

A Guide for Perplexed Muslims

A short compilation of the Qur'anic Verses to guide Muslims towards the truth

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Table of Contents

| | | |
|-----|--|-------|
| 1. | Introduction | 2-3 |
| 2. | Opening of Qur'an | 4 |
| 3. | Allah | 5 |
| 4. | Who is Allah? | 6 |
| 5. | Power of Allah | 7 |
| 6. | What is Qur'an? | 8 |
| 7. | Qur'an is the final and Complete message | 9 |
| 8. | Day of Judgement | 10 |
| 9. | Who is a Believer | 11 |
| 10. | Self-Deceivers | 12 |
| 11. | Paradise | 13 |
| 12. | What is Paradise? | 14 |
| 13. | Who will enter Paradise? | 15 |
| 14. | Muhammad a servant of Allah and a Messenger | 16-17 |
| 15. | Basic Beliefs | 18 |
| 16. | What is Righteousness | 19 |
| 17. | Intercession | 20 |
| 18. | Mind of Unbelievers | 21 |
| 19. | Who will not be forgiven! | 22 |
| 20. | Life of this Earth | 23-24 |
| 21. | Who is a true Muslim (total submission to Allah) | 25 |
| 22. | Marital Dispute | 26 |
| 23. | Witness | 27 |
| 24. | True Believers will be tested? | 28 |
| 25. | Jihad | 29 |
| 26. | Halal and Haram | 30-31 |
| 27. | Who has power to declare Haram? | 32 |
| 28. | Free Will and Predestination | 33-34 |
| 29. | Why Wrong Acts appear Right to wrongdoers? | 35 |
| 30. | Prayers and true manner of worship | 36 |
| 31. | Hajj and rules of Hajj | 37 |
| 32. | Zakat and Alms, who deserves Zakat and Alms? | 38 |
| 33. | Fasting and rules of fasting | 39 |
| 34. | Rules of doing Business | 40 |
| 35. | Truth and Scientific facts in Qur'an | 41-42 |
| 36. | God-Consciousness | 43 |

| | | |
|-----|---|-------|
| 37. | Respect for Other faiths | 44 |
| 38. | Social Manners | 45 |
| 39. | Miracles | 46 |
| 40. | Marriage: who to marry, who not to marry! | 47 |
| 41. | Responsibility of men and women | 48 |
| 42. | Divorce | 49 |
| 43. | Interest on loans (Usury) | 50 |
| 44. | Unity | 51 |
| 45. | Hypocrites | 53 |
| 46. | Consultation | 54 |
| 47. | Fulfill your Oaths | 55 |
| 48. | Balance of Power | 56 |
| 49. | Who is Satan- <i>Iblis</i> ? | 57 |
| 50. | Equal Pay | 58 |
| 51. | Manner of Greeting | 59 |
| 52. | Murder of a believer | 60 |
| 53. | Murder Indemnity | 61 |
| 54. | Migrate Away from Oppression | 62 |
| 55. | False Blame | 63 |
| 56. | Allah will replace Muslims with believers | 64 |
| 57. | Truth About Jesus | 65-67 |
| 58. | Everyone is responsible for his/her own deeds | 68 |
| 59. | Adultery | 69 |

In the name of Allah, the Merciful, the Compassionate

Introduction

As a human being, we are what we experience in life. Therefore, what we acquire during our early life construct our belief system, manners and direction of life. A Hindu learns to believe on worshiping many gods, a Christian learns that Jesus was the son of God and a Muslim develop concept of “No god but God”. Our minds are sealed during this early life exposures and even people living together with multiple faiths never even think about looking into other’s faiths or if they do, it is with closed minds.

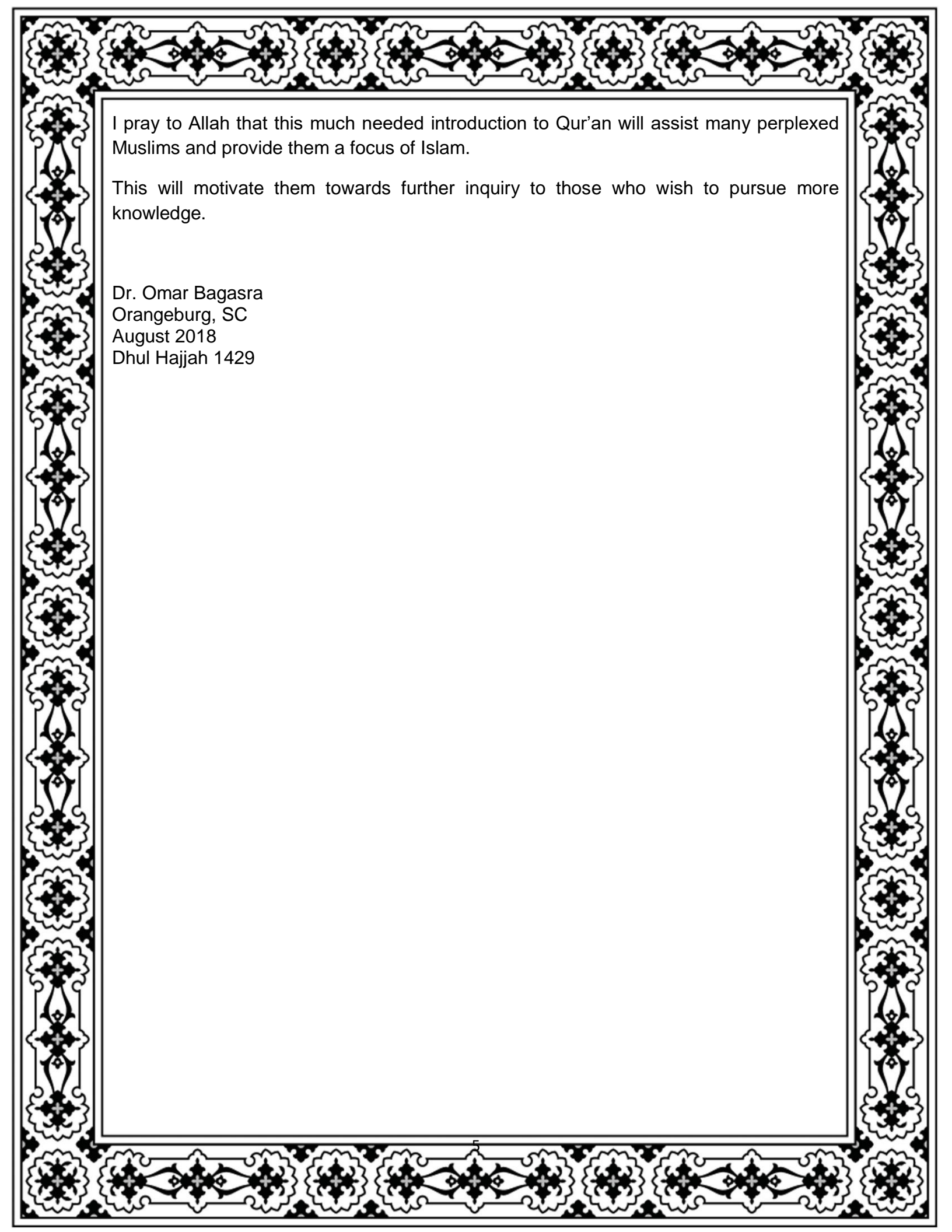
Within Muslim Nation, if one is born in a specific sect of Islam, he or she grow up in that particular belief system and in most cases remain a Shia or Sunni, or if Shia and born into one of the sects of Shia (i.e. Bohra, Ismaili, Zaidi, etc.), that Muslim generally only practices that sub-sect. Similarly, if a Muslim is born in a particular denomination of a Sunni sect, he will follow that group. This is not to say that we ‘never’ look at others faith, we just are not open to it.

Allah has given us the enormous ability and capacity to be curious and explore the ‘truth’. This unique capacity allows us to occasionally venture out of our comfort zones and search for the ‘truth’.

Among all Muslim belief systems, generally, almost all of us read Qur’an; memorize several *Suras* of the Holy Book so we can properly carry out prayers. A majority of Muslims are born in non-Arabic countries and generally do not understand the meaning of the Holy Book. It has become part of the non-Arabic speaking Muslims to just memorize the *Suras* of Qur’an. Many learn the transliteration of what they are reciting without being concern about what is the deeper meaning of those *Suras* they recite during the prayers. Our understanding of Islam and rules of manners are limited to what we heard from our elders, parents, friends and Imams during our early life experience and during the Friday sermons.

Our understanding of the “Words of Allah” and message of Qur’an is diminishing rapidly, while our uses of smart phones are increasing with lightning speed. The purpose of this book is to bring back Qur’an into our lives.

This book is based ‘entirely’ on Allah’s words, transliterated by two of the greatest scholars of Qur’an (Abul A’la Moududi and Mohammad Asad). Allah’s Book covers all the aspects of our life clearly. Qur’an lays down the fundamentals of everything and every part of our beings. The tradition of the Prophet Muhammad (peace be upon him) –called Hadiths explains and expands on the guidance spelled out in Qur’an.



I pray to Allah that this much needed introduction to Qur'an will assist many perplexed Muslims and provide them a focus of Islam.

This will motivate them towards further inquiry to those who wish to pursue more knowledge.

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Opening of Qur'an

Al-Fatihah (The Opening)

In the name of Allah, the Merciful, the Compassionate

ALL PRAISE is due to Allah alone, the Sustainer of all the worlds, the Merciful, the Compassionate, the Master of the Day of Recompense. You alone do we worship and You alone do we turn to for help. Direct us on to the Straight Way, the way of those whom You have favored, who did not incur Your wrath, who are not astray (1:1-7).

Allah

Allah, the Ever-Living, the Self-Subsisting by Whom all subsist, there is no Allah but He. Neither slumber seizes Him, nor sleep, to Him belongs all that is in the heavens and all that is in the earth. Who is there who might intercede with Him save with His leave? He knows what lies before them and what is hidden from them, whereas they cannot attain to anything of His knowledge save what He wills them to attain. His Dominion overspreads the heavens and the earth (2:255).

SAY: "He is the One Allah: Allah the Eternal, the Uncaused Cause of All Being. "He begets not, and neither is He begotten; "and there is nothing that could be compared with Him (112:1-4).

Allah is the Light of the heavens and the earth. The parable of His light is, as it were, that of a niche containing a lamp; the lamp is [enclosed] in glass, the glass [shining] like a radiant star: [a lamp] lit from a blessed tree - an olive-tree that is neither of the east nor of the west - the oil whereof [is so bright that it] would well-nigh give light [of itself] even though fire had not touched it: light upon light! (24:35).

Who is Allah?

ALLAH IS HE save whom there is no deity: the One who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind: He, the Most Gracious, the Dispenser of Grace. Allah is He save whom there is no deity: the Sovereign Supreme, the Holy, the One with whom all salvation rests, the Giver of Faith, the One who determines what is true and false the Almighty, the One who subdues wrong and restores right, the One to whom all greatness belongs! Utterly remote is Allah, in His limitless glory, from anything to which men may ascribe a share in His divinity! He is Allah, the Creator, the Maker who shapes all forms and appearances! His [alone] are the attributes of perfection. All that is in the heavens and on earth extols His limitless glory: for He alone is almighty, truly wise! (59:22-24)

AND YOUR ALLAH is the One Allah: there is no deity save Him, the Most Gracious, the Dispenser of Grace. Verily, in the creation of the heavens and of the earth, and the succession of night and day: and in the ships that speed through the sea with what is useful to man: and in the waters which Allah sends down from the sky, giving life thereby to the earth after it had been lifeless, and causing all manner of living creatures to multiply thereon: and in the change of the winds, and the clouds that run their appointed courses between sky and earth: [in all this] there are messages indeed for people who use their reason (2: 163-167).

Power of Allah

Say: "If that which you so hastily demand were in my power, everything would indeed have been decided between me and you. But Allah knows best as to who is doing wrong." For, with Him are the keys to the things that are beyond the reach of a created being's perception: none knows them but He. And He knows all that is on land and in the sea; and not a leaf falls but He knows it; and neither is there a grain in the earth's deep darkness, nor anything: living or dead, but is recorded in [His] clear decree. And He it is who causes you to be [like] dead at night, and knows what you work in daytime; and He brings you back to life each day in order that a term set [by Him] be fulfilled. In the end, unto Him you must return: and then He will make you understand all that you were doing [in life]. And He alone holds sway over His servants (6:58-60).

What is Qur'an?

AND THEY will ask you about [the nature of] divine inspiration. Say: "This inspiration [comes] at my Sustainer's behest; and [you cannot understand its nature, O men, since] you have been granted very little of [real] knowledge." (17:85)

Will they not, then, try to understand this Qur'an? Had it issued from any but Allah, they would surely have found in it many an inner contradiction! (4:82)

Say: "Holy spirit has brought it down from your Sustainer by stages, setting forth the truth, so that it might give firmness unto those who have attained to faith, and provide guidance and a glad tiding unto all who have surrendered themselves to Allah."(16:102).

Qur'an is the Final and Complete Message

Today, those who are bent on denying the truth have lost all hope of [your ever forsaking] your religion: do not, then, hold them in awe, but stand in awe of Me! Today have I perfected your religious law for you, and have bestowed upon you the full measure of My blessings, and willed that self-surrender unto Me shall be your religion. As for him, however, who is driven [to what is forbidden] by dire necessity and not by an inclination to sinning - behold, Allah is much-forgiving, a dispenser of grace (5:3).

Day of Judgement

And leave to themselves all those who, beguiled by the life of this world, have made play and passing delights their religion; but remind [them] herewith that [in the life to come] every human being shall be held in pledge for whatever wrong he has done, and shall have none to protect him from Allah, and none to intercede for him; and though he offer any conceivable ransom, it shall not be accepted from him. It is [people such as] these that shall be held in pledge for the wrong they have done; for them there is [in the life to come] a draught of burning despair, and grievous suffering awaits them because of their persistent refusal to acknowledge the truth (6:70).

[AND on Judgment Day] Allah will say: "Today, their truthfulness shall benefit all who have been true to their word: theirs shall be gardens through which running waters flow, therein to abide beyond the count of time; well-pleased is Allah with them, and well-pleased are they with Him: this is the triumph supreme." (5:119).

Who is a Muslim (believer)?

VERILY, those who have attained to faith [in these divine messages], as well as those who follow the Jewish faith, and the Christians, and the Sabians - all who believe in Allah and the Last Day and do righteous deeds - shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve (2:62).

O you who have attained to faith! Hold fast unto your belief in Allah and His Apostle, and in the divine messages which He has bestowed from on high upon His Apostle, step by step, as well as in the revelation which He sent down aforetime: for he who denies Allah, and His angels, and His revelations, and His apostles, and the Last Day, has indeed gone far astray (4:136).

Whereas anyone - be it man or woman - who does [whatever he can] of good deeds and is a believer withal, shall enter paradise, and shall not be wronged by as much as [would fill] the groove of a date-stone (4:124).

Behold, unto Him who brought into being the heavens and the earth have I turned my face, having turned away from all that is false; and I am not of those who ascribe divinity to aught beside Him." (6:79).

[Know that true] believers are only those who have attained to faith in Allah and His Apostle and have left all doubt behind, and who strive hard in Allah's cause with their possessions and their lives: it is they, they who are true to their word! (49:15).

THE PARABLE of those who take [beings or forces] other than Allah for their protectors is that of the spider which makes for itself a house: for, behold, the frailest of all houses is the spider's house. Could they but understand this! (29:42).

Self-Deceivers

CONSIDER the firmament full of starry paths! Verily, [O men,] you are deeply at variance as to what to believe: perverted in his views thereon is he who would deceive himself! They but destroy themselves, they who are given to guessing at what they cannot ascertain - they who blunder along, in ignorance lost they who [mockingly] ask, "When is that Day of Judgment to be?" (51:8-12).

Paradise

Yea, indeed: everyone who surrenders his whole being unto Allah, and is a doer of good withal, shall have his reward with his Sustainer; and all such need have no fear, and neither shall they grieve (2:212).

And vie with one another to attain to your Sustainer's forgiveness and to a paradise as vast as the heavens and the earth, which has been readied for the Allah-conscious who spend [in His way] in time of plenty and in time of hardship, and hold in check their anger, and pardon their fellow-men because Allah loves the doers of good (3:133-35).

[everyone) who stood in awe of the Most Gracious although He is beyond the reach of human perception, and who has come [unto Him] with a heart full of contrition. Enter this [paradise] in peace; this is the Day on which life abiding begins!" In that [paradise] they shall have whatever they may desire - but there is yet more with Us (50:33-35).

And We shall bestow on them fruit and meat in abundance - whatever they may desire: and in that [paradise] they shall pass on to one another a cup which will not give rise to empty talk, and neither incite to sin. And they will be waited upon by [immortal] youths, [as if they were children] of their own, [as pure] as if they were pearls hidden in their shells (52:24).

AND [know that] Allah invites [man] unto the abode of peace, and guides him that wills [to be guided] onto a straight way. For those who persevere in doing good there is the ultimate good in store, and more [than that]. No darkness and no ignominy will overshadow their faces [on Resurrection Day]: it is they who are destined for paradise, therein to abide (10:25-26).

What is paradise?

Do they now seek a religion other than that prescribed by Allah even though all that is in the heavens and the earth is in submission to Him - willingly or unwillingly - and to Him all shall return? Say: 'We believe in Allah and what was revealed to us and what was revealed to Abraham and Ishmael and to Isaac and Jacob and his descendants, and the teachings which Allah gave to Moses and Jesus and to other Prophets. We make no distinction between any of them; and to Him do we submit. And whoever seeks a way other than this way of submission (Islam), will find that it will not be accepted from him and in the life to come he will be among the losers (3:83-85).

Who will enter Paradise?

Yea, indeed: everyone who surrenders his whole being unto Allah, and is a doer of good withal, shall have his reward with his Sustainer; and all such need have no fear, and neither shall they grieve (2:112).

whereas anyone - be it man or woman - who does [whatever he can] of good deeds and is a believer withal, shall enter paradise, and shall not be wronged by as much as [would fill] the groove of a date-stone (4:124).

Muhammad - a servant of Allah and a Messenger

AND MUHAMMAD is only an apostle; all the [other] apostles have passed away before him: if, then, he dies or is slain, will you turn about on your heels? But he that turns about on his heels can in no wise harm Allah - whereas Allah will requite all who are grateful [to Him] (3:133).

Alive Lam Ra. THESE ARE MESSAGES of the divine messages, full of wisdom. Do people deem it strange that We should have inspired a man from their own midst [with this Our message]: "Warn all mankind, and give unto those who have attained to faith the glad tiding that in their Sustainer's sight they surpass all others in that they are completely sincere - [Only] they who deny the truth say, "Behold, he is clearly but a spellbinder!" (10:1-2).

Now this Qur'an could not possibly have been devised by anyone save Allah: nay indeed, it confirms the truth of whatever there still remains [of earlier revelations] and clearly spells out the revelation [which comes] - let there be no doubt about it - from the Sustainer of all the worlds. And yet, they [who are bent on denying the truth] assert, "[Muhammad] has invented it!" Say [unto them]: "Produce, then, a surah of similar merit; and [to this end] call to your aid whomever you can, other than Allah, if what you say is true! (10:37-38).

And unto you [O Prophet] have We vouchsafed these divine messages, setting forth the truth, confirming the truth of whatever there still remains of earlier revelations and determining what is true therein. Judge, then, between the followers of earlier revelation in accordance with what Allah has bestowed from on high, and do not follow their errant views, forsaking the truth that has come unto you. Unto every one of you have We appointed a [different] law and way of life. And if Allah had so willed, He could surely have made you all one single community: but [He willed it otherwise] in order to test you by means of what He has vouchsafed unto, you. Vie, then, with one another in doing good works! Unto Allah you all must return; and then He will make you truly understand all that on which you were wont to differ (5:48).

Say: "We believe in Allah, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Abraham and Ishmael and Isaac and Jacob and their descendants, and that which has been vouchsafed to Moses and Jesus; and that which has been vouchsafed to all the [other] prophets by their Sustainer: we make no distinction between any of them. And it is unto Him that we surrender ourselves." (2:136).

THESE are Allah's messages: We convey them unto you, [O Prophet,] setting forth the truth -for, verily, you are among those who have been entrusted with a message. Some of these apostles have We endowed more highly than others: among them were such as were spoken to by Allah [Himself], and some He has raised yet higher.' And We vouchsafed unto Jesus, the son of Mary, all evidence of the truth, and strengthened him with holy inspiration. And if Allah had so willed, they who succeeded those [apostles] would not have contended with one another after all evidence of the truth had come to them; but [as it was,] they did take to divergent views, and some of them attained to faith, while some of them came to deny the truth. Yet if Allah had so willed, they would not have contended with one another: but Allah does whatever He wills (2:252-53).

AND THUS it is that against every prophet We have set up as enemies the evil forces from among humans as well as from among *jinn* that whisper unto one another glittering half-truths meant to delude the mind. But they could not do this unless your Sustainer had so willed: stand, therefore, aloof from them and from all their false imagery! Yet, to the end that the hearts of those who do not believe in the life to come might incline towards Him, and that in Him they might find contentment, and that they might earn whatever they can earn [of merit]. Shall I look upon then anyone but Allah for judgment [as to what is right and wrong], when it is He who has bestowed upon you from on high these divine messages, clearly spelling out the truth?" And those unto whom We have vouchsafed revelation aforetime know that this one, too, has been bestowed from on high, step by step, by your Sustainer. Be not, then, among the doubters - for, truly and justly has your Sustainer's promise been fulfilled. There is no power that could alter [the fulfilment of] His promises: and He alone is all-hearing, all-knowing (6:112-115)

And yet, when you [O Prophet] dost not produce any miracle for them, some [people] say, "Why you don not seek to obtain it [from Allah]?" Say: "I only follow whatever is being revealed to me by my Sustainer: this [revelation] is a means of insight from your Sustainer, and a guidance and grace unto people who will believe (7:203).

Basic Beliefs

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear and we obey; (We seek) Your forgiveness, Our Lord, and to You is the end of all journeys." (2: 285).

Say: "Come, let me convey unto you what Allah has [really] forbidden to you: "Do not ascribe divinity, in any way, to aught beside Him; and [do not offend against but, rather,] do good unto your parents; and do not kill your children for fear of poverty - [for] it is We who shall provide sustenance for you as well as for them; and do not commit any shameful deeds, be they open or secret; and do not take any human being's life - [the life] which Allah has declared to be sacred - otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason; and do not touch the substance of an orphan - save to improve it - before he comes of age." (6:151-152).

O Prophet! Whenever believing women come unto thee to pledge their allegiance to you [pledging] that [henceforth] they would not ascribe divinity, in any way, to anyone but Allah, and would not steal, and would not commit adultery, and would not kill their children, and would not indulge in slander, falsely devising it out of nothingness: and would not disobey you in anything [that you declared to be] right - then accept their pledge of allegiance, and pray to Allah to forgive them their [past] sins: for, behold, Allah is Most Forgiving, Most Compassionate (60:12).

What is Righteousness?

Righteousness is not turning your faces towards the east or towards the west; the true righteousness consists in believing in Allah and the Last Day, the angels, the Book and the Prophets, and in giving away one's property in love of Him to one's kinsmen, the orphans, the poor and the wayfarer, and to those who ask for help, and in freeing the necks of slaves, and in establishing Prayer and dispensing the Purifying Alms (*Zakih*). True righteousness is attained by those who are faithful to their promise once they have made it and by those who remain steadfast in adversity and affliction and at the time of battle between Truth and falsehood. Such are the truthful ones; such are the Allah-fearing (2:177).

Intercession

And warn hereby those who fear lest they be gathered unto their Sustainer with none to protect them from Him or to intercede with Him, so that they might become [fully] conscious of Him (6:51).

Say [O Prophet]: "It is not within my power to bring benefit to, or avert harm from, myself, except as Allah may please. And if I knew that which is beyond the reach of human perception, abundant good fortune - would surely have fallen to my lot, and no evil would ever have touched me. I am nothing but a warner, and a herald of glad tidings unto people who will believe." (7:188).

Is it not to Allah alone that all sincere faith is due? And yet, they who take for their protectors aught beside Him [are wont to say], "We worship them for no other reason than that they bring us nearer to Allah." (39:3).

And so, of no benefit to them could be the intercession of any that would intercede for them (74: 48).

[And Allah shall say:] "And now, indeed, you have come unto Us in a lonely state, even as We created you in the first instance; and you have left behind you all that We bestowed on you [in your lifetime]. And We do not see with you those intercessors of yours whom you supposed to have a share in Allah's divinity with regard to yourselves. Indeed, all the bonds between you [and your earthly life] are now severed, and all your former fancies have forsaken you!" (6:94).

O YOU who have attained to faith! Spend [in Our way] out of what We have granted you as sustenance there will come a Day when there will be no bargaining, and no friendship, and no intercession. And they who deny the truth - it is they who are evildoers! (2:255).

Mind of Unbelievers

Unto those who are bent on denying the truth the life of this world [alone] seems goodly; hence, they scoff at those who have attained to faith: but they who are conscious of Allah shall be above them on Resurrection Day. And Allah grants sustenance unto whom He wills, beyond all reckoning (2: 212).

CONSIDER the firmament full of starry paths! Verily, [O men,] you are deeply at variance as to what to believe: perverted in his views thereon is he who would deceive himself! They but destroy themselves, they who are given to guessing at what they cannot ascertain - they who blunder along, in ignorance lost they who [mockingly] ask, "When is that Day of Judgment to be?" (51:7-12).

But as for those who are bent on denying the truth, their [good] deeds are like a mirage in the desert, which the thirsty supposes to be water - until, when he approaches it, he finds that it was nothing: instead, he finds [that] Allah [has always been present] with him, and [that] He will pay him his account in full - for Allah is swift in reckoning! (24:39)

Or [else, their deeds are] like the depths of darkness upon an abysmal sea, made yet more dark by wave billowing over wave, with [black] clouds above it all: depths of darkness, layer upon layer, [so that when one holds up his hand, he can hardly see it: for he to whom Allah gives no light, no light whatever has he! (24:40).

Who will not be forgiven?

VERILY, Allah does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin unto whomever He wills: for he who ascribes divinity to aught beside Allah has indeed contrived an awesome sin (4:48).

VERILY, Allah does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin unto whomever He wills: for those who ascribe divinity to aught beside Allah have indeed gone far astray (4:116).

THE PARABLE of those who take [beings or forces] other than Allah for their protectors is that of the spider which makes for itself a house: for, behold, the frailest of all houses is the spider's house. Could they but understand this! (29:42).

Life of this Earth

KNOW [O men] that the life of this world is but a play and a passing delight, and a beautiful show, and [the cause of] your boastful vying with one another, and [of your] greed for more and more riches and children. Its parable is that of [life-giving] rain: the herbage which it causes to grow delights the tillers of the soil; but then it withers, and didn't you see it turn yellow; and in the end it crumbles into dust (57:20).

Behold, We have willed that all beauty on earth be a means by which We put men to a test, [showing] which of them are best in conduct (18:7).

ALLURING unto man is the enjoyment of worldly desires through women, and children, and heaped-up treasures of gold and silver, and horses of high mark, and cattle, and lands. All this may be enjoyed in the life of this world - but the most beautiful of all goals is with Allah. Say: "Shall I tell you of better things than those [earthly joys]? For the Allah-conscious there are, with their Sustainer, gardens through which running waters flow, therein to abide, and spouses pure, and Allah's goodly acceptance." And Allah sees all that is in [the hearts of] His servants - those who say, "O our Sustainer! Behold, we believe [in You]; forgive us, then, our sins, and keep us safe from suffering through the fire" -: those who are patient in adversity, and true to their word, and truly devout, and who spend [in Allah's way], and pray for forgiveness from their innermost hearts. ALLAH [Himself] proffers evidence - and [so do] the angels and all who are endowed with knowledge - that there is no deity save Him, the Upholder of Equity: there is no deity save Him, the Almighty, the Truly Wise. (3:14-18)

The parable of the life of this world is but that of rain which We send down from the sky, and which is absorbed by the plants of the earth whereof men and animals draw nourishment, until - when the earth has assumed its artful adornment and has been embellished, and they who dwell on it believe that they have gained mastery over it - there comes down upon it Our judgment, by night or by day, and We cause it to become [like] a field mown down, as if there had been no yesterday. Thus, clearly do We spell out these messages unto people who think! (10:24).

Behold, We have willed that all beauty on earth be a means by which We put men to a test, [showing] which of them are best in conduct; and, verily, [in time] We shall reduce all that is on it to barren dust! (18:7-8).

Say: "Shall we tell you who are the greatest losers in whatever they may do? "[It is] they whose labor has gone astray in [the pursuit of no more than] this world's life, and who none the less think that they are doing good works: it is they who have chosen to deny their Sustainer's messages and the truth that they are destined to meet Him." Hence, all their [good] deeds come to nothing, and no weight shall We assign to them on Resurrection Day. That will be their recompense - [their] hell - for having denied the truth and made My messages and My apostles a target of their mockery (18:103-106).

As for that [happy] life in the hereafter, We grant it [only] to those who do not seek to exalt themselves on earth, nor yet to spread corruption: for the future belongs to the Allah-conscious. Whosoever shall come [before Allah] with a good deed will gain [further] good therefrom; but as for any who shall come with an evil deed - [know that] they who do evil deeds will not be requited with more than [the like of] what they have done (28:83-84).

Alif. Lam. Mim. DO MEN THINK that on their [mere] saying, "We have attained to faith", they will be left to themselves, and will not be put to a test? Yea, indeed, We did test those who lived before them; and so, [too, shall be tested the people now living: and] most certainly will Allah mark out those who prove themselves true, and most certainly will He mark out those who are lying (29:1-3).

Who is a true Muslim (total submitter to Allah)?

[everyone) who stood in awe of the Most Gracious although He is beyond the reach of human perception, and who has come [unto Him] with a heart full of contrition. Enter this [paradise] in peace; this is the Day on which life abiding begins!" In that [paradise] they shall have whatever they may desire - but there is yet more with Us (50:33-5).

Marital Dispute

And if a woman has reason to fear ill-treatment from her husband, or that he might turn away from her, it shall not be wrong for the two to set things peacefully to rights between themselves: for peace is best, and selfishness is ever-present in human souls. But if you do good and are conscious of Him - behold, Allah is indeed aware of all that you do (4:128).

Witness

O YOU who have attained to faith! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of Allah, even though it be against your own selves or your parents and kinsfolk. Whether the person concerned be rich or poor, Allah's claim takes precedence over [the claims of] either of them. Do not, then, follow your own desires, lest you swerve from justice: for if you distort [the truth], behold, Allah is indeed aware of all that you do! (4:135).

O YOU who have attained to faith! Be ever steadfast in your devotion to Allah, bearing witness to the truth in all equity; and never let hatred of anyone lead you into the sin of deviating from justice. Be just: this is closest to being Allah-conscious. And remain conscious of Allah: verily, Allah is aware of all that you do (5:8).

True believers will be tested

And Allah knows all that you do, [O men;] and most certainly We shall try you all, so that. We might mark out those of you who strive hard [in Our cause] and are patient in adversity: for We shall put to a test [the truth of] all your assertions (47:30-31).

[But] do you think that you could enter paradise without having suffered like those [believers] who passed away before you? Misfortune and hardship befell them, and so shaken were they that the apostle, and the believers with him, would exclaim, "When will Allah's succour come?" Oh, verily, Allah's succour is [always] near! (2:214).

O YOU who have attained to faith! Most certainly Allah will try you by means of the game which may come within the reach of your hands and your weapons [while you are on pilgrimage], so that Allah might mark out those who fear Him although He is beyond the reach of human perception. And as for him who, after all this, transgresses the bounds of what is right grievous suffering awaits him! (5:94).

Jihad

FIGHTING is ordained for you, even though it be hateful to you; but it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and Allah knows, whereas you do not know (2: 216).

AND FIGHT in Allah's cause against those who wage war against you, but do not commit aggression - for, verily, Allah does not love aggressors (2:190).

Hence, let them fight in Allah's cause - all who are willing to barter the life of this world for the life to come: for unto him who fights in Allah's cause, whether he be slain or be victorious, We shall in time grant a mighty reward. And how could you refuse to fight in the cause of Allah and of the utterly helpless men and women and children who are crying, "O our Sustainer! Lead us forth [to freedom] out of this land whose people are oppressors, and raise for us, out of Thy grace, a protector, and raise for us, out of Thy grace, one who will bring us succour!" Those who have attained to faith fight in the cause of Allah, whereas those who are bent on denying the truth fight in the cause of the powers of evil. Fight, then, against those friends of Satan: verily, Satan's guile is weak indeed! (4:74-76).

O YOU who have attained to faith! What is amiss with you that, when you are called upon, "Go forth to war in Allah's cause," you cling heavily to the earth? Would you content yourselves with [the comforts of] this worldly life in preference to [the good of] the life to come? But the enjoyment of life in this world is but a paltry thing when compared with the life to come! (9:38)

Halal and Haram

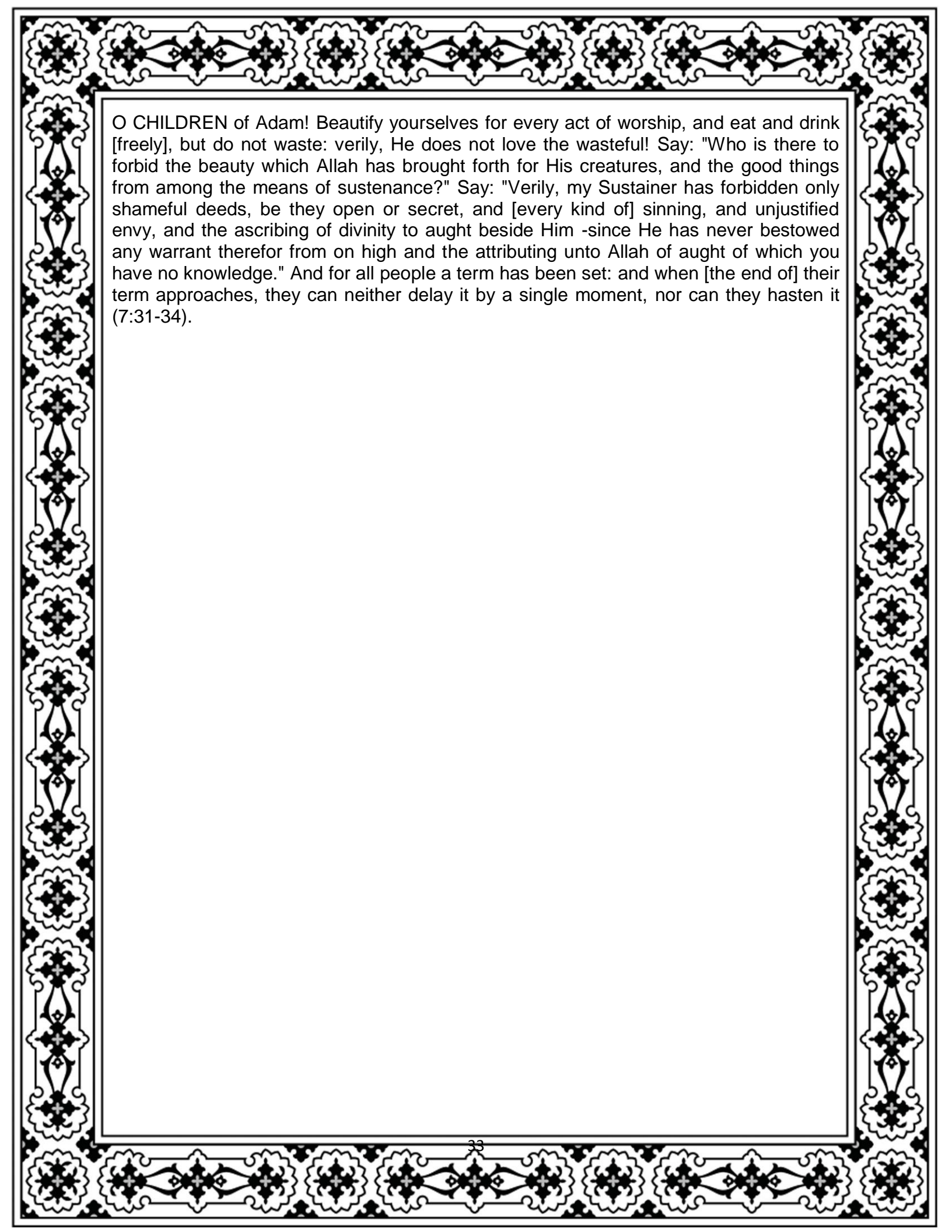
Today, all the good things of life have been made lawful to you. And the food of those who have been vouchsafed revelation aforetime is lawful to you, and your food is lawful to them. And [lawful to you are], in wedlock, women from among those who believe [in the divine messages], and, in wedlock, women from among those who have been vouchsafed revelation before your time -provided that you give them their dowers, taking them in honest wedlock, not in fornication, nor as secret love-companions. But as for him who rejects belief [in Allah] - in vain will be all his works: for in the life to come he shall be among the lost (5:4-5).

THEY WILL ASK you about intoxicants and games of chance. Say: "In both there is great evil as well as some benefit for man; but the evil which they cause is greater than the benefit which they bring." And they will ask you as to what they should spend [in Allah's cause]. Say: "Whatever you can spare." In this way Allah makes clear unto you His messages, so that you might reflect on this world and on the life to come (2:219-220).

O YOU who have attained to faith! Do not deprive yourselves of the good things of life which Allah has made lawful to you, but do not transgress the bounds of what is right: verily, Allah does not love those who transgress the bounds of what is right. Thus, partake of the lawful, good things which Allah grants you as sustenance, and be conscious of Allah, in whom you believe (5:87-88).

EAT, then, of that over which Allah's name has been pronounced, if you truly believe in His messages. And why should you not eat of that over which Allah's name has been pronounced, seeing that He has so clearly spelled out to you what He has forbidden you [to eat] unless you are compelled [to do so]? But, behold, [it is precisely in such matters that] many people lead others astray by their own errant views, without [having any real] knowledge. Verily, your Sustainer is fully aware of those who transgress the bounds of what is right (6:118-19).

Say: "Come, let me convey unto you what Allah has [really] forbidden to you: "Do not ascribe divinity, in any way, to aught beside Him; and [do not offend against but, rather,] do good unto your parents; and do not kill your children for fear of poverty - [for] it is We who shall provide sustenance for you as well as for them; and do not commit any shameful deeds, be they open or secret; and do not take any human being's life - [the life] which Allah has declared to be sacred - otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason; and do not touch the substance of an orphan - save to improve it - before he comes of age." (6:151-52).



O CHILDREN of Adam! Beautify yourselves for every act of worship, and eat and drink [freely], but do not waste: verily, He does not love the wasteful! Say: "Who is there to forbid the beauty which Allah has brought forth for His creatures, and the good things from among the means of sustenance?" Say: "Verily, my Sustainer has forbidden only shameful deeds, be they open or secret, and [every kind of] sinning, and unjustified envy, and the ascribing of divinity to aught beside Him -since He has never bestowed any warrant therefor from on high and the attributing unto Allah of aught of which you have no knowledge." And for all people a term has been set: and when [the end of] their term approaches, they can neither delay it by a single moment, nor can they hasten it (7:31-34).

Who has power to declare Haram?

O PROPHET! Why did you, out of a desire to please [one or another of] your wives, impose [on yourself] a prohibition of something that Allah has made lawful to you? But Allah is much forgiving, a dispenser of grace: Allah has already enjoined upon you [O believers] the breaking and expiation of [such of] your oaths [as may run counter to what is right and just]: for, Allah is your Lord Supreme, and He alone is all-knowing, truly wise (66:1-2).

Free Will and Predestination

Allah has knowledge of everything that will be, but that humans have freedom of choice

Say: "Everyone acts in a manner peculiar to himself - and your Sustainer is fully aware as to who has chosen the best path (17:84).

[On the Day of Judgment,] every human being will be held in pledge for whatever [evil] he has wrought save those who shall have attained to righteousness: [dwelling] In gardens [of paradise], they will inquire of those who were lost in sin: "What has brought you into hell-fire?" (74:38-42).

Verily, We have shown him the way: [and it rests with him to prove himself] either grateful or ungrateful. [Now,] behold, for those who deny the truth We have readied chains and shackles, and a blazing flame [whereas,] behold, the truly virtuous shall drink from a cup flavored with the calyx of sweet-smelling flowers (76:3-5).

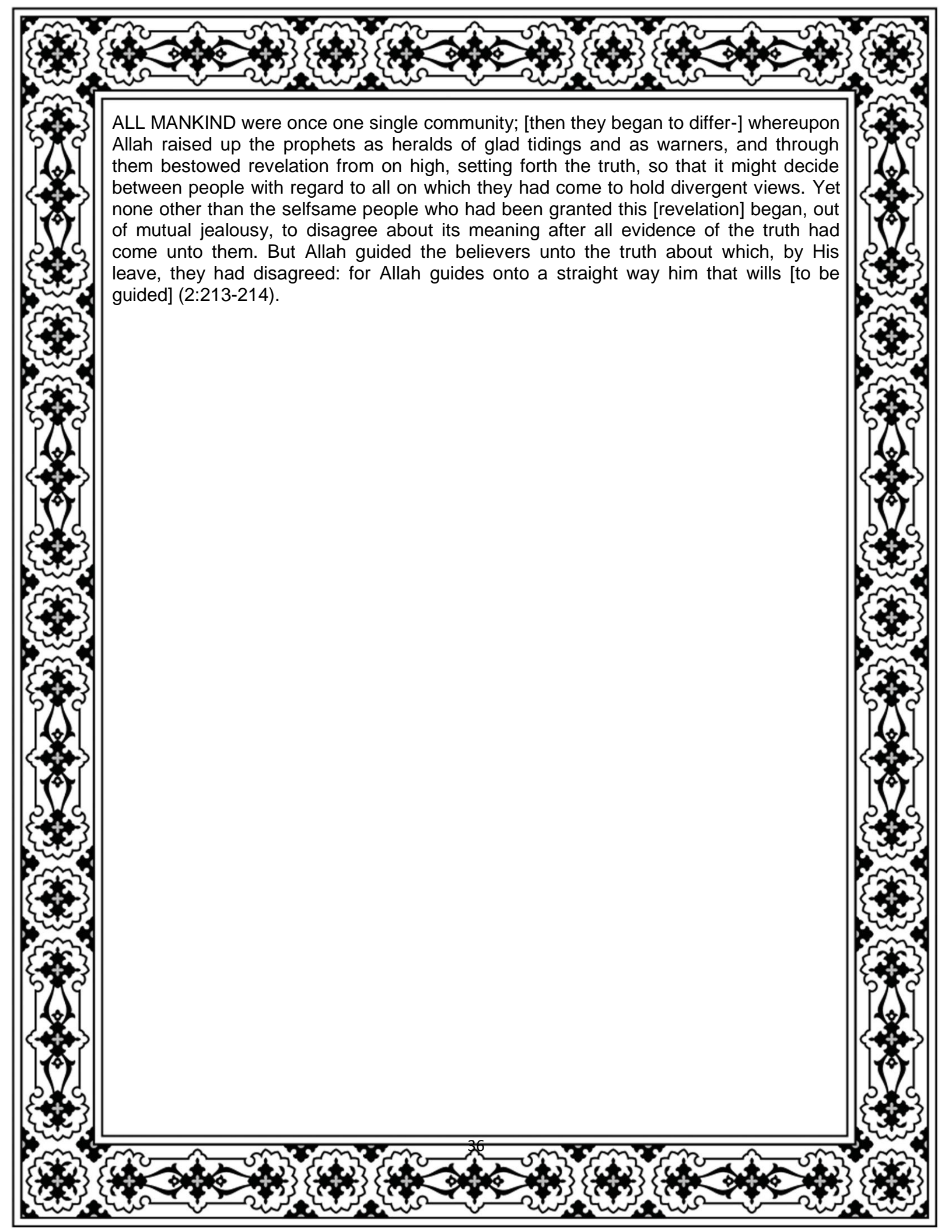
And We do not burden any human being with more than he is well able to bear: for with Us is a record that speaks the truth [about what men do and can do]; and none shall be wronged (23:6).

Allah grants firmness unto those who have attained to faith through the word that is unshakably true in the life of this world as well as in the life to come; but the wrongdoers He lets go astray: for Allah does whatever He wills (14:27).

But as for those who strive hard in Our cause - We shall most certainly guide them onto paths that lead unto Us: for, behold, Allah is indeed with the doers of good (29:69).

Verily, the vilest of all creatures in the sight of Allah are those deaf, those dumb ones who do not use their reason. For, if Allah had seen any good in them, He would certainly have made them hear: but [as it is,] even if He had made them hear, they would surely have turned away in their obstinacy (8:22-23).

THERE SHALL BE no coercion in matters of faith. Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil and believes in Allah has indeed taken hold of a support most unfailing, which shall never give way: for Allah is all-hearing, all-knowing (2:256).



ALL MANKIND were once one single community; [then they began to differ-] whereupon Allah raised up the prophets as heralds of glad tidings and as warners, and through them bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views. Yet none other than the selfsame people who had been granted this [revelation] began, out of mutual jealousy, to disagree about its meaning after all evidence of the truth had come unto them. But Allah guided the believers unto the truth about which, by His leave, they had disagreed: for Allah guides onto a straight way him that wills [to be guided] (2:213-214).

Why Wrong Acts appear Right to wrongdoers?

But as for anyone who chooses to remain blind to the remembrance of the Most Gracious, to him We assign an [enduring] evil impulse, to become his other self: whereupon, behold, these [evil impulses] bar all such from the path [of truth], making them think that they are guided aright! (43:36-37).

Prayers and true manner of worship

BE EVER mindful of prayers, and of praying in the most excellent way; and stand before Allah in devout obedience. But if you are in danger, [pray] walking or riding; and when you are again secure, bear Allah in mind - since it is He who taught you what you did not previously know (2:239).

And Allah's is the east and the west: and wherever you turn, there is Allah's countenance. Behold, Allah is infinite, all-knowing. And yet some people assert (2:115).

Hajj and rules of Hajj

AND PERFORM the pilgrimage and the pious visit [to Mecca] in honor of Allah; and if you are held back, give instead whatever offering you can easily afford. And do not shave your heads until the offering has been sacrificed; but he from among you who is ill or suffers from an ailment of the head shall redeem himself by fasting, or alms, or [any other] act of worship. And if you are hale and secure, then he who takes advantage of a pious visit before the [time of] pilgrimage shall give whatever offering he can easily afford; whereas he who cannot afford it shall fast for three days during the pilgrimage and for seven days after your return: that is, ten full [days]. All this relates to him who does not live near the Inviolable House of Worship. And remain conscious of Allah, and know that Allah is severe in retribution. The pilgrimage shall take place in the months appointed for it. And whoever undertakes the pilgrimage in those [months] shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling; and whatever good you may do, Allah is aware of it (2:196-97).

Zakat and Alms, who deserves Zakat and Alms?

And spend [freely] in Allah's cause, and let not your own hands throw you into destruction; and persevere in doing good: behold, Allah loves the doers of good (2:191).

They who spend their possessions for the sake of Allah and do not thereafter mar their spending by stressing their own benevolence and hurting [the feelings of the needy] shall have their reward with their Sustainer, and no fear need they have, and neither shall they grieve. A kind word and the veiling of another's want is better than a charitable deed followed by hurt; and Allah is self-sufficient, forbearing (2:262).

[But as for you, O believers,] never shall you attain to true piety unless you spend on others out of what you cherish yourselves; and whatever you spend - verily, Allah has full knowledge thereof (3:92).

Fasting and rules of fasting

O YOU who have attained to faith! Fasting is ordained for you as it was ordained for those before you, so that you might remain conscious of Allah: [fasting] during a certain number of days. But whoever of you is ill, or on a journey, [shall fast instead for the same] number of other days; and [in such cases] it is incumbent upon those who can afford it to make sacrifice by feeding a needy person. And whoever does more good than required, will find it better for him; and that you should fast is better for you, if you only knew (2:183-184).

Rules of Business

O YOU who have attained to faith! Whenever you give or take credit for a stated term, set it down in writing. And let a scribe write it down equitably between you; and no scribe shall refuse to write as Allah has taught him: thus shall he write. And let him who contracts the debt dictate; and let him be conscious of Allah, his Sustainer, and not weaken anything of his undertaking. And if he who contracts the debt is weak of mind or body, or, is not able to dictate himself, then let him who watches over his interests dictate equitably. And call upon two of your men to act as witnesses; and if two men are not available, then a man and two women from among such as are acceptable to you as witnesses, so that if one of them should make a mistake, the other could remind her. And the witnesses must not refuse [to give evidence] whenever they are called upon. And be not loath to write down every contractual provision, be it small or great, together with the time at which it falls due; this is more equitable in the sight of Allah, more reliable as evidence, and more likely to prevent you from having doubts [later]. If, however, [the transaction] concerns ready merchandise which you transfer directly unto one another, you will incur no sin if you do not write it down. And have witnesses whenever you trade with one another, but neither scribe nor witness must suffer harm; for if you do [them harm], behold, it will be sinful conduct on your part. And remain conscious of Allah, since it is Allah who teaches you [herewith] - and Allah has full knowledge of everything (2:282).

O YOU who have attained to faith! Do not devour one another's possessions wrongfully - not even by way of trade based on mutual agreement - and do not destroy one another: for, behold, Allah is indeed a dispenser of grace unto you! And as for him who does this with malicious intent and a will to do wrong - him shall We, in time, cause to endure [suffering through] fire: for this is indeed easy for Allah (4:29-30).

Truth and Scientific facts in Qur'an

ARE, THEN, they who are bent on denying the truth not aware that the heavens and the earth were [once] one single entity, which We then parted asunder? -and [that] We made out of water every living thing? Will they not, then, [begin to] believe? (21:30).

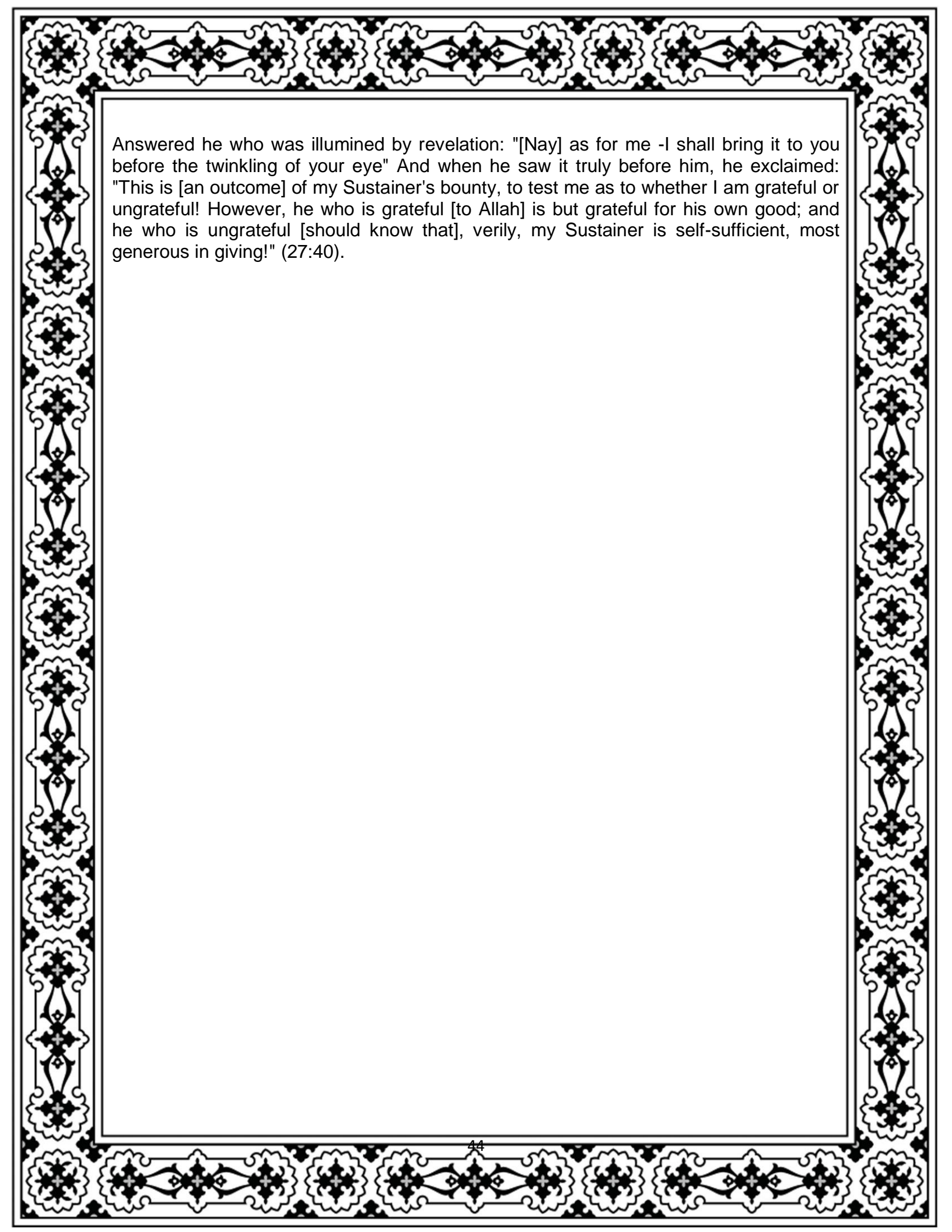
AND HE it is who has given freedom of movement to the two great bodies of water- the one sweet and thirst-allaying, and the other salty and bitter - and yet has wrought between them a barrier and a forbidding ban. And He it is who out of this [very] water has created man, and has endowed him with [the consciousness of] descent and marriage-tie: for your Sustainer is ever infinite in His power (25: 53-54).

AND [some people assert], "They remained in their cave three hundred years"; and some have added nine [to that number]. (Say: "Allah knows best how long they remained [there]. His [alone] is the knowledge of the hidden reality of the heavens and the earth: how well does He see and hear! No guardian have they apart from Him, since He allots to no one a share in His rule!" (18:25-26)

And He it is who has caused waters to come down from the sky; and by this means have We brought forth all living growth, and out of this have We brought forth verdure. Out of this do We bring forth close-growing grain; and out of the spathe of the palm tree, dates in thick clusters; and gardens of vines, and the olive tree, and the pomegranate: [all] so alike, and yet so different! Behold their fruit when it comes to fruition and ripens! Verily, in all this there are messages indeed for people who will believe! (6:99).

And He [it is who] applied His design to the skies, which were [yet but] smoke; and He [it is who] said to them and to the earth, "Come [into being], both of you, willingly or unwillingly!" -to which both responded, "We do come in obedience." And He [it is who] decreed that they become seven heavens in two aeons, and imparted unto each heaven its function. And We adorned the skies nearest to the earth with lights, and made them secure: such is the ordaining of the Almighty, the All-Knowing (41:11-12).

Behold, We have adorned the skies nearest to the earth with the beauty of stars, and have made them secure against every rebellious, satanic force, [so that] they [who seek to learn the unknowable] should not be able to overhear the host on high, but shall be repelled from all sides, cast out [from all grace], with lasting suffering in store for them [in the life to come]; but if anyone does succeed in snatching a glimpse [of such knowledge], he is [henceforth] pursued by a piercing flame (37:6-10).



Answered he who was illumined by revelation: "[Nay] as for me -I shall bring it to you before the twinkling of your eye" And when he saw it truly before him, he exclaimed: "This is [an outcome] of my Sustainer's bounty, to test me as to whether I am grateful or ungrateful! However, he who is grateful [to Allah] is but grateful for his own good; and he who is ungrateful [should know that], verily, my Sustainer is self-sufficient, most generous in giving!" (27:40).

God-Consciousness

Those who have attained to faith and do righteous deeds incur no sin by partaking of whatever they may, so long as they are conscious of Allah and [truly] believe and do righteous deeds, and continue to be conscious of Allah and to believe, and grow ever more conscious of Allah, and persevere in doing good: for Allah loves the doers of good (5:89).

AND NEVER say about anything, "Behold, I shall do this tomorrow," (adding), "if Allah so wills." And call your Lord to mind when you have forgotten [and become aware of it later], call your Sustainer to mind and say: "I pray that my Sustainer guide me, even closer than this, to a consciousness of what is right!" (18:23-24).

Respects for Other Faiths

UNTO every community have We appointed a way of worship, which they fellow. Hence, [O believer,] do not let those [who follow ways other than thine] draw you into disputes on this score, but summon [them all] unto your Sustainer: for, behold, you are indeed on the right way. And if they [try to] argue with you, say [only]: "Allah knows best what you are doing." (22:67-68).

Social Manners

TELL the believing men to lower their gaze and to be mindful of their chastity: this will be most conducive to their purity - [and,] verily, Allah is aware of all that they do. And tell the believing women to lower their gaze and to be mindful of their chastity, and not to display their charms [in public] beyond what may [decently] be apparent thereof; hence, let them draw their head-coverings over their bosoms. And let them not display [more of] their charms to any but their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or those whom they rightfully possess, or such male attendants as are beyond all sexual desire, or children that are as yet unaware of women's nakedness; and let them not swing their legs [in walking] so as to draw attention to their hidden charms (24:30-31).

Miracles

And yet, when you [O Prophet] do not produce any miracle for them, some [people] say, "Why do you not seek to obtain it [from Allah]?" Say: "I only follow whatever is being revealed to me by my Sustainer: this [revelation] is a means of insight from your Sustainer, and a guidance and grace unto people who will believe. Hence, when the Qur'an is voiced, hearken unto it, and listen in silence, so that you might be graced with [Allah's] mercy." And bethink yourself of your Sustainer humbly and with awe, and without raising your voice, at morn and at evening; and do not allow yourself to be heedless (7:203-5).

And they say, "Why has no miraculous sign been bestowed on him from on high by his Sustainer?" Say: "Behold, Allah has the power to bestow any sign from on high." Yet most human beings are unaware of this -although there is no beast that walks on earth and no bird that flies on its two wings which is not [Allah's] creature like yourselves: no single thing have We neglected in Our decree. And once again: Unto their Sustainer shall they [all] be gathered (6:37-38).

Marriage

WHO A MUSLIM CAN MARRY?

Today, all the good things of life have been made lawful to you. And the food of those who have been vouchsafed revelation aforetime is lawful to you, and your food is lawful to them. And [lawful to you are], in wedlock, women from among those who believe [in the divine messages], and, in wedlock, women from among those who have been vouchsafed revelation before your time - provided that you give them their dowers, taking them in honest wedlock, not in fornication, nor as secret love-companions (5:5).

Whom one cannot marry?

Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts paternal and maternal, and a brother's daughters, and a sister's daughters; and your milk-mothers, and your milk-sisters; and the mothers of your wives; and your step-daughters - who are your foster children - born of your wives with whom you have consummated your marriage; but if you have not consummated your marriage, you will incur no sin [by marrying their daughters]; and [forbidden to you are] the spouses of the sons who have sprung from your loins; and [you are forbidden] to have two sisters [as your wives] at one and the same time - but what is past is past: for, behold, God is indeed much-forgiving, a dispenser of grace.

And [forbidden to you are] all married women other than those whom you rightfully possess [through wedlock]: this is God's ordinance, binding upon you. But lawful to you are all [women] beyond these, for you to seek out, offering them of your possessions, taking them in honest wedlock, and not in fornication. And unto those with whom you desire to enjoy marriage, you shall give the dowers due to them; but you will incur no sin if, after [having agreed upon] this lawful due, you freely agree with one another upon anything [else]: behold, God is indeed all-knowing, wise (4:23-24).

Responsibilities of men and women

MEN SHALL take full care of women with the bounties which Allah has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions. And the righteous women are the truly devout ones, who guard the intimacy which Allah has [ordained to be] guarded. (4:34)

AND WORSHIP Allah [alone], and do not ascribe divinity, in any way, to aught beside Him. And do good unto your parents, and near of kin, and unto orphans, and the needy, and the neighbor from among your own people, and the neighbor who is a stranger, and the friend by your side, and the wayfarer, and those whom you rightfully possess. Verily, Allah does not love any of those who, full of self-conceit, act in a boastful manner; [nor] those who are niggardly, and bid others to be niggardly, and conceal whatever Allah has bestowed upon them out of His bounty; and so We have readied shameful suffering for all who thus deny the truth (4:36-37).

Divorce

And the divorced women shall undergo, without remarrying, a waiting-period of three monthly courses: for it is not lawful for them to conceal what Allah may have created in their wombs, if they believe in Allah and the Last Day. And during this period their husbands are fully entitled to take them back, if they desire reconciliation; but, in accordance with justice, the rights of the wives [with regard to their husbands] are equal to the [husbands'] rights with regard to them, although men have precedence over them [in this respect]. And Allah is almighty, wise (2:228-30).

A divorce may be [revoked] twice, whereupon the marriage must either be resumed in fairness or dissolved in a goodly manner. And it is not lawful for you to take back anything of what you have ever given to your wives unless both [partners] have cause to fear that they may not be able to keep within the bounds set by Allah: hence, if you have cause to fear that the two may not be able to keep within the bounds set by Allah, there shall be no sin upon either of them for what the wife may give up [to her husband] in order to free herself. These are the bounds set by Allah; do not, then, transgress them: for they who transgress the bounds set by Allah - it is they, they who are evildoers! And if he divorces her [finally], she shall thereafter not be lawful unto him unless she first takes another man for husband; then, if the latter divorces her, there shall be no sin upon either of the two if they return to one another - provided that both of them think that they will be able to keep within the bounds set by Allah: for these are the bounds of Allah which He makes clear unto people of [innate] knowledge (2:229-230).

Interest on loans (Usury)

Allah deprives usurious gains of all blessing, whereas He blesses charitable deeds with manifold increase. And Allah does not love anyone who is stubbornly ingrate and persists in sinful ways.

Verily, those who have attained to faith and do good works, and are constant in prayer, and dispense charity - they shall have their reward with their Sustainer, and no fear need they have, and neither shall they grieve.

O you who have attained to faith! Remain conscious of Allah and give up all outstanding gains from usury, if you are [truly] believers; for if you do it not, then know that you are at war with Allah and His Apostle. But if you repent, then you shall be entitled to [the return of] your principal: you will do no wrong, and neither will you be wronged. If, however, [the debtor] is in straitened circumstances, [grant him] a delay until a time of ease; and it would be for your own good - if you but knew it - to remit [the debt entirely] by way of charity (2:276-80).

Unity

And hold fast, all together, unto the bond with Allah, and do not draw apart from one another (3:103).

Hold fast together to the cable of Allah and be not divided (3:103).

With all this, [remember that] those who are bent on denying the truth are allies of one another; and unless you act likewise [among yourselves], oppression will reign on earth, and great corruption. And they who have attained to faith, and who have forsaken the domain of evil and are striving hard in Allah's cause, as well as those who shelter and succour [them] - it is they, they who are truly believers! Forgiveness of sins awaits them, and a most excellent sustenance (8:73-74).

Hence, if two groups of believers fall to fighting, make peace between them; but then, if one of the two [groups) goes on acting wrongfully towards the other, fight against the one that acts wrongfully until it reverts to Allah's commandment; and if they revert, make peace between them with justice, and deal equitably (with them]: for verily, Allah loves those who act equitably! (49:9).

Do Not Trust Unbelievers

O YOU who have attained to faith! Do not take for your bosom-friends people who are not of your kind. They spare no effort to corrupt you; they would love to see you in distress. Vehement hatred has already come into the open from out of their mouths, but what their hearts conceal is yet worse. We have indeed made the signs [thereof] clear unto you, if you would but use your reason (3:118).

O YOU who have attained to faith! If you pay heed to those who are bent on denying the truth, they will cause you to turn back on your heels, and you will be the losers (3:14).

O you who have attained to faith! Do not take the deniers of the truth for your allies in preference to the believers! Do you want to place before Allah a manifest proof of your guilt? (4:144).

Hypocrites

Allah has promised the hypocrites, both men and women - as well as the [outright] deniers of the truth - the fire of hell, therein to abide: this shall be their allotted portion. For, Allah has rejected them, and long-lasting suffering awaits them (9:68).

Verily, as for those who are bent on denying the truth after having attained to faith, and then grow [ever more stubborn] in their refusal to acknowledge the truth, their repentance [of other sins] shall not be accepted: for it is they who have truly gone astray (3:90-92).

Consultation

AND [remember that] whatever you are given [now] is but for the [passing] enjoyment of life in this world - whereas that which is with Allah is far better and more enduring. [It shall be given] to all who attain to faith and in their Sustainer place their trust; and who shun the more heinous sins and abominations; and who, whenever they are moved to anger, readily forgive; and who respond to [the call of] their Sustainer and are constant in prayer; and whose rule [in all matters of common concern] is consultation among themselves; and who spend on others out of what We provide for them as sustenance; and who, whenever tyranny afflicts them, defend themselves (42:36-39).

Fulfill your Oaths

AND DO NOT allow your oaths in the name of Allah to become an obstacle to virtue and Allah consciousness and the promotion of peace between men: for Allah is all-hearing, all-knowing. Allah will not take you to task for oaths which you may have uttered without thought, but will take you to task [only] for what your hearts have conceived [in earnest]: for Allah is much forgiving, forbearing (2:224).

ALLAH will not take you to task for oaths which you may have uttered without thought, but He will take you to task for oaths which you have sworn in earnest. Thus, the breaking of an oath must be atoned for by feeding ten needy persons with more or less the same food as you are wont to give to your own families, or by clothing them, or by freeing a human being from bondage; and he who has not the wherewithal shall fast for three days [instead]. This shall be the atonement for your oaths whenever you have sworn [and broken them]. But be mindful of your oaths! Thus Allah makes clear unto you His messages, so that you might have cause to be grateful (5:89).

Balance of Power

And if Allah had not enabled people to defend themselves against one another, corruption would surely overwhelm the earth: but Allah is limitless in His bounty unto all the worlds (2:240).

Who is Satan-*Iblis*?

Satan threatens you with the prospect of poverty and bids you to be niggardly, whereas Allah promises you His forgiveness and bounty; and Allah is infinite, all-knowing, granting wisdom unto whom He wills: and whoever is granted wisdom has indeed been granted wealth abundant. But none bears this in mind save those who are endowed with insight (2:268-69).

In His stead, they invoke only lifeless symbols – thus invoking none but a rebellious Satan whom Allah has rejected for having said, "Verily, of your servants I shall most certainly take my due share, and shall lead them astray, and fill them with vain desires; and I shall command them - and they will cut off the ears of cattle [in idolatrous sacrifice]; and I shall command them - and they will corrupt Allah's creation!" But all who take Satan rather than Allah for their master do indeed, most clearly, lose all: he holds out promises to them, and fills them with vain desires: yet whatever Satan promises them is but meant to delude the mind. Such as these have hell for their goal: and they shall find no way to escape therefrom (4:117-21).

Equal Pay for both man and woman

Hence, do not covet the bounties which Allah has bestowed more abundantly on some of you than on others. Men shall have a benefit from what they earn, and women shall have a benefit from what they earn. Ask, therefore, Allah [to give you] out of His bounty: behold, Allah has indeed full knowledge of everything (4:32).

Manner of Greetings

But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof. Verily, Allah keeps count indeed of all things (4:86).

Murder of a Believer

But whoever deliberately slays another believer, his requital shall be hell, therein to abide; and Allah will condemn him, and will reject him, and will prepare for him awesome suffering (4:93)

Murder Indemnity

AND IT IS not conceivable that a believer should slay another believer, unless it be by mistake. And upon him who has slain a believer by mistake there is the duty of freeing a believing soul from bondage and paying an indemnity to the victim's relations, unless they forgo it by way of charity. Now if the slain, while himself a believer, belonged to a people who are at war with you, [the penance shall be confined to] the freeing of a believing soul from bondage; whereas, if he belonged to a people to whom you are bound by a covenant, [it shall consist of] an indemnity to be paid to his relations in addition to the freeing of a believing soul from bondage. And he who does not have the wherewithal shall fast [instead] for two consecutive months. (This is) the atonement ordained by Allah: and Allah is indeed all-knowing, wise. (Murder and indemnity) (4:92).

Because of this did We ordain unto the children of Israel that if anyone slays a human being unless it be [in punishment] for murder or for spreading corruption on earth - it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind. And, indeed, there came unto them Our apostles with all evidence of the truth: yet, behold, notwithstanding all this, many of them go on committing all manner of excesses on earth (5:32).

Migrate Away from Oppression

And he who forsakes the domain of evil for the sake of Allah shall find on earth many a lonely road, as well as life abundant. And if anyone leaves his home, fleeing from evil unto Allah and His Apostle, and then death overtakes him - his reward is ready with Allah: for Allah is indeed much-forgiving, a dispenser of grace (4:100).

Behold, those whom the angels gather in death while they are still sinning against themselves, [the angels] will ask, "What was wrong with you?" They will answer: "We were too weak on earth." [The angels] will say: "Was, then, Allah's earth not wide enough for you to forsake the domain of evil?" For such, then, the goal is hell - and how evil a journey's end! But excepted shall be the truly helpless - be they men or women or children - who cannot bring forth any strength and have not been shown the right way: as for them, Allah may well efface their sin - for Allah is indeed an absolver of sins, much-forgiving (4:97-99).

False Blame

[But,] verily, those who [falsely, and without repentance] accuse chaste women who may have been unthinkingly careless but have remained true to their faith, shall be rejected [from Allah's grace] in this world as well as in the life to come: and awesome suffering awaits them on the Day when their own tongues and hands and feet will bear witness against them by [recalling] all that they did! (24:23-24).

But he who commits a fault or a sin and then throws the blame therefore on an innocent person, burdens himself with the guilt of calumny and [yet another] flagrant sin (4:112).

Allah Will Replace Muslims with Better Believers

O you who have attained to faith! If you ever abandon your faith, Allah will in time bring forth [in your stead] people whom He loves and who love Him - humble towards the believers, proud towards all who deny the truth: [people] who strive hard in Allah's cause, and do not fear to be censured by anyone who might censure them: such is Allah's favor, which He grants unto whom He wills. And Allah is infinite, all-knowing (5:54).

Truth about Jesus

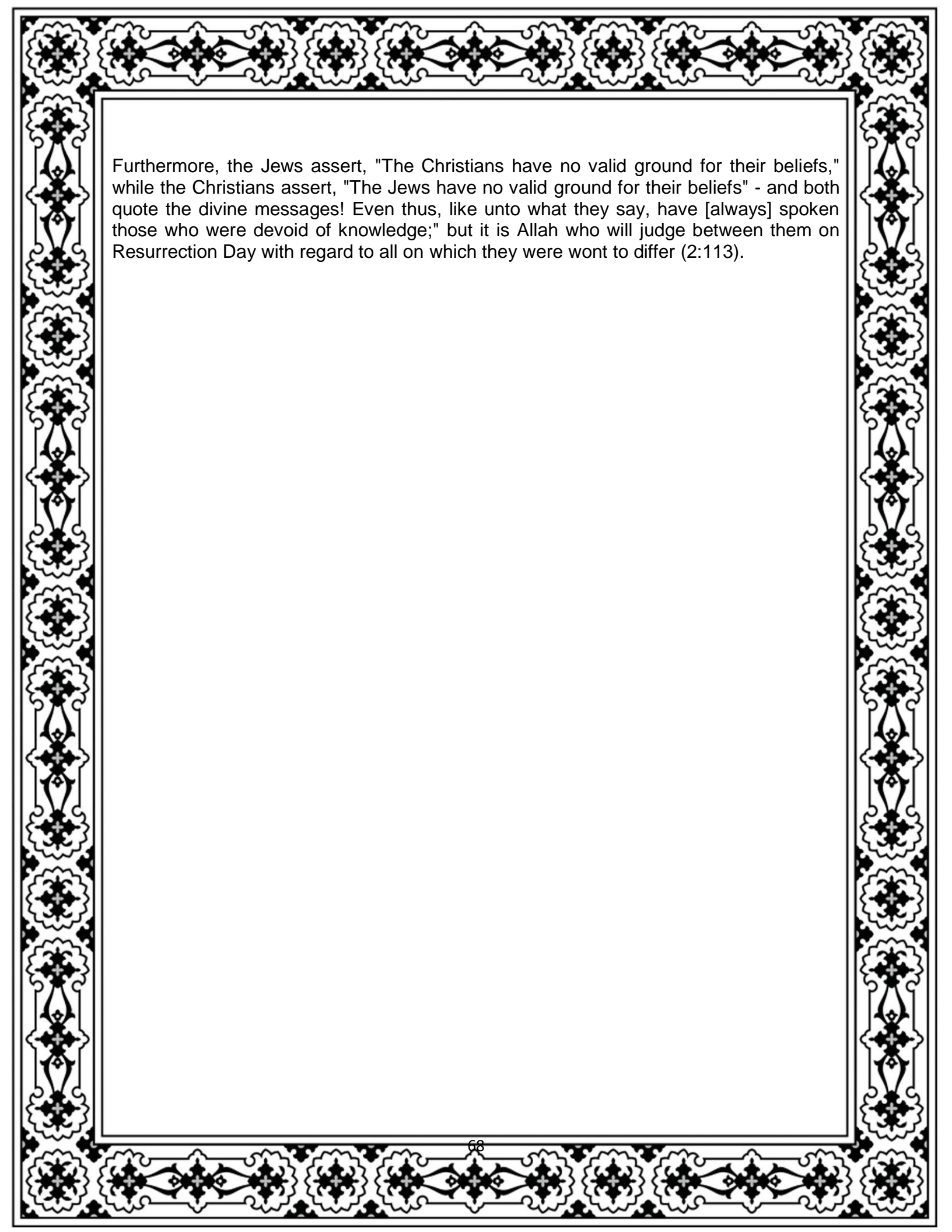
The Christ, son of Mary, was but an apostle: all [other] apostles had passed away before him; and his mother was one who never deviated from the truth; and they both ate food [like other mortals]. Behold how clear We make these messages unto them: and then behold how perverted are their minds! Say: "Would you worship, beside Allah, aught that has no power either to harm or to benefit you - when Allah alone is all-hearing, all-knowing?" (5:75-76).

They say: 'Allah has taken to Himself a son.' Glory to Him. In truth, His is all that is in the heavens and the earth, and to Him are all in obeisance (2:116).

.....and for their refusal to acknowledge the truth, and the awesome calumny which they utter against Mary, and their boast, "Behold, we have slain the Christ Jesus, son of Mary, [who claimed to be] an apostle of Allah!" However, they did not slay him, and neither did they crucify him, but it only seemed to them [as if it had been] so; and, verily, those who hold conflicting views thereon are indeed confused, having no [real] knowledge thereof, and following mere conjecture. For, of a certainty, they did not slay him: nay, Allah exalted him unto Himself - and Allah is indeed almighty, wise. Yet there is not one of the followers of earlier revelation who does not, at the moment of his death, grasp the truth about Jesus; and on the Day of Resurrection he [himself] shall bear witness to the truth against them (4:156-59).

And [both] the Jews and the Christians say, "We are Allah's children, and His beloved ones." Say: "Why, then, does He cause you to suffer for your sins? Nay, you are but human beings of His creating. He forgives whom He wills, and He causes to suffer whom He wills: for Allah's is the dominion over the heavens and the earth and all that is between them, and with Him is all journeys' end." (5:18).

Indeed, the truth deny they who say, "Behold, Allah is the Christ, son of Mary" - seeing that the Christ [himself] said, "O children of Israel! Worship Allah [alone], who is my Sustainer as well as your Sustainer." Behold, whoever ascribes divinity to any being beside Allah, unto him will Allah deny paradise, and his goal shall be the fire: and such evildoers will have none to succor them! Indeed, the truth deny they who say, "Behold, Allah is the third of a trinity" - seeing that there is no deity whatever save the One Allah. And unless they desist from this their assertion, grievous suffering is bound to befall such of them as are bent on denying the truth. Will they not, then, turn towards Allah in repentance, and ask His forgiveness? For Allah is much-forgiving, a dispenser of grace (5:72).



Furthermore, the Jews assert, "The Christians have no valid ground for their beliefs," while the Christians assert, "The Jews have no valid ground for their beliefs" - and both quote the divine messages! Even thus, like unto what they say, have [always] spoken those who were devoid of knowledge;" but it is Allah who will judge between them on Resurrection Day with regard to all on which they were wont to differ (2:113).

Everyone is Responsible for his/her own deeds

Now those people have passed away; unto them shall be accounted what they have earned, and unto you, what you have earned; and you will not be, judged on the strength of what they did. AND THEY say, "Be Jews" - or, "Christians" - "and you shall be on the right path." Say: "Nay, but [ours is] the creed of Abraham, who turned away from all that is false, and was not of those who ascribe divinity to aught beside Allah." Say: "We believe in Allah, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Abraham and Ishmael and Isaac and Jacob and their descendants, and that which has been vouchsafed to Moses and Jesus; and that which has been vouchsafed to all the [other] prophets by their Sustainer: we make no distinction between any of them. And it is unto Him that we surrender ourselves." Now, they were a people who passed away. Theirs is what they have earned, and yours is what you have earned. You shall not be asked concerning what they did (2:134-136).

Adultery

AS FOR the adulteress and the adulterer - flog each of them with a hundred stripes, and let not compassion with them keep you from [carrying out] this law of God, if you [truly] believe in God and the Last Day; and let a group of the believers witness their chastisement (24:1).

Say: "Verily, my Sustainer has forbidden only shameful deeds, be they open or secret, and [every kind of] sinning, and unjustified envy, and the ascribing of divinity to aught beside Him -since He has never bestowed any warrant therefor from on high and the attributing unto Allah of aught of which you have no knowledge." And for all people a term has been set: and when [the end of] their term approaches, they can neither delay it by a single moment, nor can they hasten it (7:33-34).