



# *Pathway to Light*

**A Quick Reference Guide to Islam**

Compiled by the Men and Women of The Qur'an Study Group  
& Al-Asr Educational Institute

**... We have made the (Qur'an) a Light, wherewith We  
guide ...**

**Chapter 42: Verse 52**

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## NOTES

### The translation used

The translation of verses from the Quran used in this book is by Abdullah Yusuf Ali as it is the most widely available and generally well accepted. However we have edited some of the translation to make it more reader friendly using simple English.

Personal pronouns We, He and I for God

God (Allah) is a Supreme Being and cannot be defined.

Thus personal pronouns are used interchangeable when referring to God (Allah). Furthermore, the usage of “We” when referring to God (Allah) is in the sense of the majestic plural as would be done for kings. However it does not mean plurality of gods as the Quran is clear that “He (Allah) is the One and Only”.

### Referencing

The numbering of the verses follows the same translation and is usually in the convention of Sura (chapter) and Ayat (verse). An example is Ch 2: V 177 which refers to Sura (chapter) 2 and Ayat (verse) 177. This is sometimes written in Roman numerals e.g. chapter as II. Note: this book is aimed at being quick guide and we strongly urge the reader to refer back to the Quran for all references.

Roman numerals simplified: I = 1, V= 5, X = 10, L=50, C=100.

When alphabets occur before the largest value then you need to subtract and if they occur after you need to add. An example is XLII – refers to chapter 42 (L-X+II = 50-10+2).

### Expression of respect and honour

In order to express respect and honour, the following terms should be mentioned at the time of reading the terms Allah or any of His messengers:

Allah – Glory be to Allah (God), the Most High.

Messengers (e.g Moses, Jesus, Muhammad etc.) – Peace and blessings upon him (PBUH) or them.

With the Name of God, The Compassionate, The Merciful

## **FOREWORD**

The authors of “Pathway to Light” need to be commended for this production. At a time when time has become such a precious commodity, this resource which succinctly conveys the essence of Islam will very quickly clear any misconceptions that non-muslims have about our faith. “Pathway to Light” is written in a simple intelligible way. It is neither esoteric nor pedantic. A reading will convey to the uninitiated the rich tapestry of Islam. Besides making compelling reading, hopefully it will stimulate the interest of the reader. “Pathway to Light” in many ways could be regarded as a quick overview of the Quran.

For the Muslim, “Pathway to Light” summarises beautifully the tenets of faith. It does not pretend to be exhaustive and as the title suggests it is a means to an end ...indeed a pathway. It is not fortuitous that the first ayah to be revealed is Iqra. This noble habit has sadly been forsaken. It is indeed a sad indictment on our community that many of us have a limited understanding of our faith and its finest exemplar, our beloved Prophet Mohammed (PBUH). It is my prayer that “Pathway to Light” will rekindle our passion and need I say obligation to pursue knowledge relentlessly.

I recommend very strongly that institutions like the Muslim Schools should make “Pathway to Light” compulsory reading for their learners.

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# INTRODUCTION

## Pathway to light

The important things in life are often straight forward and simple – such is the case with the word of Allah – leading humanity from the depths of darkness to light. This book is aimed at putting forward the truth of Islam from its pure source in simple language, for everyone to easily follow the pathway to light.

## The beginning; not the end

It is important to note that this book is a brief introduction and as such is not exhaustive. The reader is urged to confirm the contents of the material and gain a more complete understanding of topics listed in this book, by referring back to the Quran.

## God (Allah) answers

The basic principles and practices of Islam are herein presented in a question and answer format. The answers are given with verses directly from the Quran – the final, perfect and unchanged word of God (Allah) – without further commentaries or interpretations. This approach has been used because the Quran is the common factor accepted among all Muslims the world over.

## The Quran and Muhammad (PBUH)

The Prophet Muhammad (PBUH) was the final messenger who brought humanity out of darkness into light with the final revelation – the Quran. It re-established the direct link between the Creator and the created. It was the revelation of the Quran which was read, understood and applied by the Prophet (PBUH) and his companions that changed society to one of justice, mercy and righteous behaviour.

## Quick reference guide

This book is aimed at being a quick reference guide. Its short summarised topics will quickly familiarise the reader with the remarkable message of the Creator. The contents page is expanded to allow for a quick reference to topics of interest. For ease of use, sections have captions that highlight the important message of the verses listed.

## We need solutions

The world in the 21st century has advanced materially but not morally. It is sad that the greatest blessing to humanity has been set aside leaving mankind in spiritual darkness. The Quran has revitalised humanity before and is capable of repeating it. What is required is to read, understand and apply its teachings. Are we going to open our hearts to this pathway to light from our Creator?

## Our prayer

We pray that humanity will open their hearts and minds to the Book of Allah and use it as a medium to gain closeness to Him and benefit society by applying its teachings. All Glory belongs to Allah, the Incomparable, the Absolute.

# 1 WHO IS GOD (ALLAH)?

## 1.1 The word 'Allah'

This is the proper name of God Almighty, the Creator of everything that exists, the one and the only, as mentioned in the Arabic Quran. This name has no gender and no plural; it is unique and is not shared by any other being.

**Say: He is Allah, the One and Only;  
Allah is He on whom all depend;  
He has no children and is not anyone's child;  
and there is none like Him.**

**Ch 112: V1-4**

## 1.2 Supreme Being

No being can see or fully understand Allah and we can't limit Allah to what we can only understand.

That is Allah, your Lord! There is no god but He, the Creator of all things: then worship you Him: and He has power to dispose of all affairs.

**No vision can grasp Him, but His grasp is over all vision:  
He is above all comprehension, yet is aware of the finest  
details.**

**Ch 6: V102-103**

## 1.3 Names or Attributes of Allah

We are given many Names or Attributes of Allah in the Quran to assist us understand the qualities of Allah.

Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

**Allah is He, than Whom there is no other god;-  
The King, The Holy One, The Source of Peace (and  
Perfection), The Giver of Faith, The Preserver of Safety,**

**The Almighty, The Irresistible, The Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.**

**He is Allah, The Creator, The Maker Who shapes all forms and appearances. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, declares His Praises and Glory: and He is The Mighty, The Wise.**

**Ch 59: V22-24**

There are numerous other qualities that describe The One and Only Allah throughout the Quran.

- 1.4 **Warning against joining partners to Allah**  
Attributing anything else to what is due to Allah can be setting up partners with Allah. Whether it be human, things in nature (e.g. the sun), idols and even a person's own desire. This is stated in the Quran as being the worst evil and an unforgivable sin if one does not repent and amend.

**Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; whoever sets up partners with Allah has indeed invented a terrible sin.**

**Ch 4: V 48**

## **2 WHAT IS THE PURPOSE OF OUR EXISTENCE?**

### **2.1 Serving Allah**

**I have only created Jinns and men, that they may serve Me (Allah).**

**Ch 51: V56**

**2.2 Doing what is right and avoiding what is wrong  
By the Soul, and He Who perfected it;  
And inspired it with knowledge of what is wrong and  
what is right;-  
Truly he succeeds that purifies it,  
And he fails that corrupts it!**

**Ch 91: V7-10**

### **2.3 A test of actions**

**The One (Allah) who created death and life, so that He may test which of you is best in actions: and He is The Almighty, The All-Forgiving;-**

**Ch 67: V2**

**That which is on earth We have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.**

**Ch 18: V7**

**2.4 To be representative / care-taker of the world  
Behold, your Lord said to the angels: "I will create a representative on earth." They said: "Will You place therein one who will make mischief therein and shed blood while we do celebrate Your praises and glorify Your Holy (Name)?" He said: "I know what you know not."**

**Ch 2: V 30**

The main purpose of life is to serve Allah. However, Allah is free of all wants, so serving Allah means to serve His creation. Thus our purpose in this world is to benefit humanity. We need to establish balance and equilibrium in society and remove all forms of imbalances. We need to be aware that what Allah has given us (our lives, time, wealth etc.) is a test of our conduct for which we are accountable.

### **3 WHERE DO WE FIND ALLAH'S GUIDANCE?**

#### **3.1 In the Quran**

**This is the Book (the Quran); in it is guidance sure, without doubt, to those who are conscious of Allah.**

**Ch 2: V 2**

#### **3.2 The guidance of Allah is the only guidance ... Say: "The Guidance of Allah,-that is the (only) Guidance."**

**Ch 2: V 120**

## **4 HOW DOES THE WILL OF ALLAH WORK?**

4.1 Guidance and straying are according to the Will of Allah

**We never sent a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in Power, Full of Wisdom.**

**Ch 14: V4**

The verses in 6.2 to 6.7. explains the above verse.

4.2 Allah's will is to guide those who seek His guidance

**And Allah does advance in guidance those who seek guidance ...**

**Ch 19: V76**

4.3 Allah's will is to guide those who turn to Him  
...Say: "Truly Allah leaves, to stray, whom He will; but He guides to Himself those who turn to Him.

**Ch 13: V27**

4.4 Allah's will is to leave astray those who do wrong  
**Allah will establish in strength those who believe ...but Allah will leave, to stray, those who do wrong: Allah does what He wills.**

**Ch 14: V27**

4.5 Allah causes not to stray except those who forsake His path

**...but He causes not to stray, except those who forsake (the path),-**

**Ch 2: V 26**

4.6 Allah helps those who try to change  
... **Verily never will Allah change the condition of a people until they change themselves, but when Allah**

**wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.**

**Ch 13: V11**

4.7 Allah's way of dealing with humankind is consistent

**(Such has been) the way of Allah which has been in force in the past: and never will you find any change in the way of Allah.**

**Ch 48: V23**

## **5 WHAT IS THE BASIC RECIPE FOR SALVATION?**

- 5.1 To believe and do righteous actions  
**For those who believe and do righteous actions, will be Gardens; beneath which rivers flow: that is the great salvation, (the fulfilment of all desires).**

**Ch 85: V11**

## **6 WHAT ARE THE BELIEFS OF ISLAM?**

The articles of belief are listed in the verse below and described in further detail thereafter.

**O you who believe! Believe in Allah and His Messenger, and the scripture which He has sent to His Messenger and the scripture which He sent to those before (him). Any who denies Allah, His angels, His Books, His Messengers and the Day of Judgment, has gone far, far astray.**

**Ch 4: V 136**

In brief:

### **6.1 Allah**

Refer to 1.1 – 1.4

### **6.2 Angels**

The angels, unlike us humans have no choice in their actions. They worship and serve Allah at all times.

#### **6.2.1 They do only what God commands them**

**(The angels say :) “We descend not but by command of your Lord: to Him belongs what is before us and what is behind us, and what is between: and your Lord never does forget.**

**Ch 19: V64**

#### **6.2.2 They bring revelation**

**He does send down His angels with inspiration of His Command, to such of His servants as He pleases (saying): “Warn (mankind) that there is no god but I: so do your duty unto Me.”**

**Ch 16: V2**

### 6.2.3 They bring destruction by God's command

**We send not the angels down except for just cause: if they came (to the ungodly), behold! No respite would they have!**

**Ch 15: V8**

## 6.3 Books

Allah sent revelation from time to time to His messengers for their people's guidance. Previous scriptures were changed and the Quran is the final scripture.

**It is He Who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (the Quran – a judgment between right and wrong).**

**Ch 3: V3**

**O People of the Book! There has come to you Our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): There has come to you from Allah a (new) light and a clear Book.**

**Ch 5: V16-17**

## 6.4 Messengers

Messengers were humans sent by Allah from time to time to guide mankind to Allah and His message.

### 6.4.1 Messengers were all humans

**And the messengers whom We sent before thee were all (men) who ate food and walked through the streets**

...

**Ch 25: V 20**

### 6.4.2 They act by His command

**They (the Messengers) speak not before He speaks, and they act (in all things) by His Command.**

**Ch 21: V27**

**We sent not an apostle, but to be obeyed, In accordance with the will of Allah...**

**Ch 4: V 64**

### 6.4.3 All the messengers to be accepted

**Say you: "We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."**

**Ch 2: V 136**

- All of them had the same basic message as Muhammad (PBUH) i.e. to believe and worship one Allah alone.

**Not a messenger did We send before you without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.**

**Ch 21: V25**

## 6.5 Day of Judgement

Life in this world is temporary. When we die the only thing that matters is the actions we have done. Everyone is accountable for his or her own actions on the Day of Judgement.

**Allah! There is no god but He: certainly He will gather you together on the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?**

**Ch 4: V 87**

**And the Book (of deeds) will be placed (before and you will see the sinful in great terror because of what is (recorded). They will say, "Ah! Curse to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did placed before them: and none will your Lord treat with injustice.**

**Ch 18 : V49**

**And to every soul will be paid in full (the fruit) of its actions; and (Allah) knows best all that they do.**

**Ch 39: V70**

**...and no soul earns (evil) but against itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein you disagreed."**

**Ch 6: V164**

## **7 Death and the Hereafter**

### 7.1 Everyone will die

**Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only He who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but goods and chattels of deception.**

**Ch 3: v185**

### 7.2 Cannot come back to earth when dead (In falsehood will they be) until, when death comes to one of them, He says: "O My Lord! Send me back (to life),- "In order that I may work righteousness In the things I neglected." - "By no means! it is but a word he says."- Before them is a Partition till the Day they are raised up.

**Ch 23 : v99,100**

### 7.3 The world will end a new world will begin On the Day when the heavens will be in dreadful commotion and the mountains will fly hither and thither. Then curse that Day to those that treat (Truth) as Falsehood;-

**Ch 52: 9-11**

**One day the earth will be changed to a different earth, and so will be the heavens and (men) will be marshalled forth, before Allah, the One, the Irresistible;**

**Ch 14: V 48**

After Judgment we will be sent to either Heaven or Hell.

### 7.4 Righteous will be rewarded with the garden And we shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and They

**shall say: "Praise be to Allah, who hath guided us to This (felicity): never could we have found guidance, had it not been for the guidance of Allah. Indeed it was the truth that the apostles of Our Lord brought unto us." and they shall hear the cry: "Behold! The Garden before you! you have been made its inheritors, for your deeds (of righteousness)."**

**Ch 7 : v43**

**They will say: "Praise be to Allah, who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: How excellent a reward for those who work (righteousness)!"**

**Ch 39: V74**

**Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) actions.**

**Ch 32: V17**

**They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good.**

**Ch 39: V34**

**7.5 Righteous will be joined to their families  
And those who believe and whose families follow them  
In Faith,- to them shall we join their families: nor shall  
we deprive them (of the fruit) of any of their works: (yet)  
is each individual in pledge for his deeds.**

**Ch 52 : v21**

**7.6 Unrighteous will be punished in the Fire  
Truly Hell is as a place of ambush, for the transgressors  
a place of destination: They will dwell therein for ages.  
Nothing cool shall They taste therein, nor any drink,**

**save a boiling fluid and a fluid, dark, murky, intensely cold, a fitting recompense (for them).**

**Ch 78 : V21 - 26**

**...But those who respond not to Him, even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their home will be Hell, what a bed of misery!**

**Ch 13: V18**

**Into Hell? They will burn therein, an evil place to stay!**

**Ch 14: V29**

## **8 WHAT ARE THE COMMON PRACTICES OF ISLAM?**

To testify that there is none worthy of worship besides Allah, to perform regular prayer, to give regular charity, to fast in the month of Ramadan and to perform the pilgrimage to Mecca once in a lifetime if affordable and able.

### **8.1 Belief in One God**

**And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); ... and that is the Religion Right and Straight.**

**Ch 98: V5**

### **8.2 Salah (Prayer)**

#### **8.2.1 Purpose: for the remembrance of Allah**

**(Allah said): "There is no god but I: So serve Me (only), and establish regular prayer for My remembrance."**

**Ch 20: V14**

#### **8.2.2 At prescribed times**

**... But when you are free from danger, set up regular prayers: For such prayers are enjoined on believers at stated times.**

**Ch 4: V 103**

#### **8.2.3 Preparation for prayer: Ablution**

**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, bath your whole body. But if you are ill, or on a journey, or one of you comes from the toilet, or you have been in intimate contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah does not wish**

**to place you in difficulty, but to make you clean, and to complete His favour to you, that you may be grateful.**

**Ch 5: V7**

8.2.4 Need to know (be conscious of) what is said in prayers

**O you who believe! Approach not prayers with an intoxicated mind, until you can understand all that you say...**

**Ch 4: V 43**

8.2.5 Acts of bowing and prostrating

**... You will see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure...**

**Ch 48: V29**

8.2.6 Shortening of prayers when in danger

**When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the unbelievers may harass you ...**

**Ch 4: V 101**

8.3 Zakaah (Charity)

Refer to Economic laws section (24)

8.4 Fasting

8.4.1 Prescribed

**O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may guard against evil.**

**Ch 2: V 183**

8.4.2 For the complete month of Ramadan

**Ramadan is the (month) ... So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends ease 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.**

**Ch 2: V185**

#### **8.4.3 Laws relaxed for the night**

**Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah has ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are limits (set by) Allah: approach not near thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.**

**Ch 2: V 187**

#### **8.5 Hajj (Pilgrimage)**

##### **8.5.1 Hajj is a duty owed to Allah if you can afford it**

**The first House (of worship) appointed for men was that at Bakka(Mecca): Full of blessing and of guidance for all kinds of beings:**

**...Pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creation.**

**Ch 3: V96-97**

##### **8.5.2 Holy Mosque in Mecca - political centre**

**Allah has appointed the Ka'bah, the Sacred House, as a place of congregation and a centre ...**

**Ch 2: V 125**

### 8.5.3 Good behaviour during Hajj

**... Whoever undertakes the journey shall abstain from marital relations, not indulge in ungodliness nor wrangle during the (prescribed days of) Hajj.**

**Ch 2: V 197**

### 8.5.4 Comprises sacred rites

**Such (is the pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the sight of his Lord...**

**Ch 22: V 30**

### 8.5.5 Arafat and Muzdalifah (Masharil-Haraam)

**... but when you press on in the multitude from 'Arafat, remember Allah at Masharil Haraam (Muzdalifah). Remember Him as He has guided you, although before you were of those astray,**

**Ch 2: V 198**

### 8.5.6 Tawaaf (Circumambulating around the Kaba)

**Then they should complete the prescribed rites, perform their vows and go around the ancient House.**

**Ch 22: V 29**

### 8.5.7 Sae'e – going around Safa and Marwa

**Surely Al-Safa and Al-Marwah are among the Signs of Allah. It is, therefore, no sin for the pilgrim or he who performs Umrah, to make tawaaf (go around) around the two.**

**Ch 2: V 158**

### 8.5.8 Sacrifice during Hajj

**.....The sacrificial camels We have made for you as among the symbols from Allah .... Eat you thereof and feed the needy ...**

**Ch 22: V 36**

8.5.9 Uphold the spirit of Hajj on your return home  
**And when you have completed your devotions, then  
remember Allah as you remember your fathers but with  
far more heart and soul.**

**Ch 2: V 200**

## **9 WHAT DOES ALLAH SAY ABOUT THE QURAN?**

- 9.1 Cannot be produced by other than Allah  
**This Quran is not such as can be produced by anyone other than Allah...**  
Ch 10: V37
- 9.2 Is protected by Allah (from change)  
**We have, without doubt, sent down the Message; and We will certainly guard it (from corruption).**  
Ch 15: V9
- 9.3 No discrepancies or contradictions in it  
**Do they not consider the Quran (with care)? Had it been from other than Allah, they would surely have found in it much contradiction.**  
Ch 4: V 82
- Praise be to Allah, Who has sent to His servant the Book, and has allowed therein no crookedness:**  
Ch 18: V1
- 9.4 Easy to understand and remember  
**And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?**  
Ch 54: V17 (also verses 22,32,40)
- 9.5 Commanded to understand it  
**Do they not then earnestly seek to understand the Quran, or are there locks on their hearts?**  
Ch 47: V24
- 9.6 To follow it and not other paths  
**Verily this is My (Allah's) way, leading straight: follow it, follow not (other) paths: they will scatter you about**

**from His (great) path: thus does He command you that you may be righteous.**

**Ch 6: V153**

9.7 Is a blessing and a mercy if we follow it  
**And this is a Book which We have revealed as a blessing: so follow it and be righteous, that you may receive mercy:**

**Ch 6: V155**

9.8 Clarifies differences  
**And We sent down the Book to you for the express purpose, that you should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.**

**Ch 16: V64**

9.9 Is a criterion  
**Blessed is He who sent down the criterion (the Quran a judgement between right and wrong) to His servant, that it may be a warning to all creation.**

**Ch 25: V1**

## **10 HOW DOES ISLAM VIEW OTHER FAITHS AND THEIR SCRIPTURES?**

### 10.1 Guarantees freedom of religion

**Let there be no compulsion in religion: truth stands out clear from error...**

**Ch 2: V 256**

### 10.2 Belief in previous scriptures and Prophets

**Say you: "We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."**

**Ch 2: V 136**

### 10.3 The Quran exposes the changes made to the previous scriptures

**O People of the Book! There has come to you Our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): there has come to you from Allah a (new) light and a clear Book.**

**Ch 5: V16-17**

### 10.4 Calls to common terms with people of other faiths

**Say: "O People of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say you: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).**

**Ch 3: V64**

10.5 Rewarded if they believe in Allah, the last day and do good

**Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and do good, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.**

**Ch 2: V 62**

10.6 Warns against going beyond the Truth

**Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.**

**Ch 5: V80**

10.7 Believers to have good relations with other faiths

**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 loveth those who are just.**

**Allah only forbids you, with regard to those who fight you for (your) religion, 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 as turn to them (in these circumstances), that do wrong.**

**Ch 60: V8-9**

10.8 Believers to invite people of other faiths with courtesy and wisdom

**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.**

**Ch 16: V125**

# **11 WHAT DOES ALLAH SAY ABOUT BLIND FOLLOWING**

11.1 Following traditions can be an obstacle to the truth

**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 lacked knowledge and guidance?**

**O you who believe! Guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah. It is He that will show you the truth of all that you do.**

**Ch 5: V107-108**

11.2 Follow based on knowledge

**And pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).**

**Ch 17: V36**

11.3 Cultures and traditions

**No! They say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."**

**Just in the same way, whenever We sent a warner before you to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."**

**He said: "What! Even if I brought you better guidance than that which you found your fathers following?"**

**They said: "For us, we deny that you (prophets) are sent (on a mission at all)."**

**Ch 43: V22-24**

**When it is said to them: "Follow what Allah has revealed:" They say: "No! We shall follow the ways of our fathers." What! Even though their fathers lacked wisdom and guidance?**

**Ch 2: V 170**

#### **11.4 Satan uses traditions to mislead**

**When they are told to follow the (revelation) that Allah has sent down, they say: "No, we shall follow the ways that we found our fathers (following). "What! Even if it is Satan inviting them to the penalty of the (blazing) fire?**

**Ch 31: V21**

**When they do anything that is shameful, they say: "We found our fathers doing so"; and "(Allah) commanded us thus": Say: "No, Allah never commands what is shameful: do you say of Allah what you do not know?"**

**Ch 7: V28**

#### **11.5 Every people will stand to account independently**

**That was a people that have passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case.**

**Ch 2: V 141**

**He will say: "Enter you in the company of the people who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the fire. The last will say about the first: "Our**

**Lord! It is these that misled us: so give them a double penalty in the Fire.” He will say: “Doubled for all”: but this you do not understand.**

**Ch 7: V38**

**Truly they found their fathers on the wrong path;  
So they (too) made haste to follow! And truly before  
them, many of the ancients went astray;-**

**But We sent aforetime, among them, (messengers) to  
warn them;- Then see what was the end of those who  
were warned (but heeded not), except the sincere (and  
devoted) servants of Allah.**

**Ch 37: V69-74**

11.6 Priestly commands can result in associating  
partners to Allah

**They take their priests and their rabbis and monks to be  
their lords besides Allah, and (they take as their lord)  
Christ the son of Mary; yet they were commanded to  
worship but one Allah. There is no god but He. Praise  
and Glory to Him: (far is He) from having the partners  
they associate (with Him).**

**Ch 9: V31**

## **12 WHAT DOES ALLAH SAY ABOUT SUPERSTITIONS**

The following verses relate to various Arab superstitions as this group were the first recipients of the Quran. However, the general principles are still appropriate. In these examples special significance was associated with entrance into a home, movements of the moon, animals and their appearances etc. All such superstitions are falsely attributed to Allah and goes against the teachings of the Message of Allah.

### **12.1 Superstitions are suggested by Satan**

**“(Satan said) 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, forsaking Allah, takes Satan for a friend, has clearly suffered a great loss.**

**Ch 4: V 119.**

### **12.2 Superstitions are not from Allah**

**It was not Allah who instituted (superstitions like those of) a slit-ear she- camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: it is blasphemers who invent a lie against Allah. But most of them lack wisdom.**

**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 lacked knowledge and guidance?**

**Ch 5: V106-107**

### **12.3 Superstitions are lies attributed to Allah – a serious crime**

**...of camels a pair, and oxen a pair; say, has He forbidden the two males, or the two females, or (the**

**young) which the wombs of the two females enclose? Were you present when Allah ordered you such a thing? But who does more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guides not people who do wrong.**

**Ch 6: V144**

12.4 Fear Allah instead of following superstitions to be prosperous

**They ask you concerning the new moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is no (special) virtue if you enter your houses from the back: it is virtue if you fear Allah. Enter houses through the proper doors: and fear Allah that you may prosper.**

**Ch 2: V 189**

## **13 WHAT DOES ALLAH SAY ABOUT MUHAMMAD?**

### **13.1 Last of the Prophets**

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

**Ch 33: V40**

### **13.2 A universal messenger**

**We have sent you as a universal (messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.**

**Ch 34: V28**

### **13.3 A human like other humans**

**Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is one Allah: whoever expects to meet his Lord, let him do good actions, and, in the worship of his Lord, join no one as a partner.**

**Ch 18: V110**

### **13.4 Received the light of revelation – the Quran**

**And thus have We, by Our Command, sent inspiration to you: you did not know (before) what was Revelation, and what was Faith; but We have made the (Quran) a Light, with which We guide such of Our servants as We will; and verily you guide (men) to the Straight Way.**

**Ch 42: V 52**

### **13.5 Did not have knowledge of the future**

**Say: "I am not the first of 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."**

**Ch 46: V9**

13.6 Cannot change the Quran – only follows it as revealed

**But when Our clear signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a Quran other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow nothing but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."**

**Ch 10: V15**

13.7 Has a beautiful pattern of conduct

**You have indeed in the Messenger of Allah an excellent example for any one whose hope is in Allah and the final Day, and who engages much in the Praise of Allah.**

**Ch 33: V21**

13.8 Removed restrictions not sanctioned by Allah

**Those who follow the messenger, the untutored Prophet, whom they find mentioned in their own (scriptures), in the Torah and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the shackles that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, it is they who will prosper.**

**Ch 7: V157**

13.9 Did not have (secret) treasures (or knowledge)

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

**Ch 6: V50**

13.10 Exalted standard of character

**And you (O Muhammad) are of the noblest moral character.**

**Ch 68: V4**

13.11 No more than a messenger

**Muhammad is no more than a messenger: messengers have passed away before him. If he died or were 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.**

**Ch 3: V144**

13.12 A mercy to all creation

**We sent you not, but as a Mercy for all creation.**

**Ch 21: V107**

13.13 Complains that people had left the Quran

**Then the messenger (Muhammad) will say "O My Lord! Truly my people deserted this Quran."**

**Ch 25: V30**

## **14 WHO ARE THE PROPHETS IN ISLAM?**

**We have sent you (O Muhammad) revelation, as We sent it to Noah and the Messengers after him: we sent revelation to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.**

**Of some messengers We have already told you the story; of others We have not; and to Moses Allah spoke direct.**

**Ch 4: V 163-164**

## **15 WHAT IS THE PURPOSE OF THE STORIES OF THE PROPHETS IN THE QURAN?**

**All that We relate to you of the stories of the messengers, with it We make firm your heart: In them there comes to you the truth, as well as a warning and a reminder to those who believe.**

**Ch 11: V120**

## **16 LESSONS FROM THE STORIES OF THE PROPHETS**

### 16.1 Similar message given to all Prophets

**For We certainly sent amongst every people a messenger, (with the Command) “Serve Allah, and stay away from Evil”. Of the people were some whom Allah guided, and some received the misguidance they deserved...**

**Ch 16: V36**

### 16.2 Prophets and lessons of warning

#### 16.2.1 Nuh – Message delivered but ungratefully rejected

**“(Nuh said) And every time I have called to them, that You might forgive them, They have (only) put their fingers into their ears, covered themselves up with their garments, grown stubborn, and given themselves up to arrogance. “So I have called to them aloud;” Further I have spoken to them in public and in private ...**

**Ch 71: V7-9**

**But they rejected him (Nuh), and We delivered him, and those with him, in the Ark: but We drowned in the flood those who rejected Our signs. They were indeed a blind people!**

**Ch 7: V64**

#### 16.2.2 Hud and the Ad – Arrogant community destroyed

**Now the ‘Ad (people) behaved arrogantly through the land, against (all) truth and reason, and said: “Who can be more powerful than us?” What! Did they not see that Allah, who created them, is more powerful than them? But they continued to reject Our Signs!**

**Ch 41: V15**

**And the 'Ad, They were destroyed by a furious wind, exceedingly violent.**

**Ch 69: V6**

**16.2.3 Salih and the Thamud – Materialism  
(Remember also) the 'Ad and the Thamud (people): whose condition is clear to you from (the ruins) of their buildings: Satan made their actions seem good to them, and kept them back from the path, though they were gifted with intelligence and skill.**

**Ch 29: V38**

**He said: "Here is a she-camel: she has a right of watering, and you have a right of watering, (severally) on a Day appointed. "Touch her not with harm, lest the penalty of a great Day seize you."  
But they ham-strung her: then did they become full of regrets.**

**Ch 26: V155-157**

**But the Thamud, they were destroyed by a terrible storm of thunder and lightning!**

**Ch 69: V5**

**16.2.4 Lut & the people of Sodom & Gomorah – Immorality**

**We also (sent) Lut: He said to his people: "Do you commit obscenity (homosexuality) such as no people in creation (ever) committed before you?  
"For you practise your lusts on men in preference to women: you are indeed a people transgressing."**

**Ch 7: V80-81**

**We sent against them a violent tornado with showers of stones, (which destroyed them), except Lut's household: them We saved by early Dawn, as a Grace from Us ...**

**Ch 54: V34-35**

### 16.2.5 Shuaib & the people of Madyan – Economic exploitation

**To the Madyan people We sent their brother Shu'aib, he said: "O my people! Worship Allah; you have no other god but Him. Now has come unto you a clear (Sign) from your Lord! Give full measure and full 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.**

**Ch 7: V85**

**But the earthquake took them unawares, and they lay prostrate in their homes before the morning!**

**Ch 7: V91**

### 16.2.6 Moses & the Pharaoh – Political & Economic oppression

**Truly Pharaoh glorified himself in the earth and broke up its people into groups, weakening a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.**

**Ch 28: V4**

**Then He (Pharaoh) collected (his men) and made an announcement, saying, "I am your Lord, Most High" but Allah did punish him, (and made an) example of him, in the Hereafter, as in this life.**

**Ch 79: V23-25**

**Like the ways of the people of Pharaoh and those before them: They treated as false the Signs of their**

**Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.**

**Ch 8: V54**

### 16.3 Prophets and other lessons

16.3.1 Yunus – Benefits of accepting the message  
**Why was there not a single township (among those We warned), which believed, so its faith should have profited it,- except the people of Jonah? When they believed, We turned away from them the punishment of disgrace in this worldly life, and allowed them to enjoy (their life) for a while.**

**Ch 10: V98**

16.3.2 Abraham – The use of reason  
**Have you not thought of him who argued with Abraham about his Lord, because Allah had granted him power? Abraham said: “My Lord is He Who gives life and death.” He said: “I give life and death”. Said Abraham: “But it is Allah that causes the sun to rise from the east: do you then cause it to rise from the west?” Thus was he silenced who (in arrogance) rejected faith. Nor does Allah give guidance to a people unjust.**

**Ch 2: V 258**

**When Abraham said: “Show me, Lord, how You will raise the dead, ” He replied: “Have you no faith?” He said “Yes, but just to satisfy my heart.”...**

**Ch 2: V 260**

16.3.3 David & Solomon - Just and wise leadership  
**To Solomon We revealed the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and**

**the birds celebrate Our praises, with David: it was We Who did (all these things).**

**It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will you then be grateful?**

**Ch 21: V79 - 80**

#### **16.3.4 Isa - Restored original teachings**

**And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and a warning to those who fear Allah.**

**Ch 5: V49**

**When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which you differ: therefore fear Allah and obey me.**

**Ch 43: V63**

**And behold! Allah will say: "O Jesus the son of Mary! Did you say unto men, worship me and my mother as gods instead of Allah?" He will say: "Glory to You! Never could I say what I had no right (to say). Had I said such a thing, You would indeed have known it. You know what is in my heart; I know not what is in Yours. For You know in full all that is hidden.**

**Ch 5: V119**

## **17 WHAT DOES IT MEAN TO BE A MUSLIM?**

**17.1 To be leaders and good examples to humanity  
You are the best of peoples, evolved for mankind,  
enjoining what is right, forbidding what is wrong, and  
believing in Allah. If only the People of the Book had  
faith, it was best for them: among them are some who  
have faith, but most of them are transgressors.**

**Ch 3: V110**

**17.2 To call oneself a Muslim and nothing else  
... He (Allah) has chosen you, and has imposed no  
difficulties on you in religion; it is the way of your father  
Abraham. It is He Who has named you Muslims, both  
before and in this (Revelation) ...**

**Ch 22: V 78**

**17.3 Uphold unity  
As for those who divide their religion and break up into  
sects, you (O Muhammad) have no part in them in the  
least: their affair is with Allah: He will in the end tell  
them the truth of all that they did.**

**Ch 6: V159**

## **18 WHAT ARE THE BASIC ETIQUETTES OF A MUSLIM**

### **18.1 Eating: be grateful and do not waste**

**So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom you serve.**

**Ch 16: V114**

**... eat and drink: but waste not by excess, for Allah does not love the wasters.**

**Ch 7: V31**

### **18.2 Greeting: be courteous**

**When a (courteous) greeting is offered to you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.**

**Ch 4: V 86**

### **18.3 Speech: be clear and just**

**O you who believe! Fear Allah, and (always) speak clearly and justly.**

**Ch 33: V70**

**... and when the ignorant address them, they say, "Peace!"**

**Ch 25: V63**

### **18.4 Walking & talking: be humble**

**And the servants of (Allah) Most Gracious are those who walk on the earth in humility...**

**Ch 25: V63**

**And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the donkey.”**

**Ch 31: V19**

18.5 Visiting: ask permission and greet

**O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them: that is best for you, in order that you may be mindful.**

**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.**

**Ch 24: V 27 - 28**

18.6 Invitation: don't be too early or late

**O you who believe! Enter not the Prophet's houses,- until permission is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when you are invited, enter; and when you have taken your meal, leave, without seeking familiar talk. ..**

**Ch 33: V53**

18.7 Dress: best clothing is righteous character

**O you Children of Adam! We have bestowed clothing upon you to cover your shame, as well as to be a beautification to you. But the clothing of righteousness, - that is the best. Such are among the Signs of Allah, that they may be mindful!**

**Ch 7: V26**

18.8 Relations between men and women: modesty

**Say to the believing men that they should lower their gaze and guard their modesty: that will make for**

**greater purity for them... and (also) say to the believing women that they should lower their gaze and guard their modesty**

**Ch 24: V 30-31**

## **19 WHAT ARE THE CHARACTERISTICS OF A MUSLIM?**

### **19.1 Submission to Allah**

**Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the end and decision of (all) affairs.**

**Ch 31: V22**

### **19.2 Beneficial to others**

**... do good- to parents, relatives, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and those under your custody ...**

**Ch 4: V 36**

### **19.3 Humble**

**And swell not your cheek (for pride) at men, nor walk arrogantly through the earth; for Allah loves not any arrogant boaster.**

**Ch 31: V18**

### **19.4 Forgiving**

**The recompense 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) loves not those who do wrong.**

**Ch 42: V 40**

### **19.5 Grateful**

**We bestowed (in the past) wisdom on Luqman: "Show gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, worthy of all praise.**

**Ch 31: V12**

**Then do you remember Me (Allah); I will remember you.  
Be grateful to Me, and reject not Faith.**

**Ch 2: V 152**

**19.6 Know that the life of this world is a test  
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 thy Lord is better and more enduring.**

**Ch 20: V131**

**What is the life of this world but play and amusement?  
But best is the home in the hereafter, for those who are  
righteous. Will ye not then understand?**

**Ch 6: V 32**

**19.7 Just**

**O you who believe! Stand out firmly for justice, as  
witnesses to Allah, even as against yourselves, or your  
parents, or your relatives, and whether it is (against)  
rich or poor: for Allah can best protect both. Follow not  
the desires (of your hearts), lest you swerve, and if you  
distort (justice) or decline to do justice, verily Allah is  
well-acquainted with all that you do.**

**Ch 4: V 135**

**19.8 Fulfil contracts**

**O you who believe! Fulfil all contracts...**

**Ch 5: V1**

**(Believers are) those who faithfully observe their trusts  
and their covenants;**

**Ch 23: V8**

**19.9 Choose good company**

**O you who believe! Fear Allah and be with those who  
are true (in word and deed).**

**Ch 9: V119**

### 19.10 Avoid vain talk, futility and false evidence

**(Believers are those) who avoid vain talk;**

**Ch 23: V3**

**(Believers are) those who do not give false evidence and if they pass by futility, they pass by it with honourable (avoidance).**

**Ch 25: V72**

### 19.11 Charitable

**... spend of your substance, out of love for Him, for your relatives, for orphans, for the needy, for the traveller, for those who ask, and for the ransom of slaves;**

**Ch 2: V 177**

### 19.12 Balance in spending

**Those who, when they spend, are not extravagant and not stingy, but hold a just (balance) between those (extremes).**

**Ch 25: V67**

**But waste not (your wealth) in the manner of a spendthrift.**

**Verily spendthrifts are brothers of Satan; and Satan is to his Lord ungrateful...**

**Ch 17: V26 - 27**

### 19.13 Respectful and polite

**Say to My servants that they should (only) say those things that are best: for Satan does cause divisions among them: for Satan is to man an open enemy.**

**Ch 17: V53**

**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 nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name implying wickedness, (to be used of one) after he has believed: and those who do not turn away (from this) are (indeed) doing wrong.**

**Ch 49: V11**

**19.14 Establish peace**

**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.**

**Ch 49: V10**

**19.15 Avoid suspicion**

**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 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.**

**Ch 49: V12**

**19.16 Control their anger**

**(Believers are those) who restrain anger, and forgive (all) men; for Allah loves those who do good.**

**Ch 3: V134**

**... when they are angry even then forgive;**

**Ch 42: V 37**

**19.17 Practice what they preach**

**O you who believe! Why say you that which you do not (practice)? Most hateful is it in the sight of Allah that you say that which you do not.**

**Ch 61: V2 - 3**

19.18 Assist in good causes and not bad ones

**Whoever recommends and helps 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.**

**Ch 4: V 85**

19.19 Spend time usefully

**By Time,**

**Verily Man is in loss,**

**Except such as have faith, and do righteous actions, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.**

**Ch 103: V1 - 3**

19.20 Firm and patient

**...be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.**

**Ch 2: V 177**



## **20 WHO DEFINES THE LAWS IN ISLAM?**

### **20.1 Allah is the law maker**

**...and He is Allah. There is no god but Him. To Him be praise, at the first and at the last: for Him is the command, and to Him shall you (all) be brought back.**

**Ch 28: V70**

### **20.2 Allah's laws cannot be overridden**

**O you who believe! Make not unlawful the good things which Allah has made lawful for you, and commit no excess: for Allah loves not those given to excess.**

**Ch 5: V90**

**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.**

**Ch 16: V116**

### **20.3 The Quran is the Book of Judgement**

**We have sent down to you the Book in truth, that you might judge between people, as guided by Allah: so do not argue on behalf of those who betray their trust.**

**Ch 4: V 105**

## **21 SOCIAL LAWS IN ISLAM**

### **21.1 Gambling, alcohol and intoxicants**

**O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are a filth,- of Satan's handwork: avoid such (evil), 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?**

**Ch 5: V93 - 94**

### **21.2 Slander**

**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 evil doers.**

**Ch 24: V 4**

### **21.3 Adultery and Fornication**

**Nor come near to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).**

**Ch 17: V32**

**The woman and the man guilty of adultery or 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.**

**Ch 24: V 2**

## 21.4 Homosexuality

**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 appoint for them some (other) way.**

**If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful.**

**Ch 4: V 15 - 16**

## 21.5 Marriage

### 21.5.1 Purpose

**It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love)...**

**Ch 7: V 189**

**... (Your wives) are as a garment for you and you are as a garment for them...**

**Ch 2: V 187**

### 21.5.2 To whom

**Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasses all, and He knows all things.**

**Ch 24: V 32**

**... (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 dowers, taking them in honest wedlock, not lewdness, nor as secret love-companions, but if any one rejects faith, fruitless is his**

**work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).**

**Ch 5: V6**

### **21.5.3 Dowry**

**And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, give up any part of it to you, take it and enjoy it with good cheer.**

**Ch 4: V 4**

### **21.5.4 No forced marriage**

**O you who believe! You are forbidden to force women against their will. Nor should you treat them with harshness, that you may take away part of the dower 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 a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good.**

**Ch 4: V 19**

### **21.5.5 Contract**

**... and they have taken from you a solemn pledge (of the marital contract)?**

**Ch 4: V 21**

### **21.5.6 Prohibitions**

**And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an evil custom indeed.**

**Prohibited 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 whom your right hands possess: Thus has Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that you derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, you agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing, All-Wise.**

**Ch 4: V 22 – 24**

#### **21.5.7 Polygamy**

**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 (a captive) that is under your custody, that will be more suitable, to prevent you from doing injustice.**

**Ch 4: V 3**

**You are never able to be fair and just as between women, even if it is your ardent 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 practise self-restraint, Allah is Oft-Forgiving, Most Merciful.**

**Ch 4: V129**

#### **21.6 Marital Discord & Divorce**

Sometimes married couples do not get along for whatever reason. In this case the Quran lays down a comprehensive procedure first attempting reconciliation and failing that an extensive and lengthy process is to be followed. So

important is this process that a chapter of the Quran is entitled Talaq or Divorce.

21.6.1 First step: Reconciliation via arbitration  
**..As to those women on whose part you fear disloyalty and ill-conduct, speak to them (first), (next), refuse to share their beds, (and last) warn them (of the consequences); but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all).**

**If you fear a separation between the two of them, appoint (two) arbiters, one from his family and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah has full knowledge, and is acquainted with all things.**

**Ch 4: V 34 - 35**

21.6.2 Initiation of Divorce  
If the Reconciliation above fails and divorce proceedings are undertaken, then Iddat (the prescribed period before the divorce becomes effective) begins:  
**O Prophet! When you do divorce women, divorce them observing their Iddat, and count (accurately), their Iddat**  
**Ch 65: V1**

21.6.3 Iddat duration  
**Divorced women shall wait concerning themselves for three monthly periods.**  
**Ch 2: V 228**

Iddat duration – other circumstances

- Pregnancy: until birth of the child (Ch 65: V4)
- Women that have passed or do not have their menstrual cycles: three months (Ch 65: V4)
- Marriage has not been consummated: no iddat period (Ch 2: V 236)

#### 21.6.4 Iddat conditions

The wife stays with the husband during Iddat (another attempt at reconciliation) unless her life is threatened or there's a case of clear lewdness.

**...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 lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: you know not if perchance Allah will bring about thereafter some new situation.**

**Ch 65: V1**

#### 21.6.5 Completion of Iddat and Divorce

If after the Iddat period stated above there is no reconciliation, divorce takes place in the presence of two witnesses.

**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, ended with justice, and establish the evidence (as) before Allah.**

**Ch 65: V2**

The above process counts as one Talaaq only. Hence If the couple wish to remarry after the Talaaq they may do so and this may happen three times in all (i.e two talaaq=three marriages).

#### 21.6.6 Multiple episodes of Divorce

**A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness.**

**Ch 2: V 229**

21.6.7      **Women can initiate a divorce  
...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 give something for  
her freedom. 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).**

**Ch 2: V229**

**... And women shall have rights similar to the rights  
against them, according to what is equitable; but men  
have a degree (of advantage) over them. And Allah is  
Exalted in Power, Wise.**

**Ch 2: V228**

21.6.8      **Divorce by Zihar**  
Zihar was an evil practice of the pre-Islamic Arabs where  
they divorced their wives by simply and suddenly referring  
to their wives as their mothers. The Quran put a stop to this  
practice:

**But those who divorce their wives by Zihar, 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: Thus are you admonished 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 needy  
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 penalty.**

**Ch 58: V3 - 4**

## 21.7 Abortion

**Kill not your children for fear of poverty: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.**

**Ch 17: V31**

## 21.8 Murder

### 21.8.1 Pre-meditated (intentional) murder

**If a man kills a believer intentionally, his reward is Hell, to stay therein (forever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.**

**Ch 4: V 93**

**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 killed, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.**

**In the Law of Equality there is (saving of) life to you, O you men of understanding; that you may restrain yourselves.**

**Ch 2: V 178 - 179**

### 21.8.2 Accidental murder

**Never should a believer kill a believer; but (if it so happens) by mistake, (compensation is due): if one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation 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 a believing slave (is**

**enough). If he belonged to a people with whom you have treaty of mutual agreement, compensation 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.**

**Ch 4: V 92**

**21.9 Harming oneself (e.g. suicide, drugs etc)  
... and make not your own hands contribute to (your) destruction; but do good; for Allah loves those who do good.**

**Ch 2: V195**

## **22 GENERAL LAWS IN ISLAM**

### 22.1 Dietary

#### 22.1.1 Eat what is lawful and good

**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.**

**Ch 2: V 168**

**So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He whom you serve.**

**Ch 16: V114**

#### 22.1.2 Eat in moderation

**... Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!**

**Ch 20: V 81**

#### 22.1.3 Pronounce Allah's name over it

So eat of (meats) on which Allah's name has been pronounced, if you have faith in His signs.

**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? ... Your Lord knows best those who transgress.**

**Ch 6: V118 - 119**

#### 22.1.4 Forbidden foods

**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 a violent blow, or by a headlong fall, or by being gored to death; 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 the division (of meat) by raffling with arrows: that is impiety... but if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.**

**Ch 5: V4**

**Say: "I find not in the message received by me through inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is a transgression - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, Your Lord is Oft-Forgiving, Most Merciful.**

**Ch 6: V145**

## **22.2 Oaths**

**Allah will not call you to account for oaths which you have uttered without thought, but He will call you to account for your deliberate oaths: for expiation, feed ten needy 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 expiation for the oaths you have sworn. But keep to your oaths. Thus does Allah make clear to you His signs, that you may be grateful.**

**Ch 5: V92**

## **22.3 Missed fasts**

**(Fasting in the month of Ramadan is prescribed) 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 find it hard, is a ransom, the feeding of one that is needy. 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.**

**Ch 2: V 184**

## **23 ECONOMIC LAWS IN ISLAM**

### **23.1 Fraud**

**Cursed are to those that deal in fraud,-  
Those who, when they have to receive by measure from  
men, take full measure,  
But when they have to give by measure or weight to  
men, give less than due.**

**Ch 83: V1 - 3**

### **23.2 Theft**

**As to the thief, male or female, cut off his or her hands:  
a punishment by way of example, from Allah, for their  
crime: and Allah is Exalted in Power.**

**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.**

**Ch 5: V41 - 42**

### **23.3 Circulation of wealth and preventing monopolies**

**What Allah has bestowed on His Messenger (and  
taken away) from the people of the towns, belongs to  
Allah, to His Messenger and to relatives and orphans,  
the needy and the wayfarer; in order that it may not  
(merely) make a circuit between the wealthy among  
you. So take what the Messenger gives to you, and deny  
yourselves that which he withholds from you and fear  
Allah, for Allah is strict in punishment.**

**Ch 59: V7**

### **23.4 Unfair business practices and bribery**

**... eat up not one another's property unjustly, nor bribe  
...**

**Ch 2: V188**

23.5 Trade by mutual good will

**... let there be amongst you traffic and trade by mutual good-will ...**

**Ch 4: V29**

23.6 Charity (Nafaqa, Sadaqa and Zakaah)

**(The devotees of Allah are) those who spend their wealth for increase in self-purification.**

**Ch 92: V18**

**And ...give regular Charity**

**Ch 22: V78**

**... they ask you how much they are to spend (in charity); Say: "What is beyond your needs." Thus does Allah make clear to you His Signs: in order that you may consider-**

**Ch 2: V 219**

**That which you lay out for increase through the property of (other) people, will have no increase with Allah: but that which you lay out for charity, seeking the Pleasure of Allah, (will increase): it is these who will get a reward multiplied.**

**Ch 30: V39**

**Of their goods, take alms, so that you might purify and sanctify them; and pray on their behalf. Verily your prayers are a source of security for them: And Allah is One Who hears and knows.**

**Ch 9: V103**

**Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and**

**for the traveller: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.**

**Ch 9: V60**

### **23.7 Riba (Usury)**

**O you who believe! Devour not usury, doubled and multiplied; but fear Allah; that you may (really) prosper.**

**Ch 3: V130**

**Those who devour usury will not stand except as stand like one whom 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 direction 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 stay therein (forever).**

**Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loves not creatures ungrateful and wicked.**

**Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, 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 turn back, 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 until 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.**

**Ch 2: V 275 -280**

## **23.8 Contracts and contractual obligations**

**O you who believe! Fulfil (all) obligations...**

**Ch 5: V1**

**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 to dictate himself, 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). Do not hesitate to reduce to writing (your contract) for a future period, whether it be small or big: it is more just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves 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 witness 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.**

**Ch 2: V 282**

## 23.9 Inheritance

**It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and near relatives, according to reasonable usage; this is due from the Allah-fearing.**

**Ch 2: V 180**

**From what is left by parents and those nearest related there is a share for men and a share for women, whether the property is small or large, a determinate share.**

**But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.**

**Ch 4: V 7 - 8**

### Details

The shares below are meant to be applied in many different circumstances. A common and simple example is a husband that dies leaving behind a wife, a son and a daughter as the only heirs. The estate will be wound up according to the verses below as follows:

- pay legacies and debts first,
- then  $\frac{1}{4}$  to the wife and
- the remaining  $\frac{3}{4}$  is divided between the children in a ratio of 2:1 for males: females  
oin this case  $\frac{1}{4}$  for the daughter and  $\frac{1}{2}$  (two quarters) for the son.

**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-thirds 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.**

**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.**

**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 stay therein (forever) and that will be the supreme achievement.**

**Ch 4: V 11 – 13**

**They ask thee 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 doth Allah make clear to you (His law), lest you err. And Allah has knowledge of all things.**

**Ch 4: V 176**

## **24 POLITICAL LAWS IN ISLAM**

**24.1 To establish a just social and moral order (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.**

**Ch 22: V 41**

**24.2 Shura (Consultation) (The Believers are) those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We have given them for sustenance ...**

**Ch 42: V 38**

**It is part of the Mercy of Allah that you deal gently with them. Were you severe or harsh-hearted, they would have broken away from you: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah. Verily, Allah loves those who put their trust (in Him).**

**Ch 3: V159**

**24.3 Punishment for tumult and oppression 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 the 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.**

**Ch 5: V36**

## **25 WHAT DOES ISLAM SAY ABOUT FREEDOM, HUMAN RIGHTS AND JUSTICE?**

### 25.1 Allah commands justice for all

**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 swerve 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.**

**Ch 5: V9**

### 25.2 No one should be ill-treated or subjected to injustice in any way

**Allah commands justice, the doing of good, and giving to family and relatives, and He forbids all shameful actions, and injustice and rebellion: He instructs you, that you may be mindful.**

**Ch 16: V90**

### 25.3 Restore the rights of others

**Allah does command you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: Verily, how excellent is the teaching which He gives you! For Allah is He who hears and sees all things.**

**Ch 4: V 58**

### 25.4 No gender, race or tribe is superior to others

**O mankind! We created you from a 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).**

**Ch 49: V13**

## 25.5 Protect property of orphans (and other vulnerable groups)

**Assess the orphans when they reach the age of marriage; if then you find mental maturity in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is rich, let him claim no payment, but if he is poor, let him have for himself what is just and reasonable. When you hand over their property to them, take witnesses in their presence: but all-sufficient is Allah in taking account.**

**Ch 4: V 6**

## 25.6 Freedom of religion

**Let there be no compulsion in religion: truth stands out clear from error: Whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold, that never breaks, and Allah hears and knows all things.**

**Ch 2: V 256**

## 25.7 Protecting the oppressed is a duty

**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!"**

**Ch 4: V 75**

## 25.8 Granting of asylum is recommended

**If one amongst the pagans (with whom you are at war) ask you for asylum, grant it to him, so that he may hear the word of Allah, and then escort him to where he can be secure. That is because they are men without knowledge.**

**Ch 9: V6**

## **26 WHAT DOES ISLAM SAY ABOUT HUMANITY?**

26.1 All humans share the same origin

**O mankind! Be conscious of your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from these two scattered (like seeds) many men and women; Be conscious of Allah, through whom you demand your mutual (rights), and of family ties: for Allah ever watches over you.**

**Ch 4: V 1**

26.2 Differences in skin colour and languages are signs of Allah

**And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: Verily in that are Signs for those who know.**

**Ch 30: V22**

26.3 Purpose of differences is to know and learn from one another

**O mankind! We created you from a 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).**

**Ch 49: V13**

26.4 Mankind is one – divisions are caused by selfishness and jealousy

**Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People**

**of the Book, after the Clear Signs came to them, did not differ among themselves, except through mutual jealousy. Allah by His Grace guided the believers to the truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.**

**Ch 2: V 213**

## **27 DOES ISLAM PERMIT FIGHTING?**

### **27.1 Jihad and Qitaal**

Quite often, people use the word Jihad to describe warfare in Islam. This according to the Quran is not correct.

Whereas the word describing warfare in the Quran is Qitaal or Harb, the word Jihad, in the Quran, refers to utilising one's energy to the utmost. For example the Quran says:

**Therefore listen not to the unbelievers, but strive against them with total commitment, with the (Quran).**

**Ch 25: V52**

### **27.2 Qitaal or Fighting (in the cause of God)**

#### **27.2.1 Conditions under which believers are permitted to fight**

**To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is Most powerful for their help.**

**Ch 22: V39**

**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!"**

**Ch 4: V 75**

**But if they violate their oaths after their covenant, and taunt you for your faith, fight you the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained.**

**Ch 9: V12**

27.2.2 Believers must not to be the aggressors:  
**Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors.**  
Ch 2: V 190

27.2.3 Believers not to turn back once engaged in battle:  
**O you who believe! When you meet the unbelievers in battle, never turn your backs to them. If any do turn his back to them on such a day - unless it be in a strategy of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell – an evil refuge (indeed).**

Ch 8: V15 - 16

27.2.4 Believers to be well armed and prepared  
**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 does know.**

Ch 8: V60

... and We sent down iron, in which is (material for) mighty war, as well as many benefits for mankind...

Ch 57: V25

27.2.5 Encouraged to fight in legitimate warfare

**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 kill and are killed: a promise binding on Him in truth, through the Law, the Gospel, and the Quran: and who is more faithful to his**

**covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme.**

**Ch 9: V111**

27.2.6 To accept peace unless suspicion of treachery

**But if the enemy incline towards peace, do you (also) incline towards peace, and trust in Allah: for He is One that hears and knows (all things).**

**Ch 8: V61**

**If you fear treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loves not the treacherous.**

**Ch 8: V58**

27.2.7 Prisoners of war to be released once the war ends

**Therefore, when you meet the unbelievers (in fight), strike at their necks; At length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war is over.**

**Ch 47: V4**

## **28 WHAT DOES ALLAH SAY ABOUT KNOWLEDGE?**

- 28.1 Reading & writing are teachings of Allah  
**Read! In the name of your Lord and Cherisher, Who created-  
created man, out of a (mere) clot of congealed blood:  
Read! And your Lord is Most Bountiful,-  
He who taught (the use of) the pen,-  
Taught man that which he knew not.**
- Ch 96: V1-5**
- 28.2 Educating one's self is important  
**...Say: "Are those equal, those who know and those  
who do not know? It is those who are endued with  
understanding that receive admonition.**
- Ch 39: V9**
- 28.3 Requires opening one's heart and mind  
**Do they not then earnestly seek to understand the  
Quran, or are there locks on their hearts?**
- Ch 47: V24**
- 28.4 To be a believer one must study the Quran  
**Those to whom we have sent the Book study it as  
it should be studied: they are the ones that believe  
therein: those who reject faith therein,- the loss is their  
own.**
- Ch 2: V 121**
- 28.5 Studying and teaching is highly regarded  
**Nor should the believers all go forth together (in  
fighting): if a group from every expedition remained  
behind, they could devote themselves to studies in  
religion, and warn the people when they return to  
them, that thus they (may learn) to guard themselves  
(against evil).**

**Ch 9: V122**

28.6 A knowledgeable person is one who stands in awe of Allah

**... those truly fear Allah, among His servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.**

**Ch 35: V28**

28.7 Knowledge must be translated into action

**The example of those who were entrusted with the (obligations of the) Torah, and did not apply it in their daily lives, is that of a donkey which carries huge books. Evil is the example of people who deny Allah's verses by their action. Allah does not show the way to people who displace revelation from its rightful station.**

**Ch 62: V5**

28.8 The servants of Allah study creation

**Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding, Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! Not for nothing have You created (all) this! Glory to You! Save us from the penalty of the Fire.**

**Ch 3: V190 - 191**

28.9 Allah's signs are found in the natural phenomena around us

**On the earth are signs for those who have certainty of faith, as also in your own selves: will you not then see?**

**Ch 51: V20 - 21**

28.10 Geology is among Allah's signs

**Do you not see that Allah sends down rain from the sky? With it We then bring out produce of various**

**colours and in the mountains are tracts white and red, of various shades of colour, and black intense in hue.**

**Ch 35: V27**

### **28.11 Biology is among Allah's signs**

**O mankind! If you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may show (Our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babies, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), you see the earth barren and lifeless, but when we pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).**

**Ch 22: V5**

### **28.12 History is among Allah's signs**

**Do they not travel through the earth, and see what was the end of those before them (who did evil)? Allah brought utter destruction on them, and similar (fate await) those who reject Allah.**

**Ch 47: V10**

## **29 WHAT DOES ALLAH SAY ABOUT WOMEN?**

**29.1 Men and women are equal in the sight of Allah 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 (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.**

**Ch 33: V35**

**The believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in Power, Wise.**

**Ch 9: V71**

**29.2 Special rules of dressing for women 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 (must 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 those under their custody, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O you believers! Turn ye all together towards Allah, that ye may attain success.**

**Ch 24: V 31**

29.3 Should cover themselves when going out  
**O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when outdoors): that is most convenient, that they should be known (as such) and not harmed and Allah is Oft- Forgiving, Most Merciful.**

**Ch 33: V59**

29.4 Right to Inheritance  
**From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share.**

**Ch 4: V 7**

29.5 Right to dowry when married  
**And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with good cheer.**

**Ch 4: V 4**

29.6 Right to protect herself in marriage  
**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 practise self-restraint, Allah is well-acquainted with all that you do.**

**Ch 4: V 128**

29.7 Right to maintenance if divorced  
**For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.**

**Ch 2: V 241**

29.8 Have an equal reward for their actions

**And their Lord has accepted of them, and answered them: "Never will I lose sight of the work of any of you, male or female: you are members, one of another: those who have left their homes, or been driven out there from, or suffered harm in My cause, or fought or been killed,- Verily, I will blot out from them their sins, and admit them into Gardens with rivers flowing beneath;- a reward from the presence of Allah, and from His presence is the best of rewards."**

**Ch 3: V195**

## **30 WHAT DOES ALLAH SAY ABOUT SATAN?**

### 30.1 He is our enemy

**Verily Satan is an enemy to you: so treat him as an enemy. He only invites his followers that they may become companions of the blazing fire.**

**Ch 35: V6**

### 30.2 Satan waiting on the straight path trying to divert those on it

**(Satan said:)...Lo! I will lie in wait for them on your straight way.**

**Ch 7: V16**

### 30.3 Can only suggests ideas to you

**And Satan will say when the matter is decided: It was Allah who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but you listened to me: then do not blame me, but blame your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty.**

**Ch 14: V22**

### 30.4 Causes division among people

**Say to My servants that they should (only) say those things that are best: for Satan does create divisions among them: for Satan is to man an open enemy.**

**Ch 17: V53**

### 30.5 Makes false promises

**Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception.**

**Ch 4: V 120**

30.6 Commands what is shameful

**O you who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the Grace and Mercy of Allah on you, not one of you would ever have been pure: but Allah does purify whom He pleases: and Allah is One who hears and knows (all things).**

**Ch 24: V 21**

30.7 Our companion if we do not remember Allah

**If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him a satan, to be an intimate companion to him.**

**Ch 43: V36**

30.8 Allah protects us from Satan

**If a suggestion from Satan enters your (mind), seek refuge with Allah, for He hears and knows (all things). Those who fear Allah, when a thought of evil from Satan is suggested to them, bring Allah to remembrance, when lo! They see (aright)!**

**Ch 7: V200 - 201**

## **31 SINS AND REPENTANCE**

### **31.1 Allah is the granter of forgiveness**

**He is the One that accepts repentance from His servants and forgives sins: and He knows all that you do.**

**Ch 42: V 25**

### **31.2 Never despair of Allah's mercy**

**Say: "O My servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful".**

**Ch 39: V53**

### **31.3 Associating others with Allah is unforgivable unless one amends**

**Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He please; to set up partners with Allah is to devise a great sin indeed.**

**Ch 4: V 48**

### **31.4 Sins in ignorance**

**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.**

**Ch 6: V54**

### **31.5 Never repeat the same sin**

**And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah? – And they never persist knowingly in (the wrong) they have done.**

**Ch 3: V135**

### 31.6 Change of behaviour is counted as true repentance

**Unless he repents, believes, and works righteous actions, 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 with true repentance.**

**Ch 25: V70 - 71**

## CONCLUSION

### Pathway to light

The final message from Allah – the Quran – is for people from all walks of life, inviting to the pathway of light. Let us begin this journey to the light of revelation and thus achieve true peace and success in both this world and the next.

### The Beginning; not the End

The content of this book provides a basic starting point and we ask the reader to begin the journey of enlightenment by reading and understanding the Quran in its entirety.

### Allah Answers

Life is full of choices that can be challenging, however the All-Knowing (Allah) answers. Our duty is to open the Quran for guidance in all states, whether happy or sad, celebrating or grieving, stressed or relaxed.

### Prayer

We pray that Allah gives us the will to say “no” to disunity and unite us under the final message of Allah. May He give us the strength to live up to the standards set by the Prophets in purifying the world and making it a better one for us and future generations. May Allah bless and guide you on this pathway to light and shower you with His mercy. We pray that He forgives our shortcomings and mistakes we may have made and bring us closer to Him.

### REMEMBER: The 5 duties we owe to the Quran (Believe & RUn For it)

- ▶ Believe in it
- ▶ Read it (at least daily)
- ▶ UNderstand it (by reading it in a language we understand)
- ▶ Follow it and
- ▶ Teach it (to others).