ
هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٨﴾

99. ‘Whoever is an enemy to Allah, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allah is an enemy to such disbelievers. Chapter 2:98-99.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٩﴾

178. It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allah and the

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ

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.

الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَعَائِ
الْمَالِ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ فِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُؤْتُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ
فِي الْبِئْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٦٦﴾

286. This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, Chapter 2:178,2:286.

ءَا مَنِ الرَّسُولِ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۗ وَالْمُؤْمِنُونَ
كُلٌّ ءَا مَنِ بِاللَّهِ وَرَسُولِهِ ۗ وَالْمَلَائِكَةِ وَكُتُبِهِ ۗ وَرُسُلِهِ ۗ لَا تَفْرُقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
عُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦٧﴾

76. Allah chooses His Messenger 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﴾

137. 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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَالْكِتَابِ
الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ۗ وَالْكِتَابِ الَّذِي أَنْزَلَ
مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٧﴾

3.

THE HOLY QURAN

The Quran 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 “Quran” means a book which is meant to be read. The Quran 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 Quran is the only revealed book whose delivery or message is absolutely unrestricted; for whereas all other books are meant for specific times and specific peoples, the Quran is meant for all times and all peoples (34:29).

2. Alif Lam Mim *.

I am Allah, the All-Knowing

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

الْأ

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

78. That this is indeed a noble Quran,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝

79. In a well-preserved Book,
Chapter 56:78-79.

فِي كِتَابٍ مَّكْنُونٍ ۝

4. Therein are lasting commandments.
Chapter 98:4.

فِيهَا كُتِبَ قِيمَةٌ ۝

24. 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

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي ۝
نَفْسَعُرْمِنَهُ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ

the guidance of Allah; He guides therewith whom He pleases. And he whom Allah adjudges astray – he shall have no guide. Chapter 39:24.

جَلَّوْهُمُ وَقَلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكِ هَدَىٰ إِلَهُ
يَهْدِي بِهِ مَن يَشَاءُ وَمَن يُضِلِلِ اللَّهُ فََمَا لَهُ مِن

هَادٍ

2. Ha Mim*.

The Praiseworthy, the Lord of Honour.

3. By this perspicuous Book,

حَمِّ

وَالْكِتَابِ الْمُبِينِ

4. We have made it a Quran in clear, eloquent language that you may understand.

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

5. And surely, it is *safe* with Us in the Mother of the Book , exalted *and* full of wisdom. chapter 43:2-5.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدِينًا لَّعَلَّيْ حَكِيمٌ

73. Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is *capable of being* unjust to, *and* neglectful of, *himself*.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ
فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا

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

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Chapter 33:73-74

89. 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.'

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ

طَهِيرًا

90. 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.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰ
كَثْرَتِ النَّاسِ إِلَّا كُفُورًا

18. 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

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ

was preceded by 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.

يُؤْمِنُونَ بِهِ - وَمَنْ يَكْفُرْ بِهِ - مِنَ الْأَحْزَابِ فَالنَّارُ
مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٨﴾

93. And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her.

Chapter 6:93.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

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

Chapter 6:5.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ بَعِثِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

156. 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.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

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

Chapter 17:83.

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

4.

PROPHETS

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

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

76. 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 رَبَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٦﴾

37. 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 مَن هَدَى اللَّهُ
وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٣٧﴾

31. And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth,'

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ

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.'

Chapter 2:31.

خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٦٦﴾

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

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ
بَعْدِهِ . وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ
وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ
زُبُورًا ﴿١٦٤﴾

165. 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—

Chapter 4:164-165.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا ﴿١٦٥﴾

125. And *remember* when his Lord tried Abraham with certain commands which he fulfilled . He said, 'I will make thee a Leader of men.' *Abraham* asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

Chapter 2:125.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا
يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

88. 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

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبُيُوتَ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَ
كُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ
فَتَرْفِقُوا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٨﴾

91. And We brought the Children of Israel across the sea, and Pharaoh and his hosts pursued them wrongfully and aggressively, till,

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَ
جُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْفُقُ قَالَ

when *the calamity of drowning* overtook him, he said, 'I believe that there is no God but He in Whom the children of Israel believe, and I am of those who submit to Him.'

ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا
مِنَ الْمُسْلِمِينَ ﴿١٠٩﴾

92. What! Now! while thou wast disobedient before *this* and wast of those who create disorder.

ءَاثْنُ وَوَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِينَ ﴿١١٠﴾

93. So this day We will save thee in thy body *alone* that thou mayest be a Sign to *those who come* after thee. And surely, many of mankind are heedless of Our Signs. Chapter 10:91-93.

فَآيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً
وَإِنْ كَثِيرٌ مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغٰفِلُونَ ﴿١١١﴾

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

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِّنْ أَهْلِهَا
مَكَانًا شَرْفِيًّا ﴿١١٢﴾

18. 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 ﴿١١٣﴾

19. 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 ﴿١١٤﴾

20. 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 ﴿١١٥﴾

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

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ
أَكُ بَغِيًّا ﴿١١٦﴾

22. 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.'

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ
ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿١١٧﴾

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

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا ﴿١١٨﴾

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

فَاجَاءَهَا الْمَخَاضُ إِلَى جَنْحِ النَّخْلِ قَالَتْ يَا لَيْتَنِي
مِتُّ قَبْلَ هَٰذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿١١٩﴾

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

فَنَادَبَهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدِمَ جَعَلَ رَبُّكَ تَحْتِكَ
سَرِيًّا

26. "And shake towards thyself the trunk of the palm-tree: it will cause fresh ripe dates to fall upon thee.

وَهَرَىٰ إِلَيْكَ بِجَنَاحِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا
حَنِئًا

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

فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا
فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ
إِنْسِيًّا

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

فَأْتَتْ بِهِ فَوْمَهَا تَحْمِلُهُ قَالُوا لِمَ تَمْرِمُهُ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا

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

يَتَأَخَذُ هَدْرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ
أُمُّكَ بَغِيًّا

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

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ
صَبِيًّا

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

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

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

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا

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

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

34. '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.'

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ
حَيًّا

35. Such was Jesus, son of Mary. This is a

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ

statement of the truth about which they doubt.

Chapter 19:17-35.

يَمُرُونَ

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

Chapter 3:82.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ أَقْرَرْنَا قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

8. *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.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا

5.

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 Quran (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 Quran.

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

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا
وَنَذِيرًا

47. And as a Summoner unto Allah by His command, and as a Lamp that gives *bright* light.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

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

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا

Chapter 33:46-48.

159. Say, 'O mankind! truly I am a Messenger to you all from Allah to whom belongs the Kingdom of the heavens and the earth. There

قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

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

لَا إِلَهَ إِلَّا اللَّهُ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأَمِيِّ الَّذِي يُمِيتُ بِاللَّهِ
وَكَلِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ

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

Chapter 34:29.

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

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

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

5. And thou dost surely possess high moral excellences.

Chapter 68:4-5.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

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

Chapter 33:41.

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

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

Chapter 33:22.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يُرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

57. 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

30. Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing *and* prostrating

مُحَمَّدٌ رَسُولَ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ

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.

Chapter 48:30.

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

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

Chapter 3:32-33.

68. 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.

Chapter 5:68.

وَرَضَوْنَٰ سِيْمَاهُمْ فِي وُجُوهِهِمْ مِّنْ اَثْرِ السُّجُوْدِ
 ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰتِ وَمَثَلُهُمْ فِي الْاِنْجِيلِ كَزَرْعٍ
 اَخْرَجَ شَطْكُهُ فَمَا تَزَرُهُ فَاَسْتَغَاظَ فَاَسْتَوٰى عَلٰى
 سُوْقِهٖ يَعْجِبُ الزَّرَّاعُ لِيَّغِيْظَ بِهِمُ الْكٰفِرَ وَعَدَّ اللهُ
 الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً
 وَاَجْرًا عَظِيْمًا

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاَتَّبِعُوْنِيْ يَحْبِبْكُمُ اللهُ
 وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللهُ غَفُوْرٌ رَّحِيْمٌ
 قُلْ اطِيعُوا اللهَ وَالرَّسُوْلَ فَاِنْ تَوَلَّوْا فَاِنَّ اللهَ لَا
 يُحِبُّ الْكٰفِرِيْنَ

يٰٓاَيُّهَا الرُّسُوْلُ بَلِّغْ مَا اُنزِلَ اِلَيْكَ مِنْ رَبِّكَ وَاِنْ لَّمْ
 تَفْعَلْ فَمَا بَلَغْتَ رِسٰلَتَهُ وَاللهُ يَعْصِمُكَ مِنَ
 النَّاسِ اِنَّ اللهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ

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.

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

Chapter 98:6.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَامَةِ

57. 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

79. Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the *Quran in Prayer* at dawn. Verily, the recitation of the *Quran* at dawn is specially acceptable to God.

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

80. And wake up for it (the Quran) 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.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

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

Chapter 2:239.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

7.

FASTING

In the Holy Quran 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.

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

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

185. *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.*

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن
تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

Chapter 2.

8.

SPENDING IN THE WAY OF ALLAH

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

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

الرَّكْعِينَ

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

فَقَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

25. And those in whose wealth there is a recognized right.
26. For one who asks *for help* and *for one* who does not.
Chapter 70:25-26.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ
لِّلسَّائِلِ وَالْمَحْرُومِ

60. 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.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ
عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوقِهِمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَ
فِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ
أَنْ يَأْتِيَكُم يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ
وَالكٰفِرُونَ هُمُ الظٰلِمُونَ

262. 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.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

263. 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.

سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا أَنْفَقُوا مَنًّا وَلَا
أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

266. And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.
Chapter 2:255,2:262-263,2:266.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ
جَنَّةٍ بَرْبْرَةٍ أَصَابَهَا وَابِلٌ فَتَأْتَّى أَكْثَافُهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ

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

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ
لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

39. Behold, you are those who are called upon to spend in the way of Allah, but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you 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.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ
فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ
عَنْ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ وَإِن
تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا
أَمْثَلَكُمْ

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

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

26. *As to those who disbelieve, and hinder men from the way of Allah, and from the Sacred Mosque, which We have appointed equally for 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 عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَاكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِأِلْحَادٍ
بُظْلَمٍ نُذِقْهُ مِن عَذَابِ أَلِيمٍ

R.4

27. *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 Prayer;*

وَاذْبُونَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا
تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

28. '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 يَا تَوَكَّلْ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٦٠﴾

29. '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 مِنْ بَهِيمَةِ
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٦١﴾

30. 'Then let them accomplish their needful acts of cleansing, and fulfil their vows, and go around the Ancient House.'
Chapter 22:26-30.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَدْوَاهُمْ
وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٦٢﴾

98. 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.
Chapter 3:98.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ
آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ
الْعَالَمِينَ ﴿٩٨﴾

198. 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.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ
الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي
الْحَجِّ وَمَا تَعَلَّمُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ
وَكَرَّوْا فِي ذِكْرِ خَيْرِ الزَّادِ التَّقْوَىٰ
وَأَتَّقُوا رَبَّ الْوَالِيَّ ﴿١٩٨﴾

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.

34. 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?'

وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ

صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿١٠﴾

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

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ

أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ

حَمِيمٌ ﴿١١﴾

36. But none are granted it save those who are steadfast; and non are granted it save those who possess a large share of good. Chapter 41:34-36.

وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ

حَظٌّ عَظِيمٌ ﴿١٢﴾

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

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ

وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

127. 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 ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

128. 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.

129. Verily, Allah is with those who are righteous and those who do good.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ ﴿١٢٩﴾

6. 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.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ ابْتَغِ لَهُ مَا مَنَّهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

18. 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.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٨﴾

19. They 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.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ وَاللَّهُ يَهْتَدِي لِقَوْمٍ يُفْهِمُونَ ﴿١٩﴾

Chapter 39:18-19.

11.

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.

11. 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 أَخَوِيكُمْ وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

R.2.

12. 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 defame not 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 ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن
يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّسَانِ
يَسُّوهُنَّ أَلْسِنَةً قَبْلَ الْعِلْمِ وَمَن يَفْعَلْ ذَلِكَ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

13. O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ
الظَّنِّ إِثْمٌ وَلَا يَجْتَسِسُوا وَلَا يَغْتَبِبَ بَعْضُكُم بَعْضًا

Allah, surely, Allah is Oft-Returning with compassion and is Merciful.
Chapter 49:12-13.

أَيُّبُ أَحَدِكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٢﴾

37. And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour 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,

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَأَبْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا
يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿١٣﴾

38. They 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,

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ
مِّن فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُّهِينًا ﴿١٤﴾

39. 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.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيَاءَ النَّاسِ وَلَا
يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿١٥﴾

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

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي
الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٦﴾

92. 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.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴿١٧﴾

93. 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.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ
أَنْكَنْتُمْ تَخَذُونَ آيْمَانَكُمْ دَخْلًا بَيْنَكُمْ أَنْ
تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ ۖ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ
تَخْلِفُونَ ﴿٩٣﴾

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ
لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا
الْهَوَىَٰ أَنْ تَعْدِلُوا وَإِن تَلَوْا أَوْ نَعِرْتُمْ أَوْ إِن لِّلَّهِ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾

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

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

150. Whether you make public a good deed or conceal it, or pardon an evil, Allah is certainly the Effacer of sins, *and is* All-Powerful.
Chapter 4:149-150.

إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ
اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٥٠﴾

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ
بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

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

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

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.
Chapter 5:10-11.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١١﴾

32. 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 مَن نَّزَفْنَاهُمْ وَإِيَّاكُمْ
إِن قَتَلَهُمْ كَانَ خِطَاً كَبِيراً ﴿٣٢﴾

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

وَلَا تَقْرُبُوا الزُّفَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ
سَبِيلًا ﴿٣٣﴾

34. 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 وَمَن
قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيَّهِ سُلْطَانًا فَلَا يُسْرِ
فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٤﴾

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

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٥﴾

36. 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 كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ الِّمُسْتَقِيمِ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

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

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَ مَسْئُولًا ﴿٣٧﴾

38. 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 إِنَّكَ لَن تَخْرِقَ الْأَرْضَ
وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾

39. The evil of all these is hateful in the sight of thy Lord.
Chapter 17:32-39.

كُلُّ ذَٰلِكَ كَانَ سِيئَةً عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٩﴾

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.

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

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

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

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا

يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى

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

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

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

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى

Chapter 20:117-120.

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

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

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

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

Chapter 4:30.

JIHAD—SUPREME EFFORTS IN THE WAY OF ALLAH

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

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

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

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

41. Those who have been driven out from their homes unjustly only because they said, 'Our lord is Allah'—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty—
Chapter 22:40-41.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا
رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتِ
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا
اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَكَ اللَّهُ مِنْ بَيْنِهِمْ ۗ ﴿٤١﴾

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

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٩﴾
لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

10. Allah only forbids you, respecting those who have fought against you on account of your religion, and have driven you out of your homes, and have helped others in driving you out, that you make friends of them, and whosoever makes friends of them—it is these that are the transgressors.
Chapter 60:9-10.

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوا فِي الدِّينِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَلَمُوا عَلَىٰ إِيْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذْكَرٌ عَلَيْكُمْ يَحْرُوقُ نَجِيحِكُمْ مِنْ عَذَابٍ

12. That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know.
Chapter 61:11-12.

أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَنْزِلُ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٢﴾

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

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٧٠﴾

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

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

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

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَّٰ عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِيَعْيِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

96. Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the casue 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.

لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ
دَرَجَةً ۗ وَلَا وَعَدَ اللَّهُ الْحَسَنَ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

THE QUALITY AND CHARACTER OF BELIEVERS

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

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

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

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

وَالَّذِينَ يَسْتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

66. 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

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

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

68. 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

69. And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin.

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

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

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدُ فِيهِ
مُهَانًا

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

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَئِكَ يَبْدُلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا

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

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابًا

73. 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

74. 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 وَعُمْيَانًا

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

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا فَرَةً آعِينِ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا

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

أُولَئِكَ يَجْزُونَ الْعُرْفَةَ بِمَا صَبَرُوا
وَيُلَقَّوْنَ فِيهَا سَلَامًا وَسَلَامًا

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

فِيهَا حَسَنَاتٌ مُسْتَقَرًّا وَمُقَامًا

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

Chapter 25:69-78.

2. Surely, success does come to the believers,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿٦٩﴾

3. Who are humble in their Prayers,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٧٠﴾

4. And who shun all that which is vain,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٧١﴾

5. And who are active in paying the Zakat,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٧٢﴾

6. And who guard their chastity—

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٧٣﴾

7. 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 مُلْتَمَئِينَ ﴿٧٤﴾

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

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧٥﴾

9. And who are watchful of their trusts and their covenants,

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٧٦﴾

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

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٧٧﴾

11. These are the heirs,

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿٧٨﴾

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

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿٧٩﴾

Chapter 23:2-12.

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.

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

Chapter 16:98.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنَجْزِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ

بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾

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

Chapter 4:125.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا

يُظَلَمُونَ نَبِيْرًا ﴿١٢٥﴾

36. Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

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.

وَالصَّامِينَ وَالصَّامِتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

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

مَنْ عَمِلَ سَيِّئَةً فَلَا يُحْزَىٰ إِلَّا أَمْلًا مِّمَّا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

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

وَالْمُطَلَّقَاتُ يَرْبِضْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

230. Such divorce may be pronounced twice; then, either retain them in a becoming manner or send them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribed by Allah. But, if you fear that they cannot observe the limits prescribed by Allah, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by Allah, so transgress them not; and whoso transgresses the limits prescribed by Allah, it is they that are the wrongdoers. Chapter 2:229, 230

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ذَٰلِكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

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.

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

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

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

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

278. Surely, those who believe and do good deeds, and observe Prayer and pay the Zakat

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا

shall have their reward from their Lord, and no fear *shall* come on them, nor shall they grieve.

الْصَّلَاةَ وَءَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٩﴾

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٨٠﴾

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

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَكُلُّكُمْ رُءُوسٌ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨١﴾

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

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٢﴾

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

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٣﴾

Chapter 2:276-282.

PROPHECIES

Many of the earliest revealed chapters of the Quran cite various phenomena as evidence in support of the cardinal doctrines and teachings of the Quran. Some of these passages constitute prophecies, the 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).

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

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٢٠﴾

21. Between them is *now* a barrier; they encroach not *one upon the other*.
Chapter 55:20-21

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢١﴾

34. 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.

يَمْعَشِرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَّأَنْتُمْ ذُرِّيَةُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ يُضِلَّهُ فَشَدِيدَ الْعَذَابِ ﴿٣٤﴾

إِلَّا بِإِذْنِ رَبِّكَ

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

فِي أَيِّ آيَةٍ آلَاءِ رَبِّكُمَا تَكْذِبَانِ ﴿٣٥﴾

36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.
Chapter 55:20-21,55:34-36.

مُرْسَلٍ عَلَيْكُمَا شَوْابُ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَمُودُنِي لَنَزَلْنَاهُ شِيبًا وَسُدًّا لَّا يُبْصِرُونَ

لَا يَنْصِرَانِ ﴿٣٦﴾

2. When the heaven bursts asunder,

إِذَا السَّمَاءُ انشَقَّتْ ﴿٦﴾

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

وَأَذِنَتْ لِرَبِّهَا وَوَحِّقَتْ ﴿٧﴾

4. And when the earth is spread out,

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٨﴾

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

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٩﴾

6. And gives ear to her Lord—and *this* is incumbent upon her—
Chapter 84:2-6.

وَأَذِنَتْ لِرَبِّهَا وَوَحِّقَتْ ﴿١٠﴾

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

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿١١﴾

8. And when people are brought together,

وَإِذَا الْنُفُوسُ زُوِّجَتْ ﴿١٢﴾

11. And when books are spread abroad,

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٣﴾

12. And when the heaven is laid bare,
Chapter 81:5,81:8,81:11-12.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١٤﴾

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

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١٥﴾

3. And the earth brings forth her burdens,

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿١٦﴾

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

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿١٧﴾

5. That day will she tell her news,

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿١٨﴾

6. For thy Lord will have revealed about her.

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿١٩﴾

7. 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 ﴿٢٠﴾

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

أَعْمَلَهُمْ ﴿٢١﴾
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٢﴾

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

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Chapter 99:2-9.

106. 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

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

فَيَذَرُهَا قَاعًا صَفْصَفًا

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

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

Chapter 20:106-108.

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

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

Chapter 27:83.

8. When the eye is dazzled,

فَإِذَا بَرِقَ الْبَصَرُ

9. And the moon is eclipsed,

وَحَسَفَ الْقَمَرُ

10. And the sun and the moon are brought together,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

Chapter 75:8-10.

OBSERVATIONS RELATING TO NATURE

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

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

Chapter 42:30.

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

قَدِيرٌ

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

Chapter 6:99.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

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

Chapter 4:2.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَؤُوفًا

7. 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.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

20. Dost thou not see that Allah created the heavens and the earth in accordance with the requirements of wisdom? If He please, He can do away with you, and bring a new creation.
Chapter 14:20.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَشَاءُ يَذْهَبَكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

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

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَأَنْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

6. O people, if you are in doubt concerning the Resurrection, then consider that We have indeed created you from dust then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make *Our power* manifest to you. And We cause what

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

We will to remain in the wombs for an appointed term; then We bring you forth as babes; then *We rear you* that you may attain to your *age of full strength*. And there are some of you who are caused to die *prematurely* and are others among you who are driven to the worst part of life *with the result* that they know nothing after *having had* knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beautiful vegetation.

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يَمُوتُ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ

Chapter 22:6.

أَهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

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

وَالْحَيْلِ وَالْإِبْغَالِ وَالْحَمِيرِ لِيَرْكَبُوها وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

Chapter 16:9

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

تَبْرَكَ الَّذِي يَدُهُ الْمَلِكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٧﴾

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

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ

وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

4. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious *God*. Then look again: Seest thou any flaw? Chapter 67:2-4.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقٍ

الرَّحْمَنِ مِن تَفْوُتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن

فُطُورٍ ﴿٦٩﴾

SOME SUPPLICATIONS AS TAUGHT IN THE HOLY QURAN

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.

187. 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.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

202. 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.
Chapter 2:187,2:202.

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

203. For these there shall be a *goodly* share because of what they have earned. And Allah is swift at reckoning.
Chapter 2:203

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ
الْحِسَابِ ﴿٢٠٣﴾

287. 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.

Chapter 2:287.

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 لِإِطَاقَةِ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٧﴾

191. 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;

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩١﴾

192. 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.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

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

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۗ وَاللَّظْلَمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

194. 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 errors and remove from us our evils, and in death number us with the righteous.

رَبَّنَا إِنَّا أَسْمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

195. 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 وَءَايَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٥﴾

196. 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, 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.’

Chapter 3:191-196

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ
عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا
فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ
حُسْنُ الثَّوَابِ

SOME SMALL CHAPTERS OF THE HOLY QURAN EASY TO MEMORISE

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. By the *fleeting* time,

وَالْعَصْرِ

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

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.
Chapter 103:1-4.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا

بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. Say, O ye disbelievers!.

قُلْ يَا أَيُّهَا الْكَافِرُونَ

3. I worship not that which you worship;

لَا أَعْبُدُ مَا تَعْبُدُونَ

4. Nor worship you what I worship.

وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ

5. And I am *going* to worship that which you worship;

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

6. Nor will you worship what I worship.

وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ

7. For you your religion, and for me my religion.
Chapter 109:1-7.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. When the help of Allah comes, and the victory,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

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

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

أَفْوَاجًا

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

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ

Chapter 110:1 - 4.

تَوَّابًا

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. Say, He is Allah, the One;

قُلْ هُوَ اللَّهُ أَحَدٌ

3. Allah, the Independent and Besought of all.

اللَّهُ الصَّمَدُ

4. He begets not, nor is He begotten.

لَمْ يَكِدْ وَلَمْ يُولَدْ

5. And there is none like unto Him.

Chapter 112:1-5.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. Say, I seek refuge in the Lord of the dawn,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

3. From the evil of that which He has created,

مِنْ شَرِّ مَا خَلَقَ

4. And from the evil of the night when it overspreads,

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

5. And from the evil of those who blow into knots to undo them,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

6. And from the evil of the envier when he envies.

Chapter 113:1-6.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. Say, I seek refuge in the Lord of mankind,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

3. The King of mankind,

مَلِكِ النَّاسِ

4. The God of mankind,

إِلَهِ النَّاسِ

5. From the evil of the sneaking whisperer into the hearts of men,

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

6. Who whispers into the hearts of men,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

7. From among the jinn and mankind.

مِنَ الْجِنَّةِ وَالنَّاسِ