

Teachings of Qur-an.

*Selection of all the commands relating to religious,
cultural, economic and social behavior.*

Compiled By

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Preface

Qur-an is a source of guidance for all the people of this world. Unfortunately those who do not know Arabic read / recite it without knowing its meanings. They do so to earn blessings of Allah and pay no attention to the fact that it has a message and guidance for them. Reciting Quran for Allah's pleasure is also right but more important is to know His message and lead our lives according to His dictates. Allah has Himself directed in Qur-an saying:--

- 1. (We sent them) with clear signs and Scriptures and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought. An-Nahal, 43-44**
- 2. A book which We have revealed unto you, in order that you might lead mankind out of depth of darkness into light by the leave of their Lord -- Ibrahim 1-2**
- 3. But (Qur-an) is nothing else than a Reminder to all the mankind. Al-Qalam-52**
- 4. Verily, this is no less than a reminder to (all) the mankind. To whomsoever among you who wills to walk straight. Al-Takwir- 27**

In these verses and in score of others, Allah wants us to understand Allah's message and lead our lives accordingly. Major portion of Qur-an invites non Muslims to accept Allah's message i.e; Islam. In it are stories of the past generations and their Prophets. Through these stories they are reprimanded to accept the true path. In addition it contains commands for leading life as a true Muslim.

In "Teaching of Holy Qur-an" all the commands relating to basic tenants of Islam, social norms, marriages, wealth and its distribution, right and wrong etc. have been compiled. In fact all the commands given in Qur-an that every Muslim should know and abide by have been included in this book. Unfortunately to keep Muslims away from Quran, it was propagated that even seeing Quran will get us Swab and if one cannot read then by just running fingers over the text will get us paradise. There was no mention of understanding and following its teachings. The purpose of this book is to make people aware of their obligations towards religion and society. After every

verse its reference has been given. This book cannot replace the requirement of reading Qur-an, the original source of guidance. It is hoped after reading this book people will be motivated to go to the actual source i.e. Qur-an.

We should also understand that where explicit directions from Allah are available in a matter, there our own interpretations or that of any other person shall not hold good. By reaching actual source of knowledge ourselves, we will be saved from many pitfalls. I have tried to explain few matters through notes. If someone can advise me to make this book more beneficial, I will be obliged.

Translation of Ustadh Abdullah Yousaf Ali as published by King Fahad Holy Qur-an Printing press in Al-Madinah and translation by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr Muhammad Muhsin Khan published at the same press have been chosen for this book. At 2/3 places where there is conflict between Quran and *Fiqah*, that has been indicated.

Book in Urdu by the name of “Ahkamat-e-Quran” is also available on the same lines. You are requested to pray for me and my family’s forgiveness by Allah

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With the same name two additions of this book were published in 1996 and 1999. The book has since been revised completely and verses have been arranged topic wise. In this way it is totally a new book. On the same pattern Urdu addition by the name of "Ahkamat-e-Qur-an" is also available in market.

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Words Meanings.

Allah. God, Lord of the World.

Abomination. Warn, Remind.

Abrahm. Prophet / forefather of Muhammad, Jesus and Moses.

Adornment. Adding to beauty.

Affliction. Pain, sorrow.

Avowed. Admitted, Confessed.

Behold. See, Notice, Observe.

Bequeath. Leave by will.

Calumnies. False accusation.

Chaste. Pure in thought & deeds.

Chastisement. Punishment.

Cherisher. Protector, Lover.

Countenance. Composure.
favouring look.

Covet. Envy, Longing to possess others possessions.

Covenant. Contract between man and Allah.

Endue. Put on (Clothes)

Enjoined. Prescribe, command

Fornication. Sexual intercourse

Gore. Wound with horn.

Hadith/ Hadis/Tradition. The sayings, deeds and approvals accurately related to the Prophet.

Halal. Lawful

Haram. Unlawful

Iddat. Prescribed waiting period for woman after divorce or death of husband, after which she can marry again.

Incitement. Urge, Stir Up.

Jazya. Head tax imposed by Islam on all non-Muslims living under their protection.

Kafir. Unbeliever

Legacy. Gift left by will.

Luqman. A wise man in history.

Mantle. Cloak (Loose Dress)

Mahr. Bridal money given by husband to wife, at the time of marriage.

Nigh. Near, Next

Nikah. Marriage according to Islamic Law.

Raiment. Clothing

Slumber. Sleep.

Pagans. Not believing in Islam, Christianity and Judaism

Parable. Likeness

Qisas. Law of equality in punishment for wounds etc.

Sahaba. Companion of Prophet.

Shirk. Polytheism, worshipping other than Allah.

Transgress. Go beyond limits, Break law, Do wrong, Sin.

Trespass Encroach, trespass others property, Trample others rights.

Torment. Severe bodily or mental suffering.

Verily. In truth

Vie. Compete. Rivalry

Vile. Despicable, Bad quality, Hateful.

Vow. Promise, Oath

Woe. Bitter grief, Curse

Zakat. A fixed portion of the wealth and property paid yearly to poor by Muslims.

Meanings of commonly used Arabic words.

- Bismillah.* With the name of Allah --- Said when a work is started
- Alhamd-o-lillah.* All praises are for Allah --- Said after finishing meal or after getting a sneeze.
- Fi Sabilillah.* In the way of Allah --- Said when giving in the way of Allah
- Subhan-Allah.* Allah is Most Pure --- Said on hearing good news or on seeing some beautiful thing.
- Jizak-Allah.* Allah may reward you. --- Said when saying thanks..
- Fi-aman Allah.* In the protection of Allah. -- When bidding farewell.
- Nauzu-billah.* I take refuge of Allah --- Said when feeling sorry for doing a wrong i.e. repentance or when someone incite you to a wrong/sin.
- Astagh-firullah.* I beg Allah's forgiveness. --- Said when feeling sorry for committing some wrong/sin.
- Masha-Allah.* Whatever Allah wishes. --- On seeing some new, beautiful and good thing.
- Insha-Allah.* Allah willing. --- Said while making a future commitment.
- Allah-o-Akbar.* Allah is Most Powerful. --- Say all the times.
- Ghafoor-ur-Rahim.* The One who forgives and is Most Merciful.
- Ghaffar.* The one who is forgives.
- Nasrum-Minallah hi Wa fathun qarib.* Have Allah's help & victory is near.
- Wala holawala quwwata illa billa-iliyul-azim.* There is no power that can save except Allah, Who is most magnificent.

Chapter No 1

Basic Belief/ Good deeds

Subjects covered in this Chapter are:--

- a. Basic Belief / Good deeds
- b. Fear/remember Allah, Ask for His bounties, be humble
- c. Obey Allah and His prophet
- d. Shirk (Taking partners).
- e. Allah is with you, sees, hears, and knows what is in your hearts/Knowledge of unknown.
- f. Allah makes His way
- g. Wrath/Chastisement / Fear of Allah
- h. Allah gives guidance
- i. Allah's help and mercy
- j. Allah and Prophet should be dearer to you.
- k. Forgiveness /Repentance
- l. Take Allah as supporter / depend on Him
- m. Praying / Wuzu (ablution.)
- n. Fasting
- o. Some praying from Qur-an
- p. Praying at Night / Early morning
- q. Prophet and his Mission
- r. Recite/Deliberate on Qur-an/ as advice
- s. Say Insha Allah, Masha Allah and Assalam-o-Alaikum
- t. Grief / comfort and reward is given by Allah
- u. If you avoid heinous sins, Allah forgives small sins.
- v. Jinn & Human created for remembering Allah
- w. Difficulties/comforts already written.
- x. Intentions count with Allah
- y. Signs of Allah
- z. Doing favours / Good conduct
- aa. Keep the trust
- bb. Preaching / Good advice
- cc. Help in piety and righteousness.
- dd. Friendship with whom.
- ee. Do justice / be true witnesses
- ff. Charity
- gg. Discuss in best way
- hh. Life is pre-destined.
- ii. Relatives/friends of no help.
- jj. Send blessing on Prophet
- kk. Other's disbelief will not affect you.
- ll. Zakat
- mm. Haj.
- nn. Misc. commandments that are covered in the verses of this chapter.

1. Basic Belief/Good people

1. It is not righteousness that you turn your faces towards East or West. But it is righteousness to believe in Allah and the Last Day and the Angels, and the Book, and the Messengers. -- ----- To be steadfast in prayer, and give Zakat, to fulfil the contracts which you have made. And to be firm and patient, in pain (or suffering) and adversity, and throughout all period of panic. Such are the people of truth, the pious. Al-Baqara, 177

2. And cover not Truth with falsehood, nor conceal the Truth when you know (what it is). And be steadfast in prayer: give Zakat, and bow down your heads with those who bow down (in worship). ----- Seek (Allah's) help with patience and the prayer: it is indeed hard, except to those who are humble. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him. Al-Baqara, 44-46

3. Yes, whosoever earns evil and his sin has surrounded him, they are companions of the Fire: therein shall they abide (forever). But those who have faith and work righteousness, they are companions of the Paradise: therein shall they abide (forever). Al-Baqara, 81-82

(Note: As mentioned in this verse, only believing in Allah is not sufficient for salvation. With that good conduct as prescribed by Allah, is a must to qualify for His blessings. Some people think that believing in Allah and His prophet is enough to qualify for His blessings, that is not true according to Qur-an.) Also see no 20,23,41,68.

4. O you who believe! Seek help with patience and prayer: for God is with those who are patient. Al-Baqara, 153

5. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire!" To these will be allotted what they have earned; and Allah is quick in account. Al-Baqara, 201-202

(Note: Here Allah has said that man will get reward /punishment according his actions. Just pronouncing himself to be Muslim is not enough.)

6. And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees. O you who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the Satan for he is to you a plain enemy. Al-Baqara, 207-209

7. For in Allah's sight are (all) His servants,-- (namely), those who say; "Our Lord! We have indeed believed; forgive us then our sins, and save us from the agony of the Fire;" - Those who show patience, firmness and self-control; who are

true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. Al-i-Imran, 15-17

8. Say: "If you do love Allah, follow me: Allah will love you and forgive your sins: for Allah is Oft-Forgiving, Most Merciful. "Say, "Obey Allah and His Messenger:" but if they turn back, Allah loves not those who reject Faith. Al-i-Imran, 31-32

9. Yes, whoever fulfils his pledge and fear Allah much - verily Allah loves those who act aright. As for those who sell the faith they owe to Allah and their own oath for a small price, they shall have no portion in the Hereafter. Nor will Allah (see fit to) speak to them or look at them on the Day of Judgement, nor will He clean them (of sin): they shall have a grievous chastisement. Al-i-Imran, 76-77

10. Heaven is for those who spend (freely), whether in prosperity, or in adversity, who restrain anger, and pardon (all) men: for Allah loves those who do good:-- and those who, having done an act of indecency or wronged their own souls remember Allah and ask for forgiveness for their sins,-- and who can forgive sins except Allah?- And are never persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Garden with rivers flowing underneath,-- an eternal dwelling: how excellent a reward for those who work (and strive)! Al-i-Imran, 134-136

11. When those come to you who believe in Our Signs, Say: "Peace be on you: your Lord has inscribed for Himself (the rule of) Mercy: verily if any of you did evil in ignorance, and thereafter repented and amended(his conduct), lo! He is oft-forgiving, Most Merciful. Al Anam 54

(Note: According to this if someone does a wrong in ignorance and repents then he will be forgiven. Some people think and preach that if one does a wrong (kills 100 people) and repents after every killing, he will be exonerated. This does not seem to correct according to Quran.)

12. Your (real) friend is none other than Allah, His Messenger, and the believers,--- those who establish regular prayers and pay Zakat and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the believers,--- it is the party of Allah that must certainly triumph. Al-Maida, 55-56

13. Send not away those who call on their Lord morning and evening, seeking His face. You are not accountable for them, and they are not accountable for you, that you should turn them away, and thus be (one) of unjust. Thus did We test some of them by others, that they should say: "Is it these then

that Allah has favored amongst us?" Do not Allah know best those who are grateful?" Al-Anam, 52-53.

14. Allah created the heavens and the earth in truth: verily in that is a sign for those who believe. Recite what is sent of the Book by inspiration to you, and establish regular prayer: for prayer restrains from shameful and evil deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do. And dispute you not with the People of the Book, except in the best way, unless it be with those of them who do wrong. But say, "We believe in the revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we submit (in Islam)." Al-Ankabut, 44-46

15. O you who believe! Remember Allah, with much remembrance; and glorify Him morning and evening. He is Who sends blessings on you, as do His angels, that He may bring you out from the depths of darkness into light: and He is full of mercy to the believers. Their salutation on the Day they meet Him will be "Peace!", and He has prepared for them a generous reward. Al-Ahzab, 41-44

16. Hold to forgiveness; command what is right; but turn away from the ignorant. If a suggestion from Satan assail your (mind), seek refuge with Allah; for He hears and knows (all things). Those who fear Allah, when a thought of evil from Satan assaults them, they remember (Allah), and (indeed) they see (aright)! But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts). Al-Araf, 199-202

17. When the Qur'-an is read, listen to it with attention, and be silent: that you may receive mercy. And bring your Lord to remembrance in your (very) soul with humility and remember without loudness in words, in the mornings and evenings; and be not of those who are unheedful. Those who are near to your Lord (angels), are never too proud to perform acts of worship to Him, They glorify Him and prostrate before Him. Al-Araf, 204-206

18. The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, pay Zakat and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in Power, Wise. Allah has promised to believers, men and women, Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting joy. But the greatest joy is the Good Pleasure of Allah: that is the supreme triumph. Al-Tauba, 71-72

19. Those that turn (to Allah) in repentance; that serve

Him, and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe that limits set by Allah, -- (these do rejoice). So proclaim the glad tidings to the believers. Al-Tauba, 112

20. Those who believe, and work righteousness, -- their Lord will guide them because of their Faith: beneath them will flow rivers in Paradise. (This will be) their prayer therein: "Glory to you, O Allah!" and "Peace" will be their greeting therein and the end of their prayer will be: "Praise be to Allah, the Lord of the Worlds!" Younus, 9-10

21. Behold! Verily on the friends of Allah there is no fear, nor shall they grieve; those who believe and (constantly) guard against evil; -- for them are glad tidings, in the life of the present and in the Hereafter: no change can be there in the words of Allah. This is indeed the supreme triumph. Let not their speech grieve you: for all power and honour belong to Allah: it is He who hears and knows (all things). Younas, 62-65

22. Is then one who does know that which has been revealed unto you from your Lord is the Truth, like one who is blind? It is those who are endured with understanding that receive admonition. Those who fulfil the promise of Allah and fail not in their plighted word; those who join together those things which Allah has commanded to be joined, fear their Lord, and fear the terrible reckoning; those who are patient; seeking the approval of their Lord; establish regular prayers; spend out of (the gifts) We have bestowed to them, secretly and openly; and turn off evil with good: for such there is the final attainment of the (Eternal) Home,--- Paradise: they shall enter there, as well as the righteous among their fathers, their spouses and their off springs: and angels shall enter unto them from every gate (with the salutation). Ar-Rad, 19 - 23

23. Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a life that is good and pure and We will bestow on such their reward according to the best of their actions? When you do read the Qur-an, seek Allah's protection from Satan, the rejected one. No authority has he over those who believe and put their trust in their Lord. His authority is over those only, who take him as patron and who join partners with Allah. An-Nahl, 97-100

24. Successful indeed are the believers,--- those who humble themselves in their prayers; who avoid vain talk; who are active in giving Zakat; who guard their modesty, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,--- for (in their case) they are

free from blame, but those whose desires exceed those limits are transgressors;--- those who faithfully observe their trusts (all duties Allah has ordained. Honesty, moral responsibility and trust) and their covenants; and who (strictly) guard their prayers;--- these will be the heirs, who will inherit Paradise: they will dwell therein (forever). Al-Muminun 1-11

25. Verily those who live in awe for fear of their Lord; those who believe in the Signs of their Lord; those who join not (in worship) partners with their Lord; and those who dispense their charity with their hearts full of fear, because they will return to their Lord; it is these who hasten in every good work, and these who are foremost in them. On no soul do We place a burden greater than it can bear. Before Us is a Record which clearly speaks the truth. Al-Muminun, 57-62

26. And give the good news to those who humble themselves, -- to those whose hearts, when Allah is mentioned, are filled with fear, who show patience over whatever befall them, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them. Al-Hajj, 34-35

27. Allah will certainly aid those who aid His (cause);- for verily Allah is full of strength, exalted in might, (able to enforce His will). (They are) those who, if We establish them in the land, establish regular prayers and give Zakat, enjoin the right and forbid wrong. With Allah rests the end (and decision) of (all) affairs. Al-Haj, 40-41

28. And the servants of (Allah) Most Gracious are those: who walk on the earth in humility, and when the ignorant address them, they say, "Peace!" those who spend the night in adoration of their Lord prostrate and standing; those who say, "Our Lord! Avert from us the wrath of Hell, for its wrath is indeed a suffering grievous,--- evil indeed is it as an abode, and as a place to rest in"; those who, when they spend, are not extravagant and not miser, but hold a just (balance) between those (extremes); those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication;--- and any that does this (not only) meets punishment (but) the punishment on the Day of Judgement will be doubled to him, and he will dwell therein in disgrace,--- unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful, and whoever repents and does good has truly turned to Allah in repentance: those who witness no falsehood and, if they pass by futility, they pass by it with honourable (avoidance); those who, when they are admonished with the signs of their Lords, droop not

down at them as if they were deaf or blind; and those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous. Those are the ones who will be rewarded with the highest place in Heaven, because of their patience; therein shall they be met with salutations and peace, dwelling therein; --- how beautiful an abode and place of rest! Al-Furqan, 63-76

29. Say: "Truly, my Lord has guided me to a Way that is straight,- a religion of right,- The Path (trod) by Abraham the true in faith, and he (certainly) joined not gods with Allah." Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Lord of the Worlds: no partner has He: this am I commanded, and I am the first of those who submit to His Will". Al-Anam, 161-162

30. "O my son!" (Said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, of (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well acquainted (with them). O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patience whatever betide you: for this is firmness (of purpose) in (the conduct of) affairs. And swell not your cheek (for pride) at men. Nor walk in insolence through the earth: for Allah loves not any arrogant boaster. And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the ass". Luqman, 16-19

(Note: "Walking on the earth with insolence" and "reaching the mountains high" means that man becomes proud and insolent. Exhibiting pride in ones walk, dress, ride, speech, parties, status, wealth, children, etc. is not liked by Allah.)

31. For Muslim men and women, -- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance, for them has Allah prepared forgiveness and great reward. Al-Ahzab, 35

32. We will without doubt, help Our messengers and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth,- the day when no profit will it be to wrong-doers to present their excuses, but they will (only) have the curse and the home of misery. Ghafir/Mamun, 51-52.

33. In the case of those who say, "Our Lord is Allah", and further, stand straight and steadfast, the angels descend on

them (at the time of their death, saying): "Fear you not! Nor grieve! But receive the glad tidings of the Paradise. Which you were promised! We are your protectors in this life and in the Hereafter. Therein shall you have all that you shall desire; therein shall you have all that you ask for! - A hospitable gift from One, Oft-Forgiving, Most Merciful!" Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"? Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and you was hatred (become) as though he was your friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint,-- none but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to you by the Satan, seek refuge in Allah. He is the One who hears and knows all things. Fussilat/Ha-Mim, 30-36

(Note: It means that if some one does you wrong, in return you should be good to him. This will bring better results and Allah will also be pleased, since you will be obeying His orders. In such matters we should not be carried away by pride and desire to demonstrate our capability to reciprocate in the same way.)

34. Whatever you are given (here) is (but) the enjoyment of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord: those who avoid the greater sins and indecencies and, when they are angry even then forgive; those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them. Ash-Shura, 36-38

35. As to the righteous, they will be in the midst of Gardens and Springs, taking joy in the things which their Lord gives them, because, they have done good deeds before this. They were in the habit of sleeping but little by night, and in the hours of early dawn, they (were found) praying for forgiveness, and in their wealth there is a due share for the one who asked and him who for some reason was prevented (from asking). On the earth are Signs for those of assured Faith, as also in your own selves: will you not then see? And in Heaven is your sustenance, as (also) that which you are promised. Then by the Lord of Heaven and earth, this is the very Truth, as much as the fact that you can speak intelligently to each other.

Az-Zariyat, 15-21

36. You will not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they were their fathers or their sons,

or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with Him. They are the party of Allah. Truly it is the party of Allah that will achieve success.

Al-Mujadila, 22

37. O you who believe! Shall I lead you to a bargain that will save you from a grievous chastisement? That you believe in Allah and His Messenger, and that you strive (your utmost) in the cause of Allah, with your wealth and your person: that will be best for you, if you but knew it. He will forgive you your sins, and admit you to Garden beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the supreme triumph. Al Saff, 10-12

38. Truly man was created, very impatient; discontented; when evil touches him, and niggardly when good reaches him; -- not so those devoted to prayer:- Those who remain steadfast to their prayer; and those in whose wealth is a recognised right for the (needy) who asks and him who is deprived (for some reason from asking); and those who hold to the truth of the Day of Judgement; and those who fear the punishment of their Lord,--for their Lord's punishment is not a thing to feel secure from;- and those who respect their trusts and covenants; and those who stand firm in their testimonies, and those who (strictly) guard their worship;--- such will be the honoured ones in the Paradise. Al-Maarij, 19-35

39. Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who fear the Hereafter, and who places his hope in the mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know?" It is those who are endued with understanding that receive admonition. Say: "O you My servants who believe! Fear your Lord. Good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who are patient will truly receive a reward without measure!" Az-Zumar, 9-10

40. But he will prosper who purifies himself, and remembers the name of his Guardian-Lord, and pray. No, you prefer the life of this world; but the Hereafter is better and more enduring. And this is in the Books of the earliest (revelations), the Books of Abraham and Moses. Al-Ala, 14-19

41. By the time, verily man is in loss, except such as have Faith, and does righteous deeds, and (join together) in the mutual enjoining of Truth, and of patience and firmness.

b. Fear/Remember Allah, be humble

42. O you who believe! Fear Allah as He should be feared and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves.

Al-i-Imran, 102-103. Also see Note to verse no 94 Chapter 2.

43. For those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (forever) – [p[‘an entertainment from Allah: and that which is from Allah is the best (perfect joy) for the righteous. Al-i-Imran, 198

44. O mankind! Fear your Guardian Lord, Who created you from a single person (Adam), created out of it, his mate (Eve), and from them both scattered (like seeds) countless men and women;--fear Allah, through Whom you demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you. An-Nissa - 1

45. And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when you said: "We hear and obey": and fear Allah, for Allah knows well the secrets of your hearts. O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you diverge to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is Well-Acquainted with all that you do. To those who believe and do deeds of righteousness has Allah promised forgiveness and a great reward. Those who reject faith and deny Our Signs will be companions of Hell-fire. Al-Maida. 7-10

46. And those believers who dispense their charity with their hearts full of fear, because they will return to their Lord;- it is these who hasten in every good work, and these who are foremost in them. On no soul do We place a burden greater than it can bear. Before Us is a Record which clearly speaks the truth. They will never be wronged. Al-Muminun, 60 - 63

47. So set your face truly to the religion pure (worship none but Allah alone), the nature in which Allah has made mankind (Islamic monotheism): no change (there is) in the work of Allah: that is the true Religion: But most among mankind know not. Turn you back in repentance to Him, and fear Him: establish regular prayers, and be not among those who join gods with Allah,-- those who split up their religion, and become (mere) sects,-- each party rejoicing in that which is with itself!

48. O you who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. You fear Allah: for Allah is well acquainted with (all) that you do. And be you not like those who forgot Allah, and He made them forget themselves! Such are the rebellious transgressors! Not equal are the companions of the Fire and the companions of the Garden: It is the companions of the Garden that will achieve felicity. Al-Hashr, 18-20

(Note: The meaning of "He made them forget themselves" is that when a man forgets that he is mortal human, then he assigns himself wrong status. Since the fear of accountability is no more in him therefore, he becomes transgressor/ insolent.)

49. And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden. An-Naziat-40-41

(Note: Fear of standing before Allah on the Day of Judgment is that one saves himself from bad deeds, lying, dishonesty etc.)

50. Therefore fear not men, but fear Me, and sell not My Signs (verses) for a miserable price. If any do fail to judge by what Allah has revealed, they are unbelievers. Al-Maida, 44

51. Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour do He (shine)! Then which of the favours of your Lord will you deny?

Ar-Rahman, 29-30

(Note:- Allah has many a times commanded in Qur-an that all creatures seek His help directly. We should also ask Him directly. He does not require intermediaries.)

52 For, believers are those who, when Allah is mentioned, fell a tremor in their heart, and when they hear His revelations rehearsed, find their faith strengthened. And put (all) their trust in their Lord; who establish regular prayers and spend (freely) out of the gifts We have provided them. Such in truth are believers: They have grades of dignity with their Lord, and forgiveness, and generous sustenance.

Al-Anfal, 2-3 Also See No: 10, 11, 17, 22, 25, 26, 38, 39, 65.

c. Obey Allah and His Prophet

53. How then if We brought from each people a witness, and We brought you as a witness against these people! On that Day those who reject Faith and disobey the Messenger will wish that the earth were made one with them: But never will they hide a single fact from Allah. An-Nisaa, 41-42

54. It is not fit for believer, man and woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong path. Al-Ahzab 36

55. Whatever good, (O man) happens to you, is from Allah; but whatever evil happens to you, is from yourself and We have sent you as Messenger to (instruct) mankind. And Allah is enough for a witness. He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent you to watch over them. An-Nisaa, 79 - 80

56. But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them. And find in their souls no resistance against your decisions, but accept them with the fullest conviction. An-Nisaa, 65

(Note: Here Allah directs that Muslims should get their disputes resolved according to the dictates of Islam. Whatever is the decision according to Islamic Law they should abide by that, even if they suffer loss. Compensation for loss is in the hands of Allah. It is the responsibility of the Islamic Govt. to enforce Islamic law.)

57. O you that believes! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. And know you that your possessions and your children are but a trial: and that it is Allah with whom lies your highest reward. Al-Anfal, 27-29

(Note: Betraying the trust of Allah and Prophet is that we introduce in our lives things that are not allowed by Allah and Prophet. In case of doubt we should take guidance and decisions from Qur'-an and Prophet's Traditions in all these matters. In case of Traditions original books of Traditions like Saheh Bokhri, Saheh Muslim should be consulted. However if there is any Tradition that is against teachings of Quran, that needs to be rejected. We should understand that narrator has made a mistake. Quranic injunctions are paramount over all other sources.)

58. All who obey Allah and the Messenger are in the company of those on whom is grace of Allah,- of the prophet (who teaches), the sincere (lover of truth), the martyrs, and the righteous (who do good): Ah! How beautiful is their company. Such is the bounty from Allah: and sufficient is it that Allah knows all. An-Nisa, 69-70

59. You have indeed in the Messenger of Allah a beautiful pattern of (conduct). For anyone whose hope is in Allah and the Final Day, and who engage much in the praise of Allah.

Al-Ahzab, 21

(Note:- A Muslim has to follow the life and teachings of the

Prophet in all spheres of life. We are lucky to have complete code of conduct of the Prophet in front of us to guide us in all worldly and religious matters. His life has to be followed in actual and not by paying lip service to him only. It is of no use to hang photos of holy places and verses of Qur'-an in our homes, offices and shops, sing for him, take out processions to demonstrate our false devotion but lead the life of dishonesty, cheating, profiteering, stealing, bribe, smuggling and crime. Unfortunately by hanging few photos or Verses in our drawing rooms and shops we think that we have done great service to Islam, and that Prophet will intercede on our behalf. Please note that in Qur'-an it has been mentioned everywhere that all our actions will be accounted for. There will be no let if our aggregate of good deeds is not more than our aggregate of bad deeds. See Note verse No 99 in Chapter 2.)

60. No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things. So obey Allah, and obey His Messenger: but if you turn back, the duty of Our Messenger is but to deliver (the Message) clearly and openly. Allah! There is no god but He: and on Allah, therefore, let the believers put their trust. Taghabun, 11-13

61. O you who believe! Obey Allah and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination. An-Nisaa, 59

(Note: "Turn your dispute to Allah" means that decide the disputes according to command of Allah and tradition of Prophet. Then whatever decision is made accept it, even if you have to bear a loss. Allah controls profit and loss and He is the one who compensates for the loss.)

d. Shirk (Taking Partners with Allah)

62. Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed.

An-Nisaa, 48

(Note: In Qur-an the most important thing to which Allah has drawn our attention and asked us to resist is taking partners with Him. On this one issue He will not forgive anyone. Let us examine our lives and beliefs in light of saying of Shaikh Abdul Qadir Jilani who stressed that all worships should be addressed to Allah alone --- "You put your trust in your own self, in others, in your wealth, in your rites and

customs, in your trade and business or in your rulers; but in whatever object you place your reliance, it becomes your object of worship. If you fear someone or expect harm or favour from him, or else you deem him as your intercessor with Allah, then he is the object of worship for you." After hearing this from Shaikh we should analyse our conduct and make amends where required. Allah has said so many time in Qur'-an that He may forgive all sins that He likes but not the Shirk. Can we consider anybody other than Allah as deliverer?)

Also see notes to verse no 66, 69,82 77.

63. Allah forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, has strayed far, far away (from the right). (The pagans), leaving Him, call but upon female deities: they call but upon Satan the persistent rebel! Allah did curse him, but he said, "I will take of Your servants a portion marked off: I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever instead of Allah, takes Satan for a friend, has of a surely suffered a loss that is clearly visible. An-Nisaa. 116-119

(Note: Unbelievers do not worship statues considering them as stones or marbles. They believe that soul of that person or deity is present in that statue and is pleased by this act of theirs. And that it will intercede with God/ Bhagwan on their behalf. Satan keeps alive their hopes through different methods. We should also look in to our lives and ensure that we are not indulging in an act that is shirk (like asking a saint or Pir lying dead in grave) for which there is no forgiveness from Allah.)

64. Say: "Come, I will rehearse what Allah has (really) prohibited you from": join not anything with Him; Al-Anam, 151

65. Verily those who live in awe for fear of their Lord; those who believe in the signs of their Lord; those who join not (in worship) partners with their Lord; and those who dispense their charity with their hearts full of fear, because they will return to their Lord; -Al-Muminun 57-59

66. They (Jews) take their priests and their anchorites (Hermits) to be their lords beside Allah. And (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but one God; There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him). Gladly would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the unbelievers may detest (it).

At-Tauba, 31-32

(Note: It is written in the books of Prophet's traditions that Akrami bin Hatim, who was Christian before accepting Islam, asked Prophet about this verse. Prophet inquired, if they were allowing a haram as halal and halal as haram in their lives on the recommendations of their priests? He said that they do. Prophet replied, this is what Allah means that you make your priests and learned people as God. It is clear that we are not allowed to introduce halal and Haram in our lives without Qur-anic authority. People who do that are giving themselves authority of Allah. Those who accept their this right of making changes in Shariat are taking them as god. May Allah save us from such people. Therefore if we see anything contrary to Quran in our Fiqah, that should be addressed by the scholars, even if it is decision of a very Imam or very great companion)

67. Yet there are men who take (for worship) others besides Allah, as equal (with Allah). They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the punishment: that to Allah belongs all power, and Allah will strongly enforce the punishment. Then would those who are followed clear themselves of those who follow (them): they would see the chastisement and all relations between them would be cut off. And those who followed would say, "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us". Thus will Allah show them (the fruit of) their deeds as (nothing but) regrets. Nor will there be a way for them out of Fire. Al-Baqara, 165-167

68. And whosoever rejects His worship and is proud, then He will gather them all to Himself (to answer). But to those who believe and do deeds of righteousness, He will give their (due) rewards,--- and more, out of His bounty: but those who refused and were proud, He will punish with a grievous chastisement: they will not find, besides Allah, any to protect or help them. An-Nisaa, 172-173

69. They serve, beside Allah, what cannot hurt them nor profit them, and they say, "These are our intercessors with Allah." Say: "Did you inform Allah of something He knows not, in the heavens or on the earth? - Glory to Him! And far is He above the partners they ascribe (to Him). Younas, 18

(Note: It is basic weakness of man that he finds it difficult to believe that he is being heard when he asks from unseen Allah. He finds it reassuring when he ask for intercession of something that he can see in front or that he can touch. Therefore he gets lost/entangled in the myth of visible symbols. Islam's foundation is belief in unseen Allah. Accordingly one should ask/beg from Allah directly. Shirk (taking partners with Allah) is such a sin, that Allah says He will not

forgive. Therefore we should resist/reject shirk in all its manifestations. Where there is slightest doubt of shirk, we should abhor it, because that is Allah's will. He has neither directed us in Qur-an nor through Holy Prophet to ask from Him through anybody. Therefore, we are safe in not doing so.) Also see notes to verse No 77 and 82.)

70. Say: " Praise be to Allah, Who begets no son, and has no partner in (His) domain: Nor (needs) He any to protect Him from humiliation: Yes, magnify Him for His greatness and glory. Bani Israil-111

71. Do the unbelievers think that they can take my servants as protectors beside me? Verily We have prepared hell for the unbelievers for (their) entertainment. Al-Kahf, 102.

72. We have enjoined on man kindness to parents: but if they (either of them) strive (to force) you to join with Me (in worship) anything of which you have no knowledge, obey them not. You have (all) to return to Me, and I will tell you (the truth) of all that you did. Al-Ankabut, 8

73. The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house: - if they but knew. Truly Allah does know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise. And such are the parables We set forth for mankind, but only those understand them who have knowledge."

Al-Ankabut, 41-44

74. When some trouble touches man he cries unto his Lord, turning to Him in repentance: but when He bestows a favour upon him as from Himself, (man) do forget what he cried and prayed for before, and he do set up rivals unto Allah, thus misleading others from Allah's path. Say, "Enjoy your disbelief for a little while: verily you are (one) of the companions of the Fire". Az-Zumar, 8

75. And those who take as protectors other besides Him,-- Allah do watch over them; and you are not the disposer of their affairs. Ash-Shura, 6

76. And those whom they invoke beside Allah have no power of intercession;--- only he who bears witness to the Truth, and with full knowledge. Az-Zukhruf, 86

77. Verily it is We who have revealed the Book to you in truth: so worship Allah, offering Him sincere devotion. Surely the religion (i.e. worship and the obedience) is for Allah only. But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah. Truly Allah will judge between them in that wherein they differ". But Allah guides not such as are false and

ungrateful. Az-Zumar, 2-3

(Note: This verse explains that Pagans of Arab also believed in one Allah. They worshipped other idols thinking that they will intercede on their behalf with Allah. They thought them to be intermediaries between supreme Authority and men because Allah is too big a Personality and it is difficult to approach Him. So they invented these Wasilas (Intermediaries) for themselves. Hindus also believe in one God and think that rest of the deities are to intercede on their behalf with God. They think that these small gods also do day-to-day works for them.)

78. "This (punishment) is because, when Allah was invoked as the only (object of worship), you did reject Faith, but when partners were joined to Him, you believed! The command is with Allah, most high, most great. Mumin,12.

79. Those whom they invoke beside Allah create nothing and are themselves created. (They are things) dead, lifeless: nor do they know when they will be raised up. Your God is one God, as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant. Undoubtedly Allah does know what they conceal and what they reveal: Verily He loves not the arrogant. An-Nahl, 20-23

80. Have you not turned your thought to those who exchanged the favour of Allah. With ingratitude and caused their people to descend to the house of punishment?- in to hell? They will burn their in,- an evil place to stay in! And they set up (idols) as equal to Allah, to mislead (men) from His Path! Say: "Enjoy (your brief power)! But verily you are making straight way for Hell! Abraham, 28-30

81. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Lord of the Worlds: no partner has He: this am I commanded, and I am the first of those who submit to His Will". Say: "Shall I seek for (my) Lord other than Allah. When He is the Lord of all things (that exist)? Al-Anam, 162-164 See also no: 25, 28,29.

g. Allah is with you, sees, hears, knows what is your hearts/ knowledge of unknown.

82. When My servants ask you concerning Me, I am indeed close (to them): I respond to prayer of every begging when he calls on Me: let them also, with a will listen to My call, and believe in Me: that they may walk in the right way. Al-Baqara, 186

(Note: Allah says that when we call Him, He listens to our

request Himself. He says that He is very near to us and listens and replies to our calls. In Qur'-an or in authentic books of Prophet sayings -- Sahih Bokhari or Sahih Muslim the Prophet had not instructed his followers to ask Allah's favour through his intercession after his death. We do not find any of his earlier followers (Sahaba) visiting his grave to ask for his intercession (Wasila) to approach Allah or to ask from him anything. Asking other mortals is not understood. Allah or His Prophet did not instruct us to do this; it was devised much later. See note at 62.)

83. Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds. Do not mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. Al-Araf, 55-56

84. It was We Who created man, and We know what suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. Behold, two (guardian angels) appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left. Not a word does he utter but there is a vigilant guardian. Qaf, 16-18

85. To Him belongs the dominion of the heavens and the earth: and all affairs go back to Allah. He merges Night in to day, and He merges day in to night; And He has full knowledge of the secrets of (all) hearts. Al-Hadid, 5- 6

86. And whatever you spend in charity or whatever vow you make, be sure Allah knows it all. Al-Baqara, 270

87. For Allah is full of knowledge and wisdom. An-Nissa, 17

88. For Allah is He Who hears and sees all things.

An-Nisaa, 58

89. Say (O Muhammad): "I am on a clear sign (proof) from my Lord, but you reject Him. What you are asking impatiently (the torment) is not in my power. The command rests with none but Allah: He declares the Truth, and He is the best of judges." Say: "If what you would see hastened were in my power (the torment), the matter would be settled at once between you and me. Al-Anam, 57-59

90. But the God of you all is Allah: there is no god but He: all things He comprehends in His knowledge. Ta-Ha, 98.

91. "He alone knows the unseen, nor does He make any one acquainted with His secrets.- except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him, that He may know that they have (truly) brought and delivered the messages of their Lord and He encompasses all that is with them, and takes account of every single thing. Al-Jin, 26-28.

92. They seek to hide themselves from the people but they cannot hide from Allah, while He is with them when they plot by night. In words that He cannot approve: and Allah do compass round all that they do. An-Nisaa, 108

93. Your Lord is not unmindful of anything that they do.

Al-Anam, 132-133

94. And Allah is One Who hears and knows. Al-Tauba, 103

95. It is the same (to Him) whether any of you conceal his speech or declare it openly: whether he lies hid by night or walk forth freely by day. For each (such person) there are (angels) in succession, before and behind him; they guard him by command of Allah. Al-Rad, 10-11

96. "And you have not been hiding yourself (in the world), lest your hearing, your sight, and your skin should bear witness against you! But you did think that Allah knew not many of the things that you used to do! But this thought of your which you did entertain concerning your Lord, has brought you to destruction and (now) have you become of those utterly lost!" Fussilat/Ha-Mim, 22-23

97. Allah is All-Thankful, Most Forbearing,--- Knower of what is hidden and what is open, Exalted in Might, Full of Wisdom. Taghabun, 17-18

98. And fear Allah. For Allah is Well-Acquainted with all that you do ----- So fear Allah. And on Allah believers should put their trust. Al-Maida, 7 - 8.

99. Allah knows best those who do wrong." With Him are the keys of the unseen, the treasures that none knows but He.

Al-Anam, 58-59 Also see no 21,30,33, 45, 48, 60, 79, 115, 120, 122, 140, 152.

f. Allah makes His way .

100. Of those We have created are people who direct (others) with truth, and dispense justice therewith. Those who reject Our signs, We will lead them step by step to ruin while they know not. Respite will I grant unto them: for My scheme is strong (and unailing). Al-Araf, 181-183

101. And Allah has full power and control over His affairs; but most among mankind know it not. Yousaf, 21

102. Verily my Lord is gracious to whom He wills. For verily He is full of knowledge and wisdom. Yousaf, 100

103. And (the unbelievers) plotted and planned, and Allah too planned, and best of planner is Allah. Al-Imran, 54

g. Wrath of Allah / Chastisement / Fear Allah

104. And (they) say to the unbelievers that they are better guided in the (right) way than the believers! These are (men) whom Allah has cursed: and those whom Allah has cursed, you will find have no one to help or have a share in Dominion or Power? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy mankind for what Allah has given them of His bounty? An-Nisaa, 51-54

(Note: We should deliberate on this point. We cry loud about faults/vices of our society as a habit and keep narrating others virtues day in and day out. We find fault with every thing local, without even trying to correct ourselves and love every thing foreign – language, culture, social norms and products. We disillusion others and ourselves from Islamic society and pave way for blindly following others. Following others way of living, language and customs means that we have been mentally conquered by them. From here starts a nations defeat, fall and enslavement.)

105 Then shall you all return unto Me, and I will judge between you and the matter wherein you dispute. As to those who reject Faith, I will punish them with severe chastisement in this world and the hereafter, nor will they have anyone to help. Al Imran, 55-56

106. If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (all kind of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds. Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (carefree)? Did they then feel secure against Allah's devising? But no one can feel secure from the Plan of Allah, except those (doomed) to ruin! Al-Araf, 96-99

(Note: Allah says that if man truly believes and trusts Him, then He will open doors of mercy and blessings. But people who go after Haram (forbidden), for them Halal (permitted) is made scarce and they reside in Haram. When Bani Israel broke restriction of “day of Sabt” they found fish on that day in abundance. Whereas, on other days those were not available.)

107. If a man kills a believer intentionally his reward is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful chastisement is prepared for him. An-Nisaa, 93

108. Who receives guidance, receives it for his own benefit:

who goes astray do so to his own loss: no bearer of burdens can bear the burden of another: nor would We punish until We had sent a Messenger (to give warning). When We decide to destroy a town, We command those among them who are given the good thing of this life (to be obedient), but they continue to transgress; so that the word is proved true against them: then We destroy them utterly. Bani Israil, 15-16

109. Who do more wrong than those who forge a lie against Allah? They will be brought before their Lord, and witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allah is one those who do wrong! - Those who hinder (men) from the path of Allah and wish it, to be crooked: these were they who denied the Hereafter!" Hud,18-19

(Note: "By forging lies against Allah" is meant that we add to religion what has not been included by Allah and His Prophet and subtract from it what was originally part of it. If we go to the basic source that is Qur'-an, we will be well advised to follow religion in its true spirit. Most of the things that have come in our lives are not part of religion but are practised as most essentials part of it by people.)
Also see no 32, 239.

h. Allah gives guidance

110. And Allah cares for all and He knows all things. He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding. Al-Baqara, 268-269

111. It is not for you to guide them to the right path. But Allah guides to the right path whom He pleases. Al-Baqara, 272

i. Allah's help and Mercy

112. Truly no one despairs of Allah's soothing Mercy, except those who have no faith. Yousaf, 87

113. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others.

Az-Zukruf, 32 Also see no 15,21,23,27,31,32,122.

j. Allah and Prophet should be dearer to you.

114. Say, if it be that your fathers, your sons, your brothers,

your mates, or your kindred, the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight -- are dearer to you than Allah or His Messenger, or the striving in His cause; -- then wait until Allah brings about His Decision: and Allah guides not the rebellious.

Al-Tauba, 24. Also see no 12.

k. Forgiveness from Allah / Repentance

115. If anyone does evil or wrongs his own soul, but afterwards seeks Allah's forgiveness, he will find Allah Oft Forgiving, Most Merciful. And if anyone earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom. But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a false charge and a flagrant sin. An-Nisaa, 110- 111

116. Your Lord knows best what is in your hearts: if you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true obedience and in repentance). Bani Israil, 25

117. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a chastisement most grievous.

An-Nissa, 18

118. Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (a sins) He grants forgiveness. Nor can you escape through the earth; nor have you, besides Allah, any one to protect or to help.

Ash-Shura, 30-31

119. O you who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove from you your evil deeds, and admit you to Gardens beneath which rivers flow,-- the Day that Allah will not disgrace the Prophet and those who believe with him. At-Tahrim, 8

120. Know they not that Allah do accept repentance from His slaves and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful? Al-Tauba, 104

121. If any of you do evil in ignorance, and thereafter repented, and amended (his conduct), lo! He is Oft Forgiving, most merciful; Al-Anam, 54. See also no 10,11,16,28, 35.

(Note: In Quran no where it is said or can be implied from any Ayat that one can continue an evil act and Allah will keep pardoning him. All such stories are fabricated)

l. Take Allah as supporter / Depend on Him

122. Let there be no compulsion in religion: truth stands out clear from wrong path: whoever rejects Taghut and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And Allah hears and knows all things. Allah is protector of those who have faith: from the depth of darkness He leads them forth into light. Of those who reject faith the patrons are Taghut from light they will lead them forth into the depth of darkness. They will be companions of the fire, to dwell their in (for ever). Al-Baqara, 256-257

(Note: Taghut is that person who transgresses his right limits. According to Qur'-an Taghut is that person who crosses the limits of obedience and forces the people of Allah to obey him. Satan is one of them; the other is man's own self that makes him slave of his own desire / longings and takes him to the wrong paths of life. There are many Taghut spread all around us -- Wives, Children, Relatives, Cast and Creed, Friends, Society, Nation, Leaders and Pirs, Govt and officials. They all force the man to serve their interests. This servant of so many masters throughout his life keeps toiling to appease these masters and forgets about his actual and most powerful Master i.e. Allah.) Also see 34.

m. Praying / Wuzu (Ablution.)

123. This is the book; in it is guidance sure, without doubt, to those who fear Allah. Who believe in the unseen, are steadfast in prayer, and spend out of what We have provided for them.

Al-Baqara, 1-3.

124. Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and give Zakat.

Al-Baqara, 83

125. Guard strictly your (habit of five obligatory) prayers. Especially the middle prayer (Asr), and stand before Allah in a devout (frame of mind). If you fear (an enemy), pray on foot, or riding, (as may be most convenient), but when you are in security, celebrate Allah's praises in the manner He has taught you, which you knew not (before). Al-Baqara, 238-239

126. O you who believe! Approach not prayers in a state of intoxication, until you can understand all that you say,-- nor in a state of ceremonial impurity except when you are passing by (*), until after washing your whole body. If you are ill, or on a

journey, or one of you comes from the privy or you have been in contact with women, and you find no water, then take for yourselves clean sand (or earth), and rub therewith your faces and hands. For Allah do blot out sins and forgive again and again. An-Nisaa, 43

(it means that in state of ceremonial impurity it is forbidden to go to mosque. However if way is passing through the mosque, then you can pass the way.)*

127. Those who believe, and do deeds of righteousness, and establish regular prayers and give Zakat, will have their reward with their Lord: on them shall be no fear, nor shall they grieve. Al-Baqara, 277

128. When you travel through the earth, there is no blame on you if you shorten your prayers, for fear that the unbelievers may attack you: for the unbelievers are your open enemies. An-Nisaa, 101

(Note: It is proved that Prophet has termed it as a gift from Allah and has shortened prayers both during peace & war while on journey.)

129. When you have performed the prayers, remember Allah, standing, sitting down, or lying down on your sides; but when you are free from danger, set up regular prayers: for such prayers are enjoined on believers at stated times.

An-Nisaa, 103

130. O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you come from the privy or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah do not wish to place you in a difficulty, but to make you clean, and to complete His favour to you, that you may be grateful. Al-Maida, 6-7

131. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Lord of the Worlds: no partner has He: this am I commanded, and I am the first of those who submit to His Will". Say: "Shall I seek for (my) Lord other than Allah. When He is the Lord of all things (that exist)? Every soul draws the reward of its acts on none but itself: no bearer of burdens can bear the burden of another.

Al-Anam, 160-165

(Note: Here Allah says that no one will bear burden of others. Imam Malik & Imam Shafai concluded from this that credit of physical Ibadat like prayers, fasting & hajj cannot be transferred.. But

Hanfi scholars believe in Hajj- in exchange. It seems that getting prayers, fasting and Hajj done by others is not correct since these are compulsory for every living Muslim - if they can do it.)

132. So woe to the worshippers who are neglectful of their prayers, those who (want but) to be seen, but refuse (to supply) (even) neighbourly needs. Al-Maun

133. So, verily, with every difficulty, there is relief: verily, with every difficulty there is relief. Therefore, when you are free (from your immediate task), still labor hard, and turn (all) your attention to your Lord. Inshirah/Al-Sharh, 5-8

134. Say: "Spend (for the Cause) willingly or unwillingly: Not from you it will be accepted: for you are indeed a people rebellious and wicked. "The only reason why their contribution are not accepted are: that they reject Allah and His Messenger; that they come not to prayer save lazily and that they offer contribution unwillingly. At-Tauba, 53-54

135. And establish regular prayers at the two ends of the day and at the approaches of the night: truly, the good deeds remove the evil deeds: that is a reminder for the mindful. And be steadfast in patience; for verily Allah will waste not the reward of the righteous to perish. Hud, 114-115

136. Speak to my servants who have believed, that they may establish regular prayers and spend (in charity) out of the wealth We have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending. Abraham, 31

137. Establish regular prayers - at the Sun's decline till the darkness of the night, and recitation of the Qur'-an in morning prayer. For the recital of dawn is witnessed. And as for the night, keep awake a part of it as an additional prayer for you: soon will your Lord raise you to a station of praise and glory! Say: "O my Lord! Let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour; and grant me from you an authority to aid (me). Bani Israil, 78-80

138. And celebrate (constantly) the praises of your Lord, before the rising of the Sun and before its setting; and during some hours of the night, and at the ends of the day: that you may be pleased.----- Enjoin prayer on your people, and be constant therein. We ask you not to provide provisions for living. We provide it for you. But (fruit of) the Hereafter is for righteous persons. Taha, 130-132

(Note: "That you may be pleased" has two meanings. First that you may become pleased on your present status & second can be that you do what has been told to you and as a result of that you will be pleased to receive what will come to you)

139. Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Best Names, neither speak your prayer aloud, nor speak it in a low tone, but seek a middle course between".

Bani Israil, 110

140. Recite what is sent of the Book by inspiration to you, and establish regular prayer: for prayer restrains from shameful and evil deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do. Al-Ankabut, 45

141. O you who believe! When the call is proclaimed to prayer on Friday (the day of assembly), hasten earnestly to the remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew! And when the prayer is finished, then may you disperse through the land, and seek of the bounty of Allah: and remember Allah frequently that you may prosper. Al-Jumua, 9-10

142. Every soul will be (held) in pledge for its deeds. Except the companions of the right hand, (they will be) in Gardens (of Delight): they will question each other, and (ask) of the sinners: "What led you into Hell-Fire?" They will say: "We were not of those who prayed; nor were we of those who fed the poor; but we used to talk vanities with vain talkers; and we used to deny the Day of Judgement, until there came to us (the hour) that is certain." Then will no intercession of (any) intercessor profit him. Al-Muddassir, 48

143. So glory be to Allah, when you reach eventide (in evening) and when you rise in the morning; Yes to Him be praise, in the heaven and on earth; and in the late afternoon and when the day begins to decline. Ar-Rum, 17-18

144. Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other) even though he be nearly related. You cannot but warn such as fear their Lord unseen and establish regular prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah. Fatir, 18

145. Therefore (read during night), as much of Qur-an as may be easy (for you); and establish regular prayers and give Zakat; and loan to Allah a beautiful loan. And whatever good you send forth for yourselves, you shall find it with Allah. Yes, better and greater in reward, and seek you the grace of Allah: for Allah is Oft-Forgiving, Most Merciful. Al-Muzzammil, 20

146. In them is He glorified in the morning and in the evenings, (again and again),- by men whom neither trade nor

sale can divert from the remembrance of Allah, nor from regular prayer, nor from paying Zakat.. An-Nur 36-37

147. But if they (unbelievers) repent, and establish regular prayers. And pay Zakat then open the way for them: For Allah is Oft-Forgiving, most merciful. At-Tauba, 5

148. And celebrate the name of your Lord morning and evening, and part of the night, prostrate yourself to Him; and glorify Him a long night through. Ad-Dahr/Al-Insan, 25-26

Also see no 1,2, 4,7,12,14,15,17,18,22,24,26,27,28,29,30,34, 38,40,47,52 & 81.

n. Fasting

149. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint.-- (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it with hardship (old, very weak, invalid), is a ransom, the feeding of one that is poor. But he that will give more, of his own free will,- it is better for him. And it is better for you that you fast, if you only knew. Al-Baqara, 183-184

(Note: Ransom is allowed only when a person cannot fast due to very old age or illness from which there is no likelihood of his recovery.)

150. Ramadhan is the (month) in which was sent down the Qur-'an, as a guide to mankind, also clear (proof) for guidance and judgement (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting. But if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful. Al-Baqara,185 See also no 31 in this book and Al-Baqara verse no 187 in Holy Book.

150-A. It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are your cover (enjoyment) for you and you are for them. Allah knows that you used to deceive yourselves, so He turned to you and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you, and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night). Then complete your fast till the night fall. And do not have sexual relations with them

while you are in Itikaf in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear his revelations to mankind that they may become pious.

O. Some praying words from Qur-an

151. Praise be to Allah, the Lord of the Worlds: Most Gracious, Most Merciful; Master of the Day of Judgement. You alone we worship, and Your aid we seek. Show us the straight way. The way of those on whom you have bestowed your Grace, those whose (portion) is not wrath, and who go not astray. Al-Fateha

152. Allah! There is no god but He,-- the living, the self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there who can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass anything of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, the Supreme (in glory). Al-Baqara255, (Ayat-ul- Kursi)

153. Repel evil with that which is best: We are well acquainted with the things they say. And say, "O my Lord! I seek refuge with You from the suggestions of the Satan".

Al-Muminun, 98

154. Say I seek refuge with the Lord of the dawn, from the mischief of created things; from the mischief of those who blow on knots; and from the mischief of the envious one as he practices envy. Al-Falaq

155. They said "Our Lord we have wronged our souls: If you forgive us not and bestow not upon us Your mercy, we shall certainly be lost." Al Ahraf 23

156. "(Allah) is Who created me, and it is He who guides me; who gives me food and drink, and when I am ill, it is He who cures me; Who causes me to die, and then to live (again); and who I hope, will forgive me my faults in the day of judgement. O my Lord! Bestow wisdom on me, and join me with the righteous. Grant me honourable mention on the tongue of truth among the latest (generations); make me one of the inheritors of the garden of bliss". Ash- Shura, 78-82.

157. Say: "O Allah! Lord of Power (and Rule), You give power to whom You please, and You strip off power from whom You please; You endue with honour whom You please,

and You bring low whom You please: in Your hand is all good. Verily, over all things You has power". "You cause the night to gain on the day, and You cause the day to gain on the night; You bring the living out of the dead, and You bring the dead out of the living; and You give the sustenance to whom You please, without measure." Al-i-Imran, 26 - 27

158. Say: I seek refuge with the Lord of mankind, the King (or Ruler) of mankind, the God (or Judge) of mankind, - from the mischief of the whisperer (of evil), who withdraws (after his whisper), - who whisper to the hearts of mankind, - among Jinns and among men. An-Nas

159. (We seek) Your forgiveness our Lord, and to You is the end of this journey. On no soul does Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray:) "Our lord! Condemn us not if we forget or fall in to error; Our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Blot out our sins. And grant us forgiveness. Have mercy on us. You are our Protector; grant us victory over the unbelievers." Al-Baqara, 285- 286

(Note: *These last Ayats of Sura Baqra are praying words about which Prophet said that these are source of getting near to Allah and source of His blessing and that these are complete and detailed pray.*) Also see 5,7,28,131,137.

p. Praying during night/early morning.(Tahajjud)

160. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of prayer and praise of Allah). True, there is for you by day-prolonged occupation with ordinary duties: but keep in remembrance the name of your Lord, and devote yourself to Him wholeheartedly. (He is) Lord of the East and the West: there is no god but He: take Him therefore for (your) disposer of affairs. And have patience with what they say, and leave them with noble (dignity). Al-Muzzammil-6-10. Also see no 7, 28, 35, 39,135,148.

q. Prophet and his mission

161. The Messenger believes in what have been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angles, His books, His Messengers. " We

make no distinction (they say) between one and another of His Messengers." And they say: "We hear, we obey". Al-Baqara, 285-286. Muhammad (PBUH) is no more than a Messenger: many were the Messengers that passed away before him. If he died or was killed, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (On the other hand) will swiftly reward those who (serve Him) with gratitude. Nor can a soul die except by Allah's leave, the turn being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give to him. And swiftly shall We reward those that (serve us with) gratitude.

Al-i-Imran, 144-145

163. Say: "I tell you not that with me are treasures of Allah, nor do I know what is hidden. Nor do I tell you that I am an angel. I but follow what is revealed to me." Say: Can the blind be held equal to the seeing? Will you then consider not?

Al-Anam, 50

164. Obey Allah, and obey the Messenger. And beware (of evil): if you do turn back, know you that it is Our Messenger's duty to proclaim (the Message) in the clearest manner.

Al-Maida, 92

165. A book which We have revealed unto you, in order that you might lead mankind out of depth of darkness into light-by the leave of their Lord, to the way of (Him) the Exalted in Power, worthy of all Praise!- Of Allah, to Whom do belong all things in the heavens and on earth! Ibrahim 1-2

166. And before you We sent none but men, to whom We granted inspiration: if you realise this not, ask of those who possess the Message. (We sent them) with clear signs and Scriptures and We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought. An-Nahal, 43-44

167. Say: "Glory to my Lord! Am I anything but a man,- a messenger?" What kept men back from belief when guidance came to them, was nothing but this, "Has Allah sent a man (like us) to be His Messenger?" Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the Heavens an angel for a Messenger." Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things). Bani Israil, 93-96

168. Say you (O Prophet): "I am but a man like you: it is revealed to me by inspiration, that your God is One God: so take the straight Path unto Him and ask for His forgiveness.

And woe to those who join gods with Allah, - those who pay not Zakat and who even deny the Hereafter. For those who believe and work deeds of righteousness is a reward that will never fail" Fussilat/Ha-Mim, 6-8

169. Say: "I am not an innovation among the Messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a warner open and clear." Al-Ahqaf, 9

170. Say: "I have no power over any good or harm to myself except as Allah will. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith". Al-Araf, 188

171. Say, "No one can protect me from Allah (if I were to disobey Him). Nor should I find refuge except in Him, unless I deliver (of the truth) what I receive from Allah and His Messages. For any that disobey Allah and His Messenger, for them is Hell: they shall dwell therein forever."

Al-Jinn, 22-23. Also see no 89,178 and verse no 53 to 61.

r. Recite / Deliberate on Qur-an and as advice

172. We have sent you a reminder from Us. If any do turn away there from, verily they will bear a burden on the Day of Judgment. Ta-Ha, 99-101

173. That this is indeed a Qur'-an most honourable. In a book well-guarded (with Allah in the Heaven i.e. Al-Laoh Al-Muhafiz). Which (that book with Allah) none shall touch but the purified (i.e. angles). A Revelation (this Qur'-n) from the Lord of the worlds. Is it such a Message (this Qur'-n) that you unbelievers deny. And have you made it your livelihood that you should declare it false? Al-Waqia, 75-82

(Note: Some scholars say that it is forbidden to touch Qur-an without ablution. For the purpose of teaching Qur-an to children there is concession for children. Other scholars think that these verses apply to Angles and original copy of Qur-an that is placed in Heavens. That seems to be correct. The purpose is not to take people away from Quran. It is also said that if Qur-an contains translation and explanations with original text then this rule does not apply. In this book I have purposely not included the Verses in Arabic. Therefore this book can be read without ablution while standing, sitting, travelling or lying down. The aim is to make it easy for every body to get to know Allah's commandments as revealed by Him.)

174. O mankind! There has come to you a direction from

your Lord and a healing for the (diseases) in your hearts, -- and for those who believe, a Guidance and a Mercy. Say, " In the Bounty of Allah, and in His Mercy, -- in that let them rejoice": that is better than the (wealth) they hoard. Younas, 57-58 175. Verily this Qur-an do guide to that which is most right (or stable), and gives the tidings to the believers who work deeds of righteousness, that they shall have a magnificent reward; And to those who believe not in the Hereafter, (it announces) that We have prepared for them a chastisement grievous. Man prays for evil as in haste as he prays for good. For man is given to haste. Bani Israil, 9- 11

176. (Here is) a Book which We have sent down unto you, full of blessings, that may mediate on its signs, and that men of understanding may receive admonition. Sad, 29

(Note: At many a places in Qur'-an Allah has directed us to study it with understanding to get guidance in life. But most of us recite it without understanding, thus defeating the very purpose for which it was revealed. This book is meant to make people aware of what is required of us by Allah.)

177. Verily, We have made this (Qur-an) easy, in your tongue; in order that they may give heed Al Dukhan, 59

(Note: Allah says that He has revealed Qur-an in the language of the people, of that area, so that people can understand it and take advise from it. Qur-an is a book of guidance and not of rituals and mere holiness. We are required to read, understand and reflect on the advice/commands that are given. For the people who do not understand Arabic the message of Allah has to be communicated to them in the language they understand. This book is an effort towards that end. If someone can learn Arabic and go to original source that will be good.)

178. (This is) a Book, with verses fundamental (of established meanings), further explained in detail,- from One Who is wise and self-acquainted (with all things). (It teaches) that you should worship none but Allah. (Say) verily I am (sent) unto you from Him to warn and to bring glad tidings:

Hud, 1-2

179. To you We sent the Book in truth, confirming the Books that came before it, and guarding it in safety: so judge between them by what Allah has revealed, and follow not their vain desires, diverging from the Truth that has come to you.

Al-Maida, 48 Also see no 14,17,23,145,165,166

s. Say Insha-Allah, Masha-Allah, Assalam-o-Alaikum

180. Nor say of anything, "I shall be sure to do so and so

tomorrow"--- except "If Allah so wills" And remember your Lord when you forget, and say, "I hope that my Lord will guide me ever closer (even) than this to the right course".

Al-Kahf, 23-24

(Note: This means that if you make a resolve to do something then say "Inshah Allah" meaning "If Allah so wills" (I will do such and such thing.)

181. "Why you did not, as you went in to your garden, say: "Allah's will (be done)! There is no power but from Allah!"

Al-Kahf, 39

182. When those come to you who believe in Our Signs, Say: "Peace be on you:" Your Lord has inscribed for Himself (the rule of) mercy: Al-Anam, 54

t. Grief , comfort and reward is given by Allah

183. If Allah does touch you with hurt, there is none can remove it but He: if He do design some benefit for you, there is none can keep back His favour: He causes it to reach whomsoever of His servants He pleases. And He is the Oft-Forgiving, Most Merciful. Younus, 107

184. Tell those who believe, to forgive those who do not hope for the Days of Allah; it is for Him to reward (for good or ill) each people according to what they have earned. If any one does a righteous deed, it is to his own benefit; if he does evil, it works against (his own soul). In the end will you (all) be brought back to your Lord. Al-Jathiya, 14-15

185. "If Allah touch you with hardship, none can remove it but He; if He touch you with happiness, He has the power over all things. He is irresistibly supreme over His servants. Acquainted with all things." Al-Inam, 18-19

186. Say:" Nothing will happen to us except that Allah has decreed for us: He is our protector": And on Allah let the believers put their trust. At-Tauba, 51.

187. Say: " Running away will not profit you if you are running away from death or slaughter; and even if (you do escape), no more than a brief (respite) will you be allowed to enjoy!" Say: " Who is it that can screen you from Allah if it be His wish to give you punishment or to give you mercy?" Nor will find for themselves, beside Allah, any protector or helper.

Al-Ahzab, 16-17

188. (They do the good deeds so that) Allah may reward them according to the best of their deeds, and add even more for them out of His grace: For Allah do provide for those

whom He will, without measure. An-Nur, 38

189. What Allah out of his Mercy does bestow on mankind none can withhold: What He do withhold, none can grant, apart from Him: And He is exalted in Power, full of Wisdom.

Fatir- 2

190. He that do good shall have ten times as much to his credit: he that do evil shall only be reward according to his evil: no wrong shall be done unto them.

Al-Anam, 160 Also see no 5,21,32,60,122,157.

u. On avoid heinous sins & good conduct Allah forgives small sins.

191. If you (but) avoid the most heinous of the sins that you are forbidden to do, We shall remit your evil deeds, and admit you to a gate of great honour. An-Nisaa, 31

192. O you who believe! If you fear Allah, He will grant you a criterion (To judge between right and wrong), remove from you (all) evil deeds and forgive you: For Allah is the Lord of grace unbounded. Al-Anfal, 29 (This is regarding battle of Badar.)

193. For Allah will change the evil of such persons (those who repent) into good, and Allah is Oft-Forgiving, Most Merciful, and whoever repents and does good has truly turned to Allah in repentance:

Al-Furqan,70-71. Also see 8,10,28,34,37,45,52,119,135, 207.

v. Jinn/human created for remembering Allah

194. I only created Jinns and men, that they may serve Me. No sustenance do I require of them. Nor do I require that they should feed me. For Allah is He Who gives (all) sustenance,- Lord of Power,- Steadfast (for ever). Az-Zariyat, 56-58

w. Difficulties and comforts already written.

195. No misfortune can happen on earth or in your souls but is recorded in a Book before We bring it into existence: that is truly easy for Allah: in order that you may not despair over matter that pass you by, nor rejoice over favours bestowed upon you. Al-Hadid, 22 23 Also see no 57.

x. Intentions count with Allah

196. But there is no blame on you if you make a mistake therein : (what counts is) the intentions of your hearts: and Allah is Oft-Forgiving, Most Merciful. Al-Ahzab, 5

y. Signs of Allah

197. On the earth are signs for those of assured Faith, as also in your own selves: will yet not then see?
Az-Zariyat, 20-21 Also see no 14.

z. Doing favors / Good conduct

198. And spend of your wealth in the cause of Allah, and make not your own hands contribute to (your) destruction, but do good; for Allah loves those who do good. Al-Baqara, 195

199. Serve Allah, and join not any partners with Him; and do good-- to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess. For Allah loves not the proud and boastful; -- An-Nissa, 36

200. Even though men's souls are swayed by greed. But if you do good and practice self-restraint, Allah is well acquainted with all that you do. An-Nisaa, 128

201. Allah commands justice, the doing of good and giving to kith and kin. An-Nahl, 90

202. And you will not cease to discover deceit in them (unbelievers), except a few of them. But forgive them, and overlook (their misdeeds): for Allah loves those who are kind.

Al-Maida, 13

203. And give not things in order to have more (or consider not your deed of obedience to Allah as a favour to Him.)! But, for your Lord's (Cause), be patient and constant! Al-Muddassir 6-7

204. "But seek, with the (wealth) which Allah has bestowed on you, the home of Hereafter, nor forget your portion in this world: but do good, as Allah has been good to you, seek not (occasions for) mischief in the land: For Allah loves not those who do mischief." Al-Qasas, 77.

205. Whether you do openly a good deed or conceal it or cover evil with pardon, surely Allah is ever pardoning Powerful. An-Nisaa, 149

206. Wealth and sons are allurements of the life of this world: but the things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes. Al-kahf, 46

207. The good deeds remove the evil deeds: that is a reminder for the mindful. And be steadfast in patience; for verily Allah will waste not the reward of the righteous to perish. Hud, 114-115

208. And do not forget liberality between yourselves. For Allah sees well all that you do. Al-Baqara 236

209. Strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which you dispute; Al-Maida, 48

210. Now, as for man, when his Lord tries him, giving him honour and gifts, then says he, (puffed up), "My Lord has honoured me." But when He tries him, restricting his means of life for him, then says he (in despair), "My Lord has humiliated me!" No, no! But you honour not the orphans! Nor do you encourage one another to feed the poor! And you eat inheritance - all with greed. And you love wealth with inordinate love Al-Fajar, 15-20

211. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- Then again, guard themselves from evil and believe,- then again, guard themselves from evil and do good. For Allah loves those who do good. Al-Maida, 93.

212. By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, Allah knows it well. Al-i-Imran, 92

213. Allah is never unjust in the least degree: if there is any good (done), He doubles it, and gives from Him a great reward.

An-Nissa,- 40

214. On that Day will men proceed in groups sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. Al-Zilzal, 6-8

215. We bestow of Our mercy on whom We please, and We suffer not, to be lost, the reward of those who do good. But verily the reward of the Here-after is the best, for those who believe, and are constant in righteousness. Yousaf, 56-57

Also see No. 1,3,6,10,16,18,19,22,23,25,28,33,34,38,41,45,46,192. Apart from this see in Chapter 6 more commands about how to treat others.

aa. Keep the trust

216. And if one of you deposits a thing on trust with another person, let the trustee (faithfully) discharge his trust, and let him fear Allah his Lord. Conceal not evidence; whoever conceals it,- his heart is tainted with sin. And Allah knows all that you do. Al-Baqara, 283

217. Behold, Shuaib said to them: ----- Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men. Ash-Shuaraa, 177-183

218. Allah do command you to render back your trust to those to whom they are due. An-Nissa, 58. Also see no 24,38,57

bb. Preaching Islam / Good advice

219. And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may be beware (of evil). Al-Tauba, 122

(Note: Anybody who is working in the way of Allah and is trying to spread the message of Allah and calling to goodness / honesty and fair play, should be encouraged. However spreading of prejudices, division and hatred in the name of Islam should not be encouraged.)

220. Invite (all) to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His path and who receive guidance. An-Nahl, 125

(Note: Allah directs us to call people towards Him in the best way. Calling names, using abusive language or killing those who differ in any way with us will not be liked by Allah. He told His Prophet that his duty is only to convey the message to the people not to enforce it.)

221. Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain success. But not like those who are divided amongst themselves and fall into dispute and division after receiving clear signs (proofs); for them is a dreadful chastisement,- Al-i-Imran, 104-105

222. You are the best of peoples, evolved for mankind. Enjoying what is right, forbidding what is wrong, and believing in Allah. Al-i-Imran, 110

223. And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind and not to hide it (the news of the coming of the Prophet Muhammad); but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that bargain they made! Al-i-Imran, 187

224. Leave alone those who make their religion to be mere play and amusement, and are deceived by the life of this world. But continue to admonish them with it (Al-Qur'-an) lest a soul is caught in its own ruin by its own action. He will find for itself no protector or intercessor except Allah Al-Anam, 70

(Note: Now a days people unknowingly belittle religion in a different ways. They make jokes about religious scholars, criticise them, make jokes about beard etc. One is justified in calling to question any body's standpoint on an issue, if one has the knowledge for that. But he should not criticise his person or ridicule religious scholars across the board. The religion as a whole comes under ridicule and joke if one does that. This becomes a habit and every body starts doing the same.) Also see no 19

cc. Help in piety and righteousness

225. Help you one another in righteousness and piety, but help you not one another in sin and transgression: fear Allah: for Allah is strict in punishment. Al-Maida, 2

(Note: It has been noted that people help those who are wrong for the reason that either they are their friends or relatives. We should refrain from doing this. Helping the transgressor is wrong. We should tell the transgressor of his fault and try and bring amicable resolution to the conflict.)

226. Have we not shown him the two highways? But he has made no haste on the path that is steep. And what will explain to you the path that is steep? - (It is:) freeing the bondman; or the giving of food in a day of hunger (famine) to the orphan with claims of relationship, or to the poor (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Al-Balad, 10-17 Also see no 27,30,33,41.

dd. With whom should we have friendship?

227. And keep yourself content with those who call on their Lord morning and evening. Seeking His Face; and let not your

eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires and his affairs (deeds) has become lost. Al-Kahf, 28-29 Also see no 12, 13, 18 and note to verse no 42 in chapter 2.

ee. Do Justice / witnesses in truth.

228. O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you avoid justice, and if you distort (justice) or decline to do justice, verily Allah is Well-Acquainted with all that you do.

An-Nisaa, 135

229. If two parties among the believers fall into a fight, make you peace between them. But if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of Allah. But if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just). The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy.

Al-Hujurat, 9-10

(Note: Allah commands that we should make peace among people who are at odd with each other. We should promote friendship and tranquillity. This attitude is beneficial both in this life and Hereafter for us.)

230. And when you judge between people then you judge with justice. Verily how excellent is the teaching which He gave you. An-Nissa, 58

231. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just. Al-Mumtahana, 8

(Note: Allah has directed us to deal with non Muslims, who have not fought against us, with kindness and justice. Thus keeping working and trade relations, friendship and all types of dealings with non-Muslims are allowed. In fact Muslims should be benevolent in their dealings with them.)

232. Whenever you speak, speak justly. Even if a near relative is concerned; Al-Anam,151-153 Also see no 28,38,45,100.

ff. Charity

233. For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a generous reward. Al Hadid, 18 Also see no.7,10,22,25,26,31,34,35,38, 46,52,86,120,123, 134,136,145,198,204, 208 and see the details in Chapter no 3.

gg. Discuss in best way

234. Say to My servants that they should (only) say those things that are best, for Satan do sow dissension among them: for Satan is to man an avowed enemy. Bani Israil, 53

(Note: Here also Allah wants Muslims to be polite/respectful to each other and have best of the conduct in life. If their conduct is not good then they will become divided and fragmented.) Also see no 14.

hh. Life is pre-destined.

235. O you who believe! be not like the unbelievers, who say of their brethren, when they are traveling through the earth or engage in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sigh and regrets in their hearts. It is Allah that gives life and death, and Allah sees well that you do. Al Imran, 156

236. "Wherever you are, death will find you out, even if you are in towers built up strong and high!" An Nisaa, 78

237. Nor is a man long life granted length of days, nor is a part cut off from his life, but is in a Book (ordained). All this is easy to Allah. Fatir, 11 Also see no 162.

ii. Relative and friends will not be of help.

238. Of no profit to you will be your relatives and your children on the Day of Judgement: He will judge between you: for Allah sees well all that you do.

Al-Mumtahana, 3 Also see no 108,131,136,144.

jj. Send blessing on Prophet

239. Allah and His angels, send blessings on the Prophet: O

you who believe! Send your blessings on him, and salute him with all respect. Those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment. And those who annoy believing men and women undeservedly, bear (on themselves) the crime of slander and plain sin. Al-Ahzab, 56-58

(Note: It is said that by blessings “Aal” of the Prophet, we in fact are praying for blessing on the whole of his Ummah including ourselves. “Aal” means all the people who are followers, companions, helpers whether they are his relatives or not. Like Aal-i-Firhon etc. In case of “Ahl” it is the relatives and relations of the man whether they support/follow him or not.)

kk. Other’s disbelief will not affect you.

240. O you who believe! Guard your own souls: if you follow (right) guidance no hurt can come to you from those who stray. The return of you all is to Allah: it is He that will inform you of all that you do. Al-Maida - 105

(Note: It means that after having given advice our responsibility finishes. Allah has not made compulsory for individuals to enforce what they think is right on others. We should not proclaim other who call themselves Muslims as kafirs and create split and division with in our ranks. If we do that it will only benefit others and they will take advantage of it. We are doing no service to Muslims, Ummah or Islam by preaching differences. We should unite on what is common to all of us, sink the differences and division and have tolerance for others point of view.) also see no 184.

ll. Zakat

See in Chapter no 3.

mm. Hajj.

See Sura “Al-Baqara” verse no 158,196 to 203.

Sura “Al-i-Imran” verse no 97. Sura “Almaida” verse no 94 to 99.

Sura “Al-Haj” verse no 26 to 29 , 36,37.

nn. Misc. commandments that are covered in the verses of this chapter.

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| <ul style="list-style-type: none"> * Allah forgives. 205 * Allah is protector of believers. 122. * Allah keeps watch on people. 7 * Allah sends blessing to believers who do good. 15,20,21,23,32. * Abulation / Wuzu/ Missah. 126,130. * Allah's protection from Satan's suggestions. 16,23,33, 158. * Allah helps believers in this world also. 32. * Angles descend on steadfast. 33. * Argue with people of Books in best way. 14. * Allah grants honour. 21,157. * Accept decision made by Allah and His Prophet. 54 * Believers are brothers. 229. * Believers do not love enemies of Islam. 36. * Be steadfast on right path. 31,45. * Be patient. 1,2,4,7,22,26,28, 30,31, 33,39, 41,135. * Be fair as witness. 38, 45,228 * Burden according to capability. 25,46. * Calamity can be averted only by Allah. 183. * Calamities are from Allah. 195 * Calamity due to your deeds. 55,108. * Conditions for receiving Allah's blessings. 106. * Condition for forgiveness. 37. | <ul style="list-style-type: none"> * Construct mosques & remember Allah in them. 146. * Do not hide the truth. 2. * Decide according to Allah and His Prophet's teaching 50,54,56,61,179. * Death will befall all. 162. * Deal with unbelievers justly. 231 * Divide not in to sects. 42,47. see details in chapter no 2. * Do not call unbelievers better than believers. 104 * Do not argue with ignorant. 16. * Do not obey those who do not obey Allah. 224,227. * Enjoin what is good/ Strive in race for virtues. 18,209. * Enjoin the Truth. 41 * Enjoin prayers on your family. 138. * Fulfil your promises/Pledges. 1,9, 22,24,38. * For righteous deeds, Allah will forgive your sins. 211,135. * Give good advice to each other. 27,30, 33,41 * Good conduct is must with belief for success in Hereafter. 3,20,23,41,68. * Good and bad cannot be equal. 33. * Good talk & good arguments. 220 * Guard your modesty/chastity. 24,31,34. * Have trust in Allah. 60 * Honour your pledges/ promises 9. * Islam is religion of nature. 47. * Keep not away those who strive |
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<p>for Allah cause. 13.</p> <ul style="list-style-type: none"> * Keep your voice low. 30. * Knowledge of what is hidden. 85,91,99,152, 163,170. * Lead a pure life. 40. * Keep you soul clean of bad desires. 49 * Luqman's advise to his son. 30. * Man is in loss. 41. * Many a sins Allah forgive. 118. * Man is created impatient. 38. * Mischief of whisperers. 158. * Mutual consultations. 34. * Make peace among people. 229 * Never be too proud to worship. 17. * No one will share your burden. 108,131,144,236. * No compulsion in religion. 122 * One who receives guidance, is for his own good. 108. * On repentance & good deeds small wrongs are changed to good deeds. 28. * Pray neither loudly nor in very slow voice. 139. * Pride. 30,68,79. * Pious people get alerted on an evil <ul style="list-style-type: none"> * Prosperous men transgress. 108 * Reward of good is many times more. 45,190. * Restrain anger/forgive. 10,34. * Remain united. 42,47. * Reply evil with good. 22,33. * Repentance. 10,11,16,28,115, 120, 147. * Remember Allah in distress. 26,38. 	<ul style="list-style-type: none"> * Path of Good/Reward 1,2,211,135. * Prayers restrain from evil deeds. 14,140. * Remember Allah in abundance. 31. * Restrain soul from lesser desires. 49. * Soul is prone to evil. 200. * Take path of good/forgiveness/ overlook. 10,16,202 * Two guardian angles write what you do. 84. * Turn away from arrogance / vain talks. 16,24,28. * There is Test in how you deal with others. 13. * Talk goodness/ best way/gracious. 16,27,28,30,33,39,220. * Trials. 13,210. * Those who know are not equal to those who do not know. 39. * With whom you should have friendship. 12,13. * Whom you call beside Allah will not protect you. 67. * Walk in humility. 28,30. * Wealth and Children are but your test. 57,206. * With every difficulty there is relief. 133. * Work for Allah's pleasure. 6, 65. * Wise people accept admonition. 22,39. * Zakat. ,12,18,24,2,127,145, 147,168.
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There are good deeds contained in other chapters.
These are:--

Chapter 2.

Opposite of all the bad deeds given in chapter are good deeds, that should be followed.

Chapter 3.

Charity - giving to poor.
Paying Zakat.
Not eating usury.
Not taking bribe.
Being benevolent to others.
Eating *Halal*.
Keeping Trust.

Chapter 4.

Treat wives well with justice/goodness.
Enjoin prayers on family.
In case of divorce, part with wives with generosity.
Be kind to wives.
Be just with wives.
Use Veil.
Women should not roam around aimlessly.

Chapter 5.

Give loan to Allah.
Fight in way of Allah.
Fight with money in way of Allah.

Chapter 6.

Treat well destitute, needy, orphans, relatives, slaves,

servants, prisoners, neighbour and those who ask.

If you cannot help needy even then give good reply.
Do not spoil relations with relatives and friends.
Give respite to debtor.

Chapter 7.

Make peace between people.
Be patient and have forgiveness.
Fight against oppressors.

Chapter No 2

Bad Deeds

- a. Bad People/Sinners/Bad things.
- b. Desirous of this World.
- c. Friendship with Allah's opponents.
- d. Lying about Allah.
- e. Despair of Allah's Mercy.
- f. Concealing / not obeying truth.
- g. Reminding people of generosity.
- h. Making fun of believers /Qur-an.
- i. Making fun of each other.
- j. Following path of ancestors.
- k. Bad language/Vain talk.
- l. Mutual rivalry & pursuits.
- m. Stopping from the right path.
- n. Falsifying others.
- o. Fornication / Lewdness.
- p. Fragmentation/ sects.
- q. Pride.
- r. Magic.
- s. Who want immediate gains.
- t. Gambling.
- u. Theft.
- v. Crossing the limits / Prohibitions.
- w. Greed of wealth, children & possessions.
- x. Man is prone to evil.
- y. People in loss.
- z. Bribe.
- aa. Use of intoxicants / Wine.
- bb. Discussions without knowledge.
- cc. Backbiting / being suspicious.
- dd. Homosexuals / Gays.
- ee. Secret talk/whispering.
- ff. Hiding evidence / Teasing witnesses.
- gg. Do not tease witness.
- hh. Ungratefulness.
- ii. Giving pain to believers.
- jj. False oaths.
- kk. Calling a Muslim *Kafir*.
- ll. Making changes in Allah's creation.
- mm. Suspecting others affairs.
- nn. People lost in carelessness.
- oo. Misc. commandments that are covered in the verses of this chapter.

a. Bad People / Sinners / Bad things

1. Yes, whosoever earns evil and his sin has surrounded him, they are companions of the Fire: therein shall they abide (forever). But those who have faith and work righteousness, they are companions of the Paradise: therein shall they abide (forever). Al-Baqara, 81-82

2. And remember We took your commitment to this effect: shed no blood amongst you, nor turn out your own people from your homes: and this you solemnly ratified and to this you were witness. After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in sin and transgression; and if they come to you as captives, you ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? -- And on the Day of Judgment they shall be consigned to the most grievous chastisement. For Allah is not unmindful of what you do. These are the people who buy the life of this world at the price of the Hereafter: their chastisement shall not be lightened nor shall they be helped. Al-Baqara, 84-86

3. O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an open enemy. For he commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge. Al-Baqara, 168-169

4. There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet he is the most quarrelsome of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle, but Allah loves not mischief. When it is said to him, "Fear Allah," he is led by arrogance to (more) crime. Enough for him is Hell;-- an evil bed indeed (to lie on)! Al-Baqara, 204-206

(Note: Here it is said that you will find people in this world who will look to be very pious, fearing from Allah and religious. But they actually are not so. They only deceive people for their own motives.)

5. Yes, whoever fulfils his pledge and fear Allah much - verily Allah loves those who act aright. As for those who sell the faith they owe to Allah and their own oath for a small price, they shall have no portion in the Hereafter. Nor will Allah (see fit to) speak to them or look at them on the Day of Judgement, nor will

He clean them (of sin): they shall have a grievous chastisement.

Al-i-Imran, 76

6. And (they) say to the unbelievers that they are better guided in the (right) way than the believers! They are (men) whom Allah has cursed: and those whom Allah has cursed, you will find have no one to help or have a share in Dominion or Power? An-Nisaa, 50- 54 See Chapter No 1, Note to verse no 104

7. Whoever intercedes in a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah has power over all things.

An-Nisaa, 85

8. Argue not on behalf of those who betray their own souls; for Allah love not who is betrayer and sinner. They seek to hide themselves from the people but they cannot hide from Allah, while He is with them when they plot by night. In words that He cannot approve: and Allah do compass round all that they do.

An-Nisaa, 105-107

(Note: Betraying own soul means that when a man indulges in deceit or sin, he first suppresses his own conscious that is a man's guardian. When he does that he is betraying his own soul.)

9. Many of them you see, racing in sin and transgression and their eating of things forbidden --- evil indeed are the things that they do. Why not all Rabbis and religious learned men forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

Al Maida, 62-63

(Note: Now a days also some self proclaimed scholars/Pirs / mushaikh do not question their supporters/devotees on their bad habits and illegal earnings. For the sake of having bigger circle of influence they do not admonish bad characters /oppressors and bribe takers. They rather take advantage of their wealth and influence. They encourage their followers to help each other in whatever good or evil they may be indulging.)

10. If Allah so willed, He could make you all one People: but He leaves straying whom He pleases, and He guides whom He pleases: but you shall certainly be called to account for all your actions. And take not your oaths, to practice deception between yourselves with the result that someone's foot may slip after it was firmly planted, and you may have to taste the evil (consequences) of having hindered (men) from the Path of Allah and a mighty Wrath descend on you. Nor sell the Covenant of Allah for a miserable price: for with Allah is (a prize) far better,

for you, if you only knew. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who are patient, their reward according to the best of their actions. An-Nihal, 93-96

(Note: "May slip" means that someone after recognizing the truth of Islam is kept back from accepting it due to your conduct. Other people normally do not first study books to reach message of Islam. They see the Muslims – their conduct, social behavior, trading, likes and dislikes – in short they see them as Islam personified. If they like Muslims they will explore more about Islam and if they see them living an impoverished life in dirty environments combined with poverty, backwardness, fraud, lies, killing, harassing, oppression, cruelty, excess and injustice then they will take different view of Islam. What can we expect from others when we ourselves belittle ourselves and praise others in normal day-to-day talk. There is a great deal of improvement required in our conduct/behavior according to teachings of Islam. Only then others will be motivated favorably towards accepting Islam as the Truth.)

11. Were you to follow the common run of those on earth, they will lead you away from the Way of Allah. They follow nothing but conjecture: they do nothing but lie. Your Lord knows best who strays from His Way: He knows best those who are rightly guided. Al-Anam, 116-117

(Note: If religious matters and social norms are decided to the liking of the masses then they will decide these matters keeping in view their own conveniences, likings, interests, language/cast and creed prejudices. They will normally not keep interest of the nation, society and religion supreme. Otherwise also normal inclination of a man is towards freedom from all types of bondage, freedom to do what he/she wants to do. May it be debauchery or immorality. In to-days world whatever we are seeing in films, TV, Newspapers and on internet, apart from what is good, is the result of this liking and freedom to do what man wants to do. Governments that are dependent on the votes of the people, instead of leading them to the better moral standards are made hostage to media tycoons and self-proclaimed liberals of this world through negative publicity if they initiate a corrective action. Therefore a society that formulates its social and cultural standards/ norms on the wishes of the masses will degenerate.)

12. As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will then tell them the truth of all that they did. He that do good shall have ten times as much to his credit: he that do evil shall only be reward according to his evil: no wrong shall be done unto them. Al-Anam, 159-160

13. The hypocrites, men and women, are alike: they enjoin evil, and forbid what is just, and tighten their purse's strings. They have forgotten Allah: so He has forgotten them. Verily the hypocrites are rebellious and disobedient. Allah has promised the hypocrites men and women, and the rejecters of Faith, the fire of Hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah. And an enduring punishment, -- as in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and you have of yours, as did those before you; and you indulge in idle talk as they did. Such are they whose deeds are fruitless in this world and in the Hereafter, and they are the looser. Al-Tauba, 67-69

14. Allah commands justice, the doing of good and giving to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you that you may receive admonition. Fulfil the Covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knows all that you do. And be not like a woman who breaks into untwisted stands the yarn which she has spun, after it has become strong. Nor take your oaths to practice deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgement He will certainly make clear to you (the truth of) that wherein you disagree.

An-Nahl, 90-92

(Note: In societies people lie and deceive for small gains. This has become a norm of life. Everybody thinks that since others are doing this, therefore, there is no harm in getting into this race. To break this vicious circle we should adopt path of truth and fair play. An example of good always motivates others to good conduct.

15. Man prays for evil as in haste as he prays for good. For man is given to haste. Bani Israil, 11

16. Shall I inform you, (O people), on whom it is that the Satan descend? They descend on every lying, wicked person, they listen eagerly and most of them are liars.

Ash-Shuaraa, 221-223

17. If any do seek for glory and power, -- to Allah belong all glory and power. To Him mount up (all) words of purity: it is He who raises in rank each deed of righteousness. Those that lay plots of evil, -- for them is a chastisement terrible; and the plotting of such will be void (of result). Fatir, 10

18. --- Do the unbelievers think that they can take My

servants as protectors beside Me. Verily We have prepared Hell for the unbelievers for (their) entertainment. Say: "Shall We tell you of those who loose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?" They are those who deny the *Ayat* (evidences, verses, revelations, signs) of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgement, give them any weight. That is their reward, Hell; because they rejected Faith, and took My *Ayat* and My Messengers by way of jest. Al-kahf, 102-106

19. That Day, the dominion as of right and truth shall be (wholly) for (Allah) Most Gracious: it will be a Day of dire difficulty for the misbelievers. The Day that the wrongdoer will bite at his hands, he will say, "Oh! Would that I had taken a (straight) path with the Messenger! Al-furqan, 26-29

20. Woe to each sinful liar. He has the signs of Allah rehearsed to him, yet persists with pride as if he heard them not, then announce to him a chastisement grievous! And when he learns something of our signs, he takes to them in jest. For such there will be chastisement. In front of them is Hell: and of no profit to them is anything they may have earned, nor any protector they may have taken to themselves beside Allah: for them is tremendous chastisement. This is (true) guidance: and for those who reject the signs of their Lord, is grievous chastisement of severe kind. Jasia, 7-10

21. If any one does a righteous deed, it is to his own benefit; if he does evil, it works against (his own soul). In the end will you (all) be brought back to your Lord. Al-Jathiya, 15

22. Then We put you on the (right) Way of Religion: so follow that (Way), and follow not the desires of those who know not. They will be of no use to you in the sight of Allah: it is only wrongdoers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous. These are clear evidences to men, and a guidance and mercy to those of assured Faith.

Al-Jathiya, 18-22

23. Obey not every mean, swearer, a slanderer, going about with calumnies, (habitually) hindering (all) good, transgressing beyond bounds, deep in sin, violent (and cruel),-- with all that, of a doubtful birth,-- because he possesses wealth and (numerous) sons. When to him are rehearsed Our Signs, "Tales of the ancients," he cries! Soon shall We brand (the beast) on the snout. Al-Qalam, 10-16

24. Every soul will be (held) in pledge for its deeds. Except the companions of the right hand, (they will be) in Gardens (of Delight): they will question each other, and (ask) of the sinners: "What led you into Hell-Fire?" They will say: "We were not of those who prayed; nor were we of those who fed the poor; but we used to talk vanities with vain talkers; and we used to deny the Day of Judgement, until there came to us (The Hour) that is certain". Then will no intercession of (any) intercessor will profit them. Al-Muddassir, 38-48

25. Those in sin used to laugh at those who believed, and whenever they passed by them, used to wink at each other (in mockery); and when they returned to their own people, they would return jesting; and whenever they saw them, they would say, "Behold! These are the people truly astray!" But they had not been sent as keepers over them. But on this Day the believers will laugh at the unbelievers: on raised couches they will command (a sight) (of all things). Will not the unbelievers have been paid back for what they did? Al-Mutaffifeen, 29-36

26. Have we not shown him the two highways? But he has made no haste on the path that is steep. And what will explain to you the path that is steep? - (It is:) freeing the bondman; or the giving of food in a day of hunger (famine) to the orphan with claims of relationship, or to the poor (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Al-Balad, 10-17

27. When you look at them, their bodies please you; and when they speak, you listen to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the truth).

Al-Munafiqun, 4.

28. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the Best, - We will indeed make smooth for him the path to misery; nor will his wealth profit him when he falls headlong (into the Pit). Verily We take upon us to guide, and verily unto Us (belong) the end and the beginning. Therefore, I warn you of a Fire blazing fiercely; none shall burn therein but those most unfortunate ones who deny and turn away. Al-Lail, 8-16.

29. Woe to every (kind of) scandal-monger and back biter, who pile up wealth and count it, thinking that his wealth would

make him last for ever! By no means! He will be sure to be thrown into that which breaks to pieces. Al-Humaza, 1-4

30. See you one who denies the judgement (to come)? Then such is the one who repulses the orphan, and encourages not the feeding of the poor. So woe to the worshippers who are neglectful of their prayers, those who (want but) to be seen, but refuse (to supply) (even) neighbourly needs. Al-Maun

b. Desirous of world/ Worldly life is just amusement.

31. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; Al-Baqara, 212

32. Let not the free disposal (and affluence) of unbelievers through the land deceive you: little is it for enjoyment: their ultimate abode is Hell: what an evil bed (to lie on)!

Al-i-Imran, 196-198

33. Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will you be dealt with unjustly in the very least! "Wherever you are, death will find you out, even if you are in towers built up strong and high!

An Nisaa, 77-78

34. Leave alone those who make their religion to be mere play and amusement, and are deceived by the life of this world. But continue to admonish them with it (Al-Qur'-an) lest a soul is caught in its own ruin by its own action. He will find for itself no protector or intercessor except Allah: Al-Anam, 70

35. O you who believe! What is the matter with you, that, when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the enjoyment of the life of this world compared to Hereafter. If you march not forth, He will punish you with grievous penalty, and put others in your place; But you would not harm Him in the least. For Allah has power over all things. Al-Tauba, 38-39

36. Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not our *Ayat* (revelations), -- their abode is the Fire, because of the (evil) they earned. Younus, 7-8

37. Those who desire the life of the present and its glitter, -- to them We shall pay (the price of) their deeds therein, -- without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame

therein, and of no effect are the deeds that they do! Hud, 15-16
38. They rejoice in the life of this world, but the life of this world is but little comfort compared to the Hereafter. Al-Rad, 26
39. Anyone who after accepting faith in Allah, utters disbelief,--- except under compulsion, his heart remaining firm in Faith, but such as open their breast to disbelief,---on them is wrath from Allah, and there will be dreadful chastisement. This is because they love the life of this world better than the Hereafter: And Allah will not guide those who reject Faith.

An-Nahl, 106-107

40. If any do wish for the transitory things (of this life), We readily grant them--- such things as We will, to such persons as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected. Those who do wish for the (things of) the Hereafter, and strive for that with all due striving, and have Faith,--- they are the ones whose striving will be thanked (by Allah). Of the bounties of your Lord We bestow freely on all - these as well as those: Bani Israil, 18-19

41. That which is on earth We have made but as a glittering show for it, in order that We may test them - as to which of them are best in conduct. Verily what is on earth We shall make but as dust and dry soil, (without growth or herbage). Al-Kahf, 7-8

42. And keep yourself content with those who call on their Lord morning and evening. Seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires and his affairs (deeds) has become lost. Al-Kahf, 28

(Note: We should keep company of good people who are God fearing, honest and who follow clean habits. By keeping good company one is motivated to right path. Company of bad people takes us away from right path.)

43. Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: Taha, 130-132

44. And there are, besides that, deeds of theirs, which they are doing--- until, when We seize in punishment those of them who received the good things of this world, behold, they will beg for mercy! (It will be said): "Groan not for mercy this day; for you shall certainly not be helped by Us. Al-Muminun, 62-65

45. The (material) things, which you are given, are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring; will you not then be

wise? Are (these two) alike?--- One to whom We have made a goodly promise, and who is going to reach its (fulfilment); and one to whom We have given the good things of this life, but who, on the Day of Judgement, is to be among those brought up (for punishment)? Al-Qasas, 60-61

46. What is the life of this world but amusement and play? But verily the Home of the Hereafter, that is life indeed, if they but knew. Al-Ankabut 64

47. O men! Certainly the promise of Allah is true, let not then this present life deceive you, nor let the Chief Deceiver (Satan) deceive you about Allah. Fatir, 5

48. Whatever you are given (here) is (but) the enjoyment of this life: but that which is with Allah is better and more lasting: (it is) for those who: believe and put their trust in their Lord:

Ash-Shura, 36

49. And were it not that (all) men might become of one way of life, We would provide, for everyone that blasphemes against the Most Gracious, silver roofs for their houses, and (silver) stairways on which to go up, and (silver) doors to their houses, and couches (of silver) on which they could recline, and also adornments of gold. But all this was nothing but enjoyment of the present life. The Hereafter, in the sight of your Lord, is for the righteous. Az-Zukruf, 33-35

50. Know you (all), that the life of this world is but play and a pastime, adornment and mutual boasting and multiplying (in rivalry) among yourselves, riches and children. Here is a similitude: how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a chastisement severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and deceiving enjoyment? Be you foremost (in seeking) forgiveness from your Lord, and Paradise. The width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messenger: that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding. Al Hadid, 20-21

51. No, you prefer the life of this world; but the Hereafter is better and more enduring. And this is in the Books of the earliest (revelations), the Books of Abraham and Moses.

Al-Ala, 16-19

52. The mutual rivalry for piling up (the good things of this

world) diverts you (from the more serious things), until you visit the graves. But no, you soon shall know (the reality). Again, you soon shall know! No, were you to know with certainty of mind, (you would beware!) You shall certainly see Hell-fire! Again, you shall see it with certainty of sight! Then, shall you be questioned that Day about the joy (you indulged in!) At-Takasur

c. Friendship with Allah's opponents.

53. Let not the believers take for allies or helpers unbelievers rather than believers: if any do that, shall have no relation left with Allah: except by way of precaution, that you may guard yourselves from them. But Allah cautions you (to fear) Himself (His punishment); for the final goal is to Allah. Al-i-Imran, 28

(Note: Some scholars translate Arabic word "Aulia" as "allies in war" instead of friends. Refer to verse No 60 & note to 231 chapter 1.)

54. O you who believe! Take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: Hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the signs, if you have wisdom. Ah! you are those who love them, but they love you not,- Al-i-Imran, 118-119

55. To the hypocrites give the news that there is for them a grievous chastisement. Those who take for friends, unbelievers rather than believers: is it honour they seek among them? Nay,-- all honour is with Allah. Already has He sent you in word the Book, that when you hear the Message of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme: if you did, you would be like them.

An-Nisaa, 138-140

56. O you who believe! Take not for friends unbelievers instead of believers: do you wish to offer Allah an open proof against yourselves? The hypocrites will be in the lowest depths of the Fire: no helper will you find for them;- An-Nisaa, 144-145

57. O you who believe! Take not the Jews and the Christian for your allies and protectors: They are but friends and protectors of each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust. Al-Maida, 51

58. O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith, if any of you do so, they do wrong Al-Tauba, 23

59. You will not find any people who believe in Allah and the

Last Day, loving those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself.

Al-Mujadila, 22

60 Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just. Allah only forbids you, with regards to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such a turn to them (in these circumstances), that do wrong. Al-Mumtahana, 8-9

(Note: Here Allah has asked us to deal kindly and justly with non-Muslims, who have not taken part in battle against you. Having relations, trade etc is allowed. See note 19 as well.)

d. Lying about Allah

61. Who do more wrong than those who forge a lie against Allah? They will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!"

Hud, 18 See note to verse 109 Chapter 1

62. And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith? Al-Ankabut, 68.

63. And do not follow the footsteps of Satan, for he is to you an open enemy. For he commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge. Al-Baqara, 168-169

64. But there are among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the path of Allah and throw ridicule (on the path): for such there will be a humiliating chastisement. When our signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears. Announce to him a grievous chastisement. Luqman, 6-7

(Note: Idle tales include gossip, dirty jokes, singing and dancing by women etc. A tradition of the Prophet says that melted glass will be poured in the ears of the man who sits in the company of singing slave girls. In those days only slave girls did singing. Artists among the free women had not come to the stage. Therefore if we keep the purpose of the saying in front then we will find that it is also applicable to all

modern women singers /dancers.) Also see no 3.

e. Despair of Allah's mercy

65. Truly no one despairs of Allah's soothing Mercy, except those who have no faith. Yousaf, 87

f. Concealing/not obeying Allah's commands

66. And cover not Truth with falsehood, nor conceal the Truth when you know (what it is). And be steadfast in prayer: give Zakat, and bow down your heads with those who bow down (in worship). Do you enjoin right conduct on the people, and forget (to practice it) yourselves, and yet you study the Scripture (the Torah)? Will you not understand? Al-Baqara 42-44

67. Those who conceal the clear (signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book, on them shall be Allah's curse, and the curse of those entitled to curse. Except those who repent and make amends and openly declare (the Truth): To them I turn, for I am Oft-returning, Most Merciful. Al-Baqara, 159-160

(Note: This was said for religious leaders of Jews of that time. But it fits on us even today. Some of us follow the same path. We follow stories, legends, dreams of ordinary mortals and self created folklores instead of Qur'-an. We try to give it our own interpretations through these folklores instead of following the clear orders and guidance that can be understood by every body. All that is said and practiced should be seen in light of Qur'-an and authentic books of Hadis.)

68. Those who conceal Allah's revelations in the Book, and purchase a miserable profit,- they swallow into themselves nothing but Fire; Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their chastisement. They are the ones who buy error in place of guidance and torment in place of forgiveness. Al-Baqara, 174-175

(Note: This was said about people of Books (Christians and Jews) at that time. But some of us also indulge in this. It means that some people preach / practice the religion in ways other than those prescribed by Allah. It is the duty of those blessed with knowledge to call people to right path. Allah said if they will remain silent then He will put them in Hell.)

69. Therefore fear not men, but fear Me, and sell not My Signs (verses) for a miserable price. If any do fail to judge by

what Allah has revealed, they are unbelievers. Al-Maida, 44
70. But those who dispute concerning Allah after He has been accepted,- futile is their argument in the sight of their Lord: on them is wrath, and for them will be chastisement terrible. It is Allah who has sent down the Book in truth, and the Balance. Ash-Shura, 16-17

71. The fire will burn their faces, and they will therein grin, with their lips displaced. "were not My Signs rehearsed to you, and you did but treat them as falsehood?" They will say: "Our Lord! Our misfortune overwhelmed us, and we became a people astray! "Our Lord! Bring us out of this: if ever we return (to evil), then shall we be wrong-doers indeed. Al-Muminun, 104-108

g. Reminding people of your generosity

72. Those who spend their wealth in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord; on them shall be no fear, nor shall they grieve. Al-Baqara, 261-262

73. Kind words and covering of faults are better than charity followed by injury. Allah is free of all wants and He is Most Forbearing. O you who believe! Cancel not your charity by reminders of your generosity or by injury. Al-Baqara, 263-265

(Note: Covering faults means that if you are not pleased with someone due to some minor irritant because of what he said or did, even then keep good relations with him. This is better than charity.)

74. And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say, "O my Lord! Why did you not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good". But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that you do. Al-Munafiqun, 10-11

75. But those most devoted to Allah shall be removed far from it (Hell fire), - those who spend their wealth for increase in self-purification, and have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for the countenance of their Lord Most High; And soon will they attain (complete) satisfaction. Al-Lail, 17-21

h. Making fun of believers /Our-an.

76. Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as those who give according to their means,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous chastisement. Whether you ask for their forgiveness, or not, (their sin is unforgivable): if though ask seventy times for their forgiveness, Allah will not forgives them: At-Tauba, 79-80
Also see No: 20, 25, 31,34.

i. Making fun of each other

77. O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former). Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame each other nor insult one another by nicknames. How bad is it to insult one's brother after having Faith (i.e. calling Muslim brother as "O sinner" or "O wicked"): and those who do not desist are (indeed) doing wrong. Al-Hujurat, 11

j. Following path of ancestors

78. When it is said to them: "Follow what Allah has revealed:" They say: "Nay! We shall follow the ways of our parents." What! Even though their fathers were void of wisdom and guidance"? The parable of those who reject Faith is, as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb, and blind. They are void of wisdom. Al-Baqara, 170-171

79. When it is said to them: "Come to what Allah has revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." What! Even though their fathers were void of knowledge and guidance
Al-Maida, 104

80. When they commit an indecency, they say, "We found our fathers doing so"; and "Allah commanded us thus": say: "No, Allah never command what is indecent: do you say of Allah what you know not"? Al-Araf, 28

(Note: We follow the traditions and customs of our parents and clans instead of religious teachings. Even now people follow path of parents, even if that is wrong. We should make changes where required. In the same context we observe that religion teaches us simplicity but during our marriages, deaths, other considerations carry us away. We want to show off and impress people with our wealth & status. This creates disparity and feeling of deprivation among others. To finance these otherwise non religious traditions they resort to cheating, bribery and grabbing rights of others. Society as whole starts degenerating.)

k. Bad language / Vain talk

81. Allah loves not the shouting of evil words in public speech, except by one who has been wronged, for Allah is He who hear and know all things. Whether you do openly a good deed or conceal it or cover evil with pardon, surely Allah is ever pardoning Powerful.----- An-Nisaa, 148-149

(Note: In this verse Allah has forbidden from evil words. Our newspapers and other media people who propagate scandals and obscenity to increase their sale should think about it. By propagating good, good values are strengthened, and by propagating evil, bad gets the currency. However in case of injustice / cruelty they should raise their voice.)

82. And dispute you not with the People of the Book (Christians and Jews), except in the best way, unless it be with those of them who do wrong. But say, "We believe in the revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we submit (in Islam)." Al-Ankabut, 46

83. Successful indeed are the believers,--- those who humble themselves in their prayers; who avoid vain talk; Al-Muminun, 1-2

l. Mutual rivalry / pursuit of going ahead of each other.

84 The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until you visit the graves. At-Takasur See also No: 50

m. Stopping others from the right path

85. And sit not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to

make it crooked. Al-Araf, 85-86

86. And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: for Allah compass round about all that they do. Al-Anfal, 47 See Note to Verse no 219 in Chapter no 1.

n. Falsifying others

87. But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a false charge and a flagrant sin. An-Nisaa, 112

o. Fornication / Lewdness / Indecent deeds.

88. Say: "Come, I will rehearse what Allah has (really) prohibited you from": ---- Come not near to indecent deeds, whether open or secret; Al-Anam, 151

89. Say: the things that my Lord has indeed forbidden are: indecent deeds, whether open or secret; sins and trespasses against truth or reason;---Al-Araf, 33 Also see no 3, 14, 80 and in Chapter no 4 Verse no 43,44,45,46.

p. Fragmentation / Dividing in to sects

90. Be not like those who are divided amongst themselves and fall into dispute and division after receiving clear signs (proofs); for them is a dreadful chastisement,- Al-i-Imran, 105

91. O you who believe! Fear Allah as He should be feared and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves. Al-i-Imran, 102-103

92. Ah! What boldness (they show) for the Fire! (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are far away in opposition.

Al-Baqara, 175-176

93. As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will then tell them the truth of all that they did.

Al-Anam, 159

94. And be not you among those who split up their religion, and become (mere) sects, -- each party rejoicing in that which is with itself! Al-Rum, 31-32

(Note: Here Allah has forbidden Muslims from splitting themselves in to sects. Unfortunately now a days some people give sects too much of importance. We get fixed on to a thing that we heard first or where we studied or follow the path of our parents and start opposing or avoiding knowing more about the other side. We will be well advised to know that all the four Imams of Sunni school of thought draw their inspiration from Holy Qur'-an and Prophet's Traditions. None has introduced anything new, nor reduced anything from the basic tenants of Islam intentionally. (However they may have made error of judgement). The differences are of very minor nature in the interpretation or giving more credibility to one tradition of the prophet than to the other. Believing in one or the other does not invalidate any body's status as a Muslim. If we study Qur'-an with meanings and study the books of Sunna like Saheh Bokhari and Saheh Muslim then we will be better equipped with the knowledge of religion. Here I would like to add that there is a lot that is being propagated as part of Faith but that has got nothing to do with it. In fact people who follow legends, tales and intuitions of others go astray and do themselves a great deal of harm.

Since all the four Imams have followed Qur'-an and Hadis of the Prophet to arrive at a conclusion, therefore, criticising a teaching of any one of them can amount to criticising an action or tradition of the Prophet. Those of our religious scholars who are propagating sectarianism have in fact been victim of short sightedness and are splitting the religion to keep them in business. They have been taught on sectarian lines right from childhood and they cannot have broader outlook towards religion. According to one of them it is matter of their bread and butter. Here a question arises that if all Imamas take inspiration from Qur-an and Prophet's traditions then why the differences? Explanation of this is that Qur-an was revealed during 23 years and prophet guidance has been available to Muslims during that many years. During this long period some refinements have been made in practical application of orders, like social conduct and praying rituals, and new orders were also coming gradually. Medina was seat of learning, where people from different parts of Arab and have been coming to receive guidance and learn the methods being practiced at that time. They learned what was practiced there at that point and time and spread it in their areas. If no one came to Medina, from that locality, after that then they remained unaware of later refinements and orders. When Imams collected Traditions after many hundred years they came across many from different parts of Arab. Exercising their judgement one gave more credibility to one set of tradition then other. The other gave more importance to other set of Traditions. If we analyse all the differences, we find that differences are of very minor nature. No one

has reduced no of prayers or no of fasts or lowered rate of Zakat or reduced importance of Haj.

Let us see the attitude of the Imams towards each other and their teachings: - Hazrat Imam Al-Shafie said “ Our view is correct , but it is liable to be mistaken. The views which are in conflict with it are wrong, but they may be proved right.” Hazrat Imam Malik said,“ You can follow some of the teachings of a scholar and can leave other but it is must to follow all the teachings of Prophet (PBUH)”. Caliph Abu Jafar Al-Mansoor was impressed from the knowledge and reasoning of Imam Malik and wanted his teachings to be made official school of thought in his state. Imam Malik urged him not to do that, arguing: - “The Prophet's companions in the days of Prophet went out in all provinces each carrying the knowledge he learned at Madina from the Prophet. If you were to force all Muslims to follow a single Imam, there will be much argument and dispute.” He continued to press his opinion till the caliph promised not to carry out his plan. In the same context it will be worth mentioning that one of the Imam once when in Baghdad went to offer Fateha on the grave of Imam Abu Hanifah. There at the time the prayer he offered his prayers as advocated by Imam Abu Hanifah. His students asked whether he has changed his opinion. He said no but he did it due to respect of the man lying in the grave. Therefore if you pray one way or the other it does not invalidate your prayer nor you go out of Islam as long as you follow teachings of the Holy Prophet as described by any of the Imam's, since they are the earliest compilers of the tradition.

In our opinion it is not necessary to follow any one of the Imams. We consider all those pious, learned people who toiled through out their lives for the good of the religion. They based their opinions on Traditions and Qur'-an so all of them had a basis on which they built their argument. That argument is good for us as well. In fact their verdicts were modified by their own students in light of the new situation. Imam Abu Hanifah's students Abu Yousaf and Muhammad ibn Al Hassan, the most distinguished students, differed with him on many points. Imam Shafai changed his own rulings himself, when he shifted to Egypt, after coming to know new realities in these matters.)

95. But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself. But leave them in their confused ignorance for a time.

Al-Muminun, 53-56

96. Truly, this Ummah of yours is a single Ummah and I am your Lord:: therefore serve Me (and no other). But (later generations) cut off one from another: (yet) they will all return to Us. Whoever works any act of righteousness and has Faith,

His endeavour will not be rejected: We shall record it in his favour. Al-Anbiyaa, 92-94 see also see No: 12

q. Pride

97. For Allah loves not the proud and boastful; -- (nor) those who are miserly, enjoin miserliness on others, hide the bounties which Allah has bestowed on them; An-Nissa, 36

98. Undoubtedly Allah do know what they conceal and what they reveal: Verily He loves not the arrogant. An-Nahl, 20-23

99. That home of the Hereafter We shall give to those who intend not highhandedness or mischief on earth: and the end is (best) for the righteous. If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds. Al-Qasas, 83-84

(Note: Allah has said many a times in Qur-an that those who will come with "good deeds" will find their prize for that and those who will come with "bad deeds" will get reward for that. As for rights/ dues to Allah are concerned those Allah may forgive, if He so wanted, due to doing good deeds, charity, praying and repentance. If someone has usurped rights of other people, that will be forgiven only if the other party so agrees. Some people think that merely by accepting Islam, Muslims will become eligible for Allah's forgiveness and Prophet's intercession. If that was so then what is meant by so much emphasis over Praying, Zakat, Fasting, Haj and good conduct in life. In fact some people get influenced by other religion and to show that our Prophet has more powers then their Prophets/gods. They in this process ascribe to him what is not part of our teachings. It is true that on the Day of Judgment, Prophet will intercede and Allah will oblige him. But all this will be done with some rule/formula and justice. What can be perceived is that those who have faith and whose aggregate of good is more than bad will go to Heaven. Those whose balance has small difference will be pardoned by Allah on His own or on intercession of prophet. Those whose aggregate of bad is more will go to hell. For them Prophet will keep requesting, if they qualified for his intercession, for remission in sentence. Allah will keep remitting sentence in accordance with the gravity of their sins. Some of them will be pardoned after months, some after years and some after hundred of years after completing the sentence. Interceders will be able to intercede, if allowed by Allah and can intercede only on behalf of those who believe firmly in Allah as sole authority. Those who have been beseeking upon others instead of Allah in life, thus taking partners with him, about them Allah knows better.)

100. And swell not your cheek (for pride) at men. Nor walk in

insolence through the earth: for Allah loves not any arrogant boaster. And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the ass". Lugman 16-19. See note 101.

101. Nor walk on the earth with insolence: for you cannot rend nor penetrate the earth, nor reach the mountains in height.

Bani Israil 37 (Note: See Note verse no 30 Chapter no1.)

102. And whosoever reject His worship and is proud, then He will gather them all to Himself (to answer). But to those who believe and do deeds of righteousness, He will give their (due) rewards,--- and more, out of His bounty: but those who refused and were proud, He will punish with a grievous chastisement: they will not find, besides Allah, any to protect or help them.

An-Nisaa 172-173 Also see No: 4, 50, 64, 86,110, 135.

r. Magic

103. But Satan disbelieved, teaching men magic, ----- The means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And how bad indeed was that for which they sold their souls, if they but knew! Al-Baqara, 102-103

(Note: When Bani Israel became morally and materially weak and slavery, illiteracy, poorness, disgrace and dishonour left no confidence, ambition and aspiration in them, they resorted to magic, charm, and talisman. They started looking for things in which no toil and labour was required and all was done by few charms and spells. Satan misled them in believing that Hazrat Suleman's empire & strength was due to these things. They lost interest in Allah's book and advice of learned people & went after magic. Allah does not like magic. Prophet tradition says that one who practices magic & those who ask for it will go to Hell.)

s. Those who want immediate gains.

104. No! (you men!) but you love the transitory life, and leave alone the hereafter. Al-Qiyamat, 20-21. Also see no 15 and 40.

t. Gambling

105. They ask you concerning wine and gambling. Say: "In them is great sin, and some profit for men; but the sin is greater than the profit." Al-Baqara, 219

(Note: This is first commandment. At serial no 122 intoxication and gambling have been totally forbidden.)

u. Theft

106. As to the thief, male or female, cut off his or her hands: a retribution for their deed and exemplary punishment from Allah, and Allah is exalted in Power, Full of Wisdom. But if the thief repents after his crime, and amends his conduct, Allah turns to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful. Al-Maida, 38-39

(Note: Before giving punishment for theft, we should consider prevailing conditions in the society. In case of draught, Hazrat Umar did not enforce this punishment for theft of food. Prophet did not award cutting of hand to a petty thief even when he did it four times. Some scholars say amputation is for habitual thief. They say that for petty wrongs imprisonment and fine punishment can be given.)

v. Crossing the limits. / Prohibitions.

107. Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds. Do not mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. Al-Araf, 55-56

(Note: Allah listens to our prayers even if we ask Him in lower voice. We should not interfere in others prayers, comfort, sleep by excess use of loud speakers.

108. And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The punishment for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) love not those who do wrong.

Ash-Shura, 39-42

109. Obey not every mean, swearer, a slanderer, going about with calumnies, (habitually) hindering (all) good, transgressing beyond bounds, deep in sin, violent (and cruel),-- Al-Qalam, 10-11

110. Take not with Allah another god; (O man!) or you will sit in disgrace and destitution. Your Lord has decreed that you

worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them, in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them your Mercy even as they cherished me in childhood". Your Lord knows best what is in your hearts: if you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true obedience and in repentance). And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but spend not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Satans, and the Satan is to his Lord (himself) ungrateful. And even if you have to turn away from them in pursuit of the Mercy from your Lord, which you do expect, yet speak to them a word of easy kindness. Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute. Verily your Lord do provide provisions in abundance for whom he please, and He provide in a just measure: for He do know and regard all His servants. Kill not your children for fear of want: We shall provide for them as well as for you. Verily the killing of them is a great sin. Nor come near to adultery: for it is an indecent (deed) and an evil way. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law). Come not near to the orphan's property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). Give full measure when you measure, and weigh with a balance that is straight: that is better and fairer in the final determination. And pursue not that of which you have no knowledge; for surely the hearing, the sight, the heart, all of those shall be questioned of (*). Nor walk on the earth with insolence: for you cannot rend nor penetrate the earth, nor reach the mountains in height. All the bad aspects of these (above mentioned things) are hateful to your Lord. These are among the (precepts of) wisdom, which your Lord has revealed to you. Take not, with Allah, another object of worship, lest you should be thrown into Hell, blameworthy and rejected. Has then your Lord, (O Pagans!) preferred for you sons and taken for Himself daughters among the angels, truly you utter a

most dreadful saying! Bani Israil- 22-37

(* It is also forbidden to spy over people and be inquisitive about their conduct and private life.)

111. Say: "Come, I will rehearse what Allah has (really) prohibited you from": join not anything with Him: be good to your parents; kill not your children because of poverty;---We provide wealth for you and for them. Come not near to indecent deeds, whether open or secret; take not life, which Allah has made sacred, except by way of justice and law. Thus do He command you, that you may learn wisdom. And come not near to the orphan's property, except to improve it, until he attains the age of full strength; give measure and weight with (full) justice;--- no burden do We place on any soul, but that which it can bear;--- whenever you speak, speak justly. Even if a near relative is concerned; and fulfil the Covenant of Allah: thus do He commands you that you may remember. Verily, this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His Path: thus do He commands you, that you may be righteous. Al-Anam 151-153. Also see No; 9 & 85. For Halal and Haram eatable see chapter no 8.

w. Greed of wealth/children & other possessions

112. Fair in the eyes of men is the love of things they long to possess are: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but with Allah is the best of the goals (to return to).

Al-i-Imran, 14

113. O you that believes! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. And know you that your possessions and your children are but a trial: and that it is Allah with whom lies your highest reward. Al-Anfal, 27-28

114. O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if you forgive and overlook and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful. Your riches and your children may be but a trial: whereas with Allah is the highest reward. So fear Allah as much as you can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the lust and desire of their own souls,--- they are the ones that achieve prosperity.

Taghabun, 14-16. See Note to verse no 48 in chapter 4.

115. Wealth and sons are allurements of the life of this world: but the things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes. On the Day, We shall remove the mountains and you will see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them. And they will be marshalled before your Lord in ranks (with the announcements), "Now have you come to Us (bare) as We, created you first: no but you thought We shall not fulfil the appointment made to you to meet (Us). **Al-kahf, 46-48**

116. Do you see such a one who takes for his god his own passion (or impulse)? Could you be a disposer of affairs for him? Or you think that most of them listen or understand? They are only like cattle; no, they are farther astray from the way.

Al-furqan, 43-44

117. Therefore, when there comes the great, overwhelming (event), the Day when Man shall remember (all) that he store for, and Hell-Fire shall be placed in full view for him who sees---. Then, for such as had transgressed all bounds, and had preferred the life of this world, the abode will be Hell-Fire; and for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden. **An-Naziat, 34-41**

x. Man is prone to evil

118. (Yousaf said) "The (human soul) is certainly prone to evil, unless my Lord do bestow His mercy: but surely my Lord is Oft Forgiving, Most Merciful". **Yousaf, 52-53**

y. People in loss

119. By the time, verily man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of patience and constancy. **Al-Asr**

z. Bribe

120. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you

may eat up wrongfully and knowingly a little of (other) people's property. Al-Baqara, 188. See no 9 also.

aa. Use of intoxication / Alcohol

121. O you who believe! Approach not prayers in a state of intoxication, until you can understand all that you say,--

An-Nisaa, 43

122. O you who believe! Intoxicants and gambling, sacrificing to stones, and (divination by) arrows, are an abomination,--- of Satan's handiwork: avoid these so that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain? Obey Allah, and obey the Messenger. And beware (of evil): if you do turn back, know you that it is Our Messenger's duty to proclaim (the Message) in the clearest manner.

Al-Maida, 90-92

(Note: Shrine/Altars mean the place marked for sacrifice to be made for those other than Allah; whether there are statues are not. We call it Astana which is associated with Pir or deity or with some other wrong belief. There are following three shapes of "Throwing dice". (1) Polytheist foretelling – example of this is that before advent of Islam there were seven arrows kept in the statue Hubbal, the main deity of Mecca, with some inscription/decision already written on them. People will go to the trustee of Hubbal god and pay some gift and pray for need or guidance in some matter. The trustee will take out one arrow and inscription on it will be taken hubbal's decision. (2). Superstitious prediction. It is asking for accepting decisions in matters of life through divination, astrology, numerology, literology and palmistry etc. (3). Plays that resemble gambling. In this gambling, lottery, raffle, puzzles are included in which by chance prize goes to one or few persons but all the rest are deprived of their money.

One type of raffle/ lottery has been allowed in Islam. If someone has to decide between two rights conducts or between two equal rights and he has no reason to prefer one over the other, then he can resort to lottery. For example if two people have equal right on a thing and the person, who has to judge has no reason to prefer one over the other, he can opt for lottery after taking consent of both parties. Or if a man has to choose one of the two courses, when both are correct and wise, he can resort to lottery. .) Also see No: 105.

(Note no 2: People who are addicted to alcohol say that it is not forbidden in Quran, and that it has been said to refrain from it. This is

not correct. Anyone can see that in Ayat no 105 it is said that it is bad thing in which is more harm then good. In Ayat no 121 it is forbidden to pray when under influence of alcohol. In last of the command on this subject, given at 122 it has been described as bad Satanic work along with gambling. Then it is said that will you not desist from them when clear order from Allah and His prophet have been given. Listen to Allah and His prophet and do not drink alcohol. From these words one can see that clear orders have been given, not to drink alcohol. The word Haram means forbidden and what has been said in ayat no 122 also means the same. It is known after the revelation of the last order, streets of Medina were flooded with alcohol and Muslims stopped drinking it. Some people say that “khamar” that is forbidden means alcohol made from dates only and it is not applicable to other types. This is also not true. Word “Khamar” in Arabic is also used for “covering”. Since alcohol blankets the mental faculties of a person therefore it applies to all those things that bring in this result – like heroin, bhang, chars, marijuana, opium etc.

bb. Discussions without knowledge

123. And yet among men there are such as dispute about Allah, without knowledge, and follow every Satan rebellious! About whom (Satan) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the chastisement of the Fire. Al-Hajj, 3-4

124. But many do mislead (men) by low desires without knowledge. Your Lord knows best those who transgress.

Al-Anam,119-120 Also see no 13,63, 64.

cc. Backbiting.

125. O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? No, you would hate it. But fear Allah: for Allah is Oft-Returning, Most Merciful. Al-Hujurat, 12

(Note: Speaking behind the back is allowed if it is done due to these six reasons---(1) Complaint of oppressed against the oppressor (2) Complaining against a person or a group to those people who can stop/mend their bad way. (3) Advising people about the habits/character of a person so that they do not fall pray to his cheating etc. (4) Describing an accident or happening to a judge

or mufti. (5) To raise voice against the people who are indulging in creating division and promoting wrong traditions in the matters of religion. (6) Calling a person by a bad reputable name if he is so famed, to an extent that he is not recognisable by any other name. This should be with a purpose to recognise him not to find faults with him.) See also no 29.

dd. Homosexuals / Gays

126. The people of Lut rejected the Messengers. When, their brother Lut said to them: "Will you not fear (Allah)? I am to you a Messenger worthy of all trust. So fear Allah and obey me. No reward do I ask of you for it: my reward is only from the Lord of the Worlds. Of all the creatures in the world, will you approach males, and leave those whom Allah has created for you to be your mates? No, you are a people transgressing (all limits)!" Ash-Shuaraa, 160-166

127. We also (sent) Lut: he said to his people: "Do you commit lewdness such as no people in creation (ever) committed before you? "For you practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds"

Al-Araf, 80-81

ee. Secret talk / whispering.

128. In most of their secret talks there is no good: but if one urge to a deed of charity or goodness or conciliation between people (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value). An-Nisaa, 114

129. O you who believe! When you hold secret counsel, do it not for gross injustice and hostility, and disobedience to the Messenger; but do it for righteousness and self-restraint, and fear Allah, to Whom you shall be brought back. Secret counsels are only (inspired) by Satan, in order that he may cause grief to the believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the believers put their trust.

Al Mujadila, 9-10

ff. Hiding evidence / Teasing witnesses.

130. Conceal not evidence; whoever conceals it,- his heart is tainted with sin. And Allah knows all that you do. Al-Baqara, 283

131. O you who believe! Stand out firmly for justice, as

witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you avoid justice, and if you distort (justice) or decline to do justice, verily Allah is Well-Acquainted with all that you do.

An-Nisaa, 135

gg. Do not tease witness.

132. But if it be a transaction, which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract; and let neither scribe nor witness suffer harm. If you do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. Al-Baqara, 282

hh. Ungratefulness to Allah

133. When trouble touches a man, he cries unto Us (in all postures) -- lying down on his side, or sitting, or standing. But when We have removed his trouble, he passes on his way as if he had never cried to Us for the trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes! Younas, 12

134. If We give man a taste of mercy from Ourselves, and then withdraw it from him, verily! he is in despair and (falls into) ingratitude. But if We give him a taste of (Our) favours after adversity has touched him, he is sure to say, "All evil has departed from me:" Surely he falls into rejoicing and pride. Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward. Hud, 9-11

135. Man does not get tired of asking for good (things), but if ill touches him, gives up all hope (and) is lost in despair. When We give a taste of some mercy from Us, after some adversity has touched him, he is sure to say, "This is due to my (merit). I think not that the hour (of Judgement) will ever be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the unbelievers the truth of all that they did, and We shall give them the taste of severe chastisement. When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him (he comes) full of prolonged prayer!

Fussilat/Ha-Mim, 49-51

136. When some trouble touches man he cries unto his Lord, turning to Him in repentance: but when He bestows a favour upon him as from Himself, (man) do forget what he cried and prayed for before, and he do set up rivals unto Allah, thus misleading others from Allah's path. Az-Zumar, 8

ii. Giving pain to believers

137. Those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment. And those who annoy believing men and women undeservedly bear (on themselves) the crime of slander and plain sin. Al-Ahzab, 57-58

ij. False oath

138. And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one Who hears and knows all things. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts, and He is Oft-Forgiving, Most Forbearing. Al-Baqara, 224-225

139. Allah will not call you to account for what is unintentional in your oaths, but He will call you to account for your deliberate oaths. For penalty, feed ten poor persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the penalty for the oaths you have sworn. But protect your oaths (i.e. do not swear much). Thus do Allah make clear to you His signs (verses), that you may be grateful.

Al-Maida, 89

(Note : Prophet's tradition in this matter is that if someone has taken an oath for doing or not doing something and later it transpires on him that it is better to forego this oath then he should do that. He should, however, for penalty of breaking the oath, do as has been explained in this verse. It is not right on part of a person to say that since he has taken oath or sworn for something, therefore, he must do that. If he has sworn for a wrong pursuit then his personal dignity should not come in his way. Allah has allowed him a way out. He should take advantage of that.) Also see No: 5,14,23,109.)

kk. Calling a Muslim Kafir

140. O you who believe! When you go out in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "You are none of a believer!" -Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were you yourselves before, till Allah conferred on you His favours; therefore carefully investigate. For Allah is well aware of all that you do. An-Nisaa, 94

ll. Making changes in Allah's creation

141. (The pagans), leaving Him, call but upon female deities: they call but upon Satan the persistent rebel! Allah did curse him, but he said, "I will take of Your servants a portion marked off: I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever instead of Allah, takes Satan for a friend, has of a surely suffered a loss that is clearly visible.

An-Nisaa 116-119

mm. Suspecting others affairs/ Spying.

142. O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? No, you would hate it. But fear Allah: for Allah is Oft Returning, Most Merciful. Al-Hujurat, 12

nn. People lost in carelessness.

143. Many are the Jins and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, --no more misguided: for they are heedless (of warning).

Al-Araf, 179

Apart from these bad deeds there are other bad deeds indicated by Allah that are present in other chapters of this book. These are given hereunder. Opposite of all the good deeds given in Chapter 1 are bad deeds.

<p><u>See in Chapter 1</u></p> <p>Insisting on ones doing. Making jest of Allah words. Pride. Taking Partners with Allah</p> <p><u>See in Chapter 3</u></p> <p>Charity to show off. Eating others money/property/brib Eating Haram/Forbidden things. Eating orphans property. Greed of wealth. Miserliness. Making joke/ scolding poor. Measuring Less. Not paying zakat. Perfidy (Break of trust) Spendthrift. Usury taking. Busy in allurements of life.</p>	<p><u>See in Chapter 4</u></p> <p>Blaming women wrongly. Eating orphans property. Lewdness. Ascribing grant of children to others. Killing children. Torturing women.</p> <p><u>See in Chapter 5</u></p> <p>Showing back in face of enemy. Giving secrets to others. Transgressing the limits.</p> <p><u>See in Chapter 7</u></p> <p>Harassing people Killing people. Suicide. Crossing all limits.</p> <p><u>See in Chapter 8</u></p> <p>Eating forbidden things.</p>
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oo. Misc. commands

- * Allah does not like mischief. – 4
- * Argue not on behalf of sinners-8
- * Allah forbids indecent deeds. 14.
- * Curse of Allah.- 67.
- * Cover evil with pardon.- 81.
- * Death will come anyway. 33.
- * Desirous of pomp and glitter are paid in this world. 37.
- * Deceiving each other with oath. 14,23,109.
- * Enjoyment of world is short. 33,38,112.
- * Fulfil promises. 5,110.
- * Follow not those who do not remember Allah. 42.
- * Following common run.- 11
- * Follow not desire of those who know not. 22.
- * Given to haste. 15.
- * Good & bad cannot be equal. 26.
- * Hypocrites are alike. 13.
- * Intercession of no one will be helpful.- 24.
- * Indulging in idle states. 13.
- * Killing children.- 110,111.
- * Learned men should forbid others eating forbidden. 9.
- * Life is play / show off / test. 45,46,50.
- * Men spread mischief/transgress when in authority. 4.
- * Making religion play and amusement. 34.
- * Making fun of poor. 76.
- * Praising unbelievers. 6.
- * Plotting evil.- 17.
- * Pride & arrogance lead to sin. 4.
- * Reverting back after accepting Islam.- 39.
- * Reward of evil is equal to it.- 12.
- * Reminding of charity. 72,73.
- * Repulsing orphans. 30.
- * Religious Scholars should forbid from sin. 9.
- * Respect is with Allah. 55.
- * Sit not where defiance of Allah is taking place.- 55
- * Suicide. 110.
- * Scandal mongers / Slanderers. 23,29,109.
- * Soul is prone to evil. 118.
- * Slandering/Backbiting.- 23,109.
- * Shouting loud. 100.
- * Spreading lies/Vanity talk- 16,24.
- * Sin / transgression.- 9,133.
- * Spying on others.- 110.
- * Spreading evil in speech.- 81.
- * Satan commands to evil and shameful.- 3.
- * Test by Allah.- 41,43,113.
- * Taking pride in wealth and children. 23,50,113.
- * Take not others in intimacy. 54.
- * Taking partners with Allah. 18,20,111. Also See chapter 1.
- * Who intercede in evil has a share in its burden.- 7.
- * Without faith unbelievers good works will go in vain.- 18,96.
- * Walk not in insolence. 100.
- * With whom should you have friendship? 42.
- * Who are looser? 18.
- * Without Faith all good acts are wasted. 18

Chapter No 3

Money/Wealth Matters

- a. Spending in way of Allah / Charity/ Alms.
- b. Charity is returned to you multiplied.
- c. Zakat.
- d. Usury.
- e. Division of heritance.
- f. Distribution of wealth & grades.
- g. Pure and impure cannot be equal.
- h. What is with you will finish / Is show off / Test / Short enjoyment.
- i. Eating others property / Bribe / *Haram*.
- j. Spending to show off / Reminding of your charity.
- K. Worldly things are just glitter/ your test.
- l. Eat out of Pure / *Halal*.
- m. Spendthrift.
- n. Wealth, Wives and children can be your enemies.
- o. Give right measures.
- p. Leaving “Will” for property.
- q. Property of orphans.
- r. Misers.
- s. Relatives are more deserving for your charity.
- t. Take care of your trust. (*Amanat*).
- u. Soul drags you to greed / Miserliness / discontent.
- v. Make not fun of poor / Help poor.
- w. Wealthy people reject Faith.
- x. You will be tested in difficult and good circumstances.
- y. Religious scholars should forbid eating *Haram*.
- z. Trading principles.
- aa. Jihad with money.
- bb. Misc. commandments that are covered in the verses of this chapter.

a. Spending in way of Allah / Charity/ Alms

1. But it is righteousness to believe in Allah and the Last Day and the Angels, and the Book, and the Messengers. To spend of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. To be steadfast in prayer, and give Zakat. Al-Baqara, 177

2. And spend of your wealth in the cause of Allah, and make not your own hands contribute to (your) destruction, but do good; for Allah loves those who do good. Al-Baqara, 195

3. They ask you what they should spend (in charity). Say, whatever wealth you spend is good. It is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is good. -- Allah knows it well.

Al-Baqara, 215

4. They ask you how much they are to spend; say: "What is beyond your needs." Thus does Allah make clear to you His laws in order that you may consider -- (their bearing) on this life and the Hereafter. Al-Baqara, 219-220

5. See you one who denies the judgement (to come)? Then such is the one who repulses the orphan, and encourages not the feeding of the poor. So woe to the worshippers who are neglectful of their prayers, those who (want but) to be seen, but refuse (to supply) (even) neighbourly needs. Al-Maun

6. O you who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith- they are the wrongdoers. Al-Baqara, 254

7. "But seek, with the (wealth) which Allah has bestowed on you, the home of Hereafter, nor forget your portion in this world: but do good, as Allah has been good to you, seek not (occasions for) mischief in the land: For Allah loves not those who do mischief." Al-Qasas, 77.

8. For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a generous reward.

Hadid, 8

9. O you who believe! Give of the good things that you have (honourably) earned, and of the fruits of the earth that We have produced for you. And do not even aim at anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except

with closed eyes. And know that Allah is free of all wants, and Worthy of all praise. Satan threatens you with poverty and orders you to evil deeds. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things.

Al-Baqara, 267-268

10, And whatever you spend in charity or whatever vow you make, be sure Allah knows it all. But the wrongdoers have no helpers. If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do. It is not for you to guide them to the right path. But Allah guides to the right path whom He pleases. Whatever of good you give benefits your own souls, and you shall only do so seeking the "Face" of Allah. Whatever good you give, shall be rendered back to you, and you shall not be dealt with unjustly.

Al-Baqara, 270-272

11. (Charity is) for those in need, who in Allah's cause are restricted (from travel). And cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not of people at all. And whatever of good you give, be assured Allah knows it well. Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve. Al-Baqara, 273-274

12. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned. And none shall be dealt with unjustly.

Al-Baqara, 280-281

13. Fair in the eyes of men is the love of things they long to possess are: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but with Allah is the best of the goals (to return to). Say, shall I give you glad tidings of things for better than those? For the righteous are Gardens in nearness to their Lord. Al-i-Imran, 14-15

14. By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, Allah knows it well. Al-i-Imran, 91-92

15. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous-- those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;-- for Allah loves those who do good:-- Al-i-Imran, 133-135

16. For Allah loves not the proud and boastful; -- (nor) those who are miserly, enjoin miserliness on others, hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist Faith, a disgraceful torment; - nor those who spend of their wealth, to be seen of men, and have no faith in Allah and the Last Day: if any take the Satan for their intimate, what is dreadful intimate he is! And what burden were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah has given them for sustenance? For Allah has full knowledge of them. An-Nissa, 37-40

17. And do not forget liberality between yourselves. For Allah sees well all that you do. Al-Baqara, 236-237

18. Know they not that Allah do accept repentance from His slaves and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful? Al-Tauba, 104

19. Those who are patient; seeking the countenance of their Lord; establish regular prayers; spend out of (the gifts) We have bestowed to them, secretly and openly; and turn off evil with good: for such there is the final attainment of the (Eternal) Home,--- Paradise: they shall enter there, as well as the righteous among their fathers, their spouses and their off springs: and angels shall enter unto them from every gate (with the salutation). Ar-Rad 22-23

20. Speak to my servants who have believed, that they may establish regular prayers and spend (in charity) out of the wealth We have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending. Abraham, 31

21. For, believers are those who, when Allah is mentioned, fell a tremor in their heart, and when they hear His revelations rehearsed, find their faith strengthened. And put (all) their trust in their Lord; who establish regular prayers and spend (freely) out of the gifts We have provided them. Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance. Al-Anfal, 2-4

22. For men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance, for them has Allah prepared forgiveness and great reward. Al-Ahzab, 35

23. As to the righteous, they will be in the midst of Gardens and Springs, taking joy in the things which their Lord gives them, because, they have done good deeds before this. They were in the habit of sleeping but little by night, and in the hours of early dawn, they (were found) praying for forgiveness, and in their wealth there is a due share for the one who asked and him who for some reason was prevented (from asking). On the earth are signs for those of assured Faith, as also in your own selves: will you not then see? And in heaven is your sustenance, as (also) that which you are promised. Then, by the Lord of heaven and earth, this is the very truth, as much as the fact that you can speak intelligently to each other. Az-Zarivat, 15-23

24. O you who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, surely they are the losers. And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say, "O my Lord! Why did you not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good". But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that you do. Al-Munafiqun, 9-11

25. Believe in Allah and His Messenger, and spend (in charity) out of what He has made you heirs. For, those of you who believe and spend (in charity),--- for them is a great reward. Al-Hadid, 7

26. Behold, you are those invited to spend in the Way of Allah: but among you are some that are miser, are so at the expense of their own souls. But Allah is free of all wants, and it is you that are needy. If you turn back (from the Path), He will substitute in your place another people; then they would not be like you! Muhammad, 38

27. They perform (their) vows, and they fear a day whose evil flies far and wide. And they feed, for the love of Allah, the poor, the orphan, and the captive,--- (saying), "We feed you for the sake of Allah alone: we desire no reward from you, nor thanks. We only fear a Day of frowning and distress from the side of our Lord". Ad-Dahr/Al-Insan, 7-11

(Note: According to Scholars there are four types of vows. First is that a man says that he will perform some good act for the pleasure of Allah. Second type is that he resolves that if his some work is done then he will thank Allah by doing a particular good act. Third type is that that he takes oath of doing a wrong thing or not doing a right thing. Fourth type is that he makes it compulsory on himself to do an undesirable thing or promises not to do a greatly recommend work. Both of these third and fourth types belong to the category of stubborn. Third is not enforced. About fourth some say that it is not enforced, some say that for this compensation should be paid. According to Hanfi school of thought compensation should be paid for both third and fourth. For vow not carried out compensation is as given in ayat No. 139 chapter No. 2. About vow a tradition of Prophet says that it cannot divert any thing that has to happen, however, Allah takes away some money from a miser. Vow should not be proclaimed for a work in which there is no goodness e.g., promising to go on Hajj on foot when transport is available etc.)

28. Now, as for man, when his Lord tries him, giving him honour and gifts, then says he, (puffed up), "My Lord has honoured me." But when He tries him, restricting his means of life for him, then says he (in despair), "My Lord has humiliated me!" No, no! But you honour not the orphans! Nor do you encourage one another to feed the poor! And you eat inheritance - all with greed. And you love wealth with inordinate love! Al-Fajar, 15-20

29. Have we not shown him the two highways? But he has made no haste on the path that is steep. And what will explain to you the path that is steep? - (It is:) freeing the bondman; or the giving of food in a day of hunger (famine) to the orphan with claims of relationship, or to the poor (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Al-Balad, 10-17

30. Verily, (the ends) you strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the Best, - We will indeed make smooth for him the path to ease. Al-Lail, 4-7

31. Therefore, I warn you of a Fire blazing fiercely; none shall burn therein but those most unfortunate ones who deny and turn away. But those most devoted to Allah shall be removed far from it, - those who spend their wealth for increase in self-purification, and have in their minds no favour

from anyone for which a reward is expected in return, but only the desire to seek for the countenance of their Lord Most High; And soon will they attain (complete) satisfaction.

Al-Lail, 16- 21 Also see no 83,84.

b. Charity is returned to you multiplied.

32. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that decreases or increases (your provisions). And to Him shall be your return. Al-Baqara, 244-245

33. The likeness of those who spend their wealth in the way of Allah is that of a grain of corn; it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases; and Allah cares for all and He knows all things. Those who spend their wealth in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord; on them shall be no fear, nor shall they grieve. Al-Baqara, 261-262

(Note: Charity begins at home. One is required to first look after his dependent and then his relatives in order of their nearness to him. After that he should give others. Inheritance should be distributed strictly according to Qur-an)

34 And the likeness of those who spend their wealth seeking to please Allah and to strengthen their soul is as a garden, high and fertile. Heavy rain falls on it but makes it yield a double increase, of harvest and if it receives not heavy rain, light moisture suffices it, Allah sees well whatever you do.

Al-Baqara, 264-268

35 Say: "Verily my Lord enlarges and restricts the provisions to such of His servants as He pleases: and nothing do you spend in the least (in His cause) but He replaces it: for He is the best of those who grant provisions. Saba, 34-39

36. Allah is never unjust in the least degree: if there is any good (done), He doubles it, and gives from Him a great reward.

An-Nissa, 39

37. Whatever you shall spend in the Cause of Allah, shall be repaid unto you, and you shall not be treated unjustly.

Al-Anfal, 60

38. For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a generous reward. And those who believe in Allah and His Messengers--- they are the Truthful and the Martyrs, in the eye of their Lord: they

shall have their reward and their light. But those who reject Allah and deny Our signs,--- they are the companions of blazing Fire. Al Hadid, 18-19

39. If you loan to Allah a beautiful loan, He will double it to your (credit), and He will grant you forgiveness: for Allah is All-Thankful, Most Forbearing,--- Knower of what is hidden and what is open, Exalted in Might, Full of Wisdom.

Taghabun, 17-18 Also see no 8,10.

c. Zakat

40. And cover not Truth with falsehood, nor conceal the Truth when you know (what it is). And be steadfast in prayer: give Zakat, and bow down your heads with those who bow down (in worship). Al-Baqara, 42-43

41. Eat of their fruit (lands & fruit gardens) in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loves not the wasters. Al-Anam, 141

(Note: This is regarding paying Ushar i.e. 1/10th of the produce of the land. It is part of Zakat.) See also verse no 9.

42. Successful indeed are the believers,--- those who humble themselves in their prayers; who avoid vain talk; who are active in giving Zakat;----- those who faithfully observe their trusts (all duties Allah has ordained. honesty, moral responsibility and trust) and their covenants; Al-Muminun, 1-4

43. And remember, We took a commitment from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and give Zakat. Al-Baqara, 83

44. Be steadfast in prayer, and give Zakat, to fulfil the contracts which you have made. And to be firm and patient, in pain (or suffering) and adversity, and throughout all period of panic. Such are the people of truth, the pious. Al-Baqara, 177

45. Those who believe, and do deeds of righteousness, and establish regular prayers and give Zakat, will have their reward with their Lord: on them shall be no fear, nor shall they grieve. Al-Baqara, 277 Also see no 1, 46,48.

d. Usury

46 Those who eat usury will not stand except as stands one

whom the Satan by his touch has driven to madness. That is because they say, "Trade is like usury", but Allah has permitted trade and forbidden usury. Those who after receiving admonition from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the Fire: they will abide therein (forever). Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loves not any ungrateful sinner. Those who believe, and do deeds of righteousness, and establish regular prayers and give Zakat, will have their reward with their Lord: on them shall be no fear, nor shall they grieve. O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger: but if you repent you shall have your capital sums: deal not unjustly and you shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned. And none shall be dealt with unjustly.

Al-Baqara, 275-281

47. O you who believe! Eat not usury, doubled and multiplied but fear Allah; that you may (really) prosper. And fear the Fire, which is prepared for those who reject Faith: and obey Allah and the Messenger; that you may obtain mercy.

Al-i-Imran, 130-132

48. That which you give in usury for increase through the property of (other) people, will have no increase with Allah: but that which you give for charity, seeking the countenance of Allah, (will increase): it is these who will get reward multiplied.

Al-Rum, 39

e. Division of heritage

49. From what is left by parents and those nearest related there is a share for men and share for women, whether the property be small or large,-- a determinate share. But if at the time of division other relatives, or orphans, or poor, are present, give them out of the (property), and speak to them words of kindness and justice. Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah, and speak appropriate words. Those who unjustly eat

up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing Fire! An-Nissa 7-10

(Note: While compiling Fiqah, the authors constituted a principle – “if a near relative is alive, then the far relative will not get a share in the property.” Working on this principle they decided that if deceased has sons and daughters alive then his grand children from a dead son/daughter will have no share in the inheritance since they are far relatives as compared to their uncles. But according to same fiqah if the orphan (grandson) dies and has his own children, even then grandfather will get share from his inheritance. Here rule of near relative have been overlooked. We should understand that compilers of fiqah were human and could make an error of judgement even with best of intentions. Therefore we should amend the law and arrange share to grandchildren equal to that of their father’s/mother’s share.)

50. Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-third of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children(*); if no children and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. You know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah: and Allah is All - Knowing, All-Wise. An-Nisaa 11

() It means that if deceased has children both boys and girls and his parents are also alive then each of parents will get 1/6 and then rest of inheritors will share from remaining 2/3 property,.*

(Note 1: According to fiqah legacy or gift left by “will” can be made for one third of total property. Through this grandfather can take care of the children / widows of their dead sons or children of dead daughters who otherwise cannot inherit from his property according to Fiqah. See note to ayat no 49. It can be used to give money to charity and to those people who are otherwise not beneficiaries. See note at serial no 52 as well. Find more about Will at 52,95,96,97.

(Note 2: We note that in Quran with the mention of distribution of inheritance it is said that it will be done after “will” of the deceased has been fulfilled and loans paid back. There is no mention as to how much it can be given as “Will”. Limit of 1/3 have been imposed by Fiqah. Allah knows better.)

51. In what your wives leave, your share is a half if they leave no child, but if they leave a child, you get a fourth; after

payment of legacies and debts. In what you leave; their share is a fourth, if you leave no child; but if you leave a child, they get an eighth; after payment of legacies and debts. An-Nisaa, 12-52. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth. But if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, Most Forbearing. Those are limits set by Allah, those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (forever), and that will be the supreme achievement. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment. An-Nisaa, 12-13

(Note: "Loss caused due to legacies (Will)" is that through it a man / woman denies distribution of property to legal heirs as ordained in Qur'-an or changes their share through will. This is a sin. Will can be made for 1/3rd of the property according to Fiqah. Through that one can give to those who do not have share in property otherwise. One cannot include in his "will" those who are otherwise getting share in the property. We should not deny by any method coercive or pleading the right of property to sisters and daughters. They should be given their right as ordained by Allah. We should set aside traditions, if any, that are against Qur'-an. One cannot deny any person of his share in inheritance whether he likes him or not. During lifetime one can spend out of his wealth in the manner he wants. During lifetime one can gift to inheritors, give to charities and welfare programs. While doing that one should exercise justice. Also See note 17 & 79 above.)

53. O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the *Mehr* you have given them.

An-Nisaa, 19

54. And wish not for something in which Allah has made some of you to excel others. For men is allotted what they earn, and to women that they earn: but ask Allah of his bounty. For Allah has full knowledge of all things. To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those also, to whom your right hand was pledged (brotherhood), give their due portion by will. For truly Allah is witness to all things. An-Nisaa 32-33

(Note. Regarding earning of women see note to no 26 in Chapter3.)

55 They ask you for a legal decision say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female, thus does Allah make clear to you (His Law), lest you err. And Allah has knowledge of all things. An-Nisaa, 176 Also see No: 28.

(Note: Where there is mention of inheritance of deceased man/woman having no children and whose parents are also dead, there we should know that their brothers/sisters will get that after the due share has been given to his wife/her husband /parents as per rule.)

f. Distribution of wealth & grades

56. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will. Al-Baqara, 212

57. Allah do enlarge, or grant by (strict) measure the provisions (which He gives) to whom He pleases. They rejoice in the life of this world, but the life of this world is but little comfort compared to the Hereafter. Al-Rad, 26

58. Allah has bestowed His gifts of wealth and property more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah? An-Nahl, 71

(Note: Here Allah has given an example that when you yourself do not make your servants and slaves equal to yourself then how you expect that those whom Allah has created Himself, will have any share in His power and glory).

59. If any do wish for the transitory things (of this life), We readily grant them--- such things as We will, to such persons as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected. Those who do wish for the (things of) the Hereafter, and strive for that with all due striving, and have Faith,--- they are the ones whose striving will be thanked (by Allah). Of the bounties of your Lord We bestow freely on all - these as well as those: the bounties of your Lord are not closed (to anyone). See how We have

bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence. Bani Israil, 18-21

(Note: "Have been bestowed bounties" does not mean that they have been given better apparels, transport and houses, but whatever they get is through truth and honesty. Spend with moderation, pay back dues of other, and in their wealth is share for poor and needy. People who toil for the Hereafter spend their life in fear of God, piously, faithfully and are an example of good conduct in life. People respect them truly and with devotion.)

60. So he went forth among His people in the (pride and his worldly) glitter. Said those whose aim is the life of this world: "Oh! that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune!" But those who had been granted (true) knowledge said: "Alas for you! the reward of Allah (in the hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly preserve (in good). Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself. And those who had envied his position the day before began to say on the morrow: "Ah! It is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! Those who reject Allah will assuredly never prosper." Al-Qasas, 79-82

61. If Allah were to enlarge the provision for His servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases, for He is with His servants Well-Acquainted, Watchful. Ash-Shura, 27

62. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of your Lord is better than the (wealth) which they amass. And were it not that (all) men might become of one way of life, We would provide, for everyone that blasphemes against the Most Gracious, silver roofs for their houses, and (silver) stairways on which to go up, and (silver) doors to their houses, and couches (of silver) on which they could recline, and also adornments of gold. But all this were nothing but enjoyment of the present life. The Hereafter, in the sight of your Lord, is for the righteous. Az-Zukruf 32-35

g. Pure and impure cannot be equal

63. Say: " Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle you; so fear Allah O men who understand; so that you may prosper." Al-Maida 100

h. Wealth finishes/Is show off /Test / Short enjoyment.

64. Nor sell the Covenant of Allah for a miserable price: for with Allah is (a prize) far better, for you, if you only knew. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who are patient, their reward according to the best of their actions. An-Nihal, 95-96

65. The (material) things, which you are given, are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring; will you not then be wise? Are (these two) alike?--- One to whom We have made a goodly promise, and who is going to reach its (fulfilment); and one to whom We have given the good things of this life, but who, on the Day of Judgement, is to be among those brought up (for punishment)? Al-Qasas, 60-61

66. Whatever you are given (here) is (but) the enjoyment of this life: but that which is with Allah is better and more lasting: (it is) for those who ----- spend out of what We bestow on them, Ash-Shura, 36-43

i. Eating others property / Bribe / Haram

67. Many of them do you see, racing in sin and transgression and their eating of things forbidden. Evil indeed are the things that they do. Why do not the Rabbis and doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

Al Maida, 62-63

68. And wish not for something in which Allah has made some of you to excel others. An-Nissa, 32

69. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property. Al-Baqara,188

70. O you who believe! Eat not up your property among

yourselves in vanities: but let there be amongst you traffic and trade by mutual goodwill: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful! If any do that in aggression and injustice,--- soon shall We cast him into the Fire: and easy it is for Allah. If you (but) avoid the most heinous of the sins that you are forbidden to do, We shall remit your evil deeds, and admit you to a gate of great honour.

An-Nisaa, 29-31

71. O you who believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. And know you that your possessions and your children are but a trial: and that it is Allah with whom lies your highest reward. Al-Anfal, 27-28

j. Spending to show off/Reminding of charity.

72. Kind words and covering of faults are better than charity followed by injury. Allah is free of all wants and He is Most Forbearing. O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their wealth to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with anything they have earned. Al-Baqara 264. See No: 16.

k. Worldly things are just glitter/ your test.

73. Nor strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of your Lord is better and more enduring. Enjoin prayer on your people, and be constant therein. We ask you not to provide provisions for living. We provide it for you. But the (fruit of) the Hereafter is for righteous persons. Taha, 129-132

74. What is the life of this world but amusement and play? But verily the Home of the Hereafter, -- that is life indeed, if they but knew. Al-Ankabut, 64

75. Know you (all), that the life of this world is but play and a pastime, adornment and mutual boasting and multiplying (in rivalry) among yourselves, riches and children. Here is a similitude: how rain and the growth which it brings forth,

delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a chastisement severe (for the devotees of wrong). Al Hadid, 20

76. That which is on earth We have made but as a glittering show for it, in order that We may test them - as to which of them are best in conduct. Verily what is on earth We shall make but as dust and dry soil, (without growth or herbage).

Al-Kahf, 7-8

77. Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? No they do not perceive. Al-Muminun, 55-56

78. To you We sent the Book in truth, confirming the Books that came before it, and guarding it in safety: so judge between them by what Allah has revealed, and follow not their vain desires, diverging from the Truth that has come to you. To each among you have We prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which you dispute; Al-Maida, 48 Also see no 28,71,83.

l. Eat out of Pure / Halal

79. O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an open enemy. For he commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge. Al-Baqara 168-169 For *Halal /Haram* see chapter No 8.

m. Spendthrift

80. O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loves not the wasters. Al-Araf, 51

81 And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but spend not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Satans, and the Satan is to his Lord (himself) ungrateful. Bani Israil, 26-27

82. And the servants of (Allah) Most Gracious are -----those

who, when they spend, are not extravagant and not miser, but hold a just (balance) between those (extremes); Al-Furqan, 63-67

n. Wealth, wives and children can be your enemies.

83. O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if you forgive and overlook and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful. Your riches and your children may be but a trial: whereas with Allah is the highest reward. So fear Allah as much as you can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the lust and desire of their own souls,--- they are the ones that achieve prosperity.

Taghabun, 14-16

84. And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say, "O my Lord! Why did you not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good". Al-Munafiqun 10

85. Truly man is, to his Lord, ungrateful; and to that (fact) he bears witness, (by his deeds); and violent is he in his love of wealth. Does he not know, - when that which is in the graves is scattered aboard, and that which is (locked up) in (human) breasts is made known - that their Lord had been well acquainted with them, (even to) that Day? Al-Adivat 6-11

Also see No: 24,28,71,75,78,114.

o. Give right measures

86. Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief. And fear Him Who created you and (Who created) the generations before (you)." Ash-Shuaraa, 181-184

87. Say: "Come, I will rehearse what Allah has (really) prohibited you from": join not anything with Him:----- give measure and weight with (full) justice;--- no burden do We place on any soul, but that which it can bear. Al-Anam, 151-152

88. Woe to those that deal in fraud, those who, when they have to receive by measure, from men take, exact full measure,

but when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account? On a Mighty Day, a Day when (all) mankind will stand before the Lord of the Worlds? Tatfif, 1-6

89. Give full measure when you measure, and weigh with a balance that is straight: that is better and fairer in the final determination. Bani Israil, 35

90. Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if you have Faith.. Al-Araf, 85

p. Leaving "Will" for property

91. It is prescribed, when death approaches any of you, if he leave any goods, that he make a will to parents and next of kin. According to reasonable usage; this is due from the pious. If anyone changes the will after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things). But if anyone fears partiality or wrong doing on the part of the testator, and brings about a settlement among (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful. Al-Baqara, 181-182

(Note:- This order remained enforced till orders about inheritance were not revealed. Now this is no more applicable. One cannot leave through will anything for inheritor, who get shares as prescribed in other verses in Qur'-an. However one can give all his property to anyone of his inheritors or a charity during his life time. Here also one should abide by justice and fair play. See note to verse no 25 in Chapter 8 and Division of heritance in this chapter.)

92. O you who believe! When death approaches any of you, (take) witnesses among yourselves when making will,--- two just men of your own (brotherhood) or others from outside if you are journeying through the earth, and the chance of death befalls you (thus). If you doubt (their truth), detain them both after prayer, and let them both swear by Allah, "We will not take for it a price even though the (beneficiary) be our near relation, we shall hide not the evidence we owe to Allah. If we do, then indeed we shall be sinners". But if it gets known that these two were guilty of the sin (of giving false evidence), let two others stand forth in their places,--- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those

two, and that we have not trespassed (beyond the truth): if we did then indeed we will be wrong-doers." That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guides not a rebellious people.

Al-Maidah, 106-108. Also see No: 50, 51, 52,54.

q. Property of orphans

93. To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and eat not their property (by mixing it up) with your own. For this is indeed a great sin. An-Nissa, 2

94. Come not near to the orphan's property except to improve it, until he attains the age of full strength; Bani Israil, 34

95. Make trial of orphans until they reach the age of marriage; if then you find sound judgement in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well off, let him claim no wages, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witnesses in their presence: but All-Sufficient is Allah in taking account. An-Nisaa, 6

96. And come not near to the orphan's property, except to improve it, until he attains the age of full strength;- Al-Anam, 152

97. They ask you concerning orphans. Say: "The best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise. Al-Baqara, 220

Also see no 1,3,5,27,28,29,49.

r. Misers

98. Woe to every (kind of) scandal monger and back biter, who pile up wealth and count it, thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which breaks to pieces. Al-Humaza, 1-4

99. Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute. Verily your Lord do provide provisions in abundance for whom He please, and He provide

in a just measure: Bani Israil, 29-30

100. And let not those who enviously withhold of the gifts which Allah has given them of His grace, think that it is good for them: soon it will be the worse for them: soon it will be tied to their necks like a twisted collar, on the Day of Judgement. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that you do. Al-i-Imran, 180

101. In order that you may not despair over matter that pass you by, nor rejoice over favours bestowed upon you. For Allah loves not any prideful boaster,-- such persons as are misers and command miserliness to men. Al-Hadid, 23 24

102. Verily, (the ends) you strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the Best, - We will indeed make smooth for him the path to ease. Al-Lail, 8-16 Also see No: 16, 26, 28, 83, 111.

s. Relatives are more deserving for charity.

103. The prophet is closer to the believers than their own selves, and his wives are their mothers. Blood relations among each other have closer personal ties, in the Book of Allah, then (the brotherhood of believers and *Muhajirs*): Nevertheless do you what is just to your closest friends: Such is the writing in the Book (of Allah). Ahzab, 6 Also see note to 33

t. Take care of your trust(Amanat)

104. Let the trustee (faithfully) discharge his trust, and let him fear Allah his Lord. Conceal not evidence; whoever conceals it,- his heart is tainted with sin. And Allah knows all that you do. Al-Baqara, 283

105. Successful indeed are the believers, -----those who faithfully observe their trusts and their covenants;

Al Mumanun, 1-8

106. Allah do command you to render back your trusts to those to whom they are due; and when you judge between people then you judge with justice. Verily how excellent is the teaching which He gives you! For Allah is He Who hears and sees all things. An-Nisaa, 58

107. Argue not on behalf of those who betray their own souls; For Allah love not who is betrayer and sinner. -

An-Nisaa, 106-107

108. (Yousaf said) " And that Allah will never guide the trap of the false ones. Yet I do not absolve myself (of blame): the (human soul) is certainly prone to evil, unless my Lord do bestow His mercy: but surely my Lord is Oft Forgiving, Most Merciful". Yousaf, 52-53 Also see 71,111.

u. Soul drags to greed/miserliness/discontent.

109. Even though men's souls are swayed by greed. But if you do good and practice self-restraint, Allah is well acquainted with all that you do. An-Nissa, 128

110. Say: "If you had control of the treasures of the mercy of my Lord, then you surely would keep them back, for fear of spending them: for man is (ever) miser!" Bani Israil, 100

111. Truly man was created, very impatient; discontented; when evil touches him, and miserly when good reaches them, not so those devoted to prayer:- Those who remain steadfast to their prayer; and those in whose wealth is a recognised right for the (needy) who asks and him who is deprived (for some reason from asking); --- and those who respect their trusts and covenants; Al-Maarij, 19-32

v. Make not fun of poor / Help poor.

112. Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as those who give according to their means,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous chastisement. Whether you ask for their forgiveness, or not, (their sin is unforgivable): if you ask seventy times for their forgiveness, Allah will not forgive them: At-Tauba, 79-80 Also see 1,3, 5,23,27,28,29,49,111.

w. Wealthy people reject Faith.

113. Who receives guidance, receives it for his own benefit: who goes astray do so to his own loss: no bearer of burdens can bear the burden of another: nor would We punish until We had sent a Messenger (to give warning). When We decide to destroy a town, We command those among them who are given the good things of this life (to be obedient). But they continue

to transgress; so that the word is proved true against them: then We destroy them utterly. Bani Israil, 15-16

114. Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which you have been sent." They said, "We have more in wealth and in sons, and we cannot be chastised". Say: "Truly my Lord enlarges and restricts the provision to whom He pleases, but most men know not." It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied reward for their deeds, while secure they (reside) in the dwellings on high! Those who strive against Our Signs, to frustrate them, will be given over into chastisement. Saba, 34-38

x. You will be tested in difficult/good times.

115. Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who are patient, -- who say, when afflicted with calamity: "To Allah we belong, and to Him is our return". They are those on whom (descend) blessings from their Lord, and mercy. And they are the ones that receive guidance. Al-Baqara, 155-157

116. You shall certainly be tried and tested in your possessions and in yourselves; and you shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship partners besides Allah. But if you remain patient, and guard against evil,-- then that indeed is a matter of great resolution.

Al-i-Imran 185-187 Also See No: 28, 71.

y. Religious scholars should forbid eating Haram

117. Many of them you see, racing in sin and transgression and their eating of things forbidden --- evil indeed are the things that they do. Why not all Rabbis and religious learned men forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

Al Maida, 62-63

(Note: It is essential for a believer that if he sees another Muslim on the wrong path he should indicate to him pitfalls of this course gently. He should not encourage him in his wrong pursuits with

friendship and compassion. We should always encourage justice and righteousness and discourage injustice and wrong doings. We must always remind the man/woman who is on wrong path about it gently. Some time people act by habit or by seeing that this is norm of society. But when told about the right path they may get wiser. This way goodness will prevail in the society. In same way it is important that we do not take sides of our relatives / friends if they are wrong)

z. Trading principles.

118. O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing, let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish anything of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men. And if there are not two men, then a man and two women, such as you choose for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract) for a future period, whether it be small or big. It is just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves. Al-Baqara, 282

119. But if it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract; and let neither scribe nor witness suffer harm. If you do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. Al-Baqara, 282

120. If you are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another person, let the trustee (faithfully) discharge his trust, and let him fear Allah his Lord. Conceal not evidence; whoever conceals it,- his heart is tainted with sin. And Allah knows all that you do.

Al-Baqara, 283

aa. Jihad with money

121. They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. Al-Tauba, 87-88

122. Allah is to you most kind and Merciful. How is it with you that you spend not in the cause of Allah? -- For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). Al-Hadid, 9-10

123. Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah. That is best for you, if you (but knew).

Al-Tauba, 41

124. Then fight in the cause of Allah, and know that Allah hears and knows all things. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that decreases or increases (your provisions). And to Him shall be your return.

Al-Baqara, 244-245

125. Those who believe, and suffer exile and strive with might and main, in Allah's cause with their goods and their persons have the highest rank in the sight of Allah. They are the people who will achieve success. Al-Tauba, 20-21

126. Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise). They fight in His Cause and slay and are slain: a promise binding on Him in truth, Al-Tauba, 111

127. Nor do they spend anything (in Allah's Cause) -- small or great -- nor cross a valley, but is written to their credit that Allah may reward them with the best of what they used to do (i.e. Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). Al-Tauba, 121 Also see Chapter 5 for Jihad with money.

bb. Misc. Commandments.

In addition following are other commandments that are covered in the verses of this chapter.

*Allah gives to good and bad people. 59
*Allah gives increase in wealth for charity. 46.
*Abundance of wealth make people transgressors. 61.
* Backbiters. 98.
*Charity in prosperity and in adversity. 15.
*Charity - openly and discretely. 10,11,19,20.
*Do good to people. 2,7,30,109.
* Do good in reply to evil of others. 19
* Evidence / Testimony. 104,118
*For charity and good deeds sins are forgiven. 10,21,39,70.
* Feed the captive. 27.
* Friendships will not work. 6,20,113.
* Fulfil the contract. 44,64,105,111.
* Give good things in Allah's way. 9,14
* Give debt to Allah. 38,39.
* Give freedom to slaves. 29.
* Greed / Love of wealth. 28,85,87.
* Give from inheritance to those with whom you have promises. 49.
* Give relaxation to debtor. 12.
*Given to haste. 59.
*Give to those who work in way of Allah and do not ask. 11.
* Help needy who work in way of Allah. 11
* Hypocrisy. 5
* Intercede not on behalf of dishonest. 107
* Longings of mankind. 13.
* Man is thankless to Lord. 85

*Mercy/Pity/Compassion/God fearing. 109,116.
* Miserliness / stinginess. 16,26.
*On avoiding heinous crimes, Allah will forgive small sins. 70.
*Punishment due to wealth and children. 28,73,76.
* Patience. 1,19,22,29,44,60,64,116.
* Pardon others. 15, 21.
* Refusing to give small things. 5.
* Reminding of generosity. 33,72
* Restrain anger. 15.
*Spend on parents/orphans/destitute & wayfarer. 1,2,3,23,111
* Satan threatens of poverty. 9.
* Spend what is more then your needs. 4.
* Soul is prone to evil. 108.
*Those wishing for worldly things. 59,73,75.
* Vow taking. 10,27.
*Women have share in what they earn. 54.
* Wealth does not take near to Allah. 114.
* Wealthy people disobey. 61.
*Wealth/ children are your test. 71,76,78.
* Wealth/ children should not take you away from Allah. 24.
*Wealth increases with Zakat. 48.
*Wealth /children are your enemy. 83
*Worldly pomp and show is but a test. 73.

Chapter No 4

About Women and Marriage

- a. Nikah / Matrimony**
- b. Divorce / Discord / Iddat / Mahr.**
- c. Treat wives with justice and goodness.**
- d. Women rights / earnings**
- e. Levelling wrong charges against women**
- f. Seeking permission to enter others houses.
- g. Veil / covering**
- h. Protect your chastity / modesty**
- i. Killing of the children**
- j. Allah gives children / Attributing them to others.**
- k. Adultery**
- l. Monthly periods**
- m. Wealth and children are your test**
- n. Enforce prayers on your children**
- o. Misc. commands that are present in the verses of this chapter.**

a. Nikah / Matrimony

1. Do not marry unbelieving women until they believe: a slave woman who believes is better than an unbelieving woman. Even though she allures you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than unbeliever even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His grace to the Paradise and forgiveness. And makes His signs clear to mankind: that they may remember. Al-Baqara, 221

(Note: At serial No 7 Muslims men have been allowed to marry Christian or Jew women. However Muslim women are not allowed to marry Non- Muslims as given in the verse.)

2. If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one, or that which your right hand possess. That will be more suitable, to prevent you from doing injustice. An-Nissa, 3

(Note: Scholars have given three different interpretations for this verse. According to Hazrat Aisha, in times before Islam orphan girls that used to be under guardianship of people, were married by guardians, either due to their beauty or property or because being alone no one will ask how they were treated. They were not treated well, therefore, it was said that if you are afraid that you will not be able to do justice to them, then marry other that you like. Ibn-I-Abbas and his pupil Akrama say that prior to Islam there was no limit to no of wives. People used to marry as much as ten wives and afterward when they were not able to meet the expenses, they would resort to grabbing property of orphans, destitute and relatives. On this it was forbidden to have more then four wives. It was therefore said that to save yourself from committing oppression and injustice you should marry between one to four wives whom you can treat with justice. Saeed bin Jabir, Qatawa and other scholars say that people before advent of Islam did not like injustice to orphans but they were not accustomed to treating wives with justice and fairness. They would marry as many women as they liked and then treat them unfairly. On this it was said if you are afraid of treating orphans unfairly then you should also be afraid to treat wives unfairly. Firstly do not marry more then four and within limit of four keep only that no of wives with whom you can do justice. The word of this verse can mean all the three explanations and perhaps all the three meaning are meant. In addition it can also mean that if you cannot otherwise do justice to orphans, then marry those widows

who have children with them. But it should not be concluded that more than one marriage is allowed with widows only. Tradition of Prophet and his companions proves that one can marry women other than widows as well.)

3. O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the *Mahr* you have given them, except where they have been guilty of open lewdness. On the contrary live with them on a footing of kindness and equity, if you take dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good. But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for *Mahr*, take not the least bit of it back. Would you take it wrongly without a right and (with) a manifest sin? And how could you take it when you have gone in unto each other, and they have taken from you a formal pledge? An-Nissa, 19-21

(Note: This order of not taking wife forcibly against their will remains enforced after marriage as well. If a wife due to any reason do not want to remain in wedlock (inspite of reconciliatory efforts), then the husband does not have right to be unfair/unjust to her. They should part away amicably).

4. And marry not women whom your fathers married,-- except what is past: it was shameful and most hateful, and an evil way. Forbidden to you (for marriage) are:- your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives mothers; your step-daughters under your guardianship, born of your wives to whom you have gone in,--no prohibition if you have not gone in;-- (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time except for what is past; for Allah is Oft-Forgiving, Most Merciful;-- also (prohibited are) women already married, except those (slaves) whom your right hands possess: thus has Allah ordained (prohibitions) against you: except for these, all others are lawful, provided you seek (them in marriage) with gifts from your property,-- desiring chastity, not fornication. Give them their *Mahr* for the enjoyment you have of them as a duty; but if, after a *Mahr* is prescribed, you agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing, All-Wise.

An-Nisaa, 22-24

5. If any of you have not the means where with to wed free

believing women, they may wed believing girls from among those whom your right hands possess (i.e. slaves); and Allah has full knowledge about your faith. You are one from another; wed them with the leave of their owners, and give them their *Mahr*, according to what is reasonable: they should be chaste, not fornicators, nor taking adulterous. When they are taken in wedlock, if they commit indecency their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that you practice self-restraint. And Allah is Oft-Forgiving, Most Merciful. Allah do wish to make clear to you and to guide you into the ways of those before you; and (He do wish to) turn to you (in mercy): and Allah is All-Knowing, All-Wise. Allah do wish to turn to you, but the wish of those who follow their lusts is that you should turn away (from Him),-- far, far away. Allah do wish to lighten your (burdens): for man was created weak (in resolution). An-Nissa, 25-28

6. They ask your instruction concerning the women. Say: Allah instructs you about them and (remember) what has been rehearsed up to you in the Book concerning the orphaned women to whom you give not the portions prescribed and yet whom you desire to marry, as also concerning the children who are weak and oppressed: That you stand firm for justice to orphans. There is not a good deed which you do, but Allah is Well-Acquainted therewith. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if you do good and practice self-restraint, Allah is well acquainted with all that you do. You are never able to do justice between wives even if it is your eager desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If you come to a friendly understanding, and practice self-restraint, Allah is Oft-Forgiving, Most Merciful. But if they separate Allah will provide abundance for each of them from His all-reaching bounty: for Allah is He that cares for all and is wise. To Allah belong all things in the heavens and earth. An-Nisaa, 127-131

7. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the people of the Book, revealed before your time,--- when you give them their due *Mahr*, and desire chastity, not lewdness, nor taking them as lovers. If any one rejects faith, fruitless is his work,

and the Hereafter he will be in the ranks of those who have lost (all spiritual good). Al-Maida, 5. See note verse no 1.

8. Marry those among you who are single, and the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah is Ample-Giving, and He knows all things. Let those who find not the financial means for marriage keep themselves chaste, until Allah gives them means out of His Grace. And if any of your slaves ask for a deed in writing (for to enable them to earn their freedom for a certain sum) give them such a deed if you know any good in them. You give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that you may make a gain in the goods of this life. But if any one compels them, yet after such compulsion, is Allah oft-forgiving, most merciful (to them).

An-Nur, 32-33. Also see no 5 and Note to verse no 29 in Chapter 6.

9. And give the women (on marriage) their *Mahr* as an obligation; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer. To those (orphans) weak of understanding give not over property which Allah has assigned to you to manage, but feed and clothe them therewith, and speak to them words of kindness and justice. Make trial of orphans until they reach the age of marriage; if then you find sound judgement in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. An-Nisaa, 4-6

(Note No. 1: It is must for the husbands to give Mahr to their brides. This is a gift from husband to wife. There is no limit prescribed for it in Quran or Sunna. Mehr of Hazrat Fatima was 480 Dharam. In the known mehr of Prophets wives 40/50 goats could be purchased at that time. Unfortunately this provision is abused in our men dominated society. They have devised the term of Sharai Mahr and have forgotten about Mahr Misli (example). During Prophet's times gardens, lands and houses were given as Mahr. Since it suited men so they devised Sharai Mahr and close their eyes on other traditions. Correct way is that it should be fixed with the consultation of the girl. Its amount is fixed keeping in view personality of the bride, her education, beauty and family background. In deciding Mehr boys capacity to pay should also be kept in mind. On the property and money of Mahr woman has full jurisdiction. Women should strictly guard her assets. Woman can forgive or gift her Mahr if she so pleases. Here another wrong practice should also be mentioned. It is not correct to make a marriage contract

that says you give me your daughter/sister to my family member and I will give you my daughter/sister in marriage to your member of the family. This way of arranging reciprocal marriages between two families is wrong. This is forbidden since it amounts to using woman as a saleable commodity that is being traded. However it is all right if a marriage is made and after sometime the families in question want to strengthen their bond through another marriage.

(Note 2: The underlined words indicate that Islam recognises minimum age for marriage. What can it be other than adulthood? Therefore wedding of underage boys and girls is un-Islamic. It has been proved through research of some scholars that Hazrat Aisha's age at the time of marriage was 17 / 19 years.)

(Note 3. There is no mention of dowry in Quran. Asking for it or putting conditions is un-Islamic. With such attitudes there are less chances of success of marriage. Participation of family members in Nikah is a source of happiness and blessings. Presence of elders helps in bonding together two families. In the difficult paths of life sometime even after having 4/5 children women find parent's home as only refuge. Such like difficult time can come in any ones life. Walima is an Arab tradition, even if not followed there is no sin. Mehndi is an Indian cultural tradition. Without it the marriage can take place.

b. Divorce / Discord / Iddat/Mahr.

10 O you who believe! When you marry believing women, and then divorce them before you have touched them, no period of 'Iddat' have you to count in respect of them: so give them a present, and release them in a handsome manner.

Al-Ahzab, 49

(Note: In Quran Allah has many times directed that if husband and wife have resolved to separate then they should do that in the best possible way. They should not become enemies but separate in the atmosphere of forgiveness, kindness and compassion. Doing so, they will be obeying Allah. He may grant them better life or better partners in rest of the life.)

11. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful. But if their intention is firm for divorce, Allah hears and knows all things.

Al-Baqara, 226-227

(Note: If husband and wife separate without divorce, due to quarrel, and take vow not to reunite, then they have four months to consider their options. After that their marriage will automatically get

dissolved. Scholars say that they can reunite after making fresh marriage contract. In this case marriage of woman with another person in between is not necessary. According to Hanfi & Malki schools of thoughts if the man has not taken vow then divorce will not be effective. But according to Imam Shafi & Imam Ahmad it will still be effective.)

12. Divorced women shall wait concerning themselves for three monthly periods. And it is not lawful for them to hide what Allah has created in their wombs, if they have faith in Allah and the last day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree over them. And Allah is exalted in Power, Wise.

Al-Baqara, 228.

13. A divorce is only permissible twice; after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you (men), to take back any of your *mahr* (gifts) [- from your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives back (the mehr or part of it) for her divorce. These are the limits ordained by Allah; so do not transgress them, if any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

Al-Baqara, 229

(Note:1 A man can pronounce divorce "one time" or "two times" only twice in lifetime for a wife and take her back. If he does this for the third time, even for once, then the divorce will be enforced. Purpose of this is to discourage men from humiliating their wives by half divorcing them again and again and taking them back.)

(Note 2: women have the right to divorce according to this ayat. Also in Ayat no 12 it is said that women have rights equal to men. In Nikah Nama it is asked "Does the woman have right to divorce?". There it should be written "Yes". Registrar of Nikah should be told in advance of this. If he objects, then arrange another registrar.)

14. So if a husband divorces his wife (irrevocably i.e. third time), then he cannot, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who

know. Al-Baqara, 230

(Note-1: Some people take undue advantage of this provision of remarriage between old husband and wife after divorce. This provision is only valid if the woman gets married to another person normally. After sometime if her second marriage also fails then old husband and wife can remarry. Wife is not allowed to have second marriage of convenience for the sake of deception and meeting the condition of Qur'-n. This has been deplored by the Prophet and called the man marrying in between as "bull on hire".

(Note- 2: Please see detailed note at serial no 23 about procedure of divorce.)

15. When you divorce women, and they (are about to) fulfil the terms of their ('Iddat'), either take them back on equitable terms or set them free on equitable terms. But do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's verses (laws) as jest, but solemnly remember Allah's favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'-an) and *Al-Hikmah* (the Prophet's Sunnah - Islamic jurisprudence) whereby He instructs you. And fear Allah, and know that Allah is well acquainted with all things.

Al-Baqara, 231

16. When you divorce women, and they fulfil the terms of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is more virtuous and purer for you. And Allah knows and you know not. Al-Baqara, 232

(Note: This means that in case of divorce both the parties should not become enemies of each other. If they separate in a good manner then Allah may reward them and establish them in life. Through this behaviour they will be following Allah's guidance as given in Qur'-an.)

17. The mothers shall give suck to their offspring for two whole years, for him who desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, and heir shall be chargeable in same way (@), if they both decide on weaning, by mutual consent, and after due consultation. There is no blame on them, if you decide on a foster-mother for your offspring. There is no blame on you, provided you pay (the

foster-mother) what you offered, on equitable terms. But fear Allah and know that Allah sees well what you do. Al-Baqara, 233

(@ -- It means that in case of death of father of the child, the heirs of his father are responsible for childcare.)

18. If any of you die and leave widows behind; they shall wait concerning themselves four months & ten days. When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what you do. There is no blame on you if you make an indirect offer of betrothal or hold it in your heart. Allah knows that you cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knows what is fulfilled. And know that Allah knows what is in your minds, so fear Him; and know that Allah is Oft-Forgiving, Most Forbearing. Al-Baqara, 234-235

(Note: During this period of Iddat (waiting period) women should not wear coloured clothes, ornaments, makeup and refrain from special arrangements of hairs. Four Imams said that the woman should live in the same house where husband used to live. She can, however, go out during day to attend to her needs. In contrast Hazrat Aisha, Ibn-i-Abbas & Hazrat Ali said that they can live where they want and can travel as well.)

19. There is no blame on you if you divorce women before consummation or fixation of their *Mahr*; but bestow on them (a suitable gift). The wealthy according to his means, and the poor according to his means, a gift of reasonable amount is due from those who wish to do right thing. And if you divorce them before consummation, but after the fixation of a *Mahr* for them, then half of the *Mahr* (is due to them). Unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that you do. Al-Baqara, 236-237

(Note: Allah commands that in case of divorce deal with ex-wives with kindness and generosity, neither tease them nor create difficulties for them.)

20. Men are the protectors and maintainers of women, because Allah has made one to excel the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those

women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all). An-Nissa, 34

(Note: All the three punishments should not be applied simultaneously. If first two prove to be ineffective only then third should be applied, however, there should be parity between crime and punishment. When soft punishment can suffice, harder punishment should not be applied. Prophet has not liked beating of women. He said that none of the Prophets have beaten their wives. Beating with cruelty and with a thing that leaves marks on body is forbidden, and beating on face is also forbidden.)

21. If you fear a breach between them two (husband and wife), appoint (two) arbiters, one from his family, and the other from hers; if they seek to set things aright, Allah will cause their reconciliation: for Allah has full knowledge, and is acquainted with all things. An-Nisaa, 35-36

(Note: This command is in conformity with the teachings and note given at serial no 23. That is that wife and husband relation should not finish abruptly on the pronouncement of word divorce three times in haste. In case of dispute, elders of the family should try and find out the root cause and first try to settle the issues if possible. Marriage is an important institution and it should not be played with. On it happiness of three families and well being of the society as a whole depends. It should be taken seriously.)

22. If any men among you divorce their wives by "Zihar" (calling them mothers), they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use ill words and a lie: but truly Allah is All-Pardoning, All-Forgiving. But those who pronounce the word "Zihar" to their wives then wish to go back on the words they uttered,-- (it is ordained that such a one) should free a slave before they touch each other: this are you warned to perform: and Allah is well-acquainted with (all) that you do. And if any has not (the means), he should fast for two months consecutively before they touch each other, but if any is unable to do so, he should feed sixty poor ones. This, that you may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous chastisement. Al-Mujadila, 2-4

23. O prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their

prescribed periods: and fear Allah your Lord. And turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open indecency, those are limits set by Allah. And any who transgress the limits of Allah, does verily wrong his (own) soul: you know not if perchance Allah will bring about thereafter some new situation. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence for the sake of Allah. Such is the reminder given to him who believes in Allah and the Last Day: and for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could expect. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion. Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months. And for those who have no courses (it is the same): for those who are pregnant, their period is until they deliver their burdens: and for those who fear Allah, He will make things easy for them. That is the command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his evil deeds from him, and will enlarge His reward. Let the women live (in 'iddat') in the same style as you live, according to your means: annoy them not, so as to restrict them. And if they are pregnant, then spend (your substance) on them until they deliver their burden: and if they suckle your (off- spring), give them their reward: and take mutual counsel together, according to what is just and reasonable. And if you find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief. At-Talaq, 1-7

(Note: Allah commands that divorce should be given as per procedure prescribed by Him. Do not divorce when she is in her menstruation period, do not divorce her during the month of cleanliness between two menstruation if you had man and wife relation during this time, do not divorce her thrice in one go. That divorce should be pronounced once every month of cleanliness for three consecutive months. During this period no man and wife relations are

allowed. This is the total and correct procedure of divorce. All these restrictions are meant to make the divorce a very conscious and deliberate decision, which is not made on the spur of a moment. They can reunite during this period.

Now the problem arises if some one divorces his wife thrice in one sitting. All the four Imams of Sunni school of thought say that the divorce has taken place although the man is a sinner since he has not obeyed prescribed procedure of Allah. According to Shia scholars the divorce has not been effected since it does not follow the procedure prescribed by Allah. There are some scholars of Sunnis as well who say that if some one divorce thrice at once that will be considered as one divorce. They base their argument on traditions of the Prophet. Those who oppose the four Imams are Saeed Bin Al Musayyab, Taus, Ikrama and Imam Ibni Tamiyya. They draw strength from a tradition that says that Abbu-us-Sahba asked Ibni Abbas "Do you know that the Prophet's (PBUH) first Caliph Hazrat Abubakar and second caliph Hazrat Omar in his initial years used to consider three divorces given at once as one ? " Ibni Abbas replied, "Yes". This tradition is written in Bokhari and Muslim. It is said that Hazrat Omar said, "People have started indulging in haste in a matter in which there was provision for them to act after thorough deliberation. Why not to impose their act on them. So he decreed that divorce will be enforced even if pronounced three times instantly. That decision of Hazrat Umar was followed by Imams. We should understand that Quran's decision cannot be altered by any individual. Hazrat Umar decision was a administrative law for that period – not for all the times to come. It is like a govt, due to epidemic, forbids its population not to eat certain lawful thing for sometime to overcome that epidemic. That does not become a law for all the times to come. Compilers of Islamic jurisprudence have made a mistake and it needs to be corrected. We should adopt Allah's order and complete divorce in three months. If someone pronounces it three times in one go, it should be taken as one. For Mahr see no: 3, 4, 5, 7. For Discord and divorce see no 3,6,10.)

c. Treat wives with justice and goodness.

24. And the servants of (Allah) Most Gracious are those ---- and those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous. Those are the ones who will be rewarded with the highest place in Heaven, because of their patience; therein shall they be met with salutations and peace, dwelling therein;--- how beautiful an abode and place of rest!

25. And those who annoy believing men and women undeservedly, bear (on themselves) the crime of slander and plain sin.. Al-Ahzab, 58 Also see no 3,6,10,13,15,16,19,23

d. Women's rights / earnings

26. And wish not for something in which Allah has made some of you to excel others. For men is allotted what they earn, and to women that they earn: but ask Allah of his bounty. For Allah has full knowledge of all things. To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those also, to whom your right hand was pledged (brotherhood), give their due portion by will. For truly Allah is witness to all things. An-Nissa, 32

(Note: From this and verse no 20, we should understand that maintenance of house, children and wife is the responsibility of the husband all in all. Woman is not required to spend of their wealth for that purpose. This is due to fact that Islam has given man more authority over woman in the marriage and social status. He has the authority so he has to shoulder the responsibilities as well. Since for a happy home there cannot be two authorities in a house, therefore, this authority accompanied with responsibility. Earnings of the women, their inheritance and other property that they have are her domains. Husband will have no part of it. However if the woman wants to spend something in her house or on children, that she can do on her own free will. Out of her own wealth she can look after her parents and brothers and sisters if they want her help. Women should guard and protect their property/wealth and keep it for the hard times.) See No 3,12 also.

e. Leveling wrong charges against women

27. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),--- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;--- except those who repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful. Al Nur, 4-5

28. And for those who launch a charge against their wives, and have (in support) no evidence but their own,---let one of them testify four times by Allah that he is of those who speak the Truth. And the fifth (oath) (should be) that he solemnly

invokes the curse of Allah on himself if he tells a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, Full of Wisdom,--- (you would be ruined indeed). An-Nur, 6-10

29. Those who slander chaste, indiscreet and believing women are cursed in this life and in the Hereafter: for them is grievous chastisement. An-Nur, 23

(Note: Allah has forbidden and cursed those who gossip and make accusation about women. This has unfortunately become best pass time for some people. Media people should particularly take note of this who indulges in this to sell more papers.)

f. Seeking permission to enter others houses.

30. O you who believe! Enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may remember. If you find no one in the house, enter not until permission is given to you: if you are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that you do. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: and Allah has knowledge of what you reveal and what you conceal.

An-Nur, 27- 30

g. Veil / Covering

31. And say to the believing women that they should lower their gaze and guard their modesty: that they should not display their beauty and ornaments except what (ordinarily) appear thereof. That they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male attendants free of sexual desires, or male children who have no carnal knowledge of women. And that they should not strike their feet in order to draw attention to their hidden ornaments. And O you Believers! Turn you all

together towards Allah in repentance that you may be successful. An-Nur, 30- 31

(Note: By reading these verses along with those at no 35 and 36, we deduce that there are two commands regarding women apparel. The first is that they should cover their bosom / chest. The second is that they should cover their head when going out of the house and in the company of other than very near relatives as given in the verse. Our sisters and daughters should understand that these orders are from Allah directly and not the brain wave of any religious leader of today. If we believe in Islam and call ourselves Muslim, then not obeying Allah's own orders is not understood. Allah's purpose of these commandments will be served if women take a big Wrapping (Chaddar) around themselves that covers their head and bosom. This should not be made of cloth from which it can be seen through. There is some difference in interpretation and some people think that covering of the face is also essential. They argue that face is indicator of beauty; therefore, face covering is must. But some other scholars differ on that account. The minimum has been spelled out in this note. If someone wants to do more she will get more reward from Allah.) Also see verse no 32, 36 and its note.

32. But when the children among you come of age, let them (also) ask for permission, as do those before them (for coming to your private rooms): thus does Allah make clear His commandments to you: for Allah is full of knowledge and wisdom. Such elderly women as are past the prospect of marriage,--- there is no blame on them if they lay aside their (outer) garments, provided they make not a unchaste display of their beauty: but is best for them to be modest: and Allah is one who sees and knows all things. An-Nur, 59-60

33. It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that you should eat in your own houses, or those of your fathers, or your mothers, of your brothers, or your sisters, or your father's brothers or your father's sisters, of your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether you eat in company or separately. But if you enter houses, salute each other--- a greeting of blessing and purity as from Allah. Thus does Allah make clear the *Ayats* (Signs) to you: that you may understand. An-Nur, 61

34. O wives of the Prophet! You are not like any of the (other) women: if you do fear (Allah), be not soft in speech, lest one in whose heart is a disease should be moved with desire:

but speak in honourable manner. And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular prayers, and give Zakat and obey Allah and His Messenger. And Allah only wishes to remove all evil deeds and sins from you, you are members of the family, and to make you pure and spotless.

Al-Ahzab, 32-33

35. O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments all over their persons (when out of doors): that is most convenient, that they should be known (as such) and not molested and Allah is Oft-Forgiving, Most Merciful. Al-Ahzab, 59

See note of verse to 31 in this book.

36. O you Children of Adam! We have bestowed clothing upon you to cover your shame, as well as to be an adornment to you, but the clothing of righteousness--- that is the best. Such are among the signs (revelations) of Allah, that they may receive admonition! O you children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the Garden. Stripping them of their clothing, to expose their shame: for he and his tribe see you from a position where you cannot see them. We made Satan friend of those who are without Faith. When they commit an indecency, they say, "We found our fathers doing so"; and "Allah commanded us thus": say: "No, Allah never command what is indecent: do you say of Allah what you know not"? Al-Araf, 26-28

(Note: Here Allah has told us that Satan will try to strip us of clothes as he did to Adam and Eve. We notice that is exactly what is happening in the name of fashion. Most fashions being brought out expose us more and more. Women are the main target that fall pray to this satanic practice. Muslims should check this trend in their homes and in our society. Particularly size of sleeves, neck and tight fitting of clothes.)

h. Protect your chastity / modesty

37. Successful indeed are the believers,--- those who humble themselves in their prayers; who avoid vain talk; who are active in giving Zakat; who guard their modesty, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,--- for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors;---Al-Muminun, 1-7

38. And those who guard their chastity, except with their wives and the (captives) whom their right hands possess,-- for (them) they are not to be blamed, but those who trespass beyond this are transgressors;-- Al-Maarij, 27-31 see also no 31.

i. Killing of the children

39. Say: "Come, I will rehearse what Allah has (really) prohibited you from": join not anything with Him: be good to your parents; kill not your children because of poverty;---We provide wealth for you and for them. Al-Anam, 151

40. Kill not your children for fear of want: We shall provide for them as well as for you. Verily the killing of them is a great sin. Nor come near to adultery: for it is an indecent (deed) and an evil way ---. Bani Israil, 31- 32

j. Children by Allah/attributing them to others.

41. When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord (saying): "If you give us a goodly child, we promise we shall (ever) be grateful." But when He gives them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him. Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created. Al-Araf, 189-194

42. To Allah belongs the dominion of the heaven and the earth. He creates what He wills (and plan). He bestows (children) male or female according to His will (and plan), or He bestows both males and females, and He leaves barren who He will: for He is full of Knowledge and Power. Al-Shura, 49-50

k. Adultery

43. If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. If two persons among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-

Returning, Most Merciful. Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: for Allah is full of knowledge and wisdom. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a chastisement most grievous. An-Nissa, 15-18

(Note: In this Ayat only women have been mentioned, not the men. If adultery was meant then punishment to man should have also been mentioned. Lewdness means an act of rudeness, immorality like giving invitation for sin with words/gestures/provocative dress etc..)

44. Nor come near to adultery: for it is an indecent (deed) and an evil way. Bani Israil, 32

45. Women impure are for men impure, and men impure for women impure, and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and provision honourable. An-Nur, 26

46. The woman and the man guilty of fornication,--- flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the believers witness their punishment. 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; to the believers such a thing is forbidden. An-Nur, 2-3 See also no 3, 5, 27.

(Note 1: This is only punishment given in Quran for adultery. Those adulterer or Adulteress who repent and afterwards convert themselves, with them marriage is allowed. After repentance & following right path the stigma does not remain on them.)

1. Monthly periods

47. They ask you concerning woman's courses. Say, they are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them as ordained for you by Allah, for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. Your wives are as a tilth unto you, so approach your tilth when or how you will; and send (good deeds, or ask Allah

to bestow upon you pious off springs) for your soul beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give (these) good tidings to those who believe. Al-Baqara. 222-223

m. Wealth and children is your test

48. O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if you forgive and overlook and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful. Your riches and your children may be but a trial: whereas with Allah is the highest reward. So fear Allah as much as you can; listen and obey; Taghabun 14-16

(Note: Allah says that some of the wives and children are enemies of men. This is due to the fact that some men indulge in wrong doings to meet the comforts and needs of his family. He spoils his life of Hereafter for their worldly comforts. Allah has also called children and wealth test of a man. Because He will ask him about the wealth as to how he got it and how he spent it. About children He will inquire as to how he brought them up. Did he guide them properly, educate them and made them good Muslims and a good human beings.) Also see in Chapter 3 topic regarding “wealth and Children.”

n. Enforce prayers on your children

49. Enjoin prayer on your people, and be constant therein. We ask you not to provide provisions for living. We provide it for you. But the (fruit of) the Hereafter is for righteous persons. Taha, 132

Misc. commands that are in verses of this chapter.

- * Annoying women. 25
- * Believing slave woman is better than unbelieving free woman for marriage and vice versa. 1
- * Beating women 20
- * Burden of childcare. 17,23
- * Clothes cover your shame. 36
- * Deal with wives with forgiveness and restrain. 6
- * Do not take back Mehr. 3
- * Disputes between man/wife. 6,21
- * Divorce through "Zihar". 22
- * Enforce justice among wives. 6
- * Force not maids to prostitution. 8
- * Greet when you meet. 33
- * Giving mahr is duty. 9,14
- * Hinder not new marriage of your ex-wives. 16
- * Entering other people houses. 30
- * How to treat orphans. 2,6.
- * In case of divorce part away in good manners. 10,13,23
- * In whose presence veil is not necessary. 31
- * Keeping relations. 33
- * Kindness & equality with wife. 3,15.
- * Make agreement to free slaves. 8
- * Marry slaves and maids. 8,15
- * Men's souls are swayed by greed. 6
- * Man & wife should treat each other generously. 6,19.
- * Man is weak (in resolution). 5
- * Marriage with non-Muslims. 1
- * Men should lower their gaze.30
- * Men should act with kindness. 19
- * Men- protectors of women. 20

- * Marriage with widows. 18
- * Mahr. 3,4,5,7,9,13,19,23
- * Oath for absention from wife 11
- * Punishment for lewdness. 27,43
- * Polygamy. 2.
- * Punishment for adulteress. 43,46.
- * Rights of man/women equal. 12
- * Arbitration in case of dispute. 21
- * Righteous women are obedient & guard husbands rights. 20
- * Rules for entering parents rooms. 32
- * Sins of those who fear Allah will be forgiven. 23
- * Some of your wives and children are your enemy. 27
- * Treat women in kindness/equity 3
- * Take not back what is given to wives. 3,13
- * Women should not hide pregnancy. 12
- * Women should lower gaze. 31
- * With whom marriage is not permitted. 4
- * Work Fearing Allah, He will give from where you did not expect. 23
- * Work fearing Allah, He will give you comforts. 23
- * Women has right to divorce. 6
- * Women should not loiter . 34
- * Women should not address other men softly. 34
- * Women are your longings. See Chapter 3 no 13.
- * You are people of same clan. 5
- * You may not like a wife but Allah may bring through her a great deal of good. 3

Chapter – 5

Fighting in the way of Allah

- a. **Fighting in the way of Allah.**
- b. **Treat well those who do not fight you.**
- c. **Remain always ready for fight.**
- d. **Never turn you back in face of enemy.**
- e. **Remain united.**
- f. **Share not secrets with others.**
- g. **Christians and Jews will not be satisfied with you.**
- h. **Misc. commandments that are covered in the verses of this chapter.**

a. Fighting in the way of Allah.

1. O you who believe! Seek help with patience and prayer: for God is with those who are patient. And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though you perceive (it) not. Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who are patient, --who say, when afflicted with calamity: "To Allah we belong, and to Him is our return". They are those on whom (descend) blessings from their Lord, and mercy. And they are the ones that receive guidance. Al-Baqara, 153-157

2. Fight in the cause of Allah, those who fight you, but do not transgress limits; for Allah loves not transgressors. And slay them wherever you catch them, and turn them out from where they have turned you out; for persecution is worst then slaughter; but fight them not at the sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who reject faith. But if they cease, Allah is Oft-Forgiving, Most Merciful. And fight them on until there is no more persecution and the religion becomes Allah's. But if they cease, let there be no hostility except to those who practice oppression. Al-Baqara, 190 - 193

3. Fighting is prescribed upon you, and you dislike it, but it is possible that you dislike a thing that is good for you, and you love a thing which is bad for you. But Allah knows, and you know not. Al-Baqara, 216

4. Then fight in the cause of Allah, and know that Allah hears and knows all things. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that decreases or increases (your provisions). And to Him shall be your return.

Al-Baqara, 244-245

5. For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a generous reward. And those who believe in Allah and His Messengers--- they are the Truthful and the Martyrs, in the eye of their Lord: they shall have their reward and their light. But those who reject Allah and deny Our signs,--- they are the companions of blazing Fire. Al-Hadid, 18-19

6. Think not of those who are slain in Allah's way as dead. Nay, they live, finding their provisions from their Lord. They

rejoice in the bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their perfect joy), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They rejoice in the grace and the bounty from Allah, and in the fact that Allah suffers not the reward of the faithful to be lost (in the least).

Al-i-Imran, 169-171

7. O you who believe! Be not like the unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain". So that Allah may make it a cause of regrets in their hearts. It is Allah that gives life and death, and Allah sees well all that you do. And if you are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass. And if you die, or are slain, lo! It is unto Allah that you shall be gathered.

Al-i-Imran, 156-158

8. O you who believe! Endure and be more patient (than your enemy); vie in such perseverance; strengthen each other (against enemy); and fear Allah; that you may be successful.

Al-i-Imran, 200

9. Let those fight in the cause of Allah, who sell the life of this world for the Hereafter, to him who fights in the cause of Allah,-- whether he is slain or gets victory soon shall We give him a reward of great (value). And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?-- Men, women and children, whose cry is: "Our Lord! Rescue us from this town. Whose people are oppressors; and raise for us from you one who will protect; and raise for us from you one who will help! An Nisaa, 74-75

(Note: It is incumbent on every Muslim to help those Muslims who are under bondage and are being prosecuted in their place of living. Allah has ordained this and it is one of our tests as a Muslim.)

10. Then fight in Allah's cause--- you are held responsible only for yourself--- and rouse the believers. It may be that Allah will restrain the fury of the unbelievers; for Allah is the strongest in might and in punishment. An-Nisaa, 84

11. O you who believe! When you go out in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "You are none of a believer!" -Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were you yourselves before, till Allah conferred on you His favours; therefore carefully investigate.

For Allah is well aware of all that you do. An-Nisaa, 94

12. Not equal are those believers who sit (at home), except those who as disabled, and those who strive and fight in the cause of Allah with their goods and their persons. Allah has granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) has Allah promised good. But those who strive and fight has He distinguished above those who sit (at home) by a great reward. Rank specially bestowed by Him and forgiveness and Mercy. For Allah is Oft-Forgiving, Most Merciful. An-Nisaa, 95-96.

13. And fight them on until there is no more persecution, and religion becomes Allah's in its entirety. But if they cease, verily Allah do see all that they do. If they refuse, be sure that Allah is your Protector - the best to protect and the best to help. Al-Anfal, 39-40

14. O you who believe! When you meet a force be firm, and call Allah in remembrance much (and often); that you may prosper. And obey Allah and His Messenger; and fall into no disputes, lest you loose heart and your power depart; and be patient: for Allah is with those who are patient. Al-Anfal, 45-47

15. Those who believe, and suffer exile and strive with might and main, in Allah's cause with their goods and their persons have the highest rank in the sight of Allah. They are the people who will achieve success. Their Lord do give them glad tidings of a Mercy from Himself, of His good pleasure. And gardens for them, wherein are delights that endure: They will dwell therein for ever. Verily with Allah is reward, the greatest (of all). O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith, if any of you do so, they do wrong. Say, if it be that your fathers, your sons, your brothers, your mates, or your kindred, the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight -- are dearer to you than Allah or His Messenger, or the striving in His cause; -- then wait until Allah brings about His decision: and Allah guides not the rebellious. Al-Tauba, 20 - 24

16. O you who believe! What is the matter with you, that, when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the enjoyment of the life of this world compared to Hereafter. If you march not forth, He will punish you with grievous penalty, and put others in your place; But you would not harm Him in the least. For Allah has power

over all things. Al-Tauba, 38-39

17. Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah. That is best for you, if you (but knew).

Al-Tauba, 41

18. They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. Al-Tauba, 87-88

19. Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise). They fight in His Cause and slay and are slain: a promise binding on Him in truth, through the Torah, the Gospel, and the Qur'-an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded: that is the achievement supreme. Al-Tauba, 111

20. Allah is to you most kind and merciful. How is it with you that you spend not in the cause of Allah? -- For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well-aware with all that you do. Al-Hadid, 9- 10

21. O you who believe! Shall I lead you to a bargain that will save you from a grievous chastisement? That you believe in Allah and His Messenger, and that you strive (your utmost) in the cause of Allah, with your wealth and your person: that will be best for you, if you but knew it. He will forgive you your sins, and admit you to Garden beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the supreme triumph. Al Saff, 10-12

22. Nor do they spend anything (in Allah's Cause) -- small or great -- nor cross a valley, but is written to their credit that Allah may reward them with the best of what they used to do (i.e. Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). Al-Tauba, 121

23. Those who believe in Allah and the last day ask you for no exemption from fighting with their goods and persons. And Allah knows well those who do their duty. Only those ask you for exemption (from fighting), who believe not in Allah and the

Last Day, and whose hearts are in doubt. So in their doubts they waver. Al-Tauba, 45

24. Fight those who believe neither in Allah nor the last day, nor hold that forbidden which has been forbidden by Allah and his messenger, nor acknowledge the Religion of Truth, from among the people of Book, until they pay *Jizya* with willing submission, and feel themselves subdued.

At-Tauba, 29

25. O you who believe! Why say you that which you do not? Grievously hateful is it in the sight of Allah that you say that which you do not. Truly Allah loves those who fight in his cause in battle rows, as if they were a solid cemented structure.

Al-Saff, 2-4

26. So, when you meet (in fight) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (take them as captive). Thereafter either free them for generosity or ransom them, until the war lays down its arms.

b. Treat well those who do not fight you.

27. Allah only forbids you, with regards to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such a turn to them (in these circumstances) that do wrong. Al-Mumtahana, 8-9

(Note: Allah directs us to deal with non Muslims, who have not fought against us, with kindness and justice. Thus keeping working and trade relations, friendship and all types of dealings are allowed. In fact Muslims should be benevolent in his dealings with them) See in Chapter No 2“Friendship with Allah’s enemies.”

C. Remain always ready for fight.

28. Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah do know. Whatever you shall spend in the Cause of Allah, shall be repaid unto you, and you shall not be treated unjustly. But if the enemy incline towards peace, you should (also) incline towards peace, and trust in Allah: for He is the One that hears

and knows (all things). Should they intend to deceive you, verily Allah suffice you: He is Who has supported you with His help and with the believers. Al-Anfal, 60-62

d. Never turn you back in face of enemy.

29. O you who believe! When you meet the unbelievers in hostile array, never turn your backs to them. In any do turn his back to them on such a day--- unless it be in stratagem of war, or to retreat to a troop (of his own)--- he draws on himself the wrath of Allah. And his abode is Hell,--- evil refuge (indeed)! Al-Anfal, 15-16

e. Remain united.

30. O you who believe! Fear Allah as He should be feared and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves. Al-i-Imran, 102-103

f. Share not secrets with others.

31. O you who believe! Take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: Hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the signs, if you have wisdom.-Ah! You are those who love them, but they love you not,- Al-i-Imran, 118-119

g. Christians/Jews will not be satisfied with you.

32. Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: "the guidance of Allah, - that is the (only) guidance." Were you to follow their desires after the knowledge which has reached you, then will you find neither protector nor helper against Allah.

Al-Baqara, 120-121

h. Misc. commandments that are covered in the verses of this chapter.

Allah is with those who are patient. 1

Be patient in face of enemy. 8,14.

Call not dead, those who are slain in way of Allah. 1,6.

Do not fight among yourselves in face of enemy. 14

Death is by Allah's will. 7

For those who die in the cause of Allah is forgiveness and mercy. 7

Fight for the oppressed Muslims. 9

Fighting is disliked by you but it may be useful for you. 3

Fight in way of Allah with your money.- 4,15,17,19,20,22,23.

Allah may restrain the fury of the unbelievers. 10

Give Loan to Allah. 4,5

If opponent do not fight you, then do not resort to hostility. 2,26.

If enemy wishes for peace, make peace. 28

If you will not fight then Allah will raise new group. 16

Let there be no hostility except to those who practise oppression. 2

Persecution is worst then slaughter. 2

Reward for those who fought before victory is more then those who did afterwards. 20

Reward of those who fight with goods and their persons is more then those who sit at home. 12

Show patient, perseverance, strengthen in face of enemy. 8

Chapter No 6

How to treat others.

- a. How to treat parents.**
- b. How to treat destitute and those in need.**
- c. How to treat orphans**
- d. How to treat relatives**
- e. How to treat slaves and prisoners**
- f. If you cannot help even then respond fairly to those who beg.**
- g. Helping respectful destitute**
- h. Give time to the debtor**
- i. Do not harass the people**
- j. Misc. commandments that are covered in the verses of this chapter.**
- k. Commandments regarding “How to Treat others” in other Chapters.**

a. How to treat parents.

1. And remember, We took a commitment from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and give Zakat. Al-Baqara, 83

2. They ask you what they should spend (in charity). Say, whatever wealth you spend is good. It is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is good. -- Allah knows it well.

Al-Baqara, 215

3. Do good---- to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess. For Allah loves not the proud and boastful; -- An-Nissa, 36

4. O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith, if any of you do so, they do wrong. Al-Tauba, 23

5. Be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them, in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them your Mercy even as they cherished me in childhood". Your Lord knows best what is in your hearts: if you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true obedience and in repentance). And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: Bani Israil, 22-26

6. And We have enjoined on man (to be good) to his parents: his mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years: (hear the command), "Show gratitude to Me and to your parents: to Me is (your final) goal. But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not. Yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me: in the end the return of you all is to me, and I will tell you all that you did. Luqman, 14-15

(Note: Here and at score of other places Allah has commanded that we should respect, help and be nice to our parents. But He has also told us that we should follow that person who is

obeying Allah in his all worldly and religious affairs. If parents ask someone to follow a path that is against Allah and His Prophet's teachings or their traditions were contrary to Islamic code of life, then they should not be obeyed. Even then they should be respected & helped. Here it is worth mentioning that a man has to balance his act in obeying his parents and discharging his duties towards his wife and children that are his responsibility. Wives should also help their husbands, if they really love them, to discharge their duties towards their parents, as it is duty assigned to them by Allah. Both of them will not be very happy, on the Day of Judgement, if they did not help each other to do that. They should look after their parents, as they would like their children to look after them.)

7. We have made compulsory on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (period of) thirty months. Al-Ahqaf, 15

8. Say: "Come, I will rehearse what Allah has (really) prohibited you from": join not anything with Him: be good to your parents; Al-Inam, 151

9. We have enjoined on man kindness to parents: but if they (either of them) strive (to force) you to join with Me (in worship) anything of which you have no knowledge, obey them not. Al-Ankabut, 8

10. Righteousness is to believe in Allah and the Last Day and the Angels, and the Book, and the Messengers. To spend of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. To be steadfast in prayer, and give Zakat, to fulfil the contracts which you have made. And to be firm and patient, in pain (or suffering) and adversity, and throughout all period of panic. Such are the people of truth, the pious. Al-Baqara, 177

b. How to treat destitute and those in need

11. And whatever you spend in charity or whatever vow you make, be sure Allah knows it all. But the wrongdoers have no helpers. If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do. It is not for you to guide them to the right path. But Allah guides to the right path whom He pleases. Whatever of good you give benefits your own souls, and you

shall only do so seeking the " Face" of Allah. Whatever good you give, shall be rendered back to you, and you shall not be dealt with unjustly. Al-Baqara, 270-272.

For Vow see note verse No 27 in chapter No 3.

12. But if at the time of division (of property) other relatives, or orphans, or poor, are present, give them out of the (property), and speak to them words of kindness and justice. An-Nissa, 8

13. So give what is due to kindred, the needy, and the wayfarer, that is best for those who seek the Countenance of Allah, and it is they who will prosper. Al-Rum, 38

14. As to the righteous they will be in the midst of Gardens and Springs, taking joy in the things which their Lord gives them, because, they have done good deeds before this. They were in the habit of sleeping but little by night, and in the hours of early dawn, they (were found) praying for forgiveness, and in their wealth there is a due share for the one who asked and him who for some reason was prevented (from asking). Az-Zariyat, 15-19

15. Truly man was created, very impatient; discontented; when evil touches him,---not so those devoted to prayer:-- Those who remain steadfast to their prayer; and those in whose wealth is a recognised right for the (needy) who asks and him who is deprived (for some reason from asking);

Al-Maarij, 19-25

16. Every soul will be (held) in pledge for its deeds. Except the companions of the right hand, (they will be) in Gardens (of Delight): they will question each other, and (ask) of the sinners: "What led you into Hell-Fire?" They will say: "We were not of those who prayed; nor were we of those who fed the poor; but we used to talk vanities with vain talkers.

Al-Muddassir, 38-45

17. They (righteous) perform (their) vows, and they fear a day whose evil flies far and wide. And they feed, for the love of Allah, the poor, the orphan, and the captive,--- (saying), "We feed you for the sake of Allah alone: We desire no reward from you, nor thanks. We only fear a Day of frowning and distress from the side of our Lord". But Allah will deliver them from the evil of that Day, and will shed over them brightness and a (blissful) joy. Ad-Dahr/Al-Insan, 7-11

18. See you one who denies the judgement (to come)? Then such is the one who repulses the orphan, and encourages not the feeding of the poor. So woe to the worshippers who are neglectful of their prayers, those who

(want but) to be seen, but refuse (to supply) (even) neighbourly needs. Al-Maun

19. Now, as for man, when his Lord tries him, giving him honour and gifts, then says he, (puffed up), "My Lord has honoured me." But when He tries him, restricting his means of life for him, then says he (in despair), "My Lord has humiliated me!" No, no! But you honour not the orphans! Nor do you encourage one another to feed the poor! And you eat inheritance - all with greed. And you love wealth with inordinate love! Al-Fajar, 15-20

20. Have we not shown him the two highways? But he has made no haste on the path that is steep. And what will explain to you the path that is steep? - (It is:) freeing the bondman; or the giving of food in a day of hunger (famine) to the orphan with claims of relationship, or to the poor (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Al-Balad, 10-17 Also see No 1, 2, 3, 5.

c. How to treat orphans

21. To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and eat not their property (by mixing it up) with your own. For this is indeed a great sin. An-Nissa, 2-3

22. Allah instructs you about them and (remember) what has been rehearsed up to you in the Book concerning the orphaned women to whom you give not the portions prescribed and yet whom you desire to marry, as also concerning the children who are weak and oppressed: That you stand firm for justice to orphans. There is not a good deed which you do, but Allah is Well-Acquainted therewith.

An-Nisaa, 127

23. And come not near to the orphan's property, except to improve it, until he attains the age of full strength; give measure and weight with (full) justice;--- Al-Anam, 152

24. Therefore, treat not the orphan with harshness, nor repulse him who ask; But the bounty of your Lord --rehearse and proclaim. Ad-Dhuha, 9-11

25. They ask you concerning orphans. Say: "The best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He

is indeed Exalted in Power, Wise. Al-Baqara, 220 Also see 1,2,3,5,10,12,17,18,19,20. Also see in chapter 3 “orphan’s property / help”

d. How to treat relatives

26. --fear Allah, through Whom you demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you. An-Nissa, 1

27. Allah commands justice, the doing of good and giving to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you that you may receive admonition. An-Nahl, 90

28. And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: Bani Israil, 26

Also see 1,3,10,12,13.

e. How to treat slaves and prisoners

29. If any of you have not the means where with to wed free believing women, they may wed believing girls from among those whom your right hands possess (i.e. slaves); and Allah has full knowledge about your faith. You are one from another; wed them with the leave of their owners, and give them their *Mahr*, according to what is reasonable: they should be chaste, not fornicators, nor taking adulterous.

An-Nissa, 25

(Note: Here Allah encourages us to marry slave women. This clearly shows that Islam gives equal status to them. Ahead in verse no 31 Muslims have been told to make agreement with them for their freedom. In addition for compensation of every sin/fault they have been encouraged to free a slave and freedom to slave has been recognised as an act of charity. Through these motivations we see that gradually slavery was abolished from Muslim society.)

30. Allah has bestowed His gifts of wealth and property more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

An-Nahl, 71 See note to verse No 58 in Chapter No 3.

31. Marry those among you who are single, and the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah is Ample-Giving, and He knows all things. Let those who find not the financial means for marriage keep

themselves chaste, until Allah gives them means out of His Grace. And if any of your slaves ask for a deed in writing (for to enable them to earn their freedom for a certain sum) give them such a deed if you know any good in them. You give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that you may make a gain in the goods of this life. But if any one compels them, yet after such compulsion, is Allah Oft-Forgiving, Most Merciful (to them).

An-Nur, 32-33 Also see no 3, 10, 17, 20.

f. If you cannot help, respond fairly to beggars.

32. And even if you have to turn away from them in pursuit of the Mercy from your Lord which you do expect, yet speak to them a word of easy kindness. Make not your hands tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute. Verily your Lord do provide sustenance in abundance for whom He pleases, and He straitens it for He do know and regard all His servants. Bani Israil, 28-30

g. Helping respectful destitute

33. (Charity is) for those in need, who, in Allah's cause are restricted (from travel). And cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not of people at all. And whatever of good you give, be assured Allah knows it well. Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve. Al-Baqara, 273-274

h. Give time to the debtor

34. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned. And none shall be dealt with unjustly.

Al-Baqara, 280-281

i. Do not harass the people

35. And sit not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked; but remember how you were little, and He gave you increase. And see what was the end of those who did mischief. Al-Araf, 86

Misc. commandments

Misc. commandments that are covered in the verses of this chapter.

Be good to others – 3
Do good to kith and kin.- 26
Giving needy things to people.- 18
How to treat the companion by your side – 3
How to treat neighbours.- 3,18
How to treat needy .- 10,14,24,33
How to treat relatives.- 3
How to treat wayfarers.- 2,3,5,10,13.
How to treat those who ask.- 10
Share your wealth with slaves.30
Talk nicely – 1

K. Commandments regarding “How to Treat others” in other Chapters.

Chapter No. 1

Be good to others.
Charity / Benevolence.
Argue in best way.

Chapter No. 3

Make not fun of poor.
Give right measures.
Charity.

Chapter No. 4.

Treat wives with justice
and goodness.

Chapter No. 7

Do not exceed all bounds.
Do not harass people.

Chapter No 7

Killing/Mischief/ High handedness

a. Killing / Mischief / Transgression

1. And remember We took your commitment to this effect: shed no blood amongst you, nor turn out your own people from your homes: and this you solemnly ratified and to this you were witness. After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in sin and transgression; and if they come to you as captives, you ransom them, though it was not lawful for you to banish them.

Al-Baqara, 84-85

2. There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet he is the most quarrelsome of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle, but Allah loves not mischief. When it is said to him, "Fear Allah," he is led by arrogance to (more) crime. Enough for him is Hell;-- an evil bed indeed (to lie on)! And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees. Al-Baqara, 204-206

3. O you who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual goodwill: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful! If any do that in aggression and injustice,--- soon shall We cast him into the Fire: and easy it is for Allah. If you (but) avoid the most heinous of the sins that you are forbidden to do, We shall remit your evil deeds, and admit you to a gate of great honour.

An-Nisaa, 29-31.

4. Help you one another in righteousness and piety, but help you not one another in sin and transgression: fear Allah: for Allah is strict in punishment. Al-Maida, 2

5. Many of them you see, racing in sin and transgression and their eating of things forbidden --- evil indeed are the things that they do. Al Maida, 62-63

6. And do no mischief on the earth after it has been set in order: that will be best for you, if you have Faith. Al-Araf, 85

7. And sit not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked; but remember how you were little, and He gave you increase. And see what was the end of those who did mischief. Al-Araf, 86

8. No doubt! The curse of Allah is on those who do wrong! - Those who hinder (men) from the path of Allah and wish it, to be crooked: these were they who denied the Hereafter!"

Hud, 18-19

9. Allah commands justice, the doing of good and giving to kith and kin, and He forbids all indecent deeds, and evil and rebellion: An-Nahl 90

10. That Home of the Hereafter We shall give to those who intend not highhandedness or mischief on earth: and the end is (best) for the righteous. If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds. Al-Qasas, 83-84

11. And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them they say, Peace!"; those who spend the night in adoration of their Lord prostrate and standing; those who say, "Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous,--- evil indeed is it as an abode, and as a place to rest in"; Al-Furqan, 63-66

12. And they became divided only after knowledge reached them, being insolent to one another. Had it not been for a Word that went forth before from your Lord, for an appropriate time, the matter would have been settled between them: Ash-Shura, 14

13. Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them): no intimate friend nor intercessors will the wrongdoers have, who could be listened to. (Allah) knows the treachery of the eyes, and all that the heart (of men) conceal. And Allah will judge with (Justice and) Truth. Al-Mumin, 18-20

14. We will, without doubt, help Our messengers and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth,- the Day when no profit will it be to wrong-doers to present their excuses, but they will (only) have the curse and home of misery. Al-Mumin, 51-52.

15. And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The

punishment for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) love not those who do wrong. But indeed if any do help and defend himself after a wrong (done) to him, against such there is no cause of blame. The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a chastisement grievous. But indeed if any show patience and forgive, that would truly be an affair of great resolution.

Ash-Shura, 39-43

16. If two parties among the believers fall into a fight, make you peace between them. But if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of Allah. But if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just). The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy.

Al-Hujurat, 9-10

(Note: Allah directs that we should strive to make peace between people. We should not take part in hatred/disputes/quarrels/enmity. Instead we should promote brotherhood, friendship and peace nor should we further cause of disputes. In this is good of this world and Here-after.)

17. For the wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)! Woe, then, to the unbelievers, from that Day of theirs which they have been promised! Az-Zariyat, 59-60.

18. Obey not every mean, swearer, a slanderer, going about with calumnies, (habitually) hindering (all) good, transgressing beyond bounds, deep in sin, violent (and cruel),-- with all that, of a doubtful birth,-- because he possesses wealth and (numerous) sons. When to him are rehearsed Our Signs, "Tales of the ancients," he cries! Soon shall We brand (the beast) on the snout. Al-Qalam, 10-16

19. But commit no excess: for Allah loves not those given to excess. Al Maida, 87

20. Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds. Do not mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the mercy of

Allah is (always) near to those who do good. Al-Araf, 55-56

21. Therefore, when there comes the great, overwhelming (event),- The Day when man shall remember (all) that he strove for, and Hell-Fire shall be placed in full view for him to see.- Then, for such as had transgressed all bounds, and had preferred the life of this world, the abode will be Hell-Fire; And for such as has entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be Garden. Al Nuziat, 34-41

22. Verily Allah guides not a people unjust. Al-Maida, 51

23. Never should a believer kill a believer; except by mistake, and whoever kills a believer by mistake it is ordained that he should free a believing slave and pay blood-money to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of believing slave (is enough). If he belonged to a people with whom you have a treaty of mutual alliance, blood money should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah has all knowledge and all wisdom. If a man kills a believer intentionally his reward is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful chastisement is prepared for him. An-Nisaa, 92-93

24. If any one slew a person--- unless it be for murder or for spreading mischief in the land --- it would be as if he slew the whole people: and if any one saved a life it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with clear Signs, yet, even after that, many of them continue to commit excesses in the land. Punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through land is: execution or crucifixion, or cutting off of hands and feet from opposite sides, or exile from land: That is their disgrace in this world, and a heavy punishment is theirs in the Here-after; except for those who repent before they fall in to your power: In that case, know that Allah is Oft-Forgiving, Most Merciful. O you who believe! Do your duty to Allah, seek the means of approach unto Him, and strive (with might and main) in His cause: that you may prosper.

Al Maida, 32- 35

25. Take not life, which Allah has made sacred, except by way of justice and law. Thus do He command you, that you

may learn wisdom. Al-Anam, 151

26. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law). Bani Israil, 33

b. Taking revenge

27. O you who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave chastisement. In the law of equality there is (saving of) life to you. O you men of understanding; that you may restrain yourselves. Al-Baqara, 178-179

28. We ordained (in Tora) therein for them: "Life for life, eye for eye, nose for nose, ear for ear, and wounds equal for equal." But if anyone remits the retaliation, by way of charity, it is an act atonement for himself. And if any fail to judge by what Allah has revealed, they are wrong-doers. Al-Maida, 45

29. Invite (all) to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His path and who receive guidance. And if you punish, let your punishment be proportionate to the wrong that has been done to you: but if you show patience, that is indeed the best (course) for those who are patient. And be patient, for your patience is but with the help from Allah;

An-Nahl, 125-126

(Note: Allah directs us to call people towards Him in the best way. Calling names, using abusive language or killing those who differ in any way with us will not be liked by Allah. He told His Prophet that his duty is only to convey the Message to the people. He has not been entrusted with enforcement of the Message (verse 64 & 171 of Chapter no 1.) Others disbelief will not effect our belief or standing with Allah. (See no 32 of Chapter no 8.)

30. And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again). Al-Hajj, 60.

c. Misc. commandments.

Misc. commandments that are covered in the verses of this chapter.

- *Allah does not like mischief. 2, 21
- *Allah helps the believers. 14
- *Arrogance lead to crime. 2
- *Do not help each other in wrongdoing. 4
- *Harassing people. 8
- *How to treat those who transgress. 25
- *If you murder one, you murdered whole people. 25
- *Allah will forgive minor bad deeds. 3
- *If one saved a life, you whole mankind. 25
- *Make peace among people. 16
- *Punishment according to the wrong. 29, 30
- *Patience and forgiveness are good deeds. 15
- *Reward of those who forgive is with Allah. 15
- *Suicide. 27
- *Blood Money/ Remission. 28, 24, 27.
- *Expelling from homes. 1
- *Fight against oppression. 15,16.

Chapter No 8

Misc. Commandments

- a. Islamic Laws.
- b. If Allah had taken to task on every sin, there would be none living.
- c. Halal and Haram eatables.
- d. Ranks / Grades in this world.
- e. Honey.
- f. Religious Path (Shariat).
- g. Nations and Clans.
- h. Condition for changing grace of nations.
- i. Vows should not stop you from doing good deeds.
- j. Do not give bad names to gods of unbelievers.
- k. Adopted children.
- l. Allah appoints Satan on those who remember Him not.
- m. Seekers of discord in Book.
- n. Monasticism (*Rahbaniat*).
- o. Body of Pharoah.
- p. Allah can turn enemies to friends.
- q. Christians and Jews will not be satisfied with you unless -- .
- r. Take care of yourself, others action will not hurt you.

a. Islamic laws

1. As to the thief, male or female, cut off his or her hands: a retribution for their deed and exemplary punishment from Allah, and Allah is exalted in Power, Full of Wisdom. But if the thief repents after his crime, and amends his conduct, Allah turns to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful. Al-Maida, 38-39

2. Therefore fear not men, but fear Me, and sell not My Signs (verses) for a miserable price. If any do fail to judge by what Allah has revealed, they are unbelievers. We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, and wounds equal for equal." But if anyone remits the retaliation, by way of charity, it is an act atonement for himself. And if any fail to judge by what Allah has revealed, they are wrong-doers. Al-Maida, 44-45

3. The woman and the man guilty of fornication,--- flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the believers witness their punishment. 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; to the believers such a thing is forbidden. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),--- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;--- except those who repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful. Al Nur, 2-5.

See note to Verse No 46 Chapter 4.

4. And for those who launch a charge against their wives, and have (in support) no evidence but their own,---let one of them testify four times by Allah that he is of those who speak the Truth. And the fifth (oath) (should be) that he solemnly invokes the curse of Allah on himself if he tells a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, Full of Wisdom,--- (you would be ruined indeed). An-Nur, 6-10

5. The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter ; except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful. Al Maida, 32 - 34

Also see in seventh chapter taking revenge, in third chapter usury, inheritance, leaving will, trading principals, in second chapter gambling, theft, untrustworthiness, bribery, homosexuality, magic, lying and in fact all the commands in chapter 1 &2 are laws

b. If Allah had taken you to task on every sin, there would not be a single human being living.

6. If Allah were to punish men according to what they deserve, He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated term: when their term expires, verily Allah has in His sight all His servants. Fatir, 45

(Note: Sometime we see a person indulging in all kind of vices - cruelty, lust, killing, pride, dishonesty, bribe, usury, smuggling, profiteering etc. but still he seems to be prospering. Allah has explained His wisdom in that.)

c. Halal and Haram eatables

7. Forbidden to you (for food) are - dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah. That which has been killed by strangling or by violent blow or by a headlong fall, or gored to death with horns; that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (in due form). That which is sacrificed on stone (altars); (forbidden) also is to use arrows seeking luck or decision; all that is disobedience of Allah and sin. Al-Maida, 2-3

(Note: See note about “use of arrows seeking luck” at 122. Chapter no 2).

8. They ask you what is lawful to them (as food). Say, lawful unto you are (all) things good and pure: and what you

have taught the beasts and birds of prey, training them to hunt in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it. And fear Allah; for Allah is swift in taking account. This day are (all) things good and pure made lawful unto you. The food of the people of the Book (Jews and Christians) is lawful unto you and yours is lawful unto them. Al-Maida, 4-5

(Note: Here Allah has allowed Muslims to eat all Halal things prepared by Jews and Christians (other than meat of pig, blood, alcohol and meat of animals and bird that are normally not Halal according to Islam). Therefore, eating meat prepared by people of book of Halal animals (if they take Allah's name on it) is right. It is, however, known that Christians do not take name of Allah while slaughtering the animal; therefore, their meat becomes Haram. Jews are known to take name of Allah, therefore, their meat is Halal.)

9. So eat of the wealth, which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He whom you serve. He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then Allah is Oft-Forgiving, Most Merciful. But say not for any false thing that your tongues may put forth, "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper. In such falsehood is but a small profit; but they will have a most grievous chastisement.

An-Nahl, 114-117

10. O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no excess: for Allah loves not those given to excess. Eat the things which Allah has provided for you, lawful and good; but fear Allah, in Whom you believe. Al Maida, 87

11. O you who believe! Eat of the good things that We have provided for you and be grateful to Allah, if it is Him you worship. He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,-- then he is guiltless. For Allah is Oft-Forgiving, Most Merciful.

Al-Baqara, 172-173

12. O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an

open enemy. For he commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge. Al-Baqara, 168-169

13. Lawful to you is the pursuit of water game and its use for food, --for the benefit of yourselves and those who travel; but forbidden is the pursuit of land game:- as long as you in the sacred Areas (Mecca & surroundings) or in the state of pilgrimage. And fear Allah, to whom you shall be gathered back. Al Maida, 96

14. Your Lord knows best who strays from His Way: He knows best those who are rightly guided. Why should you not eat of (meats) on which Allah's name has been pronounced, when He has explained to you in detail what is forbidden to you---except under compulsion of necessity? But many do mislead (men) by low desires without knowledge. Your Lord knows best those who transgress. ----- Eat not of (meats) on which Allah's name has not been pronounced: that will be impiety. Al-Anam, 118-121

d. Ranks / Grades in this world

15. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence. Bani Israil, 21

16. It is He Who has made you the inheritors of the earth: He has raised you in ranks, some above other: that He may try you in the gifts He has given you: for your Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful.

Al-Anam, 165

17. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of your Lord is better than the (wealth) which they amass. Az-Zukruf , 32-35

(Note: Allah has said many a time in Qur-an that He has not made all people equal in all respects - like intelligence, strength and craftsmanship. He says that if He had done that then affairs of this world would have not run smoothly. Those who have been given higher ranks in this world will be questioned more closely. They will be answerable for duties/responsibilities/ expenditures and income and rights of those for whom they have been appointed and those working under them. Those bestowed with more wealth will have to answer for

the way it has been accumulated and how it was spent. Those endowed with knowledge will be asked how they utilized that knowledge. In comparison those who have been only to survive, their ordeal will be much less. People who take this life as everything and do not believe in Hereafter, cannot comprehend this difference/division in ranks/wealth. They tried to make people equal through socialism and communism but since that system was against the nature, it failed.)

e. Honey

18. There issues from within their (bees) bodies a drink of varying colours, wherein is healing for men: verily in this is a sign for those who give thought. Al-Nahl, 68-69

f. Religious path (Shariat)

19. Then We put you on the (right) Way of Religion: so follow that (Way), and follow not the desires of those who know not. They will be of no use to you in the sight of Allah: it is only wrongdoers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous. These are clear evidences to men, and a guidance and mercy to those of assured Faith. What! Do those who do evil deeds think that We shall make them as equal with those who believe and do righteous deeds,-- that equal will be their life and their death? Ill is the judgement that they make. Al-Jathiya, 18-21

g. Nations and clans

20. O mankind! We created you from single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). Al-Hujurat, 13

(Note: Here Allah has explained formations of nations and tribes. This is with the purpose to recognise each other. There is no reason for us to brag or feel proud about it. If one person of a tribe or nation is brave the other is not, if one is good the other is bad, if one is intelligent the other is not. Taking pride in Nation and tribes is merely satisfaction of one's false pride.)

h. Condition for changing grace of nations

21. "Because Allah will never change the grace which He has bestowed on a people until they change what is in their (own) souls: and verily Allah is He who hears and knows (all things)". Al-Anfal, 53

22. Verily never will Allah change the condition of a people until they change what is in them. But when (once) Allah wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect. Al-Rad, 11

i. Vows should not stop from doing good deeds.

23. And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one Who hears and knows all things. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts, and He is Oft-Forgiving, Most Forbearing. Al-Baqara, 224-225

(Note: Retribution of oath has been given at serial no 139 chapter no 2.)

j. Do not give bad names to gods of unbelievers

24. Insult not you those whom they (non Muslims) call upon besides Allah, lest they insult Allah wrongfully in their ignorance. Al-Anam, 108

k. Adopted children

25. Nor has He made your adopted sons your real sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way. Call them by after their fathers: that is more just in the sight of Allah. But if you know not their father's names, (then they are) your brothers in faith, or your friends. But there is no blame on you if you make a mistake therein : (what counts is) the intentions of your hearts: and Allah is Oft-Forgiving, Most Merciful. Al-Ahzab, 4-5

(Note: Here Allah has forbidden to give own name to adopted

children. However, adoption and caring of orphans and destitute children is encouraged in Islam. If name of the child's father is not known then one can write own name for that purpose. It should, however, be made clear to every body and to the child when he/she grows about his/her actual status. This will ensure that he/she is not claimant in the heritage and that goes to actual heirs as ordained by Allah. The child can however, be given share from 1/3 of the property that a man/woman has been allowed to give in will. One can also give gift to them during lifetime as he wishes.)

l. Allah appoints Satan on those who remember Him not.

26. If anyone withdraws himself from remembrance of the Most Gracious, We appoint for him a Satan, to be an intimate companion to him. Such (Satans) really hinder them from the Path, but they think that they are being guided aright! Till, when (such a one) comes to Us, he says (to his evil companion): "Would that between me and you were the distance of East and West!" Ah! Evil is the companion (indeed)! When you have done wrong, it will avail you nothing, that day, that you shall be partner in punishment! Az-Zukhruf, 36-39

m. Seekers of discord in Book

27. He is Who has sent down to you the Book: In it are verses basic or fundamental clear (in meaning); these are the foundations of the Book: other are not entirely clear. But those in whose hearts is perversity, follow the part that is not entirely clear. Seek discord, and searching for its interpretation, but no one knows its meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in it, the whole of it is from our Lord:" and none will grasp the message except men of understanding. Al-i-Imran, 7.

n. Monasticism (Rahbaniat)

28. But the monasticism which they (Christians) invented for themselves, We did not prescribe for them: (We recommended) only the seeking for the good pleasure of Allah; but that they did not foster as they should have done.

Al-Hadid, 27.

(Note: Monasticism means living in jungle, desert or in a secluded place after severing relations with society. Islam does not allow that. A person can be good in some kind of supernatural power but without practicing Islamic Prayers, fasting etc. he cannot be considered to be Allah's dear one. Supernatural power and knowledge is also available with Hidu Jotshis/ Brahmans, Buddhists, Christians and Jews. But we do not consider them Pir or worth our respect).

o. Body of Pharaoh

29. "This day shall We save you in your body, that you be a Sign to those who come after you! But verily, many among mankind are headless of Our Signs. Younas, 92.

(Note: This is miracle of Qur-an. In the times when Qur-an was revealed there was no trace of Pharaoh body who had drowned while chasing Hazrat Musa (Moses). Christians and Jews used to ask Muslims where is that body of Pharaoh that Qur-an says has been preserved ----. In early 20th century, thousands of years later that mummified body was found and authenticated by Western Experts that it is of the same Pharaoh, since it had traces of sea salts where he was drowned. It is kept in Cairo museum.)

p. Allah can turn enemies to friends

30. It may be that Allah will establish friendship between you and those whom you (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful. Al-Mumtahana, 7

q. Christians and Jews are friends to each other.

31. Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: "the guidance of Allah, - that is the (only) guidance." Were you to follow their desires after the knowledge which has reached you, then will you find neither protector nor helper against Allah.

Al-Baqara, 120-121

32. O you who believe! Take not the Jews and the Christian for your allies and protectors: They are but friends and protectors of each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a

people unjust. Al-Maida, 51

r. Take care yourself, others action will not hurt you.

33. O you who believe! Guard your own souls: if you follow (right) guidance no hurt can come to you from those who stray. The return of you all is to Allah: it is He that will inform you of all that you do. Al-Maida,104-105

(Note. This does not mean that we should not advise someone who is on wrong path and not obeying Allah's Commands. Giving good advice and calling people to right path is duty of every Muslim. However if a person or people concerned do not mend their ways then we should not grieve nor we try individually to enforce on them what we think is right.)

The End