

**A
M A N U A L
O F
T H E Q U R ' A N**

Compiled and Edited by
GHULAM NABI MUSLIM, M.A.

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A Manual of the Qur'an

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PUBLISHER'S NOTE

Every Muslim has an implicit faith in the Qur'ān as a "guide for those who keep up their duty" — 2 : 2. Consequently it is the earnest desire of a true Muslim to follow the Qur'ānic injunctions in letter and spirit in the affairs of his daily life. The seeking of guidance from the Divine fountain is for a Muslim's own benefit. The Qur'ān says : "So whoever goes aright, goes aright only for the good of his own soul ; and whoever errs, errs only against it" — 10 : 108. We all know that it is not easy for every Muslim to know and assimilate all relevant verses relating to a particular point or subject in view. The present book "A Manual of the Qur'ān" is an humble aid towards that end. It is a systematic selection of the verses from the Qur'ān compiled under different headings. It is clear from the list of contents that besides dealing with the fundamentals of Islamic belief, the compiler has made available guidelines for life as envisaged by Islam and enunciated in the pages of the Qur'ān. The compiler has just given bare translation of the verses without adding any note or explanation.

The first book of its kind was "Selections from the Holy Qur'ān" by the well-known translator of the Qur'ān — the late Maulānā Muhammad 'Alī, the great Muslim thinker of the present times — published in 1933. The present book by no means claims to be a comprehensive one, but is certainly a commendable improvement in the sense, that it has dealt with more topics of practical importance for a Muslim of today. The book is very helpful for students of Islamic studies and also for writers and teachers.

Before concluding this note, we deem it our duty to acknowledge that the translation of the Qur'ānic verses have been taken from the Revised Edition of the English translation of the Qur'ān by the late Maulānā Muḥammad 'Alī. May Allāh shower His choicest blessings on the soul of this Saint of Islam.

— *Publisher*

ISLAM — THE RELIGION OF ALLAH

Surely the (true) religion with Allah is Islam—3 : 18.

And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers—3 : 84.

Seek they then other than Allah's religion ? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned —3 : 82.

This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion — 5 : 3.

Religion of Nature

So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is the right religion—but most people know not — 30 : 30.

He it is Who has sent His Messenger with the guidance and the religion of Truth that He may make it prevail over all religions. And Allah is enough for a witness — 48 : 28.

Triumph of Islam

He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse — 61 : 9.

He it is Who sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse — 9 : 33.

He Allah has made plain to you the religion which He enjoined upon Noah and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus—to establish religion and not to be divided therein — 42 : 13.

THE EXISTENCE OF ALLAH

He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old ; and of you are some who die before and that you may reach an appointed term, and that you may understand — 40 : 67.

Creation of Wisdom

And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks !

And He it is Who multiplied you in the earth, and to Him you will be gathered.

And He it is Who gives life and causes death, and His is the alternation of the night and the day. Do you not then understand ? — 23 : 78-80.

Creation of Universe

Say : Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him ? That is the Lord of the worlds.

And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days : alike for (all) seekers.

Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth : Come both, willingly or unwillingly. They both said : We come willingly.

So He ordained them seven heavens in two days, and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing — 41 : 9-12.

Water, Vegetables, Fruits

And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce

clustered grain ; and of the datepalm, of the sheaths of it, come forth clusters (of dates) within reach ; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for a people who believe !

— 6 : 100.

Inner voice as witness

Say : Who gives you sustenance from the heaven and the earth, or who controls the hearing and the sight, and who brings forth the living from the dead, and brings forth the dead from the living ? And who regulates the affair ? They will say : Allah. Say then : Will you not then guard against evil ?

Such then is Allah, your true Lord. And what is there after the truth but error ? How then are you turned away !

— 10 : 31-32.

Subservient to mankind

And He it is Who sends forth the winds bearing good news before His mercy ; till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth thereby fruits of all kinds. Thus do We bring forth the dead that you may be mindful.

And the good land — its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior — (its herbage) comes forth but scantily. Thus do We repeat the messages for a people who give thanks — 7 : 57-58.

Who is Allah

He it is Who sends down water from the clouds for you ; it gives drink, and by it (grow) the trees on which you feed.

He causes to grow for you thereby herbage, and the olives, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect.

And He has made subservient for you the night and the day and the sun and the moon. And the stars are made sub-

servient by His command. Surely there are signs in this for a people who understand.

And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful.

And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you seek of His bounty and that you may give thanks.

And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright,

And landmarks. And by the stars they find the right way

— 16 : 10-16.

Controls growth

Allah is He Who raised the heavens without any pillars that you can see, and He is established on the Throne of Power, and He made the sun and the moon subservient (to you). Each one runs to an appointed term. He regulates the affair, making clear the messages that you may be certain of the meeting with your Lord.

And He it is Who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect.

And in the earth are tracts side by side, and gardens of vines, and corn, and palm-trees growing from one root and distinct roots — they are watered with one water ; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand — 13 : 2-4.

Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and

Unity of Godhead

the stars, made subservient by His command. Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds — 7 : 54.

UNITY OF GODHEAD

And your God is one God : there is no God but He ! He is the Beneficent, the Merciful — 2 : 163.

Say : He, Allah, is One.

Allah is He on Whom all depend.

He begets not, nor is He begotten ;

And none is like Him — 112 : 1-4.

And say not, Three. Desist, it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs — 4 : 171.

The heavens may almost be rent thereat and the earth cleave asunder and the mountains fall down in pieces, that they ascribe a son to the Beneficent God. And it is not worthy of the Beneficent God that He should take to Himself a son — 19 : 90-93.

And Allah has said : Take not two gods. He is only one God : So Me alone should you fear — 16 : 51.

Say : I am only a mortal like you — it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord — 18 : 110.

If there were in them gods besides Allah, they would both have been in disorder. So glory be to Allah, the Lord of the Throne, being above what they describe ! — 21 : 22.

Allah — there is no God but He. His are the most beautiful names — 20 : 8.

Refutation of Polytheism

Yet there are some men who take for themselves objects of worship besides Allah, whom they love as they should

love Allah. And those who believe are stronger in (their) love for Allah. And O that the wrongdoers had seen, when they see the chastisement, that power is wholly Allah's, and that Allah is severe in chastising ! — 2 : 165.

Helplessness of gods

And those whom you call upon besides Him are not able to help you, nor can they help themselves.

And if you invite them to guidance, they hear not ; and thou seest them looking towards thee, yet they see not
— 7 : 179-89.

And those whom they call on besides Allah created naught, while they are themselves created.

Dead (are they), not living. And they know not when they will be raised — 16 : 20-21.

Or, Who created the heavens and the earth, and sends down for you water from the cloud ? Then We cause to grow thereby beautiful gardens — it is not possible for you to make the trees thereof to grow. Is there a god with Allah ? Nay, they are a people who deviate !

Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier ? Is there a god with Allah ? Nay, most of them know not !

Or, Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth ? Is there a god with Allah ? Little is it that you mind !

Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy ? Is there a god with Allah ? Exalted be Allah above what they associate (with Him) !

Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth ? Is there a god with Allah ? Say : Bring your proof, if you

are truthful — 27 : 60-64.

Allah is He Who created you, then He sustains you, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it ? Glory be to Him, and exalted be He above what they associate (with Him) ! — 30 : 40.

Heavenly bodies not gods

And they take besides Him gods who create naught, while they are themselves created, and they control for themselves no harm nor profit, and they control not death, nor life, nor raising to life — 25 : 3.

And of His signs are the night and day and the sun and the moon. Adore not the sun nor the moon, but adore Allah Who created them, if He it is that you serve — 41:37

Allah has no son

And they say : The Beneficent has taken to Himself a son. Certainly you make an abominable assertion !

The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

That they ascribe a son to the Beneficent !

And it is not worthy of the Beneficent that he should take to Himself a son — 19 : 88-92.

Ezra and Messiah not sons of God

And the Jews say : Ezra is the son of Allah ; and the Christians say : The Messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. Allah's curse be on them ! How they are turned away ! —9 : 30.

Saint Worship

They take their doctors of law and their monks for Lords besides Allah, and (also) the Messiah, son of Mary. And they were enjoined that they should serve one God only — there is no god but He. Be He glorified from what they set up (with Him) !

They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the disbelievers are averse — 9 : 31-32.

Certainly they disbelieve who say : Allah, He is the Messiah, son of Mary. And the Messiah said : O Children of Israel, serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, Allah has forbidden to him the Garden and his abode is the Fire. And for the wrongdoers there will be no helpers — 5 : 72.

Say : O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say : Bear witness, we are Muslims — 3 : 63.

Self Worship

Hast thou considered him who takes his low desires for his God — 45 : 23.

ATTRIBUTES OF ALLAH

Allah is Unique

And Allah's are the best names, so call on Him thereby — 7 : 180.

Nothing is like Him — 42 : 11.

Say : He, Allah, is One.

Allah is He on Whom all depend.

He begets not, nor is He begotten ;

And none is like Him — 112 : 1-9.

He is Allah besides Whom there is no God : The Knower of the unseen and the seen ; He is the Beneficent, the Merciful.

He is Allah, besides Whom there is no God ; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him) !

Attributes of Allah

He is Allah ; the Creator, the Maker, the Fashioner : His are the most beautiful names. Whatever is in the heavens and the earth declares His glory ; and He is the Mighty, the Wise — 59 : 22-24.

Allah — there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but 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 preservation of them both tires Him not. And He is the Most High, the Great — 2 : 255.

Surely nothing in the earth or in the heaven is hidden from Allah — 3 : 4.

Allah is the Shaper

He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise — 3 : 5.

And with Him are the treasures of the unseen — none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a clear book.

And He it is Who takes your souls at night, and He knows what you earn by day, then He raises you up therein that an appointed term may be fulfilled. Then to Him is your return, then He will inform you of what you did — 6 : 59-60.

Surely Allah causes the grain and the date-stone to germinate. He brings forth the living from the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away !

He is the Cleaver of the day-break ; and He has made the

night for rest, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Knowing — 6 : 96-97.

Vision comprehends Him not, and He comprehends (all) and He is the Subtile, the Aware — 6 : 104.

He has created the heavens and the earth ; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient ; each one moves on to an assigned term. Now surely He is the Mighty, the Forgiver.

He created you from a single being, then made its mate of the same (kind). And He sent down for you eight of the cattle in pairs. He created you in the wombs of your mothers — creation after creation — in triple darkness. That is Allah, your Lord ; His is the kingdom. There is no God but He. How are you then turned away ? — 39 : 5-6.

And they honour not Allah with the honour due to Him ; and the whole earth will be in His grip on the day of Resurrection and the heavens rolled up in His right hand. Glory be to Him ! and highly exalted is He above what they associate (with Him) — 39 : 67.

Allah is He Who made for you the night for resting in and the day for seeing. Surely Allah is Full of Grace to men, but most men give not thanks.

That is Allah, your Lord, the Creator of all things. There is no God but He. Whence are you then turned away ? — 40 : 61-62.

Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with goodly things. That is Allah, your Lord — so blessed is Allah, the Lord of the worlds — 40 : 64.

The Originator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs of the cattle, too, multiplying you thereby. Nothing is like Him ; and He is the Hearing, the Seeing.

His are the treasures of the heavens and the earth — He amplifies and straitens subsistence for whom He pleases. Surely He is Knower of all things — 42 : 11-12.

Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it ; then when He causes it to fall upon whom He pleases of His servants, lo ! they rejoice — 30 : 48.

To Allah belongs whatever is in the heavens and the earth. Surely Allah is the Self-Sufficient, the Praised.

And if all the trees in the earth were pens, and the sea with seven more seas added to it (were ink), the words of Allah would not be exhausted. Surely Allah is Mighty, Wise — 31 : 26-27.

Blessed is He in Whose hand is the Kingdom, and He is Possessor of power over all things.

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

Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again : Canst thou see any disorder ?

Then turn the eye again and again — thy look will return to thee confused, while it is fatigued — 67 : 1-4.

Surely the grip of thy Lord is severe.

Surely He it is Who creates first and reproduces ;

And He is the Forgiving, the Loving,

Lord of the Throne of Power, the Glorious,

Doer of what He intends — 85 : 12-16.

Divine Love

Surely He it is Who creates first and reproduces :

And He is the Forgiving, the Loving — 85 : 13-14.

And ask forgiveness of your Lord, then turn to Him.

Surely my Lord is Merciful, Loving, — 11 : 90.

Surely Allah loves the doers of good (to others) — 2 : 195.

Surely Allah loves those who turn much (to Him) and He loves those who purify themselves — 2 : 222.

And Allah loves the steadfast — 3 : 145.

And Allah surely loves the dutiful — 3 : 7 5.

Surely Allah loves those who trust (in Him) — 3 : 158.

Surely Allah loves the equitable — 5 : 42.

Divine Mercy

In the name of Allah, the Beneficent, the Merciful — 1 : 1.

Say : O My servants who are prodigal regarding their souls, despair not of the mercy of Allah. Surely Allah forgives sins altogether — 39 : 53.

Our Lord, Thou embracest all things in mercy and knowledge — 40 : 7.

Say, In the grace of Allah and in His mercy, in that they should rejoice 10 : 58.

Except those on whom thy Lord has mercy ; and for this did He create them — 11 : 119.

Surely none despairs of Allah's mercy except the disbelieving people — 12 : 87.

He has ordained mercy on Himself — 6 : 12.

Your Lord is the Lord of all-encompassing mercy
— 6 : 148.

And My mercy encompasses all things — 7 : 156.

Divine Omniscience

And We know what his mind suggests to him — 50: 16.

To Him is referred the knowledge of the Hour. And no fruit comes forth from its coverings, nor does a female bear or bring forth but with His knowledge — 41 : 47.

And if thou utter the saying aloud, surely He knows the secret, and what is yet more hidden — 20 : 7.

He knows that which goes down into the earth and that which comes out of it, and that which comes down from heaven and that which goes up to it. And He is the

Merciful, the Forgiving.

...Not an atom's weight escapes Him in the heavens or in the earth, nor is there less than that nor greater, but (all) is in a clear book — 34 : 2, 3 ; see also 57 : 3, 4.

Allah knows what every female bears, and that of which the wombs fall short of completion and that which they grow. And everything with Him has a measure.

The knower of the unseen and the seen, the Great, the Most High.

Alike (to Him) among you is he who conceals (the) word and he who speaks openly, and he who hides himself by night and (who) goes forth by day — 13 : 8-10.

And thou are not (engaged) in any affair and thou recitest not concerning it any portion of the Quran, and you do no work, but We are Witness of you when you are engaged therein. And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a clear book — 10 : 61.

He knows your secret (thoughts) and your open (words), and He knows what you earn — 6 : 3.

And with Him are the treasures of the unseen — none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a clear book — 6 : 59.

Seest thou not that Allah knows whatever is in heavens and whatever is in the earth ? There is no secret counsel between three but He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are ; then He will inform them of what they did on the day of Resurrection. Surely Allah is Knower of all things — 58 : 7.

Divine Omnipotence

He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its

death. And thus will you be brought forth — 30 : 19.

Allah is He Who raised the heavens without any pillars that you see, and He is established on the Throne of Power, and He made the sun and the moon subservient (to you). Each one runs to an appointed term. He regulates the affair, making clear the messages that you may be certain of meeting with your Lord.

And He it is Who spread the earth and made in it firm mountains and rivers. And of all fruits He has made in it pairs two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect — 13 : 2, 3.

And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and there shadows, too, at morn and eve — 13 : 15.

See they not everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah, while they are in utter abasement.

And to Allah make obeisance ever-living creature that is in the heavens and that is in earth, and the angels (too), and they are not proud.

They fear their Lord above them and do what they are commanded — 16 : 48-50.

Divine Omnipresence

And certainly We created men, and We know what his mind suggests to him — and We are nearer to him than his life vein — 50 : 16.

And Allah's is the East and the West, so whither you, turn thither is Allah's purpose — 2 : 115.

They seek to hide from men and they cannot hide from Allah, and He is with them when they counsel by night matters which please Him not. And Allah encompasses what they do — 4 : 108.

There is no secret counsel between three but He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are — 58 : 7

CREATION OF UNIVERSE

In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand — 2 : 164.

In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding.

Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth : Our Lord, Thou has not created this in vain ! Glory be to Thee ! Save us from the chastisement of the Fire — 3 : 189-190.

Say : Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds.

And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days ; alike for (all) seekers.

Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth : Come both, willingly or unwillingly. They both said : We come willingly.

So He ordained them seven heavens in two periods, and revealed in every heaven its affair. And We adorned the lower heaven with brilliant stars and (made it) to guard. That is the decree of the Mighty, the Knowing — 41 : 9-12.

Allah is He who raised the heavens without any pillars that you can see, and He is established on the Throne of Power, and He made the sun and the moon subservient (to you). Each one runs to an appointed term. He regulates the affair, making clear the messages that you may be certain of the meeting with your Lord — 13 : 2.

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

Who created the seven heavens alike. Thou sees no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder ?

Then turn the eye again and again — the look will return to thee confused, while it is fatigued — 67 : 2-4.

Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command, and He has made the rivers subservient to you.

And He has made subservient to you the sun and the moon, pursuing their courses ; and He has made subservient to you the night and the day — 14 : 32-33.

And We made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you may know the numbering of years and the reckoning. And We have explained everything with distinctness — 17 : 12.

Surely Thy Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and the stars, made subservient by His command — 7 : 54.

Seest thou not that Allah sends down water from the clouds, then makes it go down into the earth in springs, then

brings forth therewith herbage of various hues ; then it withers so that thou seest it turn yellow, then He makes it chaff ? Surely there is reminder in this for men of understanding — 39 : 21.

He has created the heavens and the earth with truth ; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient ; each one moves on to an assigned term. Now surely He is the Mighty, the Forgiver — 39 : 5.

And a sign to them is the night : We draw forth from it the day, then lo ! they are in darkness.

And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower.

And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch.

Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit
— 36 : 37-40.

And Allah is He Who sends the winds, so they raise a cloud, then We drive it on to a dead land, and therewith give life to the earth after its death. Even so is the quickening — 35 : 9.

Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it ; then when He causes it to fall upon whom He pleases of His servants, lo ! they rejoice — 30 : 48.

And of His signs is this, that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships may glide by His command, and that you may seek His grace, and that you may be grateful
— 30 : 46.

And He it is Who sends the winds as good news before His mercy ; and We send down pure water from the clouds, That We may give life thereby to a dead land, and give

it for drink to cattle and many people that We have created
— 25 : 48-49.

Surely the number of months with Allah is twelve months by Allah's ordinance, since the day when He created the heavens and the earth — of these four are sacred. That is the right religion — 9 : 36.

He is the Cleaver of the day-break ; and He has made the night for rest, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Knowing.

And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea. Indeed We have made plain the signs for a people who know — 6 : 97-98.

And indeed We have made above you seven ways — and never are We heedless of creation.

And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and We are indeed able to carry it away.

Then We cause to grow thereby gardens of palm-trees and grapes for you. You have therein many fruits and of them you eat ;

And a tree that grows out of Mount Sinai, which produces oil and relish for the eaters.

And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

And on them and on the ships you are borne — 23 : 17-22.

Seest thou not that Allah is He Whom do glorify all those who are in the heavens and the earth, and the birds with wings outspread ? Each one knows its prayer and its glorification. And Allah is Knower of what they do.

And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

Seest thou not that Allah drives along the clouds, then gathers them together, then piles them up, so that thou seest

the rain coming forth from their midst ? And He sends down from the heaven (clouds like) mountains, wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight.

Allah causes the night and the day to succeed one another. Surely there is a lesson in this for those who have sight — 24 : 41-44.

He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allah created not this but with truth. He makes the signs manifest for a people who know.

Surely in the variation of the night and the day, and that which Allah has created in the heavens and the earth, there are signs for a people who keep their duty — 10 : 5.

And He it is Who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect.

And in the earth are tracts side by side, and gardens of vines, and corn, and palm-trees growing from one root and distinct roots — they are watered with one water ; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand — 13 : 3-4.

And they ask thee about the mountains. Say : My Lord will scatter them, as scattered dust,

Then leave it a plain, smooth, level.

Wherein thou seest no crookedness nor unevenness — 20 : 105-107.

Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe ?

And We made firm mountains in the earth lest it be con-

vulsed with them, and We made in it wide ways that they might follow a right direction — 21 : 30-31.

The day when We roll up heaven like rolling up of the scroll of writings. As We began the first creation, We shall reproduce it. A promise (binding) on Us. We shall bring it about — 21 : 104.

And they honour not Allah with the honour due to Him ; and the whole earth will be in His grip on the day of Resurrection and the heavens rolled up in His right hand. Glory be to Him ! and highly exalted is He above what they associate (with Him) — 39 : 67.

And the heaven, We raised it high with power, and We are Makers of the vast extent.

And the earth, We have spread it out. How well We prepared it !

And of everything We have created pairs that you may be mindful — 51 : 47-49.

And of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings — 42 : 29.

Praise and Glorification of Allah

Praise be to Allah, the Lord of the worlds.

The Beneficent, the Merciful,

Master of the day of Requital — 1 : 1-3.

Praise be to Allah, Who created the heavens and the earth, and made darkness and light. Yet those who disbelieve set up equals to their Lord — 6 : 1.

All praise is due to Allah, Who guided us to this ! And we would not have found the way if Allah had not guided us. Certainly the messengers of our Lord brought the truth — 17 : 43.

Praise be to Allah ! Who has not taken to Himself a son, and Who has not a partner in the kingdom, and Who has not a helper because of weakness ; and proclaim His greatness, magnifying (Him) — 17 : 111.

Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light — 25 : 61.

So glory be to Allah when you enter the evening and when you enter the morning.

And to Him be praise in the heavens and the earth, and in the afternoon, and when the sun declines — 30 : 17-18.

Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they know not ! — 36 : 36.

Glory be to thy Lord, the Lord of Might, above what they describe !

And peace be to those sent !

And praise be to Allah, the Lord of the worlds ! — 37 : 180-2.

So praise be to Allah, the Lord of the heavens and the Lord of the earth, the Lord of the worlds !

And to Him belongs greatness in the heavens and the earth ; and He is the Mighty, the Wise — 45 : 36-37.

Whatever is in the heavens and whatever is in the earth glorifies Allah, the King, the Holy, the Mighty, the Wise — 62 : 1.

OBLIGATORY PRAYERS

Keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times — 4 : 103.

Guard the prayers and the most excellent prayer, and stand up truly obedient to Allah — 2 : 238.

And enjoin prayer on thy people, and steadily adhere to it — 20 : 132.

Recite that which has been revealed to thee of the Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil ; and certainly the remembrance of Allah is the greatest (force). And Allah knows what you do — 29 : 45.

Timings

And keep up

the day and in the

first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful — 11 : 114.

Keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Quran at dawn. Surely the recital of the Quran at dawn is witnessed.

And during a part of the night, keep awake by it, beyond what is incumbent on thee ; maybe thy Lord will raise thee to a position of great glory — 17 : 78-79.

So bear patiently what they say, and celebrate the praise of thy Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased — 20 : 129.

So glory be to Allah when you enter the evening and when you enter the morning.

And to Him be praise in the heavens and the earth, and in the afternoon, and when the sun declines — 30 17-18.

O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. That is better for you, if you know — 62 : 9.

O thou covering thyself up !

Rise to pray by night except a little,

Half of it, or lessen it a little,

Or add to it, and recite the Quran in a leisurely manner

— 73 : 1-4.

On battlefield or journey

And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble. Surely the disbelievers are an open enemy to you.

And when thou art among them and leadest the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let

Obligatory prayers

them take their precautions and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms ; and take your precautions. Surely Allah has prepared abasing chastisement for the disbelievers.

So when you have finished the prayer, remember Allah standing and sitting and reclining. But when you are secure, from danger, keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times— 4 : 101-103.

Pre requisites of prayer

O children of Adam, attend to your adornment at every time of prayer, and eat and drink and be not prodigal ; surely He loves not the prodigals — 7 : 31.

And thy garments do purify,

And uncleanness do shun — 74 : 4-5.

O you who believe, when you rise up for prayer; wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith — 5 : 6.

O you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse — except you are merely passing by — until you have bathed. And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving — 4 : 43.

The Fruitful prayer

Successful indeed are the believers who are humble in their prayers....and those who keep a guard on their prayers — 23 : 1-2, 9.

He indeed is successful who purifies himself. And remembers the name of his Lord, then prays — 87 : 14-15.

And they (the servants of Allah) who pass the night prostrating themselves before their Lord and standing — 25 : 64.

They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them — 32 : 16.

Hypocrites

So woe to the praying ones,
Who are unmindful of their prayer !
Who do (good) to be seen — 107 : 4-6.

And When they (the hypocrites) stand up for prayer, they stand up sluggishly — they do it only to be seen of men and remember Allah but little — 4 : 142.

FASTING

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

For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him ; and that you fast is better for you if you know.

The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey,

(he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.

And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.

It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty — 2 : 183-187.

ZAKAT OR POOR-RATE

And pay the poor-rate. And whatever good you send before for yourselves, you will find it with Allah. Surely Allah is Seer of what you do — 2 : 110.

You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allah surely knows it — 3 : 91

Take alms out of their property — thou wouldst cleanse them and purify them thereby — 9 : 103.

(Zakat) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer

— an ordinance from Allah. And Allah is Knowing, Wise
— 9 : 60.

And whatever you lay out at usury, so that it may increase in the property of men, it increases not with Allah ; and whatever you give in charity, desiring Allah's pleasure — these will get manifold — 30 : 39.

HAJJ OR PILGRIMAGE

Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations.

In it are clear signs : (It is) the Place of Abraham ; and whoever enters it is safe ; and pilgrimage to the House is a duty which men owe to Allah — whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds — 3 : 95-96.

Allah has made the Ka'bah, the Sacred House, a means of support for the people — 5 : 97.

And when We pointed to Abraham the place of the House, saying : Associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves.

And proclaim to men the Pilgrimage : they will come to thee on foot and on every lean camel, coming from every remote path.

That they may witness benefits (provided) for them, and mention the name of Allah on appointed days over what He has given them of the cattle quadrupeds ; then eat of them and feed the distressed one, the needy.

Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House — 22 : 26-29.

The months of the pilgrimage are well known ; so whoever determines to perform pilgrimage therein there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And

make provision for yourselves, the best provision being to keep one's duty — 2 : 179.

Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are not on pilgrimage, and keep your duty to Allah, to Whom you shall be gathered — : 5 96.

And the camels, We have made them of the signs appointed by Allah for you—for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful.

Not their flesh, nor their blood, reaches Allah, but to Him is acceptable observance of duty on your part — 22 : 36-37.

CREATION OF MAN

And when thy Lord said to the angels, I am going to place a ruler in the earth, they said : Wilt Thou place in it such as make mischief in it and shed blood ? And we celebrate Thy praise and extol Thy holiness. He said : Surely I know what you know not.

And He taught Adam all the names, then presented them to the angels ; He said : Tell Me the names of those if you are right.

They said : Glory be to Thee We have no knowledge but which Thou has taught us. Surely Thou are the Knowing, the Wise.

He said : O Adam, inform them of their names. So when he informed them of their names, He said : Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide.

And when We said to the angels, Be submissive to Adam, they submitted, but *Iblis* (did not). He refused and was proud, and he was one of the disbelievers.

And We said : O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the unjust.

Adam erred

But the Devil made them slip from it, and caused them to depart from the state in which they were. And We said, Go forth, some of you are the enemies of others. And there is for you in the earth an abode and a provision for a time.

Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful.

We said : Go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve — 2 : 30-38.

And certainly We gave a commandment to Adam before, but he forgot ; and We found in him no resolve (to disobey)
— 20 : 115.

Mankind is one

O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women — 4 : 1.

O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware
— 49 : 13.

Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth

about which they differed. And Allah guides whom He pleases to the right path — 2 : 213.

Growth of physical life

What is the matter with you that you hope not for greatness from Allah ?

And indeed He has created you by various stages....

And Allah has caused you to grow out of the earth as a growth — 71 : 13-17.

He knows best when He brings you forth from the earth and when you are embryos in the wombs of your mothers — 53 : 32.

Disbelievest thou in Him Who created thee of dust, then from a small life-germ, then He made thee a perfect man ? — 18 : 37.

He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old — 40 : 67.

And certainly We create man of an extract of clay,

Then We make him a small life-germ in a firm resting-place,

Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation — 23 : 12-14.

PHYSICAL AND SPIRITUAL GROWTH OF MAN

Infusion of Divine Spirit

And they ask thee about the spirit. Say : The spirit is by the commandment of my Lord, and of knowledge you are given but a little — 17 : 85.

And when thy Lord said to the angels : I am going to create a mortal of sounding clay, of black mud fashioned into shape.

A Manual of the Quran

So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him — 15 : 28-29.

(Allah) Who made beautiful everything that He created, and He began the creation of man from dust.

Then He made his progeny of an extract, or worthless water.

Then He made him complete and breathed into him of His spirit, and gave you ears and eyes and hearts ; little it is that you give thanks — 32 : 7-9.

Human Nature

Thee do we beseech for help — 1 : 4.

And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing ; but, when We remove his affliction from him, he passes off as though he had never called on Us — 10 : 12.

And when distress afflicts a man he calls upon his Lord, turning to Him; then when He grants him a favour from Him, he forgets that for which he called upon Him before — 39 : 8.

So when harm afflicts a man he calls upon Us ; then when We give him a boon from Us, he says : I have been given it only by means of knowledge. Nay, it is a trial, but most of them know not — 39 : 49.

And when We show favour to man, he turns away and withdraws himself ; but when evil touches him, he is full of lengthy supplications — 41 : 51.

And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves : Am I not your Lord ? They said : Yes. ; we bear witness. Lest you should say on the day of Resurrection We were unaware of this — 7 : 172.

Purity of soul

Verily We have honoured the children of Adam — 17 : 70.

Certainly We have created man in the best make — 95 : 4.

So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is the right religion — but most people know not — 30 : 30.

He it is Who makes you travel by land and sea ; until, when you are in the ship, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they deem that they are encompassed about. Then they pray to Allah, being sincere to Him in obedience : If Thou deliver us from this, we will certainly be of the grateful ones.

But when He delivers them, lo ! they are unjustly rebellious in the earth — 10 : 22-23.

Ask forgiveness of your Lord ; surely He is ever Forgiving.

He will send down upon you rain, pouring in abundance,

And help you with wealth and sons, and make for you gardens, and make for you rivers — 71 : 10-12.

A Higher Life

And Allah has caused you to grow out of the earth as a growth.

Then he returns you to it, then will He bring you forth a (new) bringing forth — 71 : 17-18.

We have ordained death among you and We are not to be overcome,

That We may change your state and make you grow into what you know not — 56 : 60-61.

And they say : when we are lost in the earth, shall we then be in a new creation ? Nay, they are disbelievers in the meeting of their Lord — 32 : 10.

Do you then think that We have created you in vain, and that you will not be returned to Us ? — 23 : 115.

Law of growth

A warning to mortals,

To him among you who will go forward or will remain behind.

Every soul is held in pledge for what it earns — 74 : 36-38.

He is indeed successful who causes it to grow, he indeed fails who buries it — 91 : 9-10.

So who does an atom's weight of good will see it.

And he who does an atom's weight of evil will see it
— 99 : 7-8.

That no bearer of a burden bears another's burden.

And that man can have nothing but what he strives for ;

And that his striving will soon be seen. Then he will be rewarded for it with the fullest reward — 53 : 38-41.

Every man is responsible for what he shall have wrought
— 52 : 21.

And We have made every man's actions to cling to his neck — 17 : 13.

ACCEPTANCE OF PRAYER

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

And your Lord says : Pray to Me, I will answer you
— 40 : 60.

Call not upon anyone with Allah...

Say, I call upon Allah only and I do not associate anyone with Him — 72 : 18-20.

When My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way — 2 : 186.

Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth ? Is there a god with Allah ? Little is it that you mind !

— 27 : 62.

The Quranic Prayers

In the name of Allah the Beneficent, the Merciful.

Praise be to Allah, the Lord of the worlds,

The Beneficent, the Merciful,
Master of the day of Requital.

Thee do we serve and Thee do we beseech for help.

Guide us on the right path,

The path of those upon whom Thou hast bestowed favours,
Not those upon whom wrath is brought down, nor those
who go astray — 1 : 1-7.

My Lord, make me enter a truthful entering, and make
me go forth a truthful going forth, and grant me from Thy
presence an authority to help (me) — 17 : 80.

My Lord, expand my breast for me :

And ease my affair for me :

And loose the knot from my tongue,

(That) they may understand my word — 20 : 25-28.

Our Lord, grant us in our wives and our off-spring the joy
of our eyes, and make us leaders for those who guard
against evil — 25 : 74.

Our Lord, Thou embracest all things in mercy and know-
ledge, so protect those who turn (to Thee) and follow Thy
way, and save them from the chastisement of hell.

Our Lord, make them enter the Gardens of perpetuity,
which Thou hast promised them and such of their fathers
and their wives and their offspring as are good: Surely Thou
art the Mighty, the Wise :

And guard them from evil, and whom Thou guardest
from evil this day, Thou hast indeed mercy on him. And that
is the mighty achievement — 40 : 7-9.

My Lord, grant me that I may give thanks for Thy favour,
which Thou hast bestowed on me and on my parents, and
that I may do good which pleases Thee ; and be good to me
in respect of my offspring. Truly I turn to Thee, and truly I
am of those who submit. — 46 : 15.

My Lord, Thou hast given me of the kingdom and taught
me of the interpretation of sayings. Originator of the heavens
and the earth, Thou art my Friend in this world and the

Hereafter. Make me die in submission and join me with the righteous — 12 : 101.

My Lord, make me keep up prayer and from my offspring (too), our Lord, and accept my prayer.

Our Lord, grant me protection and my parents and the believers on the day when the reckoning comes to pass — 14 : 40-41.

And there are some among them who say : Our Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire — 2 : 201.

Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people — 2 : 250.

Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us ! And grant us protection ! And have mercy on us ! Thou art our Patron, so grant us victory over the disbelieving people — 2 : 286

Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee ; surely Thou art the most liberal Giver — 3 : 3.

Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth : Our Lord, Thou has not created this in vain ! Glory be to Thee ! Save us from the chastisement of the Fire.

Our Lord, whomsoever Thou makest enter the Fire, him Thou indeed bringest to disgrace. And there will be no helpers for the wrongdoers.

Our Lord, surely we have heard a Crier calling to the faith, saying : Believe in your Lord. So we do believe. Our Lord, grant us protection from our sins and remove our evils and make us die with the righteous.

Our Lord, grant us what Thou hast promised by Thy messengers and disgrace us not on the day of Resurrection. Surely Thou never failest in (Thy) promise — 3 : 190-193.

O Allah, Owner of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and takest away the kingdom from whom Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest. In Thine hand is the good. Surely, Thou art Possessor of power over all things — 3 : 25.

Our Lord, we have wronged ourselves ; and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers — 7 : 23.

And their cry was only that they said : Our Lord, grant us protection from our sins and our extravagance in our affair, and make firm our feet and grant us victory over the disbelieving people — 3 : 146.

Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely Thou art Kind, Merciful — 59 : 10.

My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women. And increase not the wrongdoers in aught but destruction ! — 21 : 28.

A mention of the mercy of thy Lord to His servant Zacharias.

When he called upon his Lord, crying in secret.

He said : My Lord, my bones are weakened, and my head flares with hoariness, and I have never been unsuccessful in my prayer to Thee, my Lord.

And I fear my kinsfolk after me, and my wife is barren, so grant me from Thyself an heir.

Who should inherit me and inherit of the Children of Jacob, and make him, my Lord, acceptable (to Thee).

ANGELS

Praise be to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. He increases in creation what He pleases. Surely Allah is Possessor of power over all things
— 35 : 1.

The heavens may almost be rent asunder above them, while, the angels celebrate the praise of their Lord and ask forgiveness for those on earth. Now surely Allah is the Forgiving, the Merciful — 42 : 5.

Those who bear the Throne of Power and those around it celebrate the praise of their Lord and believe in Him and ask protection for those who believe. Our Lord, Thou embracest all things in mercy and knowledge, so protect those who turn (to Thee) and follow Thy way, and save them from the chastisement of hell — 40 : 7.

The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers
— 2 : 285.

And to Allah makes obeisance every living creature that is in the heavens and that is in the earth, and the angels (too) and they are not proud.

They fear their Lord above them and do what they are commanded — 16 : 49-50.

And He is the Supreme above His servants, and He sends keepers over you ; until when death comes to one of you, Our messengers cause him to die, and they are not remiss
— 6 : 61.

And surely there are keepers over you,
Honourable recorders.

They know what you do — 82 : 10-12.

Whoever is an enemy to Gabriel — for surely he revealed

it to thy heart by Allah's command, verifying that which is before it and a guidance and glad tidings for the believers.

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael, then surely Allah is an enemy to disbelievers — 2 : 97-98.

And how many angels are in the heavens, whose intercession avails naught except after Allah gives permission to whom He pleases and chooses — 53 : 26.

And when We said to the angels, Be submissive to Adam, they submitted — 2 : 34.

RECIPIENTS OF DIVINE REVELATION

(a) *Objects of Nature*

The earth

On that day she (the earth) will tell her news,
As if thy Lord had revealed to her — 99 : 4-5.

The sky

So He ordained them seven heavens in two days, and revealed in every heaven its affair — 41 : 12.

Bees

And thy Lord revealed to the bee : Make *hives* in the mountains and in the trees and in what they build,

Then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bodies a beverage of many hues, in which there is healing for men. Therein is surely a sign for a people who reflect — 16 : 68-69.

The Angels

When thy Lord revealed to the angels : I am with you, so make firm those who believe. I will cast terror into the hearts of those who disbelieve. So smite above the necks and smite every finger-tip of them — 8 : 12.

(b) *Forms of Revelation to men*

And it is not vouchsafed to a mortal that Allah should

Speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases — 42 : 51.

Non-prophets — women

And We revealed to Moses' mother, saying : Give him suck ; then when thou fearest for him, cast him into the river and fear not, nor grieve ; surely We shall bring him back to thee and make him one of the messengers — 28 : 7.

And when the angels said : O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world.

O Mary, be obedient to thy Lord and humble thyself and bow down with those who bow — 3 : 41-42.

Men

And when I revealed to the disciples, saying, Believe in Me and My messenger, they said : We believe and bear witness that we submit — 5 : 111.

The prophets

O children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright — they shall have no fear, nor shall they grieve — 7 : 35.

Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed.

And certainly We raised in every nation a messenger, saying : Serve Allah and shun the devil. Then of them was he whom Allah guided, and of them was he whose remaining in error was justly due. So travel in the land, then see what was the end of the rejectors — 16 : 36.

Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure

— 57 : 25.

Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allah addressed His word speaking (to him) —

Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers. And Allah is ever Mighty, Wise — 4 : 163-65.

Surely We have sent thee with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them — 35 : 24.

And certainly We sent before thee messengers to their people, so they came to them with clear arguments, then We punished those who were guilty. And to help believers is ever incumbent on Us — 30 : 47.

The Prophet Muhammad

O Prophet, surely We have sent thee as a witness, and a bearer of good news and a warner,

And as an inviter to Allah by His permission, and as a light-giving sun — 33 : 45-46.

We have not sent thee but as a mercy to the nations
— 21 : 107.

We have not sent thee but as a bearer of good news and as a warner to all mankind, but most men know not — 34 : 28.

Say : O mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the kingdom of the heavens and the earth. There is no god but He ; He gives life and causes death. So believe in Allah and His Messenger — 7 : 158.

Certainly a Messenger has come to you from among yourselves ; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful — 9 : 128

The Prophet is closer to the faithful than their own selves, and his wives are (as) their mothers — 6 : 33.

The Last Prophet

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 is ever Knower of all things — 33 : 40.

Surely Allah and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation — 33 : 56.

Obedience

Say : If you love Allah, follow me : Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful — 3 : 30.

By the grace of thy Lord thou art not mad.

And surely thine is a reward never to be cut off.

And surely thou hast sublime morals — 68 : 2-4.

And whoever acts hostilely to the Messenger after guidance has become manifest to him and follows other than the way of the believers, We turn him to that to which he (himself) turns and make him enter hell ; and it is an evil resort :
— 4 : 115.

Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter day, and remembers Allah much — 33 : 21.

Whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom) ; and keep your duty to Allah. Surely Allah is Severe in retribution — 59 : 7.

Those who follow the Messenger-Prophet, the *Ummi*, whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him — these are the successful — 7 : 157.

Revelation descends upon the heart

So He revealed to His servant what He revealed. The heart was not untrue in surely what he saw — 53 : 10-11.

And surely this is a revelation from the Lord of the worlds. The Faithful Spirit has brought it On thy heart....
— 26 : 192-194.

Surely He (Gabriel) revealed it to thy heart by Allah's command — 2 : 97.

Revelation helps the general upliftment of man

Your striving is surely (for) diverse (ends). Then as for him who gives and keeps his duty, And accepts what is good -- We facilitate for him (the way to) ease — 92 : 4-7.

By the Quran, possessing eminence! — 38 : 1.

Say : It is a message of importance From which you turn away — 38 : 67-68.

Is it naught but a Reminder to the nations — 38 : 87.

Shall We treat those who believe and do good like the mischief-makers in the earth ? Or shall We make the dutiful like the wicked — 38 : 28.

And whoso comes to Him a believer, having done good deeds, for them are high ranks — 20 : 75.

Is it a wonder to the people what We have revealed to a man from among themselves : Warn the people and give good news to those who believe that for them is advancement in excellence with their Lord — 10 : 2.

Surely I am to you from Him a warner and a giver of good news. And ask forgiveness of your Lord and turn to Him. He will provide you with a goodly provision to an appointed term, and will bestow His grace on every one endowed with grace — 11 : 2-3.

Allah confirms those who believe with the sure word in this world's life and in the Hereafter — 14 : 27.

But as to him who repents and believes and does good, maybe he will be among the successful — 28 : 67.

Successful indeed are the believers, Who are humble in their prayers, And who shun what is vain, And who act for the sake of purity — 23 : 1-4.

This Book, there is no doubt in it, is a guide to those who keep their duty, Who believe in the Unseen and keep up prayer and spend out of what We have given them, And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure. These are on a right course from their Lord and these it is that are successful — 2 : 1-5.

Allah will exalt those of you who believe, and those who are given knowledge, to high ranks — 58 : 11.

Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers — 24 : 55.

Revelation helps man to overcome evil

And We reveal of the Quran that which is a healing and a mercy to the believers — 17 : 82.

And those who believe and do good, We shall certainly do away with their afflictions and reward them for the best of what they did — 29 : 7.

A Book which We have revealed to thee that thou mayest bring forth men, by their Lord's permission, from darkness into light — 14 : 1.

Except him who repents and believes and does good deeds ; for such Allah changes their evil deeds to good ones — 25 : 70.

Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve — 2 : 38.

We have sent among you a Messenger from among you, who recites to you Our messages and purifies you and teaches

you the Book and the Wisdom and teaches you that which you did not know — 2 : 151.

If you shun the great things which you are forbidden, We shall do away with your evil (inclinations) and cause you to enter an honourable place of entering — 4 : 31.

And those who believe and do good, and believe in that which has been revealed to Muhammad — and it is the truth from their Lord — He will remove their evil from them and improve their condition — 47 : 2.

That He may cause the believing men and the believing women to enter Gardens wherein flow rivers to abide therein and remove from them their evil. And that is a grand achievement with Allah — 48 : 5.

O you who believe, if you keep your duty to Allah, He will grant you a distinction and do away with your evils and protect you. And Allah is the Lord of mighty grace — 8 : 29.

And Allah said : Surely I am with you. If you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will certainly cover your evil deeds — 5 : 12.

And if the People of the Book had believed and kept their duty, We would have removed from them their evils, and made them enter gardens of bliss — 5 : 65.

Moral development of man

Those who are constant at their prayer, And in whose wealth there is a known right. For the beggar and the destitute, And those who accept the truth of the day of Judgment.... And those who restrain their sexual passions.... And those who are faithful to their trusts and their covenant, And those who are upright in their testimonies, And those who keep a guard on their prayer, These are in Gardens, honoured — 70 : 23-35.

And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them

reach old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word. And lower to them the wing of humility out of mercy....And give to the near of kin his due and (to) the needy and the way-farer, and squander not wastefully...And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off...And kill not your children for fear of poverty— We provide for them and for you. Surely the killing of them is a great wrong. And go not nigh to fornication : surely it is an obscenity. And evil is the way. And kill not the soul which Allah has forbidden except for a just cause...And draw not nigh to the orphan's property, except in a goodly way, till he attains his maturity. And fulfil the promise : surely, the promise will be enquired into. And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end. And follow not that of which thou hast no knowlege. Surely the hearing and the sight and the heart, of all of these it will be asked. And go not about in the land exultingly, for thou canst not rend the earth, nor reach the mountains in height...This is of the wisdom which thy Lord has revealed to thee —17 : 23-39.

The servants of the Beneficent are they who walk on the earth in humility, and when the ignorant address them, they say, Peace! And they who pass the night prostrating themselves before their Lord and standing....And they who, when they spend are neither extravagant nor parsimonious, and the just mean is ever between these. And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice, nor commit fornication....And they who witness no falsehood and when they pass by what is vain, they pass by nobly And they who, when reminded of the messages of their Lord, fall not down thereat deaf and blind. And they who say, Our Lord, grant us in our wives and our offspring the

joy of our eyes, and make us leaders for those who guard against evil. These are rewarded with high places because they are patient — 25 : 63-75.

Associate naught with Him and do good to parents and slay not your children for (fear of) poverty — We provide for you and for them — and draw not nigh to indecencies, open or secret, and kill not the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand. And approach not the property of the orphan except in the best manner, until he attains his maturity. And give full measure and weight with equity.... And when you speak, be just, though it be (against) a relative. And fulfil Allah's covenant.... And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way — 6 : 152-154.

Revelation awakens consciousness of a higher life

And Allah has caused you to grow out of the earth as a growth, Then He returns you to it, then will He bring you forth a (new) bringing forth — 71 : 17-18.

Does man think that he will be left aimless ?.....Is He not Powerful to give life to the dead ? — 75 : 36-40.

We have ordained death among you and We are not to be overcome, That We may change your state and make you grow into what you know not — 56 : 60-61.

When we die and become dust — that is a far return. We know indeed what the earth diminishes of them and with Us is a book that preserves — 50 : 3-4.

See how We make some of them to excel others. And certainly the Hereafter is greater in degrees and greater in excellence — 17 : 21.

And they will say : When we are lost in the earth, shall we then be in a new creation ? Nay, they are disbelievers in the meeting with their Lord — 32 : 10.

Says he : Who will give life to the bones when they are

rotten? Say: He will give life to them Who brought them into existence at first, and He is Knower of all creation — 36 : 78-79.

Then after that you certainly die. Then on the day of Resurrection you will surely be raised up — 23 : 15-16.

Do you then think that We have created you in vain, and that you will not be returned to Us? — 23 : 115.

And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure — 2 : 4.

THE SPIRITUAL LIFE

It grows out of man's deeds

And surely there are keepers over you, Honourable recorders, They know what you do — 82 : 10-12.

Nay, surely the record of the wicked is in the prison — 83 : 7.

Nay, surely the record of the righteous is in the highest places — 83 : 18.

When we die and become dust — that is a far return. We know indeed what the earth diminishes of them and with Us is a book that preserves — 50 : 3-4.

He utters not a word but there is by him a watcher at hand — 50 : 18.

And We have made every man's actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open. Read thy book. Thine own soul is sufficient as a reckoner against thee this day — 17 : 13-14.

This is Our record that speaks against you with truth. Surely We wrote what you did — 45 : 29.

Or do they think that We hear not their secrets and their private counsels? Aye, and Our messengers with them write down — 43 : 80.

So whoever does good deeds and is a believer, there is no

rejection of his effort, and We surely write (it) down for him

— 21 : 94

For him are (angels) guarding the consequences (of his deeds), before him and behind him, who guard him by Allah's command — 13 : 11.

It begins in this life

O soul that art at rest, Return to thy Lord, well-pleased, well-pleasing, So enter among My servants, And enter My Garden ! — 89 : 27-30.

And for him who fears to stand before his Lord are two Gardens — 55 : 46.

Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying : Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for. A welcome gift from the Forgiving, the Merciful — 41 : 30-32.

But those who keep their duty to their Lord, for them are Gardens wherein flow rivers, to abide therein ; an entertainment from their Lord. And that which Allah has in store for the righteous is best — 3 : 197.

Resurrection will bring about a complete manifestation of the higher life

On that day men will come forth in sundry bodies that they may be shown their works. So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it — 99 : 6-8.

Surely He is able to return him (to life). On the day when hidden things are manifested — 86 : 8-9.

On that day you will be exposed to view — no secret of yours will remain hidden — 69 : 18

Thou wast indeed heedless of this, but now We have re-

moved from thee thy veil, so thy sight is sharp this day
— 50 : 22.

And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and the witnesses are brought up, and judgment is given between them with justice, and they are not wronged. And every soul is paid back fully for what it did, and He knows best what they do
— 39 : 69-70.

On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand. Good news for you this day ! — 57 : 12.

Progress in higher life is unceasing

Those who keep their duty to their Lord, for them are high places, above them higher places, built (for them), wherein rivers flow. (It is) the promise of Allah. Allah fails not in (His) promise — 39 : 20.

And they say : Praise be to Allah Who has removed grief from us ! Surely our Lord is Forgiving, Multiplier of reward, Who out of His grace has made us alight in a house abiding for ever ; therein toil touches us not nor does fatigue afflict us therein — 35 : 34-35.

Their light will gleam before them and on their right hands — they will say : Our Lord, make perfect for us our light, and grant us protection ; surely Thou art Possessor of power over all things — 66 : 8

HUMANITARIAN ASPECT OF REVELATION

National unity

And thou wilt see every nation kneeling down. Every nation will be called to its record. This day you are required for what you did — 45 : 28.

Every nation has a term. When their term comes, they cannot put it off for an hour, nor can they bring it before (its time) — 10 : 49.

Surely Allah changes not the condition of a people, until they change their own condition — 13 : 11.

And never did We destroy a town but it had a decree made known. No people can hasten on their doom, nor can they postpone (it) — 15 : 4-5.

O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other — 49 : 13.

Unity of the human race

And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned — 30 : 22.

And (all) people are but a single nation — 10 : 19.

And surely this your community is one community, and I am your Lord — 23 : 52.

Mankind is a single nation — 2 : 213.

O people ! keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women — 4 : 1.

O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other — 49 : 13.

Prophets were raised in all nations

There is not a people but a warner has gone among them — 35 : 24.

And for every nation there is a messenger — 10 : 47.

And certainly We raised in every nation a messenger, saying : Serve Allah and shun the devil — 16 : 36.

And certainly We sent messengers before thee — of them are those We have mentioned to thee and of them are those We have not mentioned to thee — 40 : 78 ; 4 : 164.

To every nation We appointed acts of devotion, which

they observe, so let them not dispute with thee in the matter

— 22 : 67

For every one of you We appointed a law and a way

— 5 : 48.

A Muslim must believe in the prophets of all nations

And who believe in that which has been revealed to thee and that which was revealed before thee — 2 : 4.

Say : We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham. and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord ; we do not make any distinction between any of them and to Him do we submit — 2 : 136.

The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers — 2 : 285.

And those who believe in Allah and His messengers and make no distinction between any of them, to them He will grant their rewards — 4 : 152.

Service of humanity

But he attempts not the uphill road ; And what will make thee comprehend what the uphill road is ? (It is) to free a slave, Or to feed in a day of hunger An orphan nearly related, Or the poor man lying in the dust — 90 : 11-16.

Hast thou seen him who belies religion ? That is the one who is rough to the orphan, And urges not the feeding of the needy. So woe to the praying ones, Who are unmindful of their prayer ! Who do (good) to be seen, And refrain from acts of kindness — Ch. 107.

Nay, but you honour not the orphan, Nor do you urge one another to feed the poor — 89 : 17-18.

And they give food, out of love for Him, to the poor and the orphan and the captive. We feed you, for Allah's pleasure only — We desire from you neither reward nor thanks — 76 : 8-9.

And in their wealth there is a due share for the beggar and for one who is denied (good) — 51 : 19.

They shall have with their Lord what they please. Such is the reward of the doers of good — 39 : 34.

Allah is surely with the doers of good — 29 : 69.

Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred — 16 : 90.

Surely the mercy of Allah is nigh to the doers of good — 7 : 56.

Whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve — 2 : 112.

Righteous is the one.....who gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free — 2 : 177.

And spend in the way of Allah and cast not yourselves to perdition with your own hands and do good (to others). Surely Allah loves the doers of good — 2 : 195.

The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing. Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve — 2 : 261-262.

O you who believe, spend of the good things that you earn.....and aim not at the bad to spend thereof — 2 : 267.

If you manifest charity, how excellent it is ! and if you

hide it and give it to the poor, it is good for you — 2 : 271.

Whatever good thing you spend, it is to your good. And you spend not but to seek Allah's pleasure — 2 : 272.

You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allah surely knows it — 3 : 91.

Those who spend in ease as well as in adversity
And Allah loves the doers of good (to others) — 3 : 133.

And be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud, boastful, Who are niggardly and bid people to be niggardly and hide that which Allah has given them out of His grace.....And those who spend their wealth to be seen of men — 4 : 36-38.

THE HOLY QURAN

A living miracle for all ages

If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others — 17 : 88.

Or, say they : He has forged it. Say : Then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful — 11 : 13.

Or say they : He has forged it? Say : Then bring a chapter like it, and invite whom you can besides Allah, if you are truthful — 10 : 38.

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful. But if you do (it) not — and you can never do (it) — 2 : 23-24.

A guidance

Surely this Quran guides to that which is most upright

and gives good news to the believers who do good that theirs is a great reward — 17 : 9.

This Book, there is no doubt in it, is a guide to those who keep their duty — 2 : 2.

The month of Ramaḍān is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance — 2 : 185.

Heals spiritual diseases

And We reveal of the Quran that which is a healing and a mercy to the believers — 17 : 82.

Say : It is to those who believe a guidance and a healing — 41 : 44.

O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts — 10 : 57.

A book of wisdom

And they deny and follow their low desires...And certainly narratives have come to them, which should deter — Consummate wisdom — but warnings avail not — 54 : 3-5.

O man, By the Quran, full of wisdom ! — 36 : 1-2.

By the Book that makes manifest ! Surely We have made it an Arabic Quran that you may understand. And it is in the original of the Book with Us, truly elevated, full of wisdom — 43 : 2-4.

These are the verses of the Book, full of wisdom — 10 : 1.

This We recite to thee of the messages and the Reminder full of wisdom — 3 : 57.

A source of eminence

And it is naught but a Reminder for the nations — 68 : 52.

Nay, surely it is a Reminder. So let him who will, mind it. In honoured books, Exalted, purified In the hands of scribes, Noble, virtuous — 80 : 11-15.

By the Quran, possessing eminence ! — 38 : 1.

Certainly We have revealed to you a Book which will give you eminence — 21 : 10

Confirms previous revelation

It is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who believe — 12 : 111.

And that which We have revealed to thee of the Book, that is the truth, verifying that which is before it — 35 : 31.

And this is a Blessed Book We have revealed, verifying that which is before it — 6 : 93.

And believe in that which I have revealed, verifying that which is with you — 2 : 41.

And when there came to them a Book from Allah verifying that which they have — 2 : 89.

Fulfils previous prophecy

And surely this is a revelation from the Lord of the worlds.....And surely the same is in the Scriptures of the ancients. Is it not a sign to them that the learned men of the children of Israel know it ? — 26 : 192-197.

(The messengers) whom they find mentioned in the Torah and the Gospel— 7 : 157.

Settles differences of previous books

And We have not revealed to thee the Book except that thou mayest make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe 16 : 64.

Hast thou not seen those who are given a portion of the Book ? They are invited to the Book of Allah that it may decide between them, then a party of them turn back and they withdraw — 3 : 22.

Contains clear explanation of all religious principles

And certainly We have made clear for men in this Quran

every kind of description, but most men consent to naught save denying — 17 : 89.

A distinct explanation of all things, and a guide and a mercy to a people who believe — 12 : 111.

So that He might make manifest to them that about which they differ — 16 : 39.

And We have revealed the Book to thee explaining all things, and a guidance and mercy and good news for those who submit — 16 : 89.

A guidance to men and clear proofs of the guidance — 2 : 185.

Brings revelation to perfection

A Messenger from Allah; reciting pure pages, wherein are (all) right books — 98 : 2.

And they can not bring thee a question, but We have brought thee the truth and the best explanation — 25 : 33.

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 is ever knower of all things — 33 : 40.

This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion — 5 : 3.

And We have revealed to thee the Book with the truth, verifying that which is before it of the Book and a guardian over it — 5 : 48.

Guarded against corruption

It is a glorious Quran, In a guarded tablet — 85 : 21-22.

Surely it is a bounteous Quran, In a book that is protected — 56 : 77-78.

Surely We have revealed the Reminder, and surely We are its Guardian — 15 : 9.

A great moral force bound to conquer

And if there could be a Quran with which the mountains were made to pass away, or the earth were cloven asunder,

or the dead were made to speak — nay the commandment is wholly Allah's — 13 : 31.

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allah. And We set forth these parables to men that they may reflect — 59 : 21.

He it is Who sent His Messenger with guidance and the religion of Truth, that He may cause it to prevail over all the religions — 9 : 33 ; 48 : 28 ; 61 : 9.

A FEW PROPHECIES OF THE QURAN

Success of the Prophet

Surely We have given thee abundance of good. So pray to thy Lord and sacrifice.

Surely thy enemy shall be cut off (from good) — 108 : 1-3.

O Messenger, deliver that which has been revealed to thee from thy Lord ; and if thou do (it) not, thou has not delivered His message. And Allah will protect thee from men.

— 5 : 67.

He who has made the Quran binding on thee will surely bring thee back to the Place of Return — 28 : 85.

Triumph of Islam

He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse — 9 : 33.

Uniqueness of the Quran

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful. But if you do (it) not — and you shall and can never do (it) — then be on your guard against the fire whose fuel is men and stones; it is prepared for the disbelievers — 2 : 23-24.

Political domination

And certainly We wrote in the Book after the remainder that My righteous servants will inherit the land. Surely in this is a message for a people who serve (Us) — 21 : 105-6.

Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He had chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors — 24 : 55.

Body of Pharaoh:

But this day We shall save thee in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of Our signs — (10 : 92).

Defeat of Romans

I, Allah, am the Best Knower. The Romans are vanquished in a near land, and they, after their defeat, will gain victory Within nine years. Allah's is the command before and after. And on that day the believers will rejoice in Allah's help. He helps whom He pleases, and He is the Mighty, the Merciful — (It is) Allah's promise! Allah will not fail in His promise, but most people know not — 30 : 1-6.

Gog and Magog

They said: O Dhu-l-Qarnain, Gog and Magog do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them? — 18 : 94.

He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and the promise of my Lord is ever true. And on that day We shall let some of them surge against others and the trumpet

will be blown, then We shall gather them all together

— 18 : 98-99.

The last days

When the sun is folded up, And when the stars are dust-coloured, And when the mountains are made to pass away, And when the camels are abandoned, And when the wild animals are gathered together, And when the cities are made to swell, And when men are united, And when the one buried alive is asked For what sin she was killed, And when the books are spread, And when the heaven has its covering removed, And when hell is kindled, And when the Garden is brought nigh — Every soul will know what it has prepared

— 81 : 1-14.

THE QURAN AND REASON

Appeal to reason

Say : I exhort you only to one thing, that you rise up for Allah's sake by twos and singly, then ponder ! There is no madness in your companion. He is only a warner to you before a severe chastisement — 34 : 46.

About the Prophet

Say : If Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand ? — 10 : 16.

About the Quran

Do they not reflect on the Quran ? Or, are there locks on the hearts ? — 47 : 24.

Creation as witness

In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of)

animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand — 2 : 164.

In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding. Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth : Our Lord, Thou has not created this in vain ! Glory be to Thee ! Save us from the chastisement of the Fire — 3 : 189-190.

And He shows you His signs that you may understand
— 2 : 73.

“And they say : Had we but listened or pondered, we should not have been among the inmates of the burning fire
— 67 : 10.

Freedom of Conscience

There is no compulsion in religion — the right way is indeed clearly distinct from error — 2 : 256.

And say : The Truth is from your Lord ; so let him who please believe, and let him who please disbelieve — 18 : 29.

We have truly shown him the way ; he may be thankful or unthankful — 76 : 3

KNOWLEDGE AND WISDOM

The Prophet as teacher of wisdom

He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom — although they were before certainly in manifest error — 62 : 2.

He grants wisdom to whom He pleases. And whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding — 2 : 269.

Dignity of Knowledge

Those of His servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving.
— 35 : 28.

Say : Are those who know and those who know not alike? Only men of understanding mind — 39 : 9.

Allah will exalt those of you who believe, and those who are given knowledge, to high ranks. And Allah is Aware of what you do — 58 : 11.

Nay, it is clear messages in the hearts of those who are granted knowledge. And none deny Our messages except the iniquitous — 29 : 49.

And those who have been given knowledge see that what is revealed to them from thy Lord, is the Truth, and it guides into the path of the Mighty, the Praised — 34 : 6.

Sources of Knowledge

And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks — 23 : 78.

And follow not that of which thou hast no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked — 17 : 36.

Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts — 22 : 46.

And certainly We have created for hell many of the jinn and the men — they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. These are the heedless ones — 7 : 179.

Blind-faith condemned

Surely the vilest of beasts, in Allah's sight, are the deaf, the dumb, who understand not. And if Allah had known any good in them, He would have made them hear. And if He makes them hear, they would turn away while they are averse — 8 : 22-23.

And when it is said to them, "Follow what Allah has revealed," they say : "Nay, we follow that wherein we found our fathers. What ! Even though their fathers had no sense at all, nor did they follow the right way" — 2 : 170.

Nay, they say : We found our fathers on a course, and surely we are guided by their footsteps. And thus, We sent not before thee a warner in a town, but its wealthy ones said : Surely we found our fathers following a religion, and we follow their footsteps — 43 : 22-23.

And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say : Sufficient for us is that wherein we found our fathers. What ! even though their fathers knew nothing and had no guidance — 5 : 104.

ATTRIBUTES OF A BELIEVER*Devoted to Allah*

My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds. — No associate has He. And this am I commanded, and I am the first of those who submit — 6 : 163-164.

The believers are those only who believe in Allah and His Messenger, then they doubt not, and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones — 49 : 15.

Servants of Allah and mankind

Successful indeed are the believers who are humble in their prayers, And who shun what is vain, And who act for

the sake of purity, And who restrain their sexual passions—
 Except in the presence of their mates or those whom their
 right hands possess, for such surely are not blameable, But
 whoever seeks to go beyond that, such are transgressors —
 And those who are keepers of their trusts and their cove-
 nant, And those who keep a guard on their prayers. These
 are the heirs, Who inherit Paradise. Therein they will abide
 — 23 : 1-11.

Surely they who live in awe for fear of their Lord, And
 those who believe in the messages of their Lord, And those
 who associate naught with their Lord, And those who give
 what they give while their hearts are full of fear that to
 their Lord they must return — These hasten to good things
 and they are foremost in attaining them — 23 : 57-61.

Code of morality

And the servants of the Beneficent are they who walk on
 the earth in humility, and when the ignorant address
 them, they say, Peace ! And they who pass the night
 prostrating themselves before their Lord and standing.
 And they who say : Our Lord, avert from us the
 chastisement of hell ; surely the chastisement thereof
 is a lasting evil : It is surely an evil abode and res-
 ting-place ! And they who, when they spend are
 neither extravagant nor parsimonious, and the just mean
 is ever between these. And they who call not upon another
 god with Allah and slay not the soul which Allah has for-
 bidden, except in the cause of justice, nor commit fornica-
 tion ; and he who does this shall meet a requital of sin —
 The chastisement will be doubled to him on the day of
 Resurrection, and he will abide therein in abasement —
 Except him who repents and believes and does good deeds ;
 for such Allah changes their evil deeds to good ones. And
 Allah is ever Forgiving, Merciful. And whoever repents and
 does good, he surely turns to Allah a (goodly) turning.

And they who witness no falsehood, and when they pass by what is vain they pass by nobly. And they who, when reminded of the messages of their Lord, fall not down thereat deaf and blind. And they who say, Our Lord, grant us in our wives and our offspring the joy of our eyes, and make us leaders for those who guard against evil. These are rewarded with high places because they are patient, and are met therein with greetings and salutation, Abiding therein. Goodly the abode and the resting-place ! — 25 : 63-76.

They only are believers whose hearts are full of fear when Allah is mentioned, and when His messages are recited to them they increase them in faith, and in their Lord do they trust, Those who keep up prayer and spend out of what We have given them — 8 : 2-3.

Love one another

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise — 9 : 71.

They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah — and give good news to the believers — 9 : 112.

Those who fulfil the pact of Allah, and break not the covenant, And those who join that which Allah has bidden to be joined and have awe of their Lord, and fear the evil reckoning — 11 : 20.

Seekers of Divine pleasure

And those who are steadfast seeking the pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good ;

for such is the (happy) issue of the abode — Gardens of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their offspring ; and the angels will enter in upon them from every gate. Peace be to you, because you were constant — how excellent is then the final Abode — 13 : 22-24.

Only they believe in Our messages who, when they are reminded of them, fall down prostrate and celebrate the praise of their Lord, and they are not proud. They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them — 32 : 15-16.

Common qualities of men and women

Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember — Allah has prepared for them forgiveness and a mighty reward — 33 : 35.

So whatever you are given is but a provision of this world's life, and that which Allah has is better and more lasting for those who believe and rely on their Lord ; And those who shun the great sins and indecencies, and whenever they are angry they forgive ; And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them ; And those who, when great wrong afflicts them, defend themselves — 42 : 36-39.

Recipient of good news

Those who say, Our Lord is Allah, then continue in the

right way, the angels descend upon them, saying : Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for. A welcome gift from the Forgiving, the Merciful. And who is better in speech than one who calls to Allah and does good, and says : I am surely of those who submit ? — 41 : 30-33.

Thou wilt not find a people who believe in Allah and the latter day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. Allah is well-pleased with them and they are well-pleased with Him. These are Allah's party. Now surely it is Allah's party who are the successful ! — 58 : 22.

ATTRIBUTES OF DISBELIEVERS

And woe to the disbelievers for the severe chastisement ! Those who love this world's life more than the Hereafter, and turn away from Allah's path, and would have it crooked. Those are far astray — 14 : 2-3.

The greatest losers

Do those who disbelieve think that they can take My servants to be friends besides Me? Surely We have prepared hell as an entertainment for the disbelievers. Say : Shall We inform you who are the greatest losers in respect of deeds ? Those whose effort goes astray in this world's life, and they think that they are making good manufactures. Those are they who disbelieve in the messages of their Lord and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the day of Resurrection. That is their reward—

hell, because they disbelieved and held My messages and My messengers in mockery — 18 : 102-105.

Breakers of promise

And those who break the covenant of Allah after its confirmation, and cut asunder that which Allah has ordered to be joined, and make mischief in the land, for them is the curse, and theirs is the evil end of the Abode — 13 : 25.

Those who expect not the meeting with Us, and are pleased with this world's life and are satisfied with it, and those who are heedless of Our communications — These, their abode is the Fire because of what they earned — 10 : 7-8.

The vilest of beasts

Surely the vilest of beasts in Allah's sight are those who disbelieve, then they would not believe. Those with whom thou makest an agreement, then they break their agreement every time, and they keep not their duty — 8 : 55-56.

Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah. So they will go on spending it, then it will be to them a regret, then they will be overcome. And those who disbelieve will be gathered together to hell, That Allah may separate the wicked from the good, and put the wicked one upon another, then heap them together, then cast them into hell. These indeed are the losers — 8 : 36-37.

Punishment of evil-doers

Those who reject Our messages and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until the camel pass through the eye of the needle. And thus do We reward the guilty — 7 : 40.

And those who earn evil, the punishment of an evil is the like thereof, and abasement will cover them — they will have none to protect them from Allah — as if their faces had been covered with slices of the dense darkness of night. These

are the companions of the Fire ; therein they will abide
— 10 : 27.

Thus do We deal with the guilty. They indeed were arrogant, when it was said to them : There is no god but Allah ; And they said : Shall we give up our gods for a mad poet ?
— 37 : 34-36.

And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to make it a mockery. For such is an abasing chastisement. And when Our messages are recited to him, he turns back proudly, as if he had not heard them, as if there were deafness in his ears ; so announce to him a painful chastisement
— 31 : 6-7.

Proud of ignorance

And they say : Our hearts are under coverings from that to which thou callest us, and there is a deafness in our ears, and there is a veil between us and thee, so act, we too are acting. Say : I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection. And woe to the polytheists ! Who give not the poor-rate, and who are disbelievers in the Hereafter — 41 : 5-7.

And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo ! they are joyful — 39 : 45.

Worship of desire

Seest thou him who takes his desire for his god, and Allah leaves him in error knowingly, and seals his hearing and his heart and puts a covering on his sight ? Who can then guide him after Allah ? Will you not mind ? And they say : There is naught but our life of the world ; we die and we live and nothing destroys us but time, and they have no knowledge of that ; they only conjecture — 45 : 23-24.

THE DAY OF JUDGEMENT — LIFE AFTER DEATH

Continuity of life is natural

And the Hour is coming, there is no doubt about it ; and Allah will raise up those who are in the graves — 22 : 7.

O people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind. That is because Allah, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things
— 22 : 5-6.

Your creation or your raising is only like a single soul. Surely Allah is Hearing, Seeing — 31 : 28.

Near at hand

Their reckoning draws nigh to men, and they turn away in heedlessness — 21 : 1.

And the True Promise draws nigh, then lo ! the eyes of those who disbelieve will be fixedly open : O woe to us ! Surely we were heedless of this ; nay, we were unjust
— 21 : 97.

And the day when the trumpet is blown, then those in the heavens and those in the earth will be struck with terror, except such as Allah please. And all shall come to Him abased. And thou seest the mountains — thou thinkest them firmly fixed — passing away as the passing away of the cloud :

the handiwork of Allah, Who has made everything thoroughly. Surely He is Aware of what you do — 27 : 87-88.

Warning to the careless

O people, keep your duty to your Lord ; surely the shock of the Hour is a grievous thing. The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of Allah will be severe — 22 : 1-2.

And whoever is blind in this (world) he will be blind in the Hereafter, and futher away from the path — 17 : 72.

And whoever turns away from My Reminder, for him is surely a straitened life, and We shall raise him up blind on the day of Resurrection. He will say : My Lord, why hast Thou raised me up blind, while I used to see ? He will say : Thus did Our messages come to thee, but thou didst neglect them. And thus art thou forsaken this day — 20 : 124-126.

The doers of good and evil

And he whom Allah guides, he is on the right way ; and he whom He leaves in error, for them thou wilt find no guardians besides Him. And We shall gather them together on the day of Resurrection on their faces, blind and dumb and deaf. Their abode is hell. Whenever it abates, We make them burn the more. This is their retribution because they disbelieve in Our messages and say : When we are bones and decayed particles, shall we then be raised up into a new creation — 17 : 97-98.

And on the day when the wrongdoer will bite his hands, saying : Would that I had taken a way with the Messenger ! O woe is me ! would that I had not taken such a one for a friend. Certainly he led me astray from the Reminder after it had come to me. And the devil ever deserts man

How, then, if you disbelieve, will you guard yourselves on the day which will make children grey-headed ? The heaven being rent asunder thereby. His promise is ever fulfilled — 73 : 17-18.

But when they see it nigh, the faces of those who disbelieve will be grieved, and it will be said : This is that which you used to call for — 67 : 27.

Friends on that day will be foes one to another, except those who keep their duty — 43 : 67.

On the day when there is a severe affliction, and they are called upon to prostrate themselves, but they are not able. — Their looks cast down, abasement will cover them. And they were indeed called upon to prostrate themselves, while yet they were safe — 68 : 42-43.

The day when the heaven is as molten brass, And the mountains are as wool ; And no friend will ask of friend, (Though) they are made to see them. The guilty one would fain redeem himself from the chastisement of that day by children, And his wife and his brother, And his kin that gave him shelter, And all that are in the earth — then deliver him — By no means ! Surely it is a flaming Fire, Plucking out the extremities — It shall claim him who retreats and turns his back, And hoards then withholds
70 : 8-18.

But when the deafening cry comes. The day when a man sees from his brother, And his mother and his father, And his spouse and his sons. Every man of them, that day, will have concern enough to make him indifferent to others. Faces on that day will be bright, Laughing, joyous. And faces on that day will have dust on them, Darkness covering them. Those are the disbelievers, the wicked — 80 : 33-42

every deed shall be rewarded

On that day men will come forth in sundry bodies that they may be shown their works. So he who does an atom's

weight of good will see it. And he who does an atom's weight of evil will see it — 99 : 6-8.

That day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned — 36 : 65.

And the day when the enemies of Allah are gathered to the Fire, they will be formed into groups. Until, when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did. And they will say to their skins : Why bear ye witness against us ? They will say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you are returned — 41 : 19-21.

Nay, but you love the present life, And neglect the Hereafter. (Some) faces that day will be bright, Looking to their Lord. And (other) faces that day will be gloomy, Knowing that a great disaster will be made to befall them. Nay, when it comes up to the throat, And it is said : Who will ascend (with it) ? And he is sure that it is the parting, And affliction is combined with affliction — To thy Lord on that day is the driving — 75 : 20-30.

And We will set up a just balance on the day of Resurrection, so no soul will be wronged in the least — 21 : 47

And guard yourselves against a day when no soul will avail another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped — 2 : 48.

On the day when every soul will find present that which it has done of good ; and that which it has done of evil — it will wish that between it and that (evil) there were a long distance And Allah cautions you against His retribution. And Allah is Compassionate to the servants — 3 : 29

They are losers indeed who reject the meeting with Allah, until when the hour comes upon them suddenly, they will

say : O our grief for our neglecting it ! And they bear their burdens on their backs. Now surely evil is that which they bear ! — 6 : 31.

And thou wilt see the guilty on that day linked together in chains — Their shirts made of pitch, and fire covering their faces, That Allah may repay each soul what it has earned. Surely Allah is Swift in reckoning — 14 : 49-51.

Surely Allah has cursed the disbelievers and prepared for them a burning Fire, To abide therein for a long time ; they will find no protector nor helper. On the day when their leaders are turned back into the Fire, they say : O would that we had obeyed Allah and obeyed the Messenger ! And they say : Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path — 33 : 64-67.

Has there come to thee the news of the Overwhelming Event ? Faces on that day will be downcast, Labouring, toiling, Entering burning Fire, Made to drink from a boiling spring. They will have no food but of thorns, Neither nourishing nor satisfying hunger. Faces on that day will be happy, Glad for their striving, In a lofty Garden, Wherein thou wilt hear no vain talk. Therein is a fountain flowing. Therein are thrones raised high, And drinking-cups ready placed, And cushions set in rows, And carpets spread out — 88 : 1-16.

O you who believe, turn to Allah with sincere repentance. It may be your Lord will remove from you your evil and cause you to enter Gardens wherein flow rivers, on the day on which Allah will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands — they will say : Our Lord, make perfect for us our light, and grant us protection ; surely Thou art Possessor of Power over all things — 66 : 8.

JIHAD — STRENUOUS EFFORT FOR ISLAM

Hard striving

And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good — 29 : 69.

O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion — 22 : 77-78.

So obey not the disbelievers, and strive against them a mighty striving with it — 25 : 52.

Permission to fight

Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is Able to assist them — Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down. And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty. Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allah's is the end of affairs — 22 : 39-41.

And were it not for Allah's repelling some men by others, the earth would certainly be in a state of disorder : but Allah is Full of grace to the worlds — 2 : 251.

And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors — 2 : 190.

And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no

hostility except against the oppressors. The sacred month for the sacred month, and retaliation (is allowed) in sacred things, Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to Allah, and know that Allah is with those who keep their duty — 2 : 193-194.

They ask thee about fighting in the sacred month. Say : Fighting in it is a grave (offence). And hindering (men) from Allah's way and denying Him and the Sacred Mosque and turning its people out of it, are still graver with Allah ; and persecution is graver than slaughter. And they will not cease fighting you until they turn you back from your religion, if they can — 2 : 217.

Fight for the oppressed

And what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children, who say : Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper ! Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the devil. So fight against the friends of the devil ; surely the struggle of the devil is ever weak — 4 : 75-76.

Peace preferred

And if they incline to peace, incline thou also to it, and trust in Allah. Surely He is the Hearer, the Knower. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee with His help and with the believers — 8 : 61-62.

It may be that Allah will bring about friendship between you and those of them whom you hold as enemies. And Allah is Powerful ; and Allah is Forgiving, Merciful. Allah forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show kindness and deal with them justly. Surely Allah loves the

doers of justice. Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them ; and whoever makes friends of them, these are the wrongdoers — 60 : 7-9.

Exhortation to fight

Fighting is enjoined on you, though it is disliked by you ; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you ; and Allah knows while you know not — 2 : 216.

Forbearance and perseverance

O you who believe, seek assistance through patience and prayer ; surely Allah is with the patient. And speak not of those who are slain in Allah's way as dead. Nay, (they are) alive, but you perceive not. And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, Who, when a misfortune befalls them say : "Surely we are Allah's, and to Him we shall return. Those are they on whom are blessings and mercy from their Lord ; and those are the followers of the right course — 2 : 153-157.

Reward

Surely Allah has bought from the believers their persons and their property — theirs (in return) is the Garden. They fight in Allah's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his promise than Allah ? Rejoice therefore in your bargain which you have made. And that is the mighty achievement — 9 : 111.

Preparations

And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of

Allah and your enemy and others besides them, whom you know not — Allah knows them — 8 : 60.

Never turn backs

O you who believe, when you meet those who disbelieve marching for war, turn not your backs to them. And whoso turns his back to them on that day — unless manoeuvring for battle or turning to join a company — he, indeed, incurs Allah's wrath and his refuge is hell. And an evil destination it is — 8 : 15-16.

Or do you think that you will enter the Garden, while there has not yet befallen you the like of what befell those who have passed away before you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said : When will the help of Allah come ? Now surely the help of Allah is nigh !

— 2 : 214.

And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers. If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may know those who believe and take witnesses from among you. And Allah loves not the wrongdoers — 3 : 138-132.

And be not weak-hearted in pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not. And Allah is ever Knowing, Wise — 4 : 104.

O you who believe, be steadfast and try to excel in steadfastness and guard (the frontiers). And keep your duty to Allah that you may be successful — 3 : 199.

WOMEN IN THE QURAN

Creation of woman

O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind),

and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you — 4 : 1.

And certainly We gave a commandment to Adam before, but he forgot ; and We found in him no resolve (to disobey)
— 20 : 115.

Recipient of Divine favours

And whoever does good deeds, whether male or female, and he (or she) is a believer — these will enter the Garden, and they will not be dealt with a whit unjustly — 4 : 124.

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise. Allah has promised to the believers, men and women, Gardens, wherein flow rivers, to abide therein, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah's goodly pleasure. That is the grand achievement — 9 : 71-72.

Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did — 16 : 97.

Divine revelation

And We revealed to Moses' mother, saying : Give him suck ; then when thou fearest for him, cast him into the river and fear not, nor grieve ; surely We shall bring him back to thee and make him one of the messengers — 28 : 7.

And when the angels said : O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world — 3 : 41.

Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying

men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember — Allah has prepared for them forgiveness and a mighty reward — 33 : 35.

Oath of allegiance

O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah, and will not steal, nor commit adultery ; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful — 60 : 12.

O Prophet, tell thy wives and thy daughters and the women of believers to let down upon them their over-garments. This is more proper, so that they may be known, and not be given trouble. And Allah is ever Forgiving, Merciful — 33 : 59.

Separation of sexes

And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head coverings over their bosoms. And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons or their sisters' sons, or their women or those whom their right hands possess or guileless male servants, or the children who know not women's nakedness. And let them not strike their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful — 24 : 31.

O you who believe, let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times : Before the morning prayer, and when you put off your clothes for the heat of noon, and after the prayer of night. These are three times of privacy for you ; besides these it is no sin for you nor for them — some of you go round about (waiting) upon others. Thus does Allah make clear to you the messages. And Allah is Knowing, Wise. And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His messages. And Allah is Knowing, Wise. And (as for) women past child-bearing, who hope not for marriage, it is no sin for them if they put off their clothes without displaying their adornment. And if they are modest, it is better for them. And Allah is Hearing, Knowing — 24 : 58-60.

Enter a house with permission

O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful. But if you find no one therein, enter them not, until permission is given to you ; and if it is said to you, Go back, then go back ; this is purer for you. And Allah is Knower of what you do
— 24 : 27-28.

O wives of the Prophet, you are not like any other women. If you would keep your duty, be not soft in speech, lest he in whose heart is a disease yearn ; and speak a word of goodness. And stay in your houses and display not your beauty like the displaying of the ignorance of yore
— 33 : 32-33.

Fornication prohibited

And go not nigh to fornication : surely it is an obscenity. And evil is the way — 17 : 32.

The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers witness their chastisement. The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or an idolater: and it is forbidden to believers — 24 : 2-3.

Unclean things are for unclean ones and unclean ones are for unclean things, and good things are for good ones and good ones are for good things; these are free from what they say. For them is forgiveness and an honourable sustenance — 24 : 26.

Punishment for false accusation

And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors — Except those who afterwards repent and act aright; surely Allah is Forgiving, Merciful — 24 : 4-5.

And those who accuse their wives and have no witnesses except themselves, let one of them testify four times, bearing Allah to witness that he is of those who speak the truth. And the fifth (time) that the curse of Allah be on him, if he is of those who lie. And it shall avert the chastisement from her, if she testify four times, bearing Allah to witness, that he is of those who lie. And the fifth (time) that wrath of Allah be on her, if he is of those who speak the truth. And were it not for Allah's grace upon you and His mercy — and that Allah is Oft-returning (to mercy), Wise! — 24 : 6-10.

Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and for them is a grievous chastisement — 24 : 23.

Can acquire wealth

And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things — 4 : 32.

For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave, whether it be little or much — an appointed share — 4 : 7.

Marriage

Marry such women as seem good to you, two, or three, or four, but if you fear that you will not do justice, then (marry) only one or that which your right hands possess — 4 : 3.

And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total disinclination, so that you leave her in suspense — 4 : 129.

And marry not the idolatresses until they believe ; and certainly a believing maid is better than an idolatress even though she please you. Nor give believing women in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. These invite to the Fire and Allah invites to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful — 2 : 221.

Not to be married

And marry not women whom your fathers married except what has already passed. This surely is indecent and hateful ; and it is an evil way. Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother's

daughters and sister's daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your step-daughters who are in your guardianship (born) of your wives to whom you have gone in — but if you have not gone into them, there is no blame on you — and the wives of your sons who are of your own loins ; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful, And all married womenare forbidden — 4 : 22-24.

This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret — 5 : 5.

And marry those among you who are single, and those who are fit among your male slaves and your female slaves. If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing. And let those who cannot find a match keep chaste, until Allah makes them free from want out of His grace — 24 : 32-33.

Re-marriage urged

And when you divorce women and they end their term, prevent them not from marrying their husbands if they agree among themselves in a lawful manner — 2 : 232.

And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days ; when they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And Allah is Aware of what you do. And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep

(the proposal) concealed within your minds. Allah knows that you will have them in your minds, but give them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the period reaches its end — 2 : 234-35.

Wife made source of comfort

And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect — 30 : 21.

He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her — 7 : 189.

It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them — 2 : 187.

And they who say, Our Lord ! grant us in our wives and our offspring the joy of our eyes, and make us leaders for those who guard against evil — 25 : 74.

And women have rights similar to those against them in a just manner — 2 : 228.

Divorce discouraged

And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness and retain them not for injury so that you exceed the limits. And whoever does this, he indeed wrongs his own soul. And take not Allah's messages for a mockery — 2 : 231.

There is no blame on you if you divorce women while yet you have not touched them, nor appointed for them a portion. And provide for them, the wealthy according to his means and the strained according to his means, a provision according to usage. (This is) a duty on the doers of good.

And if you divorce them before you have touched them and you have appointed for them a portion, (pay) half of what you have appointed unless they forgo or he forgoes in whose hand is the marriage tie. And it is nearer to dutifulness that you forgo. Nor neglect the giving of free gifts between you. Surely Allah is Seer of what you do — 2 : 236-237.

And give women their dowries as a free gift. But if they of themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure — 4 : 4.

O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you straiten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it. And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering (her) and (doing her) manifest wrong? And how can you take it when one of you has already gone in to the other and they have taken from you strong covenant? — 4 : 19-21.

Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great — 4 : 34.

Compromise exhorted

And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware — 4 : 35.

And if a woman fears ill-usage from her husband or desertion no blame is on them if they effect a reconciliation between them. And reconciliation is better. And avarice is met with in (men's) minds. And if you do good (to others) and keep your duty, surely Allah is ever Aware of what you do — 4 : 128.

And the divorced women should keep themselves in waiting for three courses. And it is not lawful for them to conceal that which Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation. And women have rights similar to those against them in a just manner, and men are a degree above them. And Allah is Mighty, Wise — 2 : 228.

Divorce may be (pronounced) twice ; then keep (them) in good fellowship or let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so exceed them not ; and whoever exceeds the limits of Allah, these are the wrongdoers — 2 : 229.

O Prophet, when you divorce women, divorce them for their prescribed period, and calculate the period ; and keep your duty to Allah, your Lord. Turn them not out of their houses — nor should they themselves go forth — unless they commit an open indecency. And these are the limits of Allah. And whoever goes beyond the limits of Allah, he indeed wrongs his own soul. Thou knowest not that Allah may after that bring about an event. So when they have reached their prescribed time, retain them with kindness or dismiss them with kindness, and call to witness two just ones from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the Latter Day. And

whoever keeps his duty to Allah, He ordains a way out for him — 65 : 1-2.

Woman as mother

And We have enjoined on man concerning his person — his mother bears him with faintings upon faintings and his weaning takes two years — saying: Give thanks to Me and to thy parents. To Me is the eventual coming. And if they strive with thee to make thee associate with Me that of which thou hast no knowledge, obey them not, and keep kindly company with them in this world, and follow the way of him who turns to Me ; then to Me is your return, then I shall inform you of what you did — 31 : 14-15.

And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word. And lower to them the wing of humility out of mercy, and say : My Lord, have mercy on them, as they brought me up (when I was) little — 17 : 23-24.

And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says : My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee ; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit — 46 : 15.

Children

Your parents and your children, you know not which of them is the nearer to you in benefit — 4 : 11.

And kill not your children for fear of poverty — We

provide for them and for you. Surely the killing of them is a great wrong — 17 : 31.

Kith and kin

And serve Allah, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud, boastful — 4 : 36.

...And gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and set slaves free and keeps up prayer and pays the poor-rate ; and the performers of their promise when they make a promise — 2 : 177.

(Zakat) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer — an ordinance from Allah. And Allah is Knowing, wise — 9 : 60.

And let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah's way ; and pardon and overlook. Do you not love that Allah should forgive you ? And Allah is Forgiving, Merciful — 24 : 22.

ISLAMIC POLITY

Sovereignty of Allah

Knowest thou not that Allah's is the kingdom of the heavens and the earth — 2 : 107.

Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds ! — 7 : 54.

Say : The affair is wholly (in the hands) of Allah — 3 : 153.

He associates none in His judgment — 18 : 26.

His is the kingdom of the heavens and the earth ; and to Allah are (all) affairs returned — 57 : 5.

He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure — 25 : 2.

Blessed is He in Whose hand is the Kingdom, and He is Possessor of power over all things — 67 : 1.

He cannot be questioned as to what He does, and they will be questioned — 21 : 23.

The judgment is only Allah's. He relates the truth and He is the Best of deciders — 6 : 57.

And in whatever you differ, the judgment thereof is with Allah. That is Allah, my Lord ; on Him I rely, and to Him I turn — 42 : 10.

Is it then the judgment of ignorance that they desire ? And who is better than Allah to judge for a people who are sure ? — 5 : 50

Follow what has been revealed to you from your Lord and follow not besides Him any guardians; little do you mind! — 7 : 3.

And whoever judges not by what Allah has revealed, those are the disbelievers — 5 : 44.

And whoever judges not by what Allah has revealed, those are the wrongdoers — 5 : 45.

And whoever judges not by what Allah has revealed, those are the transgressors — 5 : 47.

And We sent no messenger but that he should be obeyed by Allah's command — 4 : 64.

Obedience to the Prophet

And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom) ; and keep your duty to Allah. Surely Allah is Severe in retribution — 59 : 7.

But no, by thy Lord ! they believe not until they make thee

a judge of what is in dispute between them, then find not any straitness in their hearts as to that which thou decidest and submit with full submission — 4 : 65.

O you who believe, obey Allah and obey the Messenger and those in authority from among you ; then if you quarrel about any thing, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end — 4 : 59.

Who shall inherit the land

And certainly We wrote in the Book (of David) after the reminder that My righteous servants will inherit the land — 21 : 105.

Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors— 24 : 55.

Duties of rulers

And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty. Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allah's is the end of affairs — 22 : 40-41.

And their prophet said to them : Surely Allah has raised Saul to be a king over you. They said : How can he have kingdom over us while we have a greater right to kingdom than he, and he has not been granted abundance of wealth ? He said : Surely Allah has chosen him above you, and has increased him abundantly in knowledge and physique. And Allah grants His kingdom to whom He pleases And Allah is Ample-giving, Knowing — 2 : 247.

He said : Place me (in authority) over the treasures of the land ; surely I am a good keeper, knowing well — 12 : 55.

Then We made you rulers in the land after them, so that We might see how you act — 10 : 14.

Thus it is by Allah's mercy that thou art gentle to them. And hadst thou been rough, hard-hearted, they would certainly have dispersed from around thee. So pardon them and ask protection for them, and consult them in (important) matters. But when thou hast determined, put thy trust in Allah. Surely Allah loves those who trust (in Him) — 3 : 158.

And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them — 42 : 38.

O you who believe, take not for intimate friends others than your own people : they spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. Indeed We have made the messages clear to you, if you understand — 3 : 117.

And when his Lord tried Abraham with certain commands he fulfilled them. He said : Surely I will make thee a leader of men. (Abraham) said : And of my offspring ? My covenant does not include the wrong-doers, said He — 2 : 124.

And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds — 18 : 28.

And obey not the bidding of the extravagant, Who make mischief in the land and act not aright — 26 : 151-152.

EMANCIPATION OF SLAVES

And (We) pointed out to him the two conspicuous ways? But he attempts not the uphill road ; And what will make thee comprehend what the uphill road is? (It is) to free a slave, Or to feed in a day of hunger An orphan nearly related, Or the poor man lying in the dust — 90 : 10-16.

(Zakat) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer — an ordinance from Allah. And Allah is Knowing, Wise — 9 : 60

...and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free — 2 : 177.

Allah will not call you to account for that which is vain in your oaths, but He will call you to account for the making of deliberate oaths ; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a neck — 5 : 89.

And those who put away their wives by calling them their mothers, then go back on that which they said, must free a captive before they touch one another — 58 : 3.

And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices). And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave ; but he who has not the means should fast for two months successively — 4 : 92.

JUSTICE

Surely Allah enjoins justice — 16 : 90.

Say : I believe in what Allah has revealed of the Book, and I am commanded to do justice between you — 42 : 15.

O David, surely We have made thee a ruler in the land ; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray

from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning — 38 : 26.

Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing — 4 : 58.

O you who believe, be upright for Allah, bearers of witness with justice ; and let not hatred of a people incite you not to act equitably. Be just ; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do — 5 : 8.

Surely We have revealed the Book to thee with truth that thou mayest judge between people by means of what Allah has taught thee. And be not one pleading the cause of the dishonest — 4 : 105.

O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives — whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever Aware of what you do — 4 : 135.

And let the People of the Gospel judge by that which Allah has revealed in it. And whoever judges not by what Allah has revealed, those are the transgressors — 5 : 47.

So fear not the people and fear Me, and take not a small price for My messages. And whoever judges not by what Allah has revealed, those are the disbelievers — 5 : 44.

Is it then the judgment of ignorance that they desire? And who is better than Allah to judge for a people who are sure? — 5 : 50.

EVIDENCE

And conceal not testimony. And whoever conceals it, his heart is surely sinful. And Allah is Knower of what you do — 2 : 283.

And who is more unjust than he who conceals a testimony that he has from Allah ? And Allah is not heedless of what you do — 2 : 140.

O you who believe, be upright for Allah, bearers of witness with justice — 5 : 8.

And the witnesses must not refuse when they are summoned — 2 : 282.

O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives — whether he be rich or poor, Allah has a better right over them both — 4 : 135.

...and call to witness two just ones from among you, and give upright testimony for Allah — 65 : 2.

And as for those of your women who are guilty of an indecency, call to witness against them four (witnesses) from among you — 4 : 15.

O you who believe, call to witness between you, when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you. You should detain them after the prayer. Then if you doubt (them), they shall both swear by Allah (saying) : We will not take for it a price, though there be a relative nor will we hide the testimony of Allah, for then certainly we shall be sinners — 5 : 106.

Work and Labour

Your striving is (for) diverse (ends) — 92 : 4.

We have certainly created man to face difficulties — 90 : 4.

O man ! thou must strive a hard striving (to attain) to thy Lord, until thou meet Him — 84 : 6.

That you shall certainly ascend to one state after another — 84 : 19.

By those yearning vehemently ! And those going forth cheerfully ! And those running swiftly ! And those that are foremost going ahead ! And those regulating the affair ! — 79 : 1-5.

So when the great calamity comes ; The day when man remembers all that he strove for — 79 : 34-35.

And that man can have nothing but what he strives for : And that his striving will soon be seen. Then he will be rewarded for it with the fullest reward — 53 : 39-41.

Say : O my people ! work in your place. Surely I am a worker — 39 : 39.

And say to those who believe not : Act according to your power, surely we too are acting ; And wait, surely we are waiting (also) — 11 : 121-122.

And excellent is the reward of the labourers — 2 : 135.

I will not suffer the work of any worker among you to be lost, whether male or female, the one of you being from the other — 3 : 194.

Blind following condemned

They say : We found our fathers on a course, and surely we are guided by their footsteps. And thus, We sent before thee a warner in a town, but its wealthy ones said: surely we found our fathers following a religion, and we follow their footsteps — 43 : 22-23.

They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle. — 7 : 179.

And when it is said to them, "Follow what Allah has revealed", they say : "Nay, we follow that wherein we found our fathers. What ! Even though their fathers had no sense at all, nor did they follow the right way — 2 : 170.

And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a

call and a cry. Deaf, dumb and blind, so they have no sense
— 2 : 171.

And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say : Sufficient for us is that wherein we found our fathers. What ! even though their fathers knew nothing and had no guidance — 5 : 104.

WEALTH

Divine gift

See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours complete outwardly and inwardly
— 31 : 20

He it is Who made the earth subservient to you, so go about in the spacious sides thereof, and eat of His sustenance. And to Him is the rising (after death) — 67 : 15.

Your Lord is He who speeds the ships for you in the sea that you may seek of His grace. Surely He is ever Merciful to you — 17 : 66.

And the cattle, He has created them for you. You have in them warm clothing and (other) advantages, and of them you eat. And therein is beauty for you, when you drive them back (home) and when you send them out (to pasture). And they carry your heavy loads to regions which you could not reach but with distress to yourselves. Surely your Lord is Compassionate, Merciful. And (He made) horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not. And upon Allah it rests to show the right way, and there are some deviating (ways). And if He please, He would guide you all aright. He it is Who sends down water from the clouds for you ; it gives drink, and by it (grow) the trees on which you feed He causes to grow for you thereby herbage, and the olives, and the date-palms and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect. And

He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there are signs in this for a people who understand. And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you seek of His bounty and that you may give thanks. And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright, And landmarks. And by the stars they find the right way. Is He then Who creates like him who creates not? Do you not then mind? And if you would count Allah's favours, you would not be able to number them. Surely Allah is Forgiving, Merciful — 16 : 5-18.

They ask thee as to what they should spend. Say : Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer. And whatever good you do, Allah surely is Knower of it
— 2 : 215.

Uses of Wealth

...righteous is he....who gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free
— 2 : 177.

And give to the near of kin his due and (to) the needy and the wayfarer, and squander not wastefully. Surely the squanderers are the devil's brethren. And the devil is ever ungrateful to his Lord — 17 : 26-27.

Who is it that will offer to Allah a goodly gift, so He multiplies it to him manifold ? And Allah receives and amplifies, and to Him you shall be returned — 2 : 245.

O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof, while you would not take it yourselves unless you connive at it. And know that Allah is Self-sufficient, Praiseworthy. The devil threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance. and Allah is Ample-giving, Knowing — 2 : 267-68.

If you manifest charity, how excellent it is ! And if you hide it and give it to the poor, it is good for you. And it will do away with some of your evil deeds ; and Allah is Aware of what you do — 2 : 271.

Those who spend their wealth by night and day, privately and publicly, their reward is with their Lord ; and they have no fear, nor shall they grieve — 2 : 274.

And make not over your property, which Allah has made a (means of) support for you, to the weak of understanding, and maintain them out of it, and clothe them and give them a good education — 4 : 5.

Take alms out of their property — thou wouldst cleanse them and purify them thereby — and pray for them. Surely thy prayer is a relief to them. And Allah is Hearing, Knowing — 9 : 103.

Poor-Rate is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer — an ordinance from Allah — 9 : 60.

Whatever Allah restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you — 59 : 7.

Love of Wealth

Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tith. This is the provision of the life of this world. And Allah — with His is the good goal (of life) — 3 : 13.

O you who believe, let not your wealth nor your children divert you from the remembrance of Allah ; and whoever does that, these are the losers. And spend out of that which We have given you before death comes to one of you, and he says : My Lord, why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds ? — 63 : 9-10

Wealth and children are an adornment of the life of this world ; but the ever-abiding, the good works, are better with thy Lord in reward and better in hope — 18 : 46.

And those who hoard up gold and silver and spend it not in Allah's way — announce to them a painful chastisement. On the day when it will be heated in the Fire of hell, then their foreheads and their sides and their backs will be branded with it : This is what you hoarded up for yourselves so taste what you used to hoard — 9 : 34, 35.

And they (righteous) give food, out of love for Him, to the poor and the orphan and the captive. We feed you, for Allah's pleasure only — We desire from you neither reward nor thanks — 76 : 8-9.

Evils of wealth

Nay, man is surely inordinate, Because he looks upon himself as self-sufficient — 96 : 6-7.

Behold ! you are those who are called to spend in Allah's way, but among you are those who are niggardly ; and whoever is niggardly, is niggardly against his own soul. And Allah is Self-Sufficient and you are needy. And if you turn

back He will bring in your place another people, then they will not be like you — 47 : 38.

Abundance diverts you, Until you come to the graves
— 102 : 1-2.

Surely man is ungrateful to his Lord. And surely he is a witness of that. And truly on account of the love of wealth he is niggardly — 100 : 6 8.

Woe to every slanderer, defamer ! Who amasses wealth and counts it. — He thinks that his wealth will make him abide. Nay, he will certainly be hurled into the crushing disaster
— 104 : 1-4.

Nay, but you honour not the orphan, Nor do you urge one another to feed the poor, And you devour heritage, devouring all, And you love wealth with exceeding love — 89 : 17-20:

And leave Me and the deniers, possessors of plenty, and respite them a little — 73 : 11.

Cause of Divine wrath

And when We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress therein ; thus the word proves true against it, so We destroy it with utter destruction — 17 : 16.

And We never sent a warner to a town but those who led easy lives in it said : We are disbelievers in that with which you are sent. And they say : We have more wealth and children, and we cannot be punished — 34 : 34-35.

And how many a town have We destroyed which exulted in its means of subsistence ! So those are their abodes : they have not been dwelt in after them except a little. And We are ever the inheritors. And thy Lord never destroyed the towns, until He had raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous — 28 : 58-59.

And Moses said : Our Lord, surely Thou hast given Pharaoh and his chiefs finery and riches in this world's life,

our Lord, that they may lead (people) astray from Thy way. Our Lord, destroy their riches and harden their hearts, so that they believe not till they see painful chastisement

— 10 : 88.

And leave the sea behind clam. Surely they are a host to be drowned. How many the gardens and springs they left behind! And cornfields and noble places! And goodly things wherein they rejoiced ! Thus (it was). And We made other people inherit them. So the heaven and the earth wept not for them, nor were they respited — 44 : 24-29.

Will you be left secure in what is here, In gardens and fountains, And corn-fields and palm-trees having fine flower-spikes ? And you hew houses out of the mountains exultingly. So keep your duty to Allah and obey me. And obey not the bidding of the extravagant, Who make mischief in the land and act not aright — 26 : 146-152.

Usury condemned.

And whatever you lay out at usury, so that it may increase in the property of men, it increases not with Allah ; and whatever you give in charity, desiring Allah's pleasure — these will get manifold — 30 : 39.

Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, Trading is only like usury. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of Allah, And whoever returns (to it) — these are the companions of the Fire : therein they will abide. Allah will blot out usury, and He causes charity to prosper. And Allah loves not any ungrateful sinner — 2 : 275-276.

O you who believe, keep your duty to Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Messenger ; and if you repent, then you shall have your

capital. Wrong not, and you shall not be wronged. And if (the debtor) is in straitness, let there be postponement till (he is in) ease. And that you remit (it) as alms is better for you, if you only knew — 2 : 278-80.

O you who believe, devour not usury, doubling and redoubling, and keep your duty to Allah, that you may be successful. And guard yourselves against the fire which has been prepared for the disbelievers — 3 : 129-30.

So for the iniquity of the Jews, We forbade them the good things which had been made lawful for them, and for their hindering many (people) from Allah's way. And for their taking usury — though indeed they were forbidden it — and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement — 4 : 160- 161.

Unfair means

O you who believe, devour not your property among yourselves by illegal methods except that it be trading by your mutual consent — 4 : 29.

And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know — 2 : 188.

Those who swallow the property of the orphans unjustly, they swallow only fire into their bellies. And they will burn in blazing fire — 4 : 10.

And give to the orphans their property, and substitute not worthless (things) for (their) good (ones), and devour not their property (adding) to your own property. This is surely a great sin — 4 : 2.

And make not over your property which Allah has made a (means of) support for you, to the weak of understanding, and maintain them out of it, and clothe them and give them a good education. And test the orphans until they reach the age

of marriage. Then if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor let him consume reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough as a Reckoner — 4 : 5-6.

And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off — 17 : 29.

PURITY AND CLEANLINESS

Surely Allah loves those who turn much (to Him), and He loves those who purify themselves — 2 : 222.

And thy garments do purify, And uncleanness do shun
— 74 : 4-5.

O children of Adam, attend to your adornment at every time of prayer — 7 : 31.

Say : Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provision ? — 7 : 32.

Certainly a mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves — 9 : 108.

Take alms out of their property — thou wouldst cleanse them and purify them thereby — and pray for them. Surely thy prayer is a relief to them. And Allah is Hearing, Knowing — 9 : 103.

O you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse — except you are merely passing by — until you have bathed. And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth.

then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving — 4 : 43.

O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith. Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks — 5 : 6.

CAUSES OF NATIONAL DECLINE

Action and Reaction

That no bearer of a burden bears another's burden: And that man can have nothing but what he strives for: And that his striving will soon be seen. Then he will be rewarded for it with the fullest reward — 53 : 38-41.

Whoever does good it is for himself, and whoever does evil, it is against himself ; then to your Lord you will be brought back — 45 : 15.

So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it — 99 : 7-8.

And no burdened soul can bear another's burden. And if one weighed down by a burden calls another to carry his load, naught of it will be carried, even though he be near of kin — 35 : 18.

Surely We have revealed to thee the Book with truth for (the good of) men, So whoever follows the right way, it is for his own soul, and whoever errs, he errs only to its detriment. And thou art not a custodian over them — 39 : 41.

Then those whose good deeds are heavy, those are the successful. And those whose good deeds are light, those are

they who have lost their souls, abiding in hell. The Fire will scorch their faces, and they therein will be in severe affliction

— 23 : 102-104.

Allah imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil) — 2 : 286.

And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term ; so when their doom comes, then surely Allah is ever Seer of His servants

— 35 : 45.

Corruption has appeared in the land and the sea on account of that which men's hands have wrought, that He may make them taste a part of that which they have done, so that they may return — 30 : 41.

Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged — 6 : 161.

And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful — 42 : 23.

If you set apart for Allah a goodly portion, He will double it for you and forgive you. And Allah is the Multiplier (of rewards), Forbearing — 64 : 17.

The men who give in charity and the women who give in charity and set apart for Allah a goodly portion, it will be doubled for them, and their's is a generous reward — 57 : 18.

Your striving is surely (for) diverse (ends). Then for him who gives and keeps his duty, And accepts what is good — We facilitate for him (the way to) ease. And as for him who is niggardly and considers himself self-sufficient, And rejects what is good — We facilitate for him (the way to) distress

— 92 : 4-10.

Heavenly punishment

And when We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress

therein ; thus the word proves true against it, so We destroy it with utter destruction — 17 : 16.

And We never sent a warner to a town but those who led easy lives in it said : We are disbelievers in that with which you are sent. And they say : We have more wealth and children, and we cannot be punished — 34 : 34-35.

And how many a town have We destroyed which exulted in its means of subsistence ! So those are their abodes. They have not been dwelt in after them except a little. And We are ever the inheritors. And thy Lord never destroyed the towns, until He had raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous — 28 : 58-59.

Destruction of ancient nations

And the people of Noah, when they rejected the messengers, We drowned them, and made them a sign for men. And We have prepared a painful chastisement for the wrong-doers — 25 : 37.

And the people of Noah before. Surely they were a transgressing people — 51 : 46.

And the people of Noah before. Surely they were most iniquitous and inordinate — 53 : 52.

And such were 'Ād. They denied the messages of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth). And they were overtaken by a curse in this world and on the day of Resurrection. Now surely 'Ād disbelieved in their Lord. Now surely, away with 'Ād, the people of Hūd !—11 : 59-60

So We sent on them a furious wind in unlucky days that We might make them taste the chastisement of abasement in this world's life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped —41 : 16.

And as for Thamūd, We showed them the right way, but

they preferred blindness to guidance, so the scourge of an abasing chastisement overtook them for what they had earned. And We delivered those who believed and kept their duty — 41 : 17,18.

And in Thamūd, when it was said to them : Enjoy yourselves for a while. But they revolted against the commandment of their Lord, so the punishment overtook them, while they saw. So they were unable to rise up, nor could they defend themselves — 51 : 43-45.

Thamūd and ‘Ād called the calamity a lie. Then as for Thamūd, they were destroyed by the severe punishment. And as for ‘Ād, they were destroyed by a roaring, violent wind, which He made to prevail against them for seven nights and eight days continuously, so that thou mightest have seen the people therein prostrate as if they were trunks of hollow palm-trees — 69 : 4-7.

And (We sent) Lot when he said to his people : Surely you are guilty of an abomination which none of the nations has done before you. Do you come to males and commit robbery on the highway, and commit evil deeds in your assemblies ? But the answer of his people was only that they said : Bring on us Allah’s chastisement, if thou art truthful — 29 : 28-29.

And the answer of his people was no other than that they said : Turn them out of your town ; surely they are a people who aspire to purity ! So We delivered him and his followers, except his wife — she was of those who remained behind. And We rained upon them a rain. See, then, what was the end of the guilty — 7 : 82-84.

The dwellers of the thicket gave the lie to the messengers. When Shuaib said to them : Will you not guard against evil ? Surely I am a faithful messenger to you ; So keep your duty to Allah and obey me. And I ask of you no reward for it ; my reward is only with the Lord of the

worlds. Give full measure and be not of those who diminish. And weigh with a true balance. And wrong not men of their dues, and act not corruptly in the earth, making mischief — 26 : 176-183.

And when Our decree came to pass, We delivered Shuaib and those who believed with him by mercy from Us. And the cry overtook those who were iniquitous, so they were motionless bodies in their abodes, As though they had never dwelt in them. So away with Midian, just as Thamūd perished! — 11 : 94-5.

So We exacted retribution from them and drowned them in the sea, because they rejected Our signs and were heedless of them. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel — because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built — 7 : 136-37.

So We turned them out of gardens and springs, And treasures and goodly dwellings — Even so. And We gave them as a heritage to the Children of Israel — 26 : 57-59.

DRINKS AND EATABLES

O men, eat the lawful and good things from what is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you — 2 : 168.

O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve. He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which any other (name) than (that of) Allah has been invoked. Then whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely Allah is Forgiving, Merciful — 2 : 172-73.

Eat, then, of that on which Allah's name has been

mentioned, if you are believers in His messages — 6 : 119.

And eat not of that on which Allah's name has not been mentioned, and that is surely a transgression. And certainly the devils inspire their friends to contend with you ; and if you obey them, you will surely be polytheists — 6 : 122.

Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and keep your duty to Allah, to Whom you shall be gathered — 5 : 96.

Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that which wild beasts have eaten — except what you slaughter ; and that which is sacrificed on stones set up (for idols), and that you seek to divide by arrows ; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. But whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is Forgiving, Merciful. They ask thee as to what is allowed them. Say : The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt — you teach them of what Allah has taught you ; so eat of that which they catch for you and mention the name of Allah over it ; and keep your duty to Allah. Surely Allah is Swift in reckoning. This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them — 5 : 3-5.

And for every nation We appointed acts of devotion that

they might mention the name of Allah on what He has given them of the cattle quadrupeds — 22 : 34.

O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work ; so shun it that you may succeed. The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back ? — 5 : 90-91

And the camels, We have made them of the signs appointed by Allah for you — for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful — 22 : 36.

MORAL GROWTH

Effect of good and evil

And the soul and its perfection! — So He reveals to it its way of evil and its way of good ; He is indeed successful who causes it to grow, And he indeed fails who buries it — 91 : 7-10.

Surely good deeds take away evil deeds. This is a reminder for the mindful — 11 : 114.

Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did — 16 : 97.

Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged — 6 : 161.

(He) who repents and believes and does good deeds ; for such Allah changes their evil deeds to good ones. And Allah is ever Forgiving, Merciful — 25 : 70.

The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in

every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing — 2 : 261.

Seest thou not how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high, Yielding its fruit in every season by the permission of its Lord ? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is as an evil tree pulled up from the earth's surface ; it has no stability — 14 : 24-26.

And not alike are the good and the evil. Repel (evil) with what is best, when lo ! he between whom and thee is enmity would be as if he were a warm friend — 41 : 34.

BASIS OF MORALITY

Seeking of the divine pleasure

Say : My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds — No associate has He. And this am I commanded, and I am the first of those who submit — 6 : 163-164.

And none has with him any boon for a reward, Except the seeking of the pleasure of his Lord, the Most High. And he will soon be well-pleased — 92 : 19-21.

And of men is he who sells himself to seek the pleasure of Allah. And Allah is Compassionate to the servants — 2 : 207.

There is no good in most of their secret counsels except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allah's pleasure, We shall give him a mighty reward — 4 : 114.

Indeed, there has come to you from Allah, a Light and a clear Book, Whereby Allah guides such as follow His pleasure into the ways of peace, and brings them out of darkness into light by His will, and guides them to the right path — 5 : 15-16.

Allah has promised to the believers, men and women,

Gardens, wherein flow rivers, to abide therein, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah's goodly pleasure. That is the grand achievement — 9 : 72.

Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for. A welcome gift from the Forgiving, the Merciful — 41 : 30-32.

SPIRITUAL GROWTH

Truth

O you who believe, keep your duty to Allah and speak straight words: He will put your deeds into a right state for you, and forgive you your sins — 33 : 70-71.

O you who believe, keep your duty to Allah and be with the truth — 9 : 119.

So shun the filth of the idols and shun false words — 22 : 30.

And he who brings the truth and accepts the truth — such are the dutiful — 39 : 33.

And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish — 17 : 81.

Surely Allah guides not him who is a liar, ungrateful — 39 : 3.

Allah will say: This is a day when their truth will profit the truthful ones. For them are Gardens wherein flow rivers abiding therein for ever. Allah is well pleased with them and they are well pleased with Allah. This is the mighty achievement — 5 : 119.

Sincerity

Surely We have revealed to thee the Book with truth, so serve Allah being sincere to Him in obedience. Now surely sincere obedience is due to Allah (alone) — 39 : 2-3.

And they are enjoined naught but to serve Allah, being sincere to Him in obedience, upright — 98 : 5.

And contend not on behalf of those who act unfaithfully to their souls. Surely Allah loves not him who is treacherous, sinful — 4 : 107.

Those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah — these are with the believers. And Allah will soon grant the believers a mighty reward — 4 : 146.

The hypocrites seek to deceive Allah, and He will requite their deceit to them. And when they stand up for prayer, they stand up sluggishly — they do it only to be seen of men and remember Allah but little — 4 : 142.

They were on that day nearer to disbelief than to belief : they say with their mouths what is not in their hearts. And Allah best knows what they conceal — 3 : 166.

Purification

Surely Allah loves those who turn much (to Him), and He loves those who purify themselves — 2 : 222.

Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks — 5 : 6.

Never stand in it. Certainly a mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves — 9 : 108.

He indeed is successful who purifies himself — 87 : 14.

And thy garments do purify, and uncleanness do shun
— 74 : 4-5.

And were it not for Allah's grace on you and His mercy, not one of you would ever have been pure, but Allah purifies whom He pleases. And Allah is Hearing, Knowing
— 24 : 21.

Selfless Sacrifice

O my people, I ask of you no reward for it. My reward is only with Him Who created me. Do you not then understand? — 11 : 51.

Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve — 2 : 226.

You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allah surely knows it — 3 : 91.

So keep your duty to Allah as much as you can, and hear and obey and spend ; it is better for your souls. And whoever is saved from the greediness of his soul, these it is that are the successful — 64 : 16.

And those who made their abode in the City and in faith before them loves those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful — 59 : 9.

And they give food, out of love for Him, to the poor and the orphan and the captive. We feed you, for Allah's pleasure only — We desire from you neither reward nor thanks — 76 : 8-9.

Humility

Surely He loves not the proud — 16 : 23.

And go not about in the land exultingly, for thou canst not rend the earth, nor reach the mountains in height. All this, the evil thereof, is hateful in the sight of thy Lord — 17 : 37-38.

That abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who keep their duty — 28 : 83.

And seek assistance through patience and prayer, and this is hard except for the humble ones, Who know that they will meet their Lord and that to Him they will return — 2 : 45-46.

And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster — 31 : 18.

I shall turn away from My messages those who are unjustly proud in the earth. And if they see every sign, they will not believe in it ; and if they see the way of rectitude, they take it not for a way ; and if they see the way of error, they take it for a way. This is because they reject Our messages and are heedless of them — 7 : 146.

Evil indeed is the dwelling-place of the proud — 16 : 29.

Patience

Allah's reward is better for him who believes and does good, and none is made to receive this except the patient — 28 : 80.

O you who believe, seek assistance through patience and prayer ; surely Allah is with the patient — 2 : 153.

And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient. Who, when a misfortune befalls them say : "Surely we are Allah's, and to Him we shall return." Those are they on whom are blessings and mercy from their Lord ; and those are the followers of the right course — 2 : 155-157.

And if you take your turn, then punish with the like of that with which you were afflicted. But if you show patience, it is certainly best for the patient. And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, nor be in distress for what they plan — 16 : 126-128.

Those who are patient and do good. For them is forgiveness and a great reward — 11 : 11.

And (the righteous are) patient in distress and affliction and in the time of conflict. These are they who are truthful ; and these are they who keep their duty — 2 : 177.

Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people — 2 : 250.

O you who believe, be steadfast and try to excel in steadfastness and guard (the frontiers). And keep your duty to Allah that you may be successful — 3 : 199.

And those who are steadfast seeking the pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good ; for such is the (happy) issue of the abode — 13 : 22.

Perseverance

Continue then in the right way as thou art commanded, as also (should) those who turn (to Allah) with thee. And be not inordinate, (O men). Surely He is Seer of what you do
— 11 : 112.

Then set thyself, being upright, to the right religion before there come from Allah the day which cannot be averted — 30 : 43.

(As for) those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying : Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for — 41 : 30-31.

Guide us on the right path, The path of those upon whom Thou hast bestowed favours, Not those upon whom wrath is brought down, nor those who go astray
— 1 : 5-7.

Thankfulness

Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to Me — 2 : 152.

You should exalt the greatness of Allah for having guided you and that you may give thanks — 2 : 185.

He wishes to purify you, and that He may complete His favour on you, so that you may give thanks — 5 : 6.

Thus does Allah make clear to you His messages that you may give thanks — 5 : 89.

O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve — 2 : 172.

And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks — 28 : 73.

My Lord! grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee — 46 : 15.

And We have enjoined on man concerning his parents — his mother bears him with faintings upon faintings and his weaning takes two years — saying : Give thanks to Me and to thy parents. To Me is the eventual coming — 31 : 14.

And certainly We gave Luqman wisdom, saying : Give thanks to Allah. And whoever is thankful, is thankful for his own soul ; and whoever denies, — then surely Allah is Self-Sufficient, Praised— 31 : 12.

Self-control

O David, surely We have made thee a ruler in the land ; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah — 38 : 26.

And as for him who fears to stand before his Lord and restrains himself from low desires, The Garden is surely the abode— 79 : 40-41.

Those who are unjust follow their low desires without any knowledge — 30 : 29.

Follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds — 18 : 28.

So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever Aware of what you do — 4 : 135.

Chastity

And those who restrain their sexual passions, Except in the presence of their mates or those whom their right hands possess — for such surely are not to be blamed — 70 : 29-30.

And the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember — Allah has prepared for them forgiveness and a mighty reward — 33 : 35.

And go not nigh to fornication : surely it is an obscenity. And evil is the way — 17 : 32.

Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is Aware of what they do — 24 : 30.

And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head-coverings over their bosoms — 24 : 31.

And let those who cannot find a match keep chaste, until Allah makes them free from want out of His grace — 24 : 33.

Courage

He said : Fear not, surely I am with you — I do hear and see — 20 : 46.

And I fear not in any way those that you set up with Him, unless my Lord please — 6 : 81.

And the patient in distress and affliction and in the time of conflict. These are they who are truthful ; and these are they who keep their duty — 2 : 177.

Allah wastes not the reward of the believers. Those who responded to the call of Allah and the Messenger after the misfortune had befallen them — for such among them who do good and keep their duty is a great reward. Those to whom men said : Surely people have gathered against you, so fear them ; but this increased their faith, and they said : Allah is sufficient for us and He is an excellent Guardian — 3 : 170-172.

Those who deliver the messages of Allah and fear Him, and fear none but Allah. And Allah is Sufficient to take account — 33 : 39.

Allah will bring a people, whom He loves and who love Him, humble towards believers, mighty against the disbelievers, striving hard in Allah's way and not fearing the censurer of any censure. This is Allah's grace — 5 : 54.

Forgiveness

Take to forgiveness and enjoin good and turn away from the ignorant — 7 : 199.

But pardon and forgive, till Allah bring about His command — 2 : 109.

And not alike are the good and the evil. Repel (evil) with what is best, when lo ! he between whom and thee is enmity would be as if he were a warm friend — 41 : 34.

Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And Allah loves the doers of good (to others) — 3 : 133.

...and pardon and overlook. Do you not love that Allah should forgive you ? And Allah is Forgiving, Merciful — 24 : 22

If you do good openly or keep it secret or pardon an evil, Allah surely is ever Pardoning Powerful — 4 : 149.

So pardon them and forgive. Surely Allah loves those who do good (to others) — 5 : 13.

SOME DO'S

So glorify the name of thy Lord, the Incomparably Great

— 69 : 52.

Glorify the name of thy Lord, the Most High ! — 87 : 1.

Celebrate the praise of thy Lord and ask His protection.

Surely He is ever Returning (to mercy) — 110 : 3.

And remember the name of thy Lord and devotes thyself to Him with (complete) devotion — 73 : 8.

So bow down in prostration before Allah and serve (Him)

— 53 : 62.

O you who believe, remember Allah with much remembrance, And glorify Him morning and evening — 33:41-42.

So set thy face for religion, being in the upright the nature made by Allah in which He has made men. There is no altering of Allah's creation. That is the right religion — but most people know not — 30 : 30.

Follow that which is revealed to thee from thy Lord — there is no god but He ; and turn away from the polytheists

— 6 : 107.

O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard for Allah with due striving. He has chosen you

— 22 : 77-78.

And keep up prayer and pay the poor-rate and offer to Allah a goodly gift — 73 : 20.

And remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the morning, and the evening, and be not of the heedless — 7 : 205.

Inform My servants that I am the Forgiving, the Merciful

— 15 : 49.

And hold fast by the covenant of Allah all together and be not disunited — 3 : 102.

O you who believe, keep your duty to Allah and be with the truthful — 9 : 119.

Follow what has been revealed to you from your Lord and follow not besides Him any guardians ; little do you mind !

— 7 : 3.

And obey Allah and His Messenger and dispute not one with another, lest you get weak-hearted and your power depart, and be steadfast. Surely Allah is with the steadfast

— 8 : 46.

Continue then in the right way as you art commanded, as also (should) those who turn (to Allah) with thee. And be not inordinate — 11 : 112.

Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner — 16 : 125.

And not alike are the good and the evil. Repel (evil) with what is best, when lo ! he between whom and you was enmity would be as if he were a warm friend — 41 : 34.

And keep thyself with those who call on their Lord morning and evening desiring His goodwill — 18 : 28.

O you who believe, keep your duty to Allah and speak straight words — 33 : 70.

O you who believe, keep your duty to Allah, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allah — 59 : 18.

Shun the filth of the idols and shun false words — 22 : 30.

And when you speak, be just, though it be (against) a relative — 8 : 153.

O you who believe, fulfil the obligations — 5 : 1.

O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives — 4 : 135.

O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve — 2 : 172.

And eat and drink and be not prodigal ; surely He loves not the prodigals — 7 : 31.

Help one another in righteousness and piety, and help not one another in sin and aggression — 5 : 2.

Take to forgiveness and enjoin good and turn away from the ignorant — 7 : 199.

And when you are greeted with a greeting, Greet with one better than it, or return it. Surely Allah ever takes account of all things — 4 : 86.

So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly — 24 : 61.

O my son, keep up prayer and enjoin good and forbid evil, and bear patiently that which befalls thee. Surely this is an affair of great resolution — 31 : 17.

And pursue the right course in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses — 31 : 197.

Hearken to your Lord before there comes from Allah the day which there is no averting — 42 : 47.

So hold fast to that which has been revealed to thee ; surely thou art on the right path — 43 : 43.

O you who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did — 49 : 6.

O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin ; and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother ? You abhor it ! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful — 49 : 12.

O you who believe, when it is said to you, Make room in assemblies, make room. Allah will give you ample. And when it is said, Rise up, rise up — 58 : 11.

O you who believe, keep your duty to Allah, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allah — 59 : 18.

So keep your duty to Allah as much as you can, and hear and obey and spend ; it is better for your souls — 64 : 16.

O you who believe, save yourselves and your families from a Fire whose fuel is men and stones — 66 : 6.

O you who believe, turn to Allah with sincere repentance
— 66 : 8.

SOME DON'TS

And associate not any other god with Allah lest thou be thrown into hell, blamed, cast away — 17 : 39.

O my son, ascribe no partner to Allah. Surely ascribing partners (to Him) is grievous iniquity — 31 : 13.

Adore not the sun nor the moon but adore Allah Who created them, if He it is that you serve — 41 : 37.

O you who believe, take not your fathers and your brothers for friends if they love disbelief above faith
— 9 : 23.

And abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance
— 6 : 109

O you who believe, take not the Jews and the Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them — 5 : 51.

O you who believe, take not My enemy and your enemy for friends. Would you offer them love, while they deny the Truth that has come to you — 60 : 1.

O you who believe, take not for friends those who take your religion as a mockery and a sport, from among those who were given the Book before you and the disbelievers ; and keep your duty to Allah if you are believers — 5 : 57.

O you who believe, take not for intimate friends others than your own people: they spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which

their hearts conceal is greater still. Indeed We have made the messages clear to you, if you understand — 3 : 117.

And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know — 2 : 188.

O you who believe, devour not your property among yourselves by illegal methods except that it be trading by your mutual consent. And kill not your people. Surely Allah is ever Merciful to you — 4 : 29.

And make not mischief in the earth after its reformation — 7 : 56.

And kill not your children for fear of poverty — We provide for them and for you — 17 : 31.

And go not nigh to fornication : surely it is an obscenity. And evil is the way. And kill not the soul which Allah has forbidden except for a just cause — 17 : 32-33.

And draw not nigh to the orphan's property, except in a goodly way, till he attains his maturity — 17 : 34.

And follow not that of which thou hast no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked — 17 : 36.

And go not about in the land exultingly, for thou canst not rend the earth, nor reach the mountains in height — 17 : 37

And say not of anything : I will do that to-morrow, Unless Allah please — 18 : 23,24.

And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds — 18 : 28.

O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful

— 24 : 27.

And obey not the disbelievers and the hypocrites, and disregard their annoying talk, and rely on Allah. And Allah is enough as having charge (of affairs) — 33 : 48.

O you who believe, let not people laugh at people, perchance they may be better than they ; nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, nor call one another by nick-names. Evil is a bad name after faith
— 49 : 11.

And spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it!
— 49 : 12,

So ascribe not purity to yourselves. He knows him best who guards against evil — 53 : 32.

And keep up the balance with equity, nor fall short in the measure — 55 : 9.

O you who believe, why say you that which you do not
— 61 : 2

And obey not any mean swearer, Defamer, going about with slander, Hinderer of good, outstepping the limits, sinful, Ignoble, besides all that, notoriously mischievous — Because he possesses wealth and sons — 68 : 10-14.

Therefore the orphan, oppress not. And him who asks, chide not — 93 : 9-10.

A FEW PARABLES FROM THE HOLY QURAN

Allah is the light of the heavens and the earth. A likeness of His light is a sa pillar on which is a lamp—the lamp is in a glass, the glass is as it were a brightly shining star — lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not — light upon light. Allah guides to His light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things — 24 : 35.

False gods

O people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it back from it. Weak are (both) the invoker and the invoked. They estimate not Allah with His due estimation. Surely Allah is Strong, Mighty — 22 : 73-74.

The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house ; and surely the frailest of the houses is the spider's house — if they but knew ! Surely Allah knows whatever they call upon besides Him. And He is the Mighty, the Wise. And these parables, We set them forth for men, and none understand them but the learned — 29 : 41-43.

Polytheism

Say : Shall we call, besides Allah, on that which profits us not nor harms us, and shall we be turned back on our heels after Allah has guided us ? Like one whom the devils cause to follow his low desires, in bewilderment in the earth, — he has companions who call him to the right way (saying), Come to us. Say : Surely the guidance of Allah, that is the (true) guidance. And we are commanded to submit to the Lord of the worlds — 6 : 71

To Him is due the true prayer. And those to whom they pray besides Him give them no answer, but (they are) like one who stretches from his two hands towards water that it may reach his mouth, but it will not reach it. And the prayer of the disbelievers is only wasted — 13 : 14.

Allah sets forth a parable : A man belonging to partners differing with one another, and a man (devoted) wholly to one man. Are the two alike in condition ? Praise be to Allah ! Nay, most of them know not — 39 : 29.

And certainly We have created for hell many of the jinn and the men — they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle ; nay, they are more astray. These are the heedless ones — 7 : 179.

Good and evil

Seest thou not how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high, Yielding its fruit in every season by the permission of its Lord ? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is as an evil tree pulled up from the earth's surface ; it has no stability. Allah confirms those who believe with the sure word in this world's life and in the Hereafter ; and Allah leaves the wrongdoers in error ; and Allah does what He pleases — 14 : 24-27.

Life and death

Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness whence he cannot come forth ? Thus their doings are made fair-seeming to the disbelievers. And thus have We made in every town the leaders of its guilty ones, they may make plans therein. And they plan not but against themselves, and they perceive not 6 : 123-124.

Holy Prophet and his Companions

Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them bowing down, prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah — and their description in the Gospel — like seed-produce that puts forth its sprout,

then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward — 48 : 29.

Truth and falsehood

He sends down water from the clouds, then watercourses flow according to their measure, and the torrent bears along the swelling foam. And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it passes away as a worthless thing ; and as for that which does good to men, it carries in the earth. Thus does Allah set forth parables — 13 : 17.

Believer and unbeliever

And set forth to them the parable of two men — for one of them We made two gardens of grape-vines, and We surrounded them with date-palms, and between them We made corn-fields. Both these gardens yielded their fruits, and failed not in aught thereof, and We caused a river to gush forth in their midst, And he had fruit. So he said to his companion, while he argued with him : I have greater wealth than thou, and am mightier in followers. And he went into his garden, while he was unjust to himself. He said : I think not that this will ever perish, And I think not the Hour will come ; and even if I am returned to my Lord, I will certainly find a returning-place better than this. His companion said to him, while arguing with him : Disbelievest thou in Him Who created thee of dust, then of a small life-germ, then He made thee a perfect man ? But as for me, He, Allah, is my Lord, and I associate none with my Lord. And whereof didst thou not say, when thou enteredst thy garden : It is as Allah has pleased — there is no power save in Allah ? If thou consider me as less than thee in wealth and children — Then maybe

my Lord will give me better than thy garden, and will send on (thine) a reckoning from heaven so that it is dust without plant : Or its water will sink down into the ground, so that thou art unable to find it. And his fruit was destroyed ; so he began to wring his hands for what he had spent on it, while it lay waste, its roofs fallen down, and he said : Ah me! would that I had ascribed no partners to my Lord ! And he had no host to help him against Allah, nor could he defend himself. Thus protection is only Allah's, the True One. He is Best to reward and Best in requiting — 18 : 32-44.

Allah sets forth an example for those who disbelieve — the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said : Enter the Fire with those who enter. And Allah sets forth an example for those who believe — the wife of Pharaoh, when she said : My Lord, build for me a house with Thee in the Garden and deliver me from Pharaoh and his work, and delievr me from the iniquitous people. And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him Our inspiration, and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones — 66 : 10-12.

And set forth to them the parable of the life of this world as water which We send down from the cloud, so the herbage of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allah is the Holder of power over all things — 18-45.

And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense — 2 : 171.

And fulfil the covenant of Allah, when you have made a covenant, and break not the oaths after making them fast, and you have indeed made Allah your surety. Surely Allah

knows what you do. And be not like her who unravels her yarn, disintegrating it into pieces, after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this. And He will certainly make clear to you on the day of Resurrection that wherein you differed — 16 : 91-92.

And Allah sets forth a parable : A town safe and secure, to which its means of subsistence came in abundance from every quarter ; but it disbelieved in Allah's favours, so Allah made it taste a pall of hunger and fear because of what they wrought — 16 : 112.

Donkey-like

The likeness of those who were charged with the Torah, then they observed it not, is as the likeness of the ass carrying books. Evil is the likeness of the people who reject the messages of Allah. And Allah guides not the iniquitous people — 62 : 5.

Stone-hearted

Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed, and (that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened. And most of them are transgressors — 57 : 16.

Then your hearts hardened after that, so that they were like rocks, rather worse in hardness. And surely there are some rocks from which streams burst forth ; and there are some of them which spilt asunder so water flows from them ; and there are some of them which fall down for the fear of Allah. And Allah is not heedless of what you do — 2 : 74.

The parable of those who disbelieve in their Lord : Their works are as ashes on which the wind blows hard on a

stormy day. They have no power over aught they have earned. That is straying far away. Seest thou not that Allah created the heavens and the earth with truth? If He please, He will take you away and bring a new creation, And that is not difficult for Allah — 14 : 18-20.

Dog-like

And recite to them the news of him to whom We give Our messages, but he withdraws himself from them, so the devil follows him up, and he is of those who perish. And if We had pleased, We would have exalted him thereby; but he clings to the earth and follows his low desire. His parable is as the parable of the dog — if thou drive him away, he lolls out his tongue, and if thou leave him alone, he lolls out his tongue. Such is the parable of the people who reject Our messages. So relate the narrative that they may reflect. Evil is the likeness of the people who reject Our messages and wrong their own souls — 7 : 175-77.

And Allah sets forth a parable of two men: One of them dumb, controlling naught, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the right path?

— 16 : 76.

Free and slave

He sets forth to you a parable relating to yourselves. Have you among those whom your right hands possess partners in that which We have provided you with, so that with respect to it you are alike — you fear them as you fear each other? Thus do We make the messages clear for a people who understand — 30 : 28.

Allah sets forth a parable: There is a slave, the property of another, controlling naught, and there is one to whom We have granted from Ourselves goodly provisions, so he spends from it secretly and openly. Are the two alike? Praise be to Allah! Nay, most of them know not — 16 : 75.

Hypocrite

These are they who buy error for guidance, so their bargain brings no gain, nor are they guided. Their parable is as the parable of one who kindles a fire, but when it illumines all around him, Allah takes away their light, and leaves them in darkness — they cannot see. Deaf, dumb, (and) blind, so they return not : Or like abundant rain from the cloud in which is darkness, and thunder and lightning ; they put their fingers into their ears because of the thunder-peal, for fear of death. And Allah encompasses the disbelievers. The lightning almost takes away their sight. Whenever it shines on them they walk in it, and when it becomes dark to them they stand still. And if Allah had pleased, He would have taken away their hearing and their sight. Surely Allah is Possessor of power over all things

— 2 : 16-20.

Paradise

A parable of the Garden which is promised to those who keep their duty : Therein flow rivers. Its fruits are perpetual and its plenty. Such is the end for those who keep their duty ; and the end for the disbelievers is the Fire — 13 : 35

A parable of the Garden which the dutiful are promised : Therein are rivers of water not altering for the worse, and rivers of milk whereof the taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified ; and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water, so it rends their bowels asunder ? — 47 : 15.

Worldy life

Know that this world's life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose

causing the vegetation to grow pleases the husbandmen, then it withers so that thou seest it turning yellow, then it becomes chaff. And in the Hereafter is a severe chastisement, and (also) forgiveness from Allah and (His) pleasure. And this world's life is naught but a source of vanity
— 57 : 20.

The likeness of this world's life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby ; until when the earth puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the messages for a people who reflect — 10 : 24.

And set forth to them the parable of the life of this world as water which We send down from the cloud, so the herbage of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allah is the Holder of power over all things. Wealth and children are an adornment of the life of this world ; but the ever-abiding, the good works, are better with thy Lord in reward and better in hope — 18 : 45.

Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures, of gold and silver and well-bred horses and cattle and tilth. This is the provision of the life of this world. And Allah — with Him is the good goal (of life) — 3 : 13.

Spending—for Allah

The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing

And the parable of those who spend their wealth to seek Allah's pleasure and for the strengthening of their souls is as the parable of a garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold ; but if heavy rain falls not on it, light rain (suffices). And Allah is Seer of what you do. Does one of you like to have a garden of palms and vines with streams flowing in it — he has therein all kinds of fruits — and old age has overtaken him and he has weak offspring ; when (lo !) a whirlwind with fire in it smites it so it becomes blasted. Thus Allah makes the messages clear to you that you may reflect
— 2 : 265-266.

For Popularity

A kind word with forgiveness is better than charity followed by injury. And Allah is Self-sufficient, Forbearing. O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Last Day. So his parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare ! They are not able to gain anything of that which they earn. And Allah guides not the disbelieving people — 2 : 263-264.

The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold ; it smites the harvest of a people who are unjust to themselves and destroys it. And Allah wronged them not but they wronged themselves — 3 : 116.

THE PROPHET OF ALLAH THEIR MISSION, OPPOSITION
AND SUCCESS

Divine Guidance

We said : Go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. — 2 : 38

O children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright — they shall have no fear, nor shall they grieve. — 7 : 35

Allah sent prophets with Books

Mankind is a single nation. So Allāh raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allāh has guided by His will those who believe to the truth about which they differed. And Allāh guides whom He pleases to the right path. — 2 : 213

Universal Institution

Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure. — 57 : 25

Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allāh addressed His word, speaking (to him), — Messengers, bearers of good news and warners, so that the people may have no

plea against Allāh after the (coming of) messengers. And Allāh is ever Mighty, Wise — 4 : 163-65.

Belief in all the prophets

Those who disbelieve in Allāh and His messengers and desire to make a distinction between Allāh and His messengers and say : We believe in some and disbelieve in others ; and desire to take a course in between. — These are truly disbelievers ; and We have prepared for the disbelievers an abasing chastisement. — 4 : 150-151

Prophets named

And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Surely thy Lord is Wise, Knowing. And We gave him Isaac and Jacob. Each did We guide, and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do we reward those who do good (to others) : And Zacharias and John and Jesus and Elias ; each one (of them) was of the righteous. And Ishmael and Elisha and Jonah and Lot ; and each one (of them) We made to excel the people ; and some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way. This is Allāh's guidance where-with He guides whom He pleases of His servants. And if they had associated others (with Him), all that they did would have been vain. These are they to whom We gave the Book and authority and prophecy. Therefore if these disbelieve in it, We have indeed entrusted it to a people who are not disbelievers in it. These are they whom Allāh guided, so follow their guidance. Say : I ask you not for any reward for it. It is naught but a Reminder to the nations. — 6 : 84-91

The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allāh and His angels and His Books and His

messengers. We make no difference between any of His messengers. And they say : We hear and obey ; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course. — 2 : 285

Say : We believe in Allāh and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit. — 2 : 136

PROPHETS — NATIONS — MISSION

Noah

Certainly We sent Noah to his people, so he said : O my people, serve Allāh, you have no god other than Him. Indeed I fear for you the chastisement of a grievous day. The chiefs of his people said : Surely we see thee in clear error. — 7 : 59-60

And certainly We sent Noah to his people, so he said : O my people, serve Allāh, you have no god other than Him. Will you not guard against evil ? — 23 : 23

Hud

And to 'Ād (We sent) their brother Hūd. He said : O my people, serve Allāh, you have no god other than Him. Will you not then guard against evil ? — 7 : 65

He said : O my people, there is no folly in me, but I am a messenger of the Lord of the worlds. I deliver to you the messages of my Lord and I am a faithful adviser to you. Do you wonder that a reminder has come to you from your Lord through a man from among you that he may warn you ? And remember when He made you successors after Noah's people and increased you in excellence of make. So remember the bounties of Allāh, that you may be successful. — 7 : 67-69

He said : Indeed uncleanness and wrath from your Lord have lighted upon you. Do you dispute with me about names which you and your fathers have named ? Allāh has not sent any authority for them. Wait, then ; I too with you am of those who wait. — 7 : 71

Sālih

And to Thamūd (We sent) their brother Ṣālih. He said : O my people, serve Allāh, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allāh's she-camel — a sign for you — so leave her alone to pasture in Allah's earth, and do her no harm, lest painful chastisement overtake you. And remember when He made you successors after 'Ād and settled you in the land — you make mansions on its plains and hew out houses in the mountains. So remember Allāh's bounties and act not corruptly in the land, making mischief. — 7 : 73-4

Lot

And (We sent) Lot, when he said to his people : Do you commit an abomination which no one in the world did before you ? Surely you come to males with lust instead of females. Nay, you are a people exceeding bounds. — 7 : 80-1

Abraham

And recite to them the story of Abraham. When he said to his sire and his people : What do you worship ? They said : We worship idols, so we shall remain devoted to them. He said : Do they hear you when you call (on them), or do they benefit or harm you ? They said : Nay, we found our fathers doing so. He said : Do you then see what you worship — You and your ancient sires ? Surely they are an enemy to me, but not (so) the Lord of the worlds. — 26 : 69-77

Moses said to his people : Ask help from Allāh and be patient. Surely the land is Allāh's — He gives it for an inheritance to such of His servants as He pleases. And the end is for those who keep their duty. They said : We were persecuted before thou camest to us. He said ; It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.

— 7 : 128-9

So We exacted retribution from them and drowned them in the sea, because they rejected Our signs and were heedless of them. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel — because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built. — 7 : 136-7

Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them ; he slaughtered their sons and let their women live. Surely he was one of the mischief-makers. And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs. — 28 : 4-5

OPPONENTS OF NOAH

Certainly We sent Noah to his people, so he said : O my people, serve Allāh, you have no god other than Him. Indeed I fear for you the chastisement of a grievous Day. The chiefs of his people said : Surely we see thee in clear error. — 7 : 59

But the chiefs of those who disbelieved from among his people said : He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allāh had pleased, He could have sent down angels. We have not heard of this among our fathers of yore. He is only a mad man, so bear with him for a time. — 23 : 24-25

Shuaib

And to Midian (We sent) their brother Shu'aib. He said : O my people, serve Allāh, you have no god other than Him. Clear proof indeed has come to you from your Lord, so give full measure and weight and diminish not to men their things, and make not mischief in the land after its reform. This is better for you, if you are believers. And lie not in wait on every road, threatening and turning away from Allāh's way him who believes in Him and seeking to make it crooked. And remember when you were few, then He multiplied you, and see what was the end of the mischief-makers ! And if there is a party of you who believe in that wherewith I am sent and another party who believe not, then wait patiently till Allāh judges between us ; and He is the Best of Judges.

— 7 : 85-87

Moses

And Moses said : O Pharaoh, surely I am a messenger from the Lord of the worlds, worthy of not saying anything about Allāh except the truth. I have come to you indeed with clear proof from your Lord, so let the Children of Israel go with me. — 7 : 104-105

Muhammad

Say : O mankind, surely I am the Messenger of Allāh to you all, of Him, Whose is the kingdom of the heavens and the earth. There is no god but He ; He gives life and causes death. So believe in Allāh and His Messenger, the *Ummi* Prophet who believes in Allāh and His words and follow him so that you may be guided aright. — 7 : 153

WELFARE OF THE HAVE-NOTS

So I have said : Ask forgiveness of your Lord ; surely He is ever Forgiving. He will send down upon you rain, pouring in abundance, and help you with wealth and sons, and make for you gardens, and make for you rivers.

— 71 : 10-12

Hūd

And to 'Ād (We sent) their brother Hūd. He said : O my people, serve Allāh, you have no god other than Him. Will you not then guard against evil ? The chiefs of who disbelieved from among his people said : Certainly we see thee in folly, and we certainly think thee to be of the liars. — 7 : 65-66

Sālih

The arrogant chiefs of his people said to those who were weak, to those who believed from among them : Do you know that Ṣāliḥ is one sent by his Lord ? They said : Surely we are believers in that wherewith he has been sent.

Those who were haughty said : Surely we are disbelievers in that which you believe. — 7 : 75-76

Abraham

Hast thou not thought of him who disputed with Abraham about his Lord, because Allāh had given him kingdom ? — 2 : 258

Shu'aib

The arrogant chiefs of his people said : We will certainly turn thee out, O Shu'aib, and those who believe with thee from our town, or you shall come back to our religion. He said : Even though we dislike (it) ? — 7 : 88

Moses

The chiefs of Pharaoh's people said : Surely this is a skilful enchanter ! He intends to turn you out of your land. What do you advise ? — 7 : 109-110

Muhammad

How many a generation We destroyed before them, then they cried when there was no longer time for escape ! And they wonder that a warner from among themselves has come to them, and the disbelievers say : This is an enchanter, a liar. Makes he the gods a single God ? Surely this is a strange thing. And the chiefs among them say :

Go and steadily adhere to your gods : surely this is a thing intended. We never heard of this in the former faith : this is nothing but a forgery. Has the Reminder been revealed to him from among us ? — 38 : 3-8

THE RICH— CAUSE OF DESTRUCTION

And when We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress therein ; thus the word proves true against it, so We destroy it with utter destruction. And how many generations did We destroy after Noah ! And thy Lord suffices as being Aware and Seer of His servants' sins. — 17 : 16-17

And Allāh sets forth a parable : A town safe and secure, to which its means of subsistence came in abundance from every quarter ; but it disbelieved in Allāh's favours, so Allāh made it taste a pall of hunger and fear because of what they wrought. — 16 : 112

And how many a town have We destroyed which exulted in its means of subsistence ! So those are their abodes : they have not been dwelt in after them except a little. And We are ever the inheritors. And thy Lord never destroyed the towns, until He had raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous.

— 28 : 58-9

RELIGIOUS HEADS

O you who believe, surely many of the doctors of law and the monks eat away the property of men falsely, and hinder (them) from Allāh's way. And those who hoard up gold and silver and spend it not in Allāh's way — announce to them a painful chastisement, on the day when it will be heated in the Fire of hell, then their forehead and their sides and their backs will be branded with it : This is what you hoarded up for yourselves, so taste what you used to hoard. — 9 : 34-5

POWER-INTOXICATED

And Moses said : Our Lord, surely thou hast given Pharaoh and his chiefs finery and riches in this world's life, our Lord, that they may lead (people) astray from Thy way. Our Lord, destroy their riches and harden their hearts, so tha they believe not till they see the painful chastisement. — 10 : 88

And Pharaoh proclaimed amongst his people, saying : O my people, is not the kingdom of Egypt mine and these rivers flowing beneath me ? Do you not see ? Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly. Why, then, have bracelets of gold not been bestowed on him, or angels come along with him in procession — 43 : 51-53

Then he (Moses) called upon his Lord : These are a guilty people. So go forth with My servants by night ; surely you will be pursued, and leave the sea behind calm. Surely they are a host to be drowned. How many the gardens and springs they left behind ! And corn-fields and noble places ! And goodly things wherein they rejoiced ! Thus (it was). And We made other people inherit them. — 44 : 22-28

'Ād gave the lie to the messengers. When their brother Hūd said to them : Will you not guard against evil ? Surely I am a faithful messenger to you : So keep your duty to Allāh and obey me. And I ask of you no reward for it ; surely my reward is only with the Lord of the worlds. Do you build on every height a monument ? You (only) sport. And you make fortresses that you may abide. And when you seize, you seize as tyrants. So keep your duty to Allāh and obey me. And keep your duty to Him Who aids you with that which you know — He aids you with cattle and children, and gardens and fountains. Surely I fear for you the chastisement of a grievous day.

Thamūd gave the lie to messengers. When their brother Ṣāliḥ said to them : Will you not guard against evil ? Surely I am a faithful messenger to you : So keep your duty to Allāh and obey me. And I ask of you no reward for it ; my reward is only with the Lord of the worlds. Will you be left secure in what is here, in gardens and fountains, and corn-fields and palm-trees having fine flower-spikes ? And you hew houses out of the mountains exultingly. So keep your duty to Allāh and obey me.

— 26 : 141-150

And remember when He made you successors after 'Ād and settled you in the land — you make mansions on its plains and hew out houses in the mountains. So remember Allāh's bounties and act not corruptly in the land, making mischief. — 7 : 74

STAGES OF OPPOSITION : CHARGE OF LUNACY AND MAGIC

Noah

He is only a madman, so bear with him for a time.

— 23 : 25

Hūd

The chiefs of those who disbelieved from among his people said : Certainly we see thee in folly, and we certainly think thee to be of the liars. — 7 : 66

Ṣāliḥ

They said : Thou art only a deluded person. Thou art naught but a mortal like ourselves — so bring a sign if thou art truthful. — 26 : 153-154

Shu'aib

They said : Thou art only a deluded person. And thou art naught but a mortal like ourselves, and we deem thee to be a liar. — 26 : 185-186

Moses

The chiefs of Pharaoh's people said : Surely this is a

skilful enchanter ! He intends to turn you out of your land. What do you advise ? — 7 : 109-110

(Pharaoh) said : Surely your messenger, who is sent to you, is mad. — 26 : 27

And they say : O thou to whom the Reminder is revealed, thou art indeed mad. — 15 : 6

RIDICULE

Noah

But the chiefs of his people who disbelieved said : We see thee not but a mortal like us, and we see not that any follow thee but those who are the meanest of us at first thought. Nor do we see in you any superiority over us ; nay, we deem you liars. — 11 : 27

But the chiefs of those who disbelieved from among his people said : He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allāh had pleased, He could have sent down angels. We have not heard of this among our fathers of yore.

— 23 : 24

They said : Shall we believe in thee and the meanest follow thee ? — 26 : 111

Sālih

The arrogant chiefs of his people said to those who were weak, to those who believed from among them : Do you know that Sālih is one sent by his Lord ? They said : Surely we are believers in that wherewith he has been sent. Those who were haughty said : Surely we are disbelievers in that which you believe. — 7 : 75-76

Shu'aib

They said : O Shu'aib, we understand not much of what thou sayest and surely we see thee to be weak among us. And were it not for thy family, we would surely stone thee, thou art not mighty against us. — 11 : 91

And Pharaoh proclaimed amongst his people, saying : O my people, is not the kingdom of Egypt mine and these rivers flowing beneath me ? Do you not see ? Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly. Why, then, have bracelets of gold not been bestowed on him, or angels come along with him in procession ? So he incited his people to levity and they obeyed him. Surely they were a transgressing people. — 43 : 51-54

Then We sent Moses and his brother Aaron with Our messages and a clear authority to Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people. So they said : Shall We believe in two mortals like ourselves while the people serve us ?— 23 : 45-47

Muhammad

And when the Truth came to them they said : This is enchantment, and surely we are disbelievers in it. And they say : Why was not this Qur'ān revealed to a man of importance in the two towns ? Do they apportion the mercy of thy Lord ? We portion out among them their livelihood in the life of this world, and We exalt some of them above others in rank, that some of them may take others in service. And the mercy of thy Lord is better than that which they amass. — 43 : 30-32

And they say : What a Messenger is this ? He eats food and goes about in the markets. Why has not an angel been sent down to him to be a warner with him ? Or a treasure given to him, or a garden from which to eat ? And the evil-doers say : You follow but a man bewitched !
— 25 : 7-8

THREATS

Noah

They said : If thou desist not, O Noah, thou wilt certainly be stoned to death. — 26:116

So naught was the answer of his people except that they said : Slay him or burn him ! But Allāh delivered him from the fire. Surely therein are signs for a people who believe. — 29 : 24

And the answer of his people was no other than that they said : Turn them out of your town ; surely they are a people who aspire to purity. — 7 : 82

Shu'aib

The arrogant chiefs of his people said : We will certainly turn thee out, O Shu'aib, and those who believe with thee from our town, or you shall come back to our religion. He said : Even though we dislike (it) ? — 7 : 88

Moses

(Pharaoh) said : If thou takest a god besides me, I will certainly put thee in prison. — 26 : 29

And the chiefs of Pharaoh's people said : Wilt thou leave Moses and his people to make mischief in the land and forsake thee and thy gods ? He said : We will slay their sons and spare their women, and surely we are dominant over them. — 7 : 127

Pharaoh said : You believe in Him before I give you permission ! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know ! I shall certainly cut off your hands and your feet on opposite sides, then I shall crucify you all together !

— 7 : 123-24

POLITICAL AND RELIGIOUS DANGER

To Noah

But the chiefs of those who disbelieved from among his people said : He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allāh had pleased, He could have sent down angels. We have not heard of this among our fathers of yore.

— 23 : 24

To Moses

And Pharaoh said : Leave me to slay Moses and let him call upon his Lord. Surely I fear that he will change your religion or that he will make mischief to appear in the land. — 40 : 26

They said : These are surely two enchanters who would drive you out from your land by their enchantment, and destroy your excellent institutions. — 20 : 63

They said : Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two ? And we are not going to believe in you. — 10 : 78

DIVIDE AND RULE

Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them ; he slaughtered their sons and let their women live. Surely he was one of the mischief-makers. — 28 : 4

GIST — TRIUMPH

Those who oppose Allāh and His Messenger, they shall be among the most abased. Allāh has written down : I shall certainly prevail, I and My messengers. Surely Allāh is Strong, Mighty. — 58 : 20

And We sent no messenger but with the language of his people, so that he might explain to them clearly. Then Allāh leaves in error whom He pleases and He guides whom He pleases. And He is the Mighty, the Wise. And certainly We sent Moses with Our messages, saying : Bring forth thy people from darkness into light and remind them of the days of Allāh. In this are surely signs for every steadfast, grateful one. And when Moses said to his people : Call to mind Allāh's favour to you, when He delivered you from Pharaoh's people, who subjected you to severe torment, and slew your sons and spared your women. And therein was a great trial from your

Lord. And when your Lord made it known : If you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe. And Moses said : If you are ungrateful, you and all those on earth, then Allāh is surely Self-sufficient, Praised. Has not the account reached you of those before you, of the Noah and 'Ād and Thamūd — and those after them ? None knows them but Allāh. Their messengers came to them with clear arguments, but they thrust their hands into their mouths and said : We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us. Their messengers said : Is there doubt about Allāh, the Maker of the heavens and the earth ? He invites you to forgive you your faults and to respite you till an appointed term. They said : You are nothing but mortals like us ; you wish to turn us away from that which our fathers used to worship ; so bring us clear authority. Their messengers said to them : We are nothing but mortals like yourselves, but Allāh bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority, except by Allāh's permission. And on Allāh let the believers rely. And why should we not rely on Allāh ? and He has indeed guided us in our ways. And we would certainly bear with patience your persecution of us. And on Allāh should the reliant rely. And those who disbelieved said to their messengers : We will certainly drive you out of our land, unless you come back into our religion. So their Lord revealed to them : We shall certainly destroy the wrongdoers, and We shall certainly settle you in the land after them. This is for him who fears standing in My presence and fears My threat. And they sought judgment, and every insolent opposer was disappointed : — 14 : 4-15

So We delivered him and those with him in the laden ark. — 26 : 119

Then as to 'Ād, they were unjustly proud in the land, and said : Who is mightier than we in power ? See they not that Allāh Who created them is mightier than they in power ? And they denied Our messages. So We sent on them a furious wind in unlucky days that We might make them taste the chastisement of abasement in this world's life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped. And as for Thamūd, We showed them the right way, but they preferred blindness to guidance, so the scourge of an abasing chastisement overtook them for what they had earned. And We delivered those who believed and kept their duty.

— 41 : 15-18

So We turned them out of gardens and springs, and treasures and goodly dwellings — Even so. And We gave them as a heritage to the Children of Israel. — 26 : 57-9

So We exacted retribution from them and drowned them in the sea, because they rejected Our signs and were heedless of them. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel — because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built. — 7 : 136-7

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