# Quranic Injunctions

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Quranic Injunctions

Part-1

Chapter-1

Whom does Allah love

وأنفقوا في سبيل الله ولا تلقوا بأيديكم إلى التهلكة وأحسنوا إِن الله يحب المحسنين

And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction; but do good; for God loveth those who do good. (2:195)

وَبَسَأَلْنَاكُمْ عَنَّ المَيْتَانَ فَلَوَّهَا لأَذَى فَاغْتَلُوا النِّسَاء فِي المَيْتَانَ وَلَا تَقْرَبُوهَا هَٰئِلْئِي يُطِهُّونَ إِذَا تَطِهُّونَ

They ask thee concerning women's courses. Say: They are a hurt and a pollution. So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean. (2:222)

بَلِي مَنْ أَوْفِي بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحبُّ المَتَّقِينَ

Nay.- Those that keep their plighted faith and act aright,- verily God loves those who act aright. (3:76)

وَكَانَ مِنْ لَبِّي قَاتِلٌ مَعَ رَبِّي بِسُرْهَانٍ كَبِيرٍ فَما وَهَنَّاهُ لَمْ أَصَابُهُمْ فِي سَبِيلِ اللَّهِ وَمَا صَعَفُواْ وَمَا استكثرواْ وَاللَّهُ يُحبُّ الصَّابِرِينَ

How many of the prophets fought (in God's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in God's way, nor did they weaken (in will) nor give in. And God Loves those who are firm and steadfast. (3:146)

الذين يَنفَقُون في السَّرَّاء والضَّرَّاء والكافرين الغِيظَ وأَلفَافِين عَن النَّاسِ وَاللَّهُ يَحبُّ المَحسنين

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for God loves those who do good. (3:134)
They are fond of (both) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For God loveth those who judge in equity. (5:42)

The number of months in the sight of God is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that God is with those who restrain themselves. (9:36)

Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of God is always near to those who do good. (7:56)

It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow God's Apostle, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of God, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for God suffereth not the reward to be lost of those who do good:- (9:120)

And those who strive in Our (cause).- We will certainly guide them to our Paths: For verily God is with those who do right. (29:69)
It is part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in God. For God loves those who put their trust (in Him). (3:159)

Chapter-2

Whom does Allah not love

And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the apostle of God (sent) to you?" Then when they went wrong, God let their hearts go wrong. For God guides not those who are rebellious transgressors. (61:5)

The Jews say: "God's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from God increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, God doth extinguish it; but they (ever) strive to do mischief on earth. And God loveth not those who do mischief. (5:64)

When they had had their throw, Moses said: "What ye have brought is sorcery: God will surely make it of no effect: for God prospereth not the work of those who make mischief. (10:81)

Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of God? They are not comparable in the sight of God: and God guides not those who do wrong. (9:19)
Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by God and make such forbidden ones lawful. The evil of their course seems pleasing to them. But God guideth not those who reject Faith. (9:37)

Verily God will defend (from ill) those who believe: verily, God loveth not any that is a traitor to faith, or show ingratitude. (22:38)

Undoubtedly God doth know what they conceal, and what they reveal: verily He loveth not the arrogant. (16:23)

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters. (6:141)

Is it not to God that sincere devotion is due? But those who take for protectors other than God (say): "We only serve them in order that they may bring us nearer to God." Truly God will judge between them in that wherein they differ. But God guideth not such as are false and ungrateful. (39:3)

A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is God' ? when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly God guideth not one who transgresses and lies! (40:28)

But God forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with God, Hath strayed far, far away (from the right). (4:116)
Chapter-3

How should Muslims treat their parents

And remember We took a covenant from the Children of Israel (to this effect): Worship none but God; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now). (2:83)

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. (17:23)

And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." (17:24)

Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). (17:25)
**Emphasis on the rights of parents and weaning period**

And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. (31:14)

**In what matters should one not obey his parents**

We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did. (29:8)

**In what matters can one follow the ways of his fathers**

When it is said to them: "Follow what God hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance? (2:170)

### Chapter 4

**How should Muslims live in this world**

When they do aught that is shameful, they say: "We found our fathers doing so"; and "God commanded us thus": Say: "Nay, God never commands what is shameful: do ye say of God what ye know not?" (7:28)

Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return." (7:29)
And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins,- and who can forgive sins except God?- and are never obstinate in persisting knowingly in (the wrong) they have done. (3:135)

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. (31:17)

**Whom should Muslims trust**

Whoever they may be of you, remember two of your parties Meditated cowardice; but God was their protector, and in God should the faithful (Ever) put their trust. (3:122)

**Whom should Muslims fear**

It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith. (3:175)

**Whose helpers should Muslims become**

O ye who believe! Be ye helpers of God: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) God?" Said the disciples, "We are God's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed. (61:14)

**Which way should Muslims follow**

This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition. (6:126)
Whom should Muslims be thankful

فاذِّكْروني أذْكُرُوكُمَّ وَاتَّشِكُروُاْ إِلَّا وَلاَ تُكْفُروُنَّ (2:152)
Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith. (2:152)

Whom should Muslims obey

يُسَالُونَكُمْ عَنِ الْأَنْفَالِ قَلْ الْأَنْفَالُ لِلَّهِ وَالْرَّسُولُ فَاتَقُوا اللَّهَ وَأُصِلْحُواْ ذَاتِ بَيْنِكُمْ وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ إِن كُنْتمْ مُؤْمِنِينَ (8:1)
They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of God and the Apostle: So fear God, and keep straight the relations between yourselves: Obey God and His Apostle, if ye do believe." (8:1)

ذَلِكَ بَأَنَّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأولِي الأَمْرِ مِنْهُمْ فَإِن تَنَازَعْتُم فِي شَيْءٍ فَرَدُّوهَا إِلَى اللَّهِ وَالْرَّسُولِ إِن كُنْتُمْ لَؤْمِينُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ حُرُورٌ وَأَحْسَنٌ تَأْوِيلاً (8:13)
This because they contended against God and His Apostle: If any contend against God and His Apostle, God is strict in punishment. (8:13)

وَإِذْ وَلَّىُنَّ اللَّهُ عَلَى مُسْلِمِينَ وَأَنَّىّ الْأُمُّوَّةَ الْأَخَرَ ذَلِكَ حُرُورٌ وَأَحْسَنٌ تَأْوِيلاً (5:9)
O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day: That is best, and most suitable for final determination. (4:59)

In which matters should Muslims be helpers to one another

وَإِذْ وَلَّىُنَّ اللَّهُ عَلَى مُسْلِمِينَ وَأَنَّىّ الْأُمُّوَّةَ الْأَخَرَ ذَلِكَ حُرُورٌ وَأَحْسَنٌ تَأْوِيلاً (5:2)
O ye who believe! Violate not the sanctity of the symbols of God, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment. (5:2)
In which matters should Muslims not be helpers to one another

And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth God make His Signs clear to you: That ye may be guided. (3:103)

There should be a band of Muslims inviting all to what is right and forbidding what is wrong

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. (3:104)

What should Muslims firmly hold

And how would ye deny Faith while unto you are rehearsed the Signs of God, and among you Lives the Apostle? Whoever holds firmly to God will be shown a way that is straight. (3:101)

O ye who believe! Violate not the sanctity of the symbols of God, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment. (5:2)
**Why are Muslims the best of peoples**

Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth." (21:105)

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. (3:110)

**How could a Muslim prosper**

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear God; that ye may prosper. (3:200)

**Who is granted ability for goodness**

And no one will be granted such goodness except those who exercise patience and self-restraint,-none but persons of the greatest good fortune. (41:35)

**How can Muslims become best of peoples**

O ye who believe! if ye fear God, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for God is the Lord of grace unbounded. (8:29)

**Which persons will have good life**

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. (16:97)

**Who gets the domain**

وَلَقَدْ كَتَبْنَا فِي الْزَّوْرِ مِنْ بَعْدِ الْذِّكْرِ أنَّ الْأَرْضَ بَرَّتُهَا عَبْدَهُ الْمُتَّقِينَ (21:105)
Whom does God promise to grant them domain

And God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they lived, to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked. (24:55)

What will happen to your domain if you will disobey God

And God loveth not any vainglorious boaster (31:18)

And God loveth not any arrogant boaster (57:23)

In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For God loveth not any vainglorious boaster. - (57:23)
How should a Muslim walk

وَلا تَمشِى فِي الأَرْضِ مَرَحاً إِلَّا كَأَنْ تَخْرُقِ الأَرْضَ وَلَنْ تَبْلُغَ لِيْلَةٍ طُوْلًا (17:37) كَذَٰلِكَ كَانَ سَيْتُهُ عَنْ رَبِّكَ مَكْرُوهَا (17:38)

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. (17:37) Of all such things the evil is hateful in the sight of thy Lord. (17:38)

وَافْتَصَدِ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتُ لَصُوْاتَ الْحَمْرَى (31:19)

"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (31:19)

How should a Muslim speak and what topics should he avoid during conversation

وَافْتَصَدِ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتُ لَصُوْاتَ الْحَمْرَى (31:19)

"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (31:19)

Scandal-mongering and backbiting

وَيْلُ لَكُلِّ هَمْرَةٍ أَلْمَةٍ (104:1)

Woe to every (kind of) scandal-monger and-backbiter, (104:1)

Laugh at others

يا أَنْبِيَا الْذُّلِّينَ أَمْنَوْا لَمْ يُسْخَرْ قُوْمٌ مِّن قُوْمِ عَسِى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا بَسَاءٌ مِّنْ نَسَاءٍ عَسِى أَنْ يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا تَفْسِكُمْ وَلَا تَتَأْمُرُوا بِالْأَلْقَابِ بِنَسَمَ الْإِسْمِ الْفَسُوقَ بَعْدَ الْإِيمَانَ وَمَنْ لَمْ يَنْتَبِهِ فَاوَلَدِكَ هُمُ الْفَارِقُونُ (49:11)

O ye 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 connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong. (49:11)

Sarcasm and name-calling

يا أَنْبِيَا الْذُّلِّينَ أَمْنَوْا لَمْ يُسْخَرْ قُوْمٌ مِّن قُوْمِ عَسِى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا بَسَاءٌ مِّنْ نَسَاءٍ عَسِى أَنْ يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا تَفْسِكُمْ وَلَا تَتَأْمُرُوا بِالْأَلْقَابِ بِنَسَمَ الْإِسْمِ الْفَسُوقَ بَعْدَ الْإِيمَانَ وَمَنْ لَمْ يَنْتَبِهِ فَاوَلَدِكَ هُمُ الْفَارِقُونُ (49:11)
O ye 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 connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong. (49:11)

Spying and Backbiting

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear God: For God is Oft-Returning, Most Merciful. (49:12)

Condition when a Muslim can publicly denounce another person

God loveth not that evil should be噪声 abroad in public speech, except where injustice hath been done; for God is He who heareth and knoweth all things. (4:148)

Should a Muslim ask others revealing questions

O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, God will forgive those: for God is Oft-forgiving, Most Forbearing. (5:101)

When is whispering allowed and when not

O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear God, to Whom ye shall be brought back. (58:9) Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as God permits; and on God let the Believers put their trust. (58:10)
To what extent should a Muslim suspect others

وَأَلْبَدُوْنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَغْفِرُ مَا اكْتَسَبُوْا فَقَدْ احْتَمَلُوا بَهْتَانًا وَإِنَّمَا مُبِينًا (33:58)

And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin. (33:58)

What happens if one puts his blame on others

وَمِن يَكْسِبُ خَطِيَّةً أَوْ إِنَّمَا ثُمَّ يَرْجُو بِرَيْنًا فَقَدْ احْتَمَلَ بَهْتَانًا وَإِنَّمَا مُبِينًا (4:112)

But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin. (4:112)

What should a Muslim do about shameless deeds

قُلْ تَعاَلُوا أُلْلَهّ رَبّكُم مَّا حَرَّمَ رَبّكُمْ عَلَيْكُم مَّا نَشَرَكَوْا به شَيْئًا وَبَالَاءِ الْمُؤْمِنِينَ إِحْسَانًا وَلَا تَقْلِلُوا أَوْلَادَكُم مِّنْ إِحْلَاقٍ مَّنْ إِتَّهَانُهُ نَزَّكُمْ وَإِنا نَزِّهُنَّ مَا عَظَّهُ مِنْهَا وَمَا بَيْنَهَا وَلَا تَقْلِلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بَلَاءً ذَلِكَ مَّنْ كَانَ بِلَادُكُمْ وَصَاعِدًا مِّنْهُ عَلَّمَكُمْ تَعْقُولُونَ (6:151)

Say: "Come, I will rehearse what God hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want:- We provide sustenance for you and for them:- come not nigh to shameful deeds. Whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. (6:151)

What should a Muslim do in the case of nonsensical activities

وَالْمُؤْمِنِينَ لَا يُسَهُّدُونَ الزِّورَ وَإِذَا مَرُوا بَالْبَغْرِ مَرَّوا كَرَامًا (25:72)

Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance); (25:72)
How should Muslims treat the ignorant

Hold to forgiveness; command what is right; But turn away from the ignorant. (7:199)

What should a Muslim do when an ignorant addresses him

And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"; (25:63)

Should a Muslim pursue anything aimlessly

And pursue not that of which thou hast 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). (17:36)

What should a Muslim do after hearing a news

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done. (49:6)

What treatment should a Muslim accord to those who send peace message

Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If God had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then God Hath opened no way for you (to war against them). (4:90)

What should a Muslim do when signs of Allah are ridiculed

And the like of that which We reveal unto thee will surely be denied thee, till the Hour come in which they shall know that in Allah they had been given no reward. (4:140)
Already has He sent you Word in the Book, that when ye hear the signs of God held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For God will collect the hypocrites and those who defy faith - all in Hell:- (4:140)

**What is etiquette of assembly for a Muslim**

O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will God provide for you. And when ye are told to rise up, rise up God will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And God is well-acquainted with all ye do. (58:11)

And thy garments keep free from stain! (74:4) And all abomination shun! (74:5)

**How should a Muslim engage in a discussion**

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. (16:125)

**What is greeting**

It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from God. Thus does God make clear the signs to you: that ye may understand. (24:61)
How to return a greeting

وَإِذَا حِبَّتْهُمُ الْحَبْبَةُ فَحْبُواً بِأَحْسَنِ مِنْهَا أوْ رُدْوَاهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسُنًا (4:86)

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things. (4:86)

What is inculcation about Insha Allah (so please God)

وَلَا تَقْوَلُنَّ لَنْشَئُ إِنَّ فَاعِلٌ ذَلِكَ عَدَاءً (18:23) إِنَّا أَنْيَّنَا اللَّهَ وَالذَّكَرُ رَبُّكَ إِذَا نَسِيتُ وَقِلْ عَسِى أَنْ يَهْدِينَ رَبَّنَا نَزْيَقٌ مِنْ هَذَا رَشْدًا (18:24)

Nor say of anything, "I shall be sure to do so and so tomorrow"- (18:23) Without adding, "So please God!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road." (18:24)

When a wrong is inflicted on a Muslim, what should he do

وَلَدَيْنِ إِذَا أُصِيبُهُمْ الْبَغْيُ هُمْ يَتَصَرَّفُونَ (42:39) وَجَزَءُ سَيِّئَةٍ سَيِّئَةً مَثُلُهَا فَمَنْ غَفْرَ فَأَصْلِحْ فَأَجْرُهُ عَلَى اللَّهِ إِنَّ اللَّهَ لَا يُحِبُّ الْطَالِبِينَ (42:40)

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. (42:39) 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 God: for (God) loveth not those who do wrong. (42:40)

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ إِذَا أَدْفَعَ بَالْيَدِ هُوَ أَحْسَنُ إِذَا الَّذِي بَيْنَكَ وَبِتَابِعِهِ عَدَاوَةُ كَانَ اللَّهُ وَلَيْيَ حَمِيمٌ (41:34)

Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! (41:34)

إِنْ تُبْلُوُواْ خَبِيرًا أَوْ تَخْفُوُواْ أَوْ تُغْفِرُواْ عَن سُوءِ فَإِنَّ اللَّهَ كَانَ غَفُورًا قَدِيرًا (4:149)

Whether ye publish a good deed or conceal it or cover evil with pardon, verily God doth blot out (sins) and hath power (in the judgment of values). (4:149)

وَلَمَّا صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمَنْ عَزِّتُ الأَئِمَّوُرُ (42:43)

But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. (42:43)
What will happen if one commits evil

 whales? Then they are the brothers of the Evil Ones (17:26)

And render to the kindred their due rights, as also to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. (17:26)

Who are the spendthrifts

Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful. (17:27)

How should you treat the poor if you cannot help them

And if any one earns sin. he earns it against His own soul: for God is full of knowledge and wisdom. (4:111)

Say: "Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards God: He will tell you the truth of the things wherein ye disputed." (6:164)
And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness. (17:28)

**Should a Muslim take and give bribery**

ولا تأكلوا أموالكم بباطل وتدؤوا بها إلى الحِّكرام لتأكلوا فريقًا ممن أموال الناس بالإنكار وأتمم تعلمون (2:188)

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. (2:188)

**In what matters should a Muslim make recommendation and in what not**

من يشفع شفاعة حسنة يكُن له نصيب منها ومن يشفع شفاعة سيئة يكُن له كفَّل منها وكأن الله على كُل شيء مقتبًا (4:85)

Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And God hath power over all things. (4:85)

**Should a Muslim indulge in gambling and drinking alcohol**

يا أباها الذين آمنوا إنما الحمر والميسر والأنصاب والأزلام رِجْسٌ من عمل الشيطان فاجتنبوه لعلكم تفليحوا (5:90) إنما يريد الشيطان أن يوقع بنيكم العذاب والبضاء في الحمر والميسر ويصدكم عن ذكر الله وعن الصلاة فهل أنتم متيهون (5:91)

O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. (5:90) Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: will ye not then abstain? (5:91)

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth God Make clear to you His Signs: In order that ye may consider- (2:219)
What is the expiation for breaking an oath

Fulfilling the Covenant and keeping the oaths

O ye who believe! fulfill (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for God doth command according to His will and plan. (5:1)

Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). (17:34)

Fulfil the Covenant of God when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made God your surety; for God knoweth all that ye do. (16:91)

What is punishment for breaking the pledge

As for those who sell the faith they owe to God and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will God (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty. (3:77)

What is the expiation for breaking an oath

O ye who believe! Why say ye that which ye do not? (61:2) Grievously odious is it in the sight of God that ye say that which ye do not. (61:3)

Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). (17:34)

Fulfil the Covenant of God when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made God your surety; for God knoweth all that ye do. (16:91)
If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by God, "If we only could, we should certainly have come out with you": They would destroy their own souls; for God doth know that they are certainly lying. (9:42)

God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent 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 ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful. (5:89)

**How should a Muslim give testimony and how should he do justice**

**Testimony**

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is). (2:42)

If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust, and let him fear His Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And God Knoweth all that ye do. (2:283)

Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance); (25:72)

O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do. (4:135)
O ye who believe! Fear God, and (always) say a word directed to the Right: (33:70) That He may make your conduct whole and sound and forgive you your sins. He that obeys God and His Apostle, has already attained the highest achievement. (33:71)

What should a Muslim do with a truthful person

O ye who believe! Fear God and be with those who are true (in word and deed). (9:119)

Should Muslims become adherents to deluders

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by God: so be not (used) as an advocate by those who betray their trust; (4:105) But seek the forgiveness of God; for God is Oft-forgiving, Most Merciful. (4:106)

Who will live with respect

And those who respect their trusts and covenants; (70:32) And those who stand firm in their testimonies; (70:33) And those who guard (the sacredness) of their worship;- (70:34) Such will be the honoured ones in the Gardens (of Bliss). (70:35)

Justice

How should Muslims resolve internal disputes

God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. (16:90)
God doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things. (4:58)

**On what principle should internal disputes of a community be resolved**

If two parties among the believers fall into a fight, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; But if it complies, then make peace between them with justice, and be fair: For Allah loves those who are fair (and just). (49:9)

**Who are Muslims to one another and what to do when there is fight between two Muslims**

The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy. (49:10)

**What should be done in a fight between two Muslims sects**

If two parties among the believers fall into a fight, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; But if it complies, then make peace between them with justice, and be fair: For Allah loves those who are fair (and just). (49:9)

**What should be done in a dispute among Muslims**

And obey God and His Apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For God is with those who patiently persevere; (8:46)

Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in God, behold! God is Exalted in might, Wise. (8:49)
What should be done to stop schism in faith

إن الذين فروا دونهم وكانوا شيعا لست منهم في شيء إلما أمرهم إلى الله ثم يبنين بهما كأنو يفعلون

(6:159)

As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with God: He will in the end tell them the truth of all that they did. (6:159)

What should Muslims do in case of discord

أولئك الذين يعلم الله ما في قلوبهم فأعرض عنهم وعظهم وقال لهم في أنفسهم قولًا نعيا

(4:63)

Those men, God knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls. (4:63)

What should Muslims do in a dispute with the ruler

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم فإن تازعتم في شيء فردوه إلى الله

والرسول إن كنتم لمؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويل

(4:59)

O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day: That is best, and most suitable for final determination. (4:59)

What is the purpose of making denominations and clans

يا أيها الناس إنه خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعرفوا إن أكركم عند الله أثقاكم إن الله عليم خبير

(49:13)

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things). (49:13)

Trust - Misappropriation

Trust

إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعمًا يعذكم به

(4:58)

God doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things. (4:58)
Misappropriation

وَمَا كَانَ لِنَبِيٍّ أن يَعُدَّ وَمَن يَعْعَدُ يَغْفِلْ يَأْتِيَ مَعَ يَوْمِ الْقِيَامَةِ ثُمَّ تَفْقِيدُ كُلُّ نَفْسٍ مَا كَسَبَّتْ وَهُمْ لا يَظْلَمُونَ (3:161)

No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly. (3:161)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَاهُم بِالْبَاطِلِ إِلاَّ أَن تَكُونَ تَجَّاَزَى عَنْ تَرْاضٍ مَّنْ كَسَبَّ وَلَا تَفْنَّدُوا أَنفُسَكُمْ إنَّ اللَّهَ كَانَ بَيْكُمْ رَحِيمًا (4:29)

O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful! (4:29)

وَمَا يَغْفِلَ ذَلِكَ عَدْوَانًا وَظُلْمًا فَسَوْفَ يُصِلِّبُ نَارًا وَكَانَ ذَلِкَ عَلَى اللَّهِ بِسْرًا (4:30)

If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for God. (4:30)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخْتَلِفُوا إِلَّا بِالْحَقِّ وَلَا تَفْنَّدُوا أَمَاناتُكُمْ وَأَنْتُمْ تَعْلَمُونَ (8:27)

O ye that believe! betray not the trust of God and the Apostle, nor misappropriate knowingly things entrusted to you. (8:27)

Debt

How should a Muslim treat a debtor

وَإِنَّ كَانَ دُوَّارٌ فَنُظَرَ إِلَى مَسَّرَةٍ وَأَن تَصِدَفْوا خِيْرًا لَكُمْ إِن كَانْ تَعْلَمُونَ (8:276)

If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.(2:280)

Usury

يَمْحَقُ اللَّهُ الْرَّبَا وَيَزَرِّعُ الصَّدَقاتَ وَاللَّهُ لَا يُحِبُّ كُلُّ كَفَّارٍ أَثْمِ (2:276)

God will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked. (2:276)
Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but God hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever). (2:275)

وَإِنْ لَمْ نَفْتَعُلْنَا فَأَذَّنَوْا بِحَربٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ لَيْتَمُّ فَلْتَمْ رَوْعَةُ أَمْوَالِ الْكَفُّارِ مَا تَظْلَمُونَ وَلَا تَظْلِمْنَ (2:279)

O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers. (2:278) If ye do it not, Take notice of war from God and His Apostle: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly. (2:279)

وَإِنْ لَمْ نَفْتَعُلْنَا فَأَذَّنَوْا بِحَربٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ لَيْتَمُّ فَلْتَمْ رَوْعَةُ أَمْوَالِ الْكَفُّارِ مَا تَظْلَمُونَ وَلَا تَظْلِمْنَ (2:279)

O ye who believe! Devour not usury, doubled and multiplied; but fear God; that ye may (really) prosper. (3:130)

Difference between trade and usury

لِتَأْكُلُوا الْرِّبا أَصْطَعًا مُّضَاعَفَةً وَأَتْلُوا اللَّهَ لَعْلُمَّ نَطْلُحُونَ (3:130)

Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but God hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever). (2:275)

Difference between usury and charity - Is it allowed to pay usury

وَمَا آتَيْتُمْ مِّن رِبَاءٍ لِّيُّبِرِّيِهَا أَمْوَالُ الَّذِينَ آمَنُوا فَلَا يَأْتِيَ عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّن زَكَاةٍ لَّبُدِّيَدُ وَجَهْهُ اللَّهُ فَأَوْلَدْكُ هُمُ المُّضَاعِفُونَ (30:39)

That which ye lay out for increase through the property of (other) people, will have no increase with God: but that which ye lay out for charity, seeking the Countenance of God, (will increase): it is these who will get a recompense multiplied. (30:39)

How should a Muslim businessman practice trade

وَأَقِيمُوا الْوَزْنَ بِالْقَسْطِ وَلَا نَخْسَرْنَا الْمِيزَانَ (55:9)

So establish weight with justice and fall not short in the balance. (55:9)
And give full measure when ye measure, and give just measure. (26:184)

Who is called a heathen and a hypocrite? (83:5)

A Day when mankind will stand before the Lord of the Worlds. (83:6)

Chapter-5

Who really deserves to be called a Muslim

Who is called a heathen and a hypocrite

It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. (2:177)
Only those are Believers who have believed in God and His Apostle, and have never since doubted, but have striven with their belongings and their persons in the Cause of God: Such are the sincere ones, Were We then weary with the first Creation, that they should be in confused doubt about a new Creation? (49:15)

Who are the persons who will enter the paradise

(2:82)

But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever). (2:82)

Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides God, any protector or helper. (4:123) If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them. (4:124)

Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil. (53:32)

The mosques of God shall be visited and maintained by such as believe in God and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except God. It is they who are expected to be on true guidance. (9:18)
Who is Unbeliever (Heathen)

إن الذين يكفرُون بِالله ورسله ويريدون أن يفرون عن الله ورسله ويقولون لؤم عن بعض ونكر عن بعض ويريدون أن يتحذروا بين ذلك سبيلًا (4:150)

Those who deny God and His apostles, and (those who) wish to separate God from His apostles, saying: "We believe in some but reject others": And (those who) wish to take a course midway,- (4:150) They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment. (4:151)

Who is called a Hypocrite

المنافقون والمنافقات بعضهم من بعض يأمورون بالصواب ويتهمون عن المعروف ويقيضون أيديهم نسوا الله فقسيهم إن المنافقين هم الفاسقون (9:67)

The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten God; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. (9:67)

Chapter-6

How should a Muslim behave with a non-Muslim

Should Muslims use compulsion in matters of faith

لا إكراه في الدين قد تبين الرشد من الله فمن يكفر بالظالمة ويومن بالله فقد استمسك بالعروة الؤلؤية لأنفسهم لها والله علِمٌ trav (2:256)

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand- hold, that never breaks. And God heareth and knoweth all things. (2:256)

نحن أعلمن بما يقولون وما أنت عليهم بجيابر فذركون من يخفف وعيد (45:50)

We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning! (50:45)

من يطبع الرسول فقد أعط الله ومن تولى فما أرسلناه علَّمهم حفيظًا (80:4)

He who obeys the Apostle, obeys God: But if any turn away, We have not sent thee to watch over their (evil deeds). (4:80)
Islam and its unparalell tolerance

قُلِ أمَّا بِاللَّهِ وَمَا أنَّزلَ عَلَيْنَا وَمَا أنَّزلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَأَسْحَاقَ وَيُعْقَبَ وَالأَسْبَاطِ وَمَا أَوْتِي مُوسَى

وَعَسِيسِيَّة وَالْيَبْيَنُونَ مِن رَبِّهِمْ لَا تَفَرَّقَ بَيْنَ أَحَدِ مِنْهُمْ وَتَحْنُونَ لَهُ مُسْلِمُونَ (3:84)

Say: "We believe in God, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam)." (3:84)

Can anyone be declared partner of God

وَاعْبُدُوا اللَّهَ وَلاَ تَشَكِّكُوا بِهِ بَيِّنًا وَبِأَلَوْلَوْنِينَ إِخْسَانًا وَبِذَيِّ الْقُرْطَبِ وَالْيَتَابِعِ وَالمَسَكِينِ وَالْجَارِذِ الْقُرْطَبِ وَالْجَارِ الْجَبِّيَّ وَالصَّاحِبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يَحْبُبْ مَنْ كَانَ مُخَتَالًا فَخُورًا (4:36)

Serve God, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For God loveth not the arrogant, the vainglorious;- (4:36)

فَلَآ تَدْعُو مَعَ اللَّهِ إِلَٰهًا أَخَرًّا فَتَكُونَ مِنَ الْمُعَذَّبِينَ (26:213)

So call not on any other god with God, or thou wilt be among those under the Penalty. (26:213)

وَمَا أنَّفَقْتُمْ مِن نِّفَقَةٍ إِلَٰهًا إِلَّا وَمَا أَنْفَقْتُمْ مِنْ نَذَرُتُكُمْ وَإِنَّ اللَّهَ يَعْلَمُ وَمَا لِلنَّاسِ مِنْ أَنصَارٍ (2:270)

And whatever ye spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers.(2:270)

What is the extreme misguidance

يَدَعُو مِنْ ذُو الدَّيْنِ اللَّهَ مَا لَا يَضْرُّهُ وَمَا لَا يَنفَعْهُ ذَلِكَ هُوَ الْعَصَلُ الْبَعِيدُ (12:22)

They call on such deities, besides God, as can neither hurt nor profit them: that is straying far indeed (from the Way)! (22:12)

What is that sin which will never be forgiven

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ لَهُ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِسَلْطَانِهِ وَمَنْ يُشْرَكَ لَهُ فَقَدْ أَفْتَرَى إِنَّمَا عَظِيمًا (4:48)

God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin Most heinous indeed. (4:48)
Is it permissible for a Muslim to revile a non-Muslim

وَلَا تَسْتَرِقْوا الْحَرَامَ عِنْدَكُمْ مِنْ ذُنُوبِ الْلَّهِ تَسْتَرِقَّوا اللَّهُ عَدْنَا بَغْرَا عَلَمَ كَذَلِكَ رَزْبًا لِكُلِّ أُمَّةٍ عَمَلَهَا فَمَرْجَعُهُمْ فِي النَّارِ بِمَا كَانُوا يَعْمَلُونَ (6:108)

Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did. (6:108)

Can a Muslim deprive a non-Muslim from his inheritance

وَالَّذِينَ كَفَرُوا بِغَضَبٍ أَوْلَاءَ بِغَضَبٍ إِلَٰهِكَ فَتُعْلَوْا فِي الأَرْضِ وَفَسَادٍ كَبِيرٍ (8:73)

The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief. (8:73)

Should Muslims make or not truce with non-Muslims

وَإِنْ جَنَحُوا لِلسُّلْطَانِ فَاٰتَجِحُ لَهَا وَتَوَكَّلْ عَلَى الْهَيْدَرِهِ الرَّحْمَنِ الْمُعَلِّمِ (8:61)

(8:61) Should they intend to deceive thee, verily God sufficeth thee: He it is That hath strengthened thee with His aid and with (the company of) the Believers; (8:62)

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God: for He is One that heareth and knoweth (all things). (8:61)

Should Muslims enter into treaties with Non-Muslims

إِلَّا الَّذِينَ غَلَبَتْهُم مِّنَ الْمُشْرِكِينَ فَلَا لَهُمْ حُقٌّ فِيهِمْ وَلَا أُمَلِيْهِمْ عَلَيْكُمْ أَحَدًا فَأُجِّهْنَ إِلَىٰ هُدَىٰهُمْ إِلَىٰ ﻣَتَّعِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (4:9)

(But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for God loveth the righteous. (9:4)

Should Muslims give asylum to Pagans

وَإِنْ أُحَدٌ مِّنَ الْمُشْرِكِينَ سَتَتَجَارِكَ فَأَحْرَزْنَ مَا صَارَ فَحَتَّى يُسَمِّعَ كَلَّامَ اللَّهِ فَمَنْ أَلَبَّهُ مَأَمَاتُهُ ذَلِكَ بَالْهُمْ قَوْمٌ لَا يَعْلَمُونَ (9:6)

If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge. (9:6)
What should Muslims do when adversaries inflict harm

And do thou be patient, for thy patience is but from God; nor grieve over them; and distress not thyself because of their plots. (16:127) For God is with those who restrain themselves, and those who do good. (16:128)

What should a Muslim do when a non-Muslim talks bad about them

And have patience with what they say, and leave them with noble dignity. (73:10)

What should Muslims do in case of their boycott by non-Muslims

O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will God enrich you, if He wills, out of His bounty, for God is All-knowing, All-wise. (9:28)

How should Muslims treat adversaries of Islam during faith discussions

And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient. (16:126)

How should Muslims speak with adversaries of Islam

Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy. (17:53)

What should Muslims do in a dispute with the People of the Book

And if they [the People of the Book] come to you, say: "What should Muslims do in a dispute with the People of the Book"
And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our God and your God is one; and it is to Him we bow (in Islam)." (29:46)

What to do when wrong is inflicted by the People of the Book

وَلَا تَجَادَلُوا أَهْلَ الْكِتَابِ إِلَّا بِمُقْدَرَةٍ إِنَّ الَّذِينَ ظَلَّلُوا مِنْهُمْ وَقُولُوا آَمَنَّا بَيْنَّا وَبَيْنَ الَّذِينَ أَنزَلَهُ إِلَيْنَا وَأَنزَلَهُ إِلَيْكُمْ إِلَيْهِنَا وَإِلَيْهِمْ وَاحِدَانِ وَتَجْنَبُوا عَلَيْنَا ظُلْمًا (29:46)

And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our God and your God is one; and it is to Him we bow (in Islam)." (29:46)

Should a Muslim hearken the non-Muslim

يَا أَيُّهَا الْمُؤْمِنُونَ أَمَنتُكُمْ إِنِّي نَثِرُوا لَهُمْ وَقَالُوا إِنَّا نَرَاهُمْ مِنْ أَنْبَاتٍ مَّتٍّ (33:1)

O Prophet! Fear God, and hearken not to the Unbelievers and the Hypocrites: verily God is full of Knowledge and Wisdom. (33:1)

What is the reward helping Islam

يَا أَيُّهَا الْمُؤْمِنُونَ أَمَنتُكُمْ إِنِّي نَثِرُوا لَهُمْ وَقَالُوا إِنَّا نَرَاهُمْ مِنْ أَنْبَاتٍ مَّتٍّ (47:7)

O ye who believe! If ye will aid (the cause of) God, He will aid you, and plant your feet firmly. (47:7)

وَلَا يَتَحَرَّجُوا مِنْ دِيارَهُمْ بِغَيْرِ حَقِّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بِغَضْبِهِمْ بَعْضَهُمْ بَعْضًا لَّهُمْ مَّتَ صَوَاعِمُ وَبِبَعْضَ وَصَلَوَاتٍ وَمُصَلَّاهُ وَهُنَّاءُ يَذَّكَّرُونَ اللَّهَ كَثِيرًا وَيَنْصُرُونَ اللَّهُ بِمَا يَنْصُرُونَهُ وَإِنَّ اللَّهَ لَقَوْيًا غَرَّٰفًا (22:40)

(They are) those who have been expelled from their homes in defiance of right, - (for no cause) except that they say, "our Lord is God". Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid his (cause):- for verily God is full of Strength, Exalted in Might, (able to enforce His Will). (22:40)
What is Islamic mongering

يا أيها الذين آمنوا هل أذلكم على تجارة لنتهجكم من غذاب أليم (61:10) تؤمنون بالله ورسوله وتجاهدون في سبيل الله بأموالكم وأنفسكم ذلككم حب لكم ان كنتم تعلمون (11:11) يغفر لكم ذنوبكم ويخلصكم جنات تجري من تحتها الأنهار ومساكن طيبة في جنات عدن ذلك الفوز العظيم (13:13) وأخرى تحبها الله وفتح قربى وحفر الموميين (61:14)

O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?— (61:10) That ye believe in God and His Apostle, and that ye strive (your utmost) in the Cause of God, with your property and your persons: That will be best for you, if ye but knew! (61:11) He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement. (61:12) And another (favour will He bestow,) which ye do love,- help from God and a speedy victory. So give the Glad Tidings to the Believers. (61:13)

Chapter-7

How should Muslims treat the orphans

قالوا الينامى فلا تفهو (93:9)

Therefore, treat not the orphan with harshness, (93:9)

What is the relationship of Muslims with the orphans

في الدنيا والاخرة ويسألونك عن اليتامى قل اصلاحهم حب وإن يخالطوه فأخوالكم والله بعلم المفسد من المصلح ولو شاء الله لاغتنمك إن الله عز وجل حكمك (2:220)

(Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but God knows the man who means mischief from the man who means good. And if God had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise." (2:220)

How to deal with assets of the orphans

وأتوا اليتامى أموالهم ولا تتبادلوا الخبيش بالطيب ولا تأكلوا أموالهم إلى أموالكم إن الله كان حوبا كبرا (4:2)

To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your won. For this is indeed a great sin. (4:2)
To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your won. For this is indeed a great sin. (4:2)

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. (4:3)

**What should be done of the assets of juvenile orphans and how should Muslims raise the orphans**

**[Court of Wards]**

To those weak of understanding Make not over your property, which God hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. (4:5)

Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is God in taking account. (4:6)
Chapter 8

Why are Muslims suffering

What will happen if you misappropriate assets of the orphans

What are rights of the orphans and the insecure children on the Muslims

Chapter-8

Why are Muslims suffering
But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did. (10:23)

Those who resist God and His Apostle will be among those most humiliated. (58:20)

And the people of Noah,- when they rejected the apostles, We drowned them, and We made them as a Sign for mankind; and We have prepared for (all) wrong-doers a grievous Penalty. (25:37)

Is one whose heart God has opened to Islam, so that he has received Enlightenment from God, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of God! they are manifestly wandering (in error)! (39:22)

And be ye not like those who forgot God; and He made them forget their own souls! Such are the rebellious transgressors! (59:19)

How many populations that insolently opposed the Command of their Lord and of His apostles, did We not then call to account,- to severe account? - and We imposed on them an exemplary Punishment. (65:8) Then did they taste the evil result of their conduct, and the End of their conduct was Perdition. (65:9)

The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only)say, 'We have submitted our wills to God,' For not yet has Faith entered your hearts. But if ye obey God and His Apostle, He will not belittle aught of your deeds: for God is Oft-Forgiving, Most Merciful." (49:14)
Therefore shun those who turn away from Our Message and desire nothing but the life of this world. (53:29) That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance. (53:30)

Is God unjust to Muslims that their condition is not improving

God is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward. (4:40)

Verily God will not deal unjustly with man in aught: It is man that wrongs his own soul. (10:44)

Unto God belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper. (9:116)

Chapter 9

How can Muslims save themselves from downfall

O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy. (2:208)
And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not! - (39:55)

فَلِي عَبَّادِي الَّذِينَ أُسَرَّفُوا عَلَى أَنْفُسِهِمْ لَا تَفْنِّئُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (39:53)

Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of God: for God forgives all sins: for He is Oft-Forgiving, Most Merciful. (39:53)

Chapter-10
From where can a person get wisdom and cognition for leadership

هَذَا بِيَانٌ لِّلَّذِينَ هُدُوْا وَمَوْعِظَةٌ لِّلَّذِينَ يُعْتَرِضُونَ (3:138)
Here is a plain statement to men, a guidance and instruction to those who fear God! (3:138)

وَذَرْ الَّذِينَ أَتَخَذُوا دِينَهُمْ لَعْبًا وَلَهَوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْهُمْ بِأَنْ يُسَلِّمُ نَفْسَهُمْ بِمَا كَسَبَّتُهُمْ لِيُؤْدِىَ لِلَّهِ مَا خَزَى مِنْهُمْ لَوْلَا يُؤْتُوهُمْ مَا أَشْرَكُوا لَمِنْ حَمْيَةٍ وَعَزَادٍ أَلِيمَ بِمَا كَانُوا يَكْفُرُونَ (6:70)
Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except God: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting God. (6:70)

وَأَلْسَنُ الَّذِينَ هَدَأَ اللَّهُ فِي هَذَاهُمْ أَقْدَهْ أَنْ هُوَ إِلَّا ذَكَرٌ لِّلَّعْلَمِينَ (6:90)
Those were the (prophets) who received God's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations." (6:90)

وَأَنَّ هَذَا صِرَاطٌ مُّسْتَقِيمٌ فَاتَّبِعُوهُ وَلاَ تُبْغِوَانِ السَّبِيلَ فَتُفَرَّقَ بَيْنَكُمْ عَن سَبِيلِهِ ذَكْرِمْ وَصَلِّ لِلنَّاسِ لَوْلَا تَحْمُونَ (6:153)
Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous. (6:153)

وَهَذَا كَتَابٌ آتِيْلَهُ مَبَارِكًا فَاتَّبِعُوهُ وَإِلَّا ﴿وَلَوْ اَلَّذِينَ لَاتَّبِعُونَ﴾ (6:155)
And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy: (6:155)
Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth God's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty. (6:157)

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin. (7:40)

اﻟْـئِلَّـكُـ آياتُ الْـكِتَـبِ الْـحَكِـيمَ (10:1)

A.L.R. These are the ayats of the Book of Wisdom. (10:1)

قَلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فِي ذَلِكَ فَلْيُفْرَحُوا هُوَ خَبُورٌ مَّا يَجَعَوْنَ (10:58)

Say: "In the bounty of God. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard. (10:58)

وَمَا تَسَاءلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِيْنَ (12:104)

And no reward dost thou ask of them for this: it is no less than a message for all creatures. (12:104)

لَفَقْ كَانَ فِي قَصَصُهُمْ عَنْهَا لَأَوْلِئِكَ الْأَنْبَاتُ مَا كَانَ حَدِيدًا يَقَطَّرُ وَلَسْكَنْ تَصَدِّيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفَصِّيلُ كُلُّ شَيْءٍ وَهُدْىٌ وَرَحْمَةٌ لَقَوْمٍ يُؤْمِنُونَ (12:111)

There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe. (12:111)

اَلْـئِلَّـكُـ آياتُ الْـكِتَـبِ وَقُوْرَانٍ مِّيْنَ (15:1)

A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear. (15:1)
And who doth more wrong than one who is reminded of the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution. (32:22)

We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear: (36:69) That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth). (36:70)

(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition. (38:29)

Those who eschew Evil,- and fall not into its worship,- and turn to God (in repentance).- for them is Good News: so announce the Good News to My Servants,- (39:17) Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom God has guided, and those are the ones endued with understanding. (39:18)
Those who pervert the Truth in Our Signs are not hidden from Us. Which is better: he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do. (41:40) Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power. (41:41)

Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab)" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!" (41:44)

This is aصاصٌ للناس وَهُدَى وَرَحْمَةً لِّقُوْمٍ يَرْقِبُونَ (45:20)

These are clear evidences to men and a Guidance and Mercy to those of assured Faith. (45:20)

وَلَقَدْ نَسَأْتُمُ الْقُرْآنَ لِلذَّكَّارِ فَهَلْ مِن مَّدْكُورٍ (54:17)

And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? (54:17)

فَطَالٌ عَلَيْهِمْ الأَنْثَامُ فَقَسَّمْتُ فَلُوْبَهُمْ وَكَبَّرْنَاهُمْ فَاسْقَوْنَ (57:16)

Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of God and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. (57:16)

Those who resist God and His Apostle will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty.- (58:5)

إنَّ الْذِّينَ يَحَادُونَ اللَّهَ وَرَسُولَهُ كَبِيرًا كَمَا كَبِيتَ الْذِّينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَا آيَاتٍ بَيْنَاتٍ وَلَانَافُضُّونَ عَذَابٍ مُّهِينٍ (58:5)

Verily this is no less than a Message to (all) the Worlds: (81:27) (With profit) to whoever among you wills to go straight: (81:28)
Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support. (17:88)

"O my Lord! Truly my people took this Qur'an for just foolish nonsense." (25:30)

When ye divorce women, and they fulfil the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat God's Signs as a jest, but solemnly rehearse God's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear God, and know that God is well acquainted with all things.(2:231)
Part-2
Chapter-1

What should a person do to become pious

When does a bath becomes obligatory for a Muslim

O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For God doth blot out sins and forgive again and again. (4:43)

How to perform ablution and in what condition tayammum in place of ablution

O ye who believe! when ye 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 ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, God doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful. (5:6)

Prayer

And be steadfast in patience; for verily God will not suffer the reward of the righteous to perish. (11:115)
O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of God, that they may receive admonition! (7:26)

Why should we pray

Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye do. (29:45)

Nay, seek (God's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,- (2:45)

Condition of dress for the prayer

O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for God loveth not the wasters. (7:31)

Is punctuality necessary for the prayers

When ye pass (Congregational) prayers, celebrate God's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times. (4:103)

Timings for the prayers

Aقم الصلاة لذُلوك الشمَّس إِلَى غَسَق النَّهَارِ وَقَوَانِ الفَجْرِ إِنَّ قَوْانِ الفَجْرِ كَانَ مَشْهُودًا (17:78) وَمِن النَّهَارِ فَتُهْجِدُ بِهِ نَافَلَةً لَّكَ عُسُقَ أنْ يِبْعَحَكَ رَبُّكَ مَقَامًا مُّحْمَرُوًا (17:79)
Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. (17:78) And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory! (17:79)

**Should businesses be closed on hearing the call for Juma prayer**

وَإِذَا قَضِيتِ الصَّلَاةَ فَانْتَشِرُواْ فِي الْأَرْضِ وَابْغِواْ مِنَ فَضْلِ اللَّهِ وَأَذْكُرُواْ اللَّهَ كَيْبًا لَّعِلْكُمْ تَفَلَّحُونَ (62:9)

O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic): That is best for you if ye but knew! (62:9)

**Can businesses be re-opened after Juma prayer**

فَاذْكُرُواْ اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُنْ نَعْلَمُونَ (62:10)

And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God: and celebrate the Praises of God often (and without stint): that ye may prosper. (62:10)

**In what condition can one pray on foot or riding**

خَافُتُواْ عَلَى الصَّلُواَتِ وَالصَّلَةِ الْوُسْطَى وَقُومُواْ لِلَّهِ قَانِتِينَ (2:238) فَإِنَّ خَفْتُمُ فَرِجَالًا أَوْ رَكِبًا أَفَاذَا مُنُمْ (62:10)

Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before God in a devout (frame of mind). (2:238) If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate God's praises in the manner He has taught you, which ye knew not (before). (2:239)

**In what condition is prayer allowed to be shortened**

وَإِذَا صُرِبْتُمْ فِي الْأَرْضِ فَلِيَسْ عَلَيْكُمْ جَنَاحٌ أَنْ تَقْصَرْواْ مِنَ الصَّلَاةِ إِنَّ خَفْتُمُ أَنْ يُفْتَنِكُمُ الَّذِينَ كَفَرُواْ إِنَّ الْكَافِرِينَ كَانُواْ لَكُمْ عَدُوًا مُّبِينًا (4:101)

When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies. (4:101)
In what condition can one pray when fully armed

When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers God hath prepared a humiliating punishment. (4:102)

What is the benefit of reciting Quran without understanding it

And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture. (2:78)

Which supplication is accepted

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way. (2:186)

Fasting

And let the other party come up which hath not yet

loth and toothless the Quran is revealed in their hands. Then is revealed to them a speech that none of their hands can hold. (2:78)

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way. (2:186)

Fasting

And let the other party come up which hath not yet
Ramadhan is the (month) in which was sent down the Qur’an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.(2:185)

Women are your garments and you are their garments

Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. God knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what God Hath 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 ye are in retreat in the mosques. Those are Limits (set by) God: Approach not nigh thereto. Thus doth God make clear His Signs to men: that they may learn self-restraint. (2:187)

Who are exempt from fasting

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,- (2:183) (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.(2:184)
Hajj (Pilgrimage)

On whom is Hajj (Pilgrimage) obligatory

In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to God,- those who can afford the journey; but if any deny faith, God stands not in need of any of His creatures. (3:97)

When and how to provide provisions for Hajj travel

For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise. (2:197)

Sacrifice

What is the real purpose of sacrifice

It is not their meat nor their blood, reaches God: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify God for His Guidance to you and proclaim the good news to all who do right. (22:37)

Chapter-2

How and to what extent should Muslims give charity

Definition of charity

مَثْلُ الْذَّينَ يَبْعَفُونَ أَمْوَاهُمْ فِي سَبِيلِ اللَّهِ كُمْثَلَ حَبْيَةٍ أَنْبِتَتْ سَبْعَ سَنَاتٍ فِي كُلِّ سَبْعَةٍ مَّنَةً حَبْيَةٍ وَلَهُ الْبَصَاعَةُ لِمَنْ يَشَاءْ وَاللَّهُ وَاسِعٌ عَلَّيْمٌ (2:261)
The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. God giveth manifold increase to whom He pleaseth: And God careth for all and He knoweth all things. (2:261)

**How should a Muslim treat the petitioner (beggar)**

Nor repulse the petitioner (unheard); (93:10)

Kind words and the covering of faults are better than charity followed by injury. God is free of all wants, and He is Most-Forbearing. (2:263)

**Should a Muslim boast beneficence of charity**

O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in God nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And God guideth not those who reject faith. (2:264)

**How much should a Muslim spend in the name of God**

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth God Make clear to you His Signs: In order that ye may consider (2:219) (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but God knows the man who means mischief from the man who means good. And if God had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise." (2:220)
Should you disclose or conceal the charity

латنَّ تَهْبُدُوا الصَّدَقاتُ فِينَمَا هِيَ وَإِنْ تَخَفُّوهَا وَتُوَثَّوْهَا الْفَقْرُاءَ فَهُوَ خَيْرٌ لَّكُمُ وَيَكْفُرُ عنَّكُم مِّن سَيِّبَاتِكُمْ وَاللهُ بِمَا تَعْمَلُونَ خَيْرٌ (2:271)

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And God is well acquainted with what ye do. (2:271)

What things will be acceptable in charity

لاَ يَنَالُ اللَّهُ الْمُتَّقِينَ فِي الْسَّرَّاءِ وَالْصَّدَقَاتِ وَالْكَاْثِرِينَ الْعَبْرَةِ وَالْعَفَاكِينَ عَنَّ النَّاسِ وَاللهُ يَحْبُبُ الْمُتَّقِينَ (3:92)

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth God knoweth it well. (3:92)

Should one give charity in adversity also

الَّذِينَ يَتَقَبَّلُونَ فِي الْسَّرَّاءِ وَالْصَّدَقَاتِ وَالْكَاْثِرِينَ الْعَبْرَةِ وَالْعَفَاكِينَ عَنَّ النَّاسِ وَاللهُ يَحْبُبُ الْمُتَّقِينَ (3:134)

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men:- for God loves those who do good:- (3:134)

What should those do who can afford charity

وَلَا يَحْسِنُ الَّذِينَ يَبْخَلُونَ بِمَا أَناَهَمْ اللَّهُ مِن فَضْلِهِ وَلَبِّهَا فَخُورًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيْطَأَفُونَ مَا بَلََوْا بِهِ يَوْمَ الْقِيَامَةِ وَلَلِّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللهُ بِمَا تَعْمَلُونَ خَيْرٌ (3:180)

And let not those who covetously withhold of the gifts which God Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To God belongs the heritage of the heavens and the earth; and God is well-acquainted with all that ye do. (3:180)

وَاعْتَبِدُوا اللَّهَ وَلَا تَشْرُكُوا مَعَهُ وَبِأَوَّالَيْنَ إِخَصَانًا وَبِذَيْنَيْنِ إِحْسَانًا وَبِذِيْنَيْنِ صَبْرًا وَبِذِيْنَيْنِ وَصُدُقًا وَبِذِيْنَيْنِ مَثَابًا وَبِذِيْنَيْنِ نُكْلًا مَّلْكَتَ أَيْمَاتُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مِن كَانٍ مَّخْتَالًا فَخُورًا (4:36)

(4:36)الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَأُخْتِذُنَّ مَّعَ الْكَافِرِينَ عَدَاءً مُّهِينًا (4:37)

(4:37)
Serve God, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For God loveth not the arrogant, the vainglorious:- (4:36) (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt:- (4:37)

**Whose companions will be those who spend for show-off**

(4:38)

Not those who spend of their substance, but have no faith in God and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is! (4:38)

**What is the benefit of charity**

(8:60)

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 God and your enemies, and others besides, whom ye may not know, but whom God doth know. Whatever ye shall spend in the cause of God, shall be repaid unto you, and ye shall not be treated unjustly. (8:60)

(57:18)

For those who give in Charity, men and women, and loan to God a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward. (57:18)

(64:17)

If ye loan to God, a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for God is most Ready to appreciate (service), Most Forbearing.- (64:17)

**Should well-off persons stop helping poor and refugees out of annoyance**

(24:22)

And if a well-to-do among you say to his poor (kinsfolk or) neighbour, who is a dependant on him, in need, or a guest: ‘Nourish not ye my neighbour who is a dependant on me, or a guest’, he shall call the poor among the kinsfolk or the neighbour by your side: ‘We are in need’, and he shall render what a dreadful intimate he is, and he shall not refuse to be seen of men: For God loveth not the arrogant, the vainglorious; (4:36) (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt:- (4:37)
Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in God's cause: let them forgive and overlook, do you not wish that God should forgive you? For God is Oft-Forgiving, Most Merciful. (24:22)

Chapter-3

What foods are lawful and unlawful for a Muslim

When and in what state can one eat forbidden food

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أَهْلُ بَعْضِهَا لَغُفِرْكُمُ الْمَيْلُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (2:173)

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of God. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For God is Oft-forgiving Most Merciful. (2:173)

حُرِّمَ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أَهْلُ بَعْضِهَا لَغُفِرْكُمُ الْمَيْلُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (5:3)

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye 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. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-forgiving, Most Merciful. (5:3)

Should a Muslim stop eating lawful foods

يَا أَيُّهَا الَّذِينَ آمَنُواْ لَا تَحْرَمُواْ طَبَابِعَ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْبَدُواْ إِنَّ اللَّهَ لاَ يُحِبُّ الْمُجَتَّمِدِينَ (5:87)

O ye who believe! make not unlawful the good things which God hath made lawful for you, but commit no excess: for God loveth not those given to excess. (5:87)
Can a Muslim eat food of the People of the Book

Eat of the things which God hath provided for you, lawful and good; but fear God, in Whom ye believe. (5:88)

Hunt (Game)

In what case is forbidden to Muslims the water- and land-games

Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game:- as long as ye are in the sacred precincts or in pilgrim garb. And fear God, to Whom ye shall be gathered back. (5:96)

O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. God forgives what is past: for repetition God will exact from him the penalty. For God is Exalted, and Lord of Retribution. (5:95)

They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by God: eat what they catch for you, but pronounce the name of God over it: and fear God; for God is swift in taking account. (5:4)
This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (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 ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues 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). (5:5)

At whose places a Muslim can eat

It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from God. Thus does God make clear the signs to you: that ye may understand. (24:61)

Emphasis

O ye who believe! Violate not the sanctity of the symbols of God, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment. (5:2)
Chapter-4

How to get subsistence, respect, wealth and excellence

How much can one get by striving

وَأَنَّ اللَّهَ لِلنَّاسِ إِلَّا مَا سَعَى (53:39)

That man can have nothing but what he strives for; (53:39)

Who makes a person wealthy

وَأَلَّهُ مَنْ أَعْنَى وَأَقْتَلَ (53:48)

That it is He Who giveth wealth and satisfaction; (53:48)

Grant of sustenance

اللَّهُ يَبْسُطُ الرُّزْقَ لِمَنْ يَشَاء وَيَقْدُرُ وَفَرْحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِيهَا إِلَّا مَنْ أَمَانَعَ (13:26)

God doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The wordly) rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter. (13:26)

إِنْ رَبُّكَ يَبْسُطُ الرُّزْقَ لِمَنْ يَشَاء وَيَقْدُرُ إِلَّا ﺑُيُبْدِهِ ﺑِكَارِاءٍ ﺸَاءُ ﻓَيُؤْتِيهِ (17:30)

Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants. (17:30)

Grant of esteem and ranks

يُؤْتِي الْحَكْمَةَ مِنْ يَشَاء وَمِنْ يَوْاتِ الْحَكْمَةَ فَقْدَ أَوْتَيْ خَيْرًا كَبِيرًا وَمَا يُذْكَرُ إِلَّا أَوْلَاءُ الْأَلْبَابِ (269:2)

He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding. (2:269)

وَلاَ تَكْسِبُوا مَا فَضَّلَ اللَّهُ بِعَضْعٍ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مَّا اكْتَسَبَوْا وَلِلنِّسَاءِ نَصِيبٌ مَّا اكْتَسَبَنَّ (4:32)

And in no wise covet those things in which God Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things. (4:32)

وَأَنْ لِلْكَوْمِ حُجَّتَانِ آيَتَاهُ إِبْرَاهِيمُ عَلَى قَوْمِهِ لِيُفْقِحُ درُجَاتٍ مِّنْ يَدَاهُ إِنَّ رَبُّكَ حَكِيمٌ عَلِيمٌ (6:83)
That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge. (6:83)

So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that God willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing. (12:76)

Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not! (39:49)

**How one gets gain and loss**

ما أصابك من حسنة فمن الله وما أصابك من سيئة فمن نفسك وأرسلنا للناس رسولًا و كفي بالله شهيدًا

(4:79)

Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as an apostle to (instruct) mankind. And enough is God for a witness. (4:79)

**Chapter-5**

**With which women can a Muslim marry**

Can a Muslim male marry a polytheist woman or a Muslim woman marry a polytheist man

لا ينكح الأثنا عشرة حتى يؤمن ولائمة مؤمنة خبر من مشرك ولم أعجلتهم ولا ننكح الأشراك حتى يؤمنوا ولم تجد حوار مع مشرك ولم أعجلتهم أول سك يدعون إلى النار والله يدعون إلى الجنة والمفروض بإذنهم وبين آيات للناس لعلهم يذكرون (2:221)

Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But God beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. (2:221)
Are women of the People of the Book lawful (for marriage) to Muslims

This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (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 ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues 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). (5:5)

With which women can one marry or not

And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed. (4:22) 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 ye have gone in,- no prohibition if ye 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 God is Oft-forgiving, Most Merciful; (4:23)

Also (prohibited are) women already married, except those whom your right hands possess: Thus hath God 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 ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and God is All-knowing, All-wise. (4:24)
To whom and under which condition is it permissible to marry a slave-girl

And ye are one from another. God doth instruct you about them. And God is well acquainted therewith. (4:127)

They ask thy instruction concerning the women say: God doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but God is well-acquainted therewith. (4:127)

Should widows be allowed to marry or not

And in no wise covet those things in which God Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things. (4:32)
Chapter-6

How should husband and wife treat each other

Why men are given superiority over women - How to deal with ill-conducting woman

Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For God is Most High, great (above you all). (4:34)

Has man been given vantage over the woman

There is no blame on you if ye make an offer of betrothal or hold it in your hearts. God knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that God Knoweth what is in your hearts, and take heed of Him; and know that God is Oft-forgiving, Most Forbearing.(2:235)
Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise. (2:228)

Have rights of man and woman been declared at par with each other

Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise. (2:228)

What is the difference between men and women in terms of deeds

And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,—verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath:— A reward from the presence of God, and from His presence is the best of rewards." (3:195)

Will man have vantage over woman in respect of deeds

And in no wise covet those things in which God Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things. (4:32)
What is solution for lewdness by either man or woman

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 God ordain for them some (other) way. (4:15)

Should one forcibly keep women as a matter of inheritance

O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye 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 ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good. (4:19)

What should one do if the wife is abominable

O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye 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 ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good. (4:19)

If one gets second wife, what treatment should he give to the first one

(4:20)
But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong? (4:20)

**If one has many wives, what treatment he should accord them**

وَإِنْ خَفْتُمْ أَلا تُقَطَّرُوا فِي الْبَيْتِ فَانْكَحُوا مَا طَابَ لَكُمْ مِنَ الْبَنِاتِ وَتَلَادُوا وَزَبَعُوا فَإِنْ خَفْتُمْ أَلا تُقَطَّرُوا

فَإِنَّ اللَّهَ كَانَ غُفُورًا رَّحِيمًا (4:129)

Ye 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 ye come to a friendly understanding, and practise self-restraint, God is Oft-forgiving, Most Merciful. (4:129)

**What is the condition under which four wives are permissible**

وَإِنْ خَفْتُمْ أَلا تُقَطَّرُوا فِي الْبَيْتِ فَانْكَحُوا مَا طَابَ لَكُمْ مِنَ الْبَنِاتِ وَتَلَادُوا وَزَبَعُوا فَإِنْ خَفْتُمْ أَلا تُقَطَّرُوا

فَوَاحِدَةً أَوَّلَا مَلَكَتْ أَيْمَانَكُمْ ذَلِكَ أَدْنَى أَءَنَّ أَتَعْلَمُوا (4:3)

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. (4:3)

**Chapter-7**

**What should be done in case of quarrel between husband and wife**

**What to do when there is quarrel between husband and wife**

وَإِنْ خَفْتُمْ أَلا تُقَطَّرُوا فِي الْبَيْتِ فَانْكَحُوا مَا طَابَ لَكُمْ مِنَ الْبَنِاتِ وَتَلَادُوا وَزَبَعُوا فَإِنْ خَفْتُمْ أَلا تُقَطَّرُوا

كَانَ عُلْيَمَا خَيْرًا (4:35)

If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, God will cause their reconciliation: For God hath full knowledge, and is acquainted with all things. (4:35)

**What should a wife do when she fears cruelty from her husband**

وَإِنَّ الْمَرَّةَ خَافَتْ مِنَ بَعْلَهَا نُشُوَّرًا أَوْ إِغْرَاءًا فَلا جَنَّحُ عَلَيْهِمَا أَنْ يُصْلِحَا عَلَيْهِمَا وَإِنِّي يُحْمَلُ عَلَيْهِمَا صَلَحًا وَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا (4:128)
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 ye do good and practise self-restraint, God is well-acquainted with all that ye do. (4:128)

**What should be done if husband and wife are unable to patch up their differences**

وَإِنْ يَتَفَرَّقَا يَغْنِي اللَّهُ كَلاً مِّن سَاعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (4:130)

But if they disagree (and must part), God will provide abundance for all from His all-reaching bounty: for God is He that careth for all and is Wise. (4:130)

**How is the snare of women**

فَلَمَّا رَأَى قَمِيصَهُ قَدُّ مِن ذِئْبِ قَالَ إِنَّهُ مِن كُبْدِيْنَ إِنَّ كُبْدِيْنَ عَظِيمٌ (12:28)

So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!" (12:28)

*N:See End-Note for comments on this verse.*

**What is the punishment for those who slander chaste women**

إِنَّ اللَّذِينَ يُزِمُونَ المُحَصَّنَاتِ الْغَفَّاتِ الْمُؤَمِّنَاتِ لَعَنَّهُنَّ فِي الْذِّلِّيَةِ وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (24:23)

Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty. - (24:23)

**Divorce**

**What should be done when one takes an oath for abstention from one's wife**

لِلْلَّذِينَ يُؤْلَونَ مِن تَسَآليْمِهِمْ تَرْبِيعَ أَرْبَعَةٍ أَشْهُرَ إِنْ فَازُوا إِنَّ اللهَ غَفُورٌ رَّحِيمٌ (2:226) وَإِنْ عَزْمُوا الْطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (2:227)

For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, God is Oft-forgiving, Most Merciful. (2:226) But if their intention is firm for divorce, God heareth and knoweth all things. (2:227)

**What is the waiting period for the divorced women**

وَأَلِمَّلْلَّهُ الْمُتَّزَلَّلَاتِ يَتَرِبُّضُونَ بَانْفِسَهُنَّ ثَلَاثَةٌ فَرُوِّهَا وَلَا يَحْجُّ لَهِنَّ أَن يَكُونُنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَاهِمْ إِنَّ كُنَّ يُؤُومُنَ بِاللَّهِ وَالْيَوْمَ الآخرِ وَبَعْؤُلِهِنَّ أَحْيَىٰ بَرَدَهَا فِي ذَلِكَ إِنَّ أَرَادُوا إِصْلاَحًا لِلَّهُ مَثِلُ الَّذِي عَلِيْهِنَّ بِالْمَعْرُوفِ وَلِلرَّجُالِ عَلِيْهِنَّ دِرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (2:228)
Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise. (2:228)

**Can husband take his wife back after the divorce**

And women shall have rights similar to the rights against them. And their husbands have the better right to take them back in that period. Divorced women shall wait concerning themselves for three monthly periods. (2:228)

**What can be done after giving second divorce**

A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by God. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by God, there is no blame on either of them if she give something for her freedom. These are the limits ordained by God; so do not transgress them if any do transgress the limits ordained by God, such persons wrong (Themselves as well as others). (2:229)

**What should be done with the women after giving her second divorce**

And God is Exalted in Power. What should be done with the women after giving her second divorce by God? Are the limits ordained by God equitable terms? A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. Moreover, if they wish for reconciliation, if they have faith in God and the Last Day, if they wish for advantage, if they fear that they would be unable to keep the limits ordain by God, such persons wrong (Themself and others). (2:229)
When ye divorce women, and they fulfil the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them. (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat God's Signs as a jest, but solemnly rehearse God's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear God, and know that God is well acquainted with all things. (2:231)

**Should husband, after divorcing the woman, take back after everything he gave her**

A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by God. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by God, there is no blame on either of them if she give something for her freedom. These are the limits ordained by God; so do not transgress them if any do transgress the limits ordained by God, such persons wrong (Themselves as well as others). (2:229)

**Should widow be taken back by giving her some money**

O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye 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 ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good. (4:19)

**What to do when a woman has been given divorce three times**

So if a husband divorces his wife (irrevocably), He cannot, after that, re- marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by God. Such are the limits ordained by God, which He makes plain to those who understand. (2:230)
Should divorced women be stopped from marrying someone else

If divorced woman suckles the child what treatment the father should give her

How long is suckling period
If child is suckled by a foster-mother, should the mother be given any treatment or not

And the fathers be not put to blame for their sons' mothers. Let them rely upon God: He knows what is in your hearts. Honourable is that ye cherish them in your hearts. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Is marriage possible before the end of waiting period? If any of you die and leave widows behind, or if child is suckled by a foster-mother, whether he suckle her own or another's; and it is a matter of dispute between you; God knoweth what is in your hearts. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. But fear God and know that God is Oft-forgiving, Most Forbearing.(2:233)

Waiting Period

What is waiting period and its length

And the men be not put to blame, nor resolve on the tie of marriage till the term prescribed is fulfilled. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear God and know that God sees well what ye do.(2:234)

Is marriage possible before the end of waiting period

And know that God is Oft-forgiving, Most Forbearing. (2:235)
How to start commencement of the waiting period

O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear God 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 God: and any who transgresses the limits of God, does verily wrong his (own) soul: thou knowest not if perchance God will bring about thereafter some new situation. (65:1)

Should woman be departed from your home during her waiting period

O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear God 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 God: and any who transgresses the limits of God, does verily wrong his (own) soul: thou knowest not if perchance God will bring about thereafter some new situation. (65:1)

What treatment be given to woman when she is about to complete the waiting period

Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before God. Such is the admonition given to him who believes in God and the Last Day. And for those who fear God, He (ever) prepares a way out, (65:2) And He provides for him from (sources) he never could imagine. And if any one puts his trust in God, sufficient is (God) for him. For God will surely accomplish his purpose: verily, for all things has God appointed a due proportion. (65:3)
When to start waiting period of an old woman

When to start waiting period of an old woman

Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear God, He will make their path easy. (65:4)

Emphasis

That is the Command of God, which He has sent down to you: and if any one fears God, He will remove his ills, from him, and will enlarge his reward. (65:5)

Where to keep the divorced women during their waiting period and their treatment, and what should be done if pregnant

Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. (65:6)

How much compensation be given to a woman who suckles the child

Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. After a difficulty, God will soon grant relief. (65:7)
Dower

What is the right of those women with whom marriage has not been consummated nor dower was fixed

لا جناح عليكم إن طلقتم النساء ما لم تمسوهن أو تفرضوا لهن فريضة ومتعوهن على الموسع قدرة وعلي المفتون قدرة متعة بالمعروف حقا على المحسنين (2:236)

There is no blame on you if ye divorce women before consummation or the fixing of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing. (2:236)

What is the condition when half of the dower is remitted

وإن طلقتموهن من قبل أن تمسوهن وقد فرضتم لهن فريضة فنصف ما فرضتم إلا أن يعفون أو يعفو الذي بيده عقدة النكاح وأن يعفوا أقرب للنقور ولا تنسوا الفضل يبتكم إن الله بما تعملون بصير (2:237)

And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For God sees well all that ye do. (2:237)

How to the pay the full dower

وأتوا النساء صدقاتهن نخلة فإن طبن لحكم عن شيء منهن نفسا فكلوه هنيئا شريعا (4:4)

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 right good cheer. (4:4)

What is Zihar and its solution

الذين يظهرو من نسائهم ما لهن آمالهم إلى اللاتي ولدتهن وأهلهم ليقولون نكرنا من القول ووزروا وإن الله لعزيز غفور (2:58) والذين يظهرو من نسائهم لم يعودون لما قالوا فتخبر برقية من قيل أن يتماما ذلك كن توغنون به والله بما تعملون خيرا (3:58) فمن لم يجد في سماهم شهرين متتابعين من قبل أن يتماما فمن لم يستطع فإطعام سنين مسكينة ذلك للرُمَيْت به بالله ورسوله وتلك حدود الله واللهكفر عن غداب أمٍّم (4:58)
If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly God is one that blots out (sins), and forgives (again and again). (58:2) 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 ye admonished to perform: and God is well-acquainted with (all) that ye do. (58:3) And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in God and His Apostle. Those are limits (set by) God. For those who reject (Him), there is a grievous Penalty. (58:4)

Chapter-8

What is extent of veil in Muslims

How to enter homes of others

يا أئسها الذين آمنوا لا تدخلوا بيوت أغبر بيوتكم حتى تستأنسوا وتنسلموا على أهلها ذلككم خير لكم لعلكم تذكرون (24:27)

O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). (24:27)

إِنْ لَمْ تَجْلِدْوا فِي هَٰذَا أَحْدًا فَلَا تَدْخُلُوا حَتَّى يُؤْذِنَ لَكُمْ وَإِنْ قَبْلَ لَكُمْ آَرَجَفْوَا فَآَرَجُفْوَا هُوَ أَرَجَفُوْا وَلَأَرَجَفُوْا عَلَيْهِمْ لَأَرَجَفُوا فَآَرَجُفْوَا وَلَأَرَجُفُوْا عَلَيْهِمْ لَأَرَجُفُوْا (24:28)

If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and God knows well all that ye do. (24:28)

Veil

قل للمسؤميين يغضوا من أنصارهم ويخففوا فروجهم كذلك أركن ليهم إن الله خبير بما يصنعون 30

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do. (24:30)
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 the slaves whom their right hands possess, 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 ye Believers! turn ye all together towards God, that ye may attain Bliss.

(24:31)

What care a woman should take while walking

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 the slaves whom their right hands possess, 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 ye Believers! turn ye all together towards God, that ye may attain Bliss.

(24:31)
What are the timings for veil, and when to enter home after seeking permission

أي أئبها الذين آمنوا ليستأذنكما الذين ولذين لم يبلغوا الحلم من قبل صلة الفجر وحين تضعون ثيابكم من الظهرة ومن بعد صلة الصباح ثلاث غزوات لكنكم ليس عليكم ولا عليهم جناح بعدهن طوافون على بعض كذلك بين الله لكم الآيات والله عليكم حكيمٌ (24:58)

O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does God make clear His Signs to you: for God is full of knowledge and wisdom. (24:58)

When a boy comes of age, should he also seek permission to enter

إذا بلغ الأطفال منكم الحلم فليستأذنوا كم استأذن الذين من قبلهم كذلك بين الله لكم آياته والله عليكم حكيمٌ (24:59)

But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does God make clear His Signs to you: for God is full of knowledge and wisdom. (24:59)

Which women can lay aside their outer garments

والقواعد من النساء اللاتي لا يرحن نكاحًا فليس عليكم جناح أن يرحن ثيابهن غير مبروجات بريئة وأن يستغضفين خبر خبر بين الله وCSR_SCIENCE عليكم (24:60)

Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and God is One Who sees and knows all things. (24:60)

Should Muslim women cast their outer garments over their persons

يا أئبها النبيُ قل لأؤدوا سعتيك وتبانائك ونساء المؤمنين يعنين عليهن من خفائيبهن ذلكل أذن أن يعفرن فلا يؤذين وكان الله غفورًا رحيماً (33:59)

O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And God is Oft- Forgiving, Most Merciful. (33:59)
Who are the transgressors

ٍوَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (70:29) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَّكَتْ أَيْمَانِهِمْ قَاتِلُونَ ﴿70:31﴾

And those who guard their chastity, (70:29) Except with their wives and the (captive) whom their right hands possess, - for (then) they are not to be blamed, (70:30) But those who trespass beyond this are transgressors; - (70:31)

Chapter-9

How should Muslims make a bequest, what are the rights of their heirs

How should Muslims make and complete the bequest

ٍكَتَبَ عَلَيْكُمْ إِذَا حَوَّلُواْ الْثَّمَنَ إِنْ تُرِكَ خَيْرًا الْوَصْبَةَ لِلْوَالِدَيْنِ وَالأَقْرَانِ البِالْمَعْرُوفِ حَقَّ عَلَى الْمُتَّقِينِ (2:180) فَإِذَا بَدَأَتْ بَعْدَهَا سَمَعَ فَإِنَّمَا أَيْتَمَّ عَلَى الْذِّينَ يَبْدِلُونَهُ إِنَّ اللَّهَ سَمِيعُ عَلَيْمِ (181:2) فَإِذَا حَافَضُواْ مِنْ مَوْعِدٍ حَنَّةٍ أَوْ إِذَا فَأَصَلُّ بِهِمْ فَلاً إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (2:182)

It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. (2:180) If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For God hears and knows (All things). (2:181) But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For God is Oft-forgiving, Most Merciful. (2:182)

Who has rights over assets of the dead

ٍلِلْرَّجَالِ نَصِيبَ مَنَّ تُرِكَ الْوَالِدَاْ وَالأَقْرَانُ وَالْمَسَاكِينَ فَأَرَزَّقُوهُمْ مِنْهُ وَقُولُواْ لَهُمْ مَا قُولُواْ لَنَ سَمِيعُونَ (4:7) نَصِيبٌ مَّفْتُورٌ ﴿4:8﴾

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. (4:7)

ٍوَإِذَا حَوَّلُواْ الْثَّمَنَ فَأُولِئِكَ الْأَقْرَارُ الْقَرْبِيُّونَ الْمَسَاكِينَ الْمَالِيُّونَ وَالْمُسْتَقْرَأُونَ فَأَرَزَّقُوهُمْ مِنْهُ وَقُولُواْ لَهُمْ مَا قُولُواْ لَنَ سَمِيعُونَ (4:8)

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. (4:8)

How to treat the poor

ٍوَلِيَخَشِيَ النَّفْسُ الَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ ذِرْيَةً صَعَافًا حَافِزاً عَلَيْهِمْ فَلَيُغُفِّرُواْ اللَّهُ وَلَيُقُولُواْ قَوْلاً سَديًّا (4:9)
Who gets what from the assets of the dead

God (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 (')s after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by God; and God is All-knowing, Al- wise. (4:11)

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye 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 God; and God is All-knowing, Most Forbearing. (4:12)

Who gets from heirloom of a dead person who leaves no descendants or ascendants as heirs
They ask thee for a legal decision. Say: God 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 God make clear to you (His law), lest ye err. And God hath knowledge of all things. (4:176)

What is the relation of Muslims with their adopted sons

God has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But God tells (you) the Truth, and He shows the (right) Way. (33:4) Call them by (the names of) their fathers: that is juster in the sight of God. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and God is Oft-Returning, Most Merciful. (33:5)

Chapter-10

If a Muslim steals, murders or commits adultery, what is his punishment

What punishment be given to the thief

As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from God, for their crime: and God is Exalted in power. (5:38)

Can thief be forgiven

But if the thief repents after his crime, and amends his conduct, God turneth to him in forgiveness; for God is Oft-forgiving, Most Merciful. (5:39)

(5:40)
Knowest thou not that to God (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and God hath power over all things. (5:40)

When is murder of a person right or wrong

قَلْ نَعَالَوَنَّ أَلَّا حَرُّمَ رَبّنَا عَلَيْنَا أَلَا لَتَنَزَّلَ عَلَيْنَا وَلَا تَقْتُلَّنَا وَلَا تَقْتُلَّ النَّفْسُ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

Say: "Come, I will rehearse what God hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds. Whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. (6:151)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بَاحِقًا وَمِنْ فَتْحٍ مَّسْتَطِيمٍ فَقَدْ جَعَلَنَّا لَوْلَيْهِ سُلْطَانًا فَلَا يُسَرُّ فِي الْقُتْلِ إِلَّا مَنْ مَنْصُورًا (33:17)

Nor take life - which God has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law). (17:33)

What punishment be given to the murderer

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا حَسَنَةً وَمِنْ قَتْلِ مُؤْمِنٍ حَسَنَةً فَتَحْرِيرٌ رَقْبَةٌ مَّؤْمِنَةٌ وَدَيْرَةٌ مُسْلِمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يُصَدَّقُوا فِيْنَ كَانَ مِنكُمْ عَدْوًا لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرٌ رَقْبَةٌ مَّؤْمِنَةٌ وَإِنْ كَانَ مِنكُمْ بِيَكْرَمْ وَبَيْنَهُمْ مَيَاتٌ فَقِدْ مُسْلِمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرٌ رَقْبَةٌ مَّؤْمِنَةٌ فَإِنَّ لَمْ يَتَقَدَّمَ فِصِيَامَ شَهْرٍ مَّنْ تَنَاوَعَ ضِفْقًا ثُمَّ لَمْ يَكُ نَكَّرُ عَلَى مُسْلِمَةٍ فَعَلَّمِنَّهُ اللَّهُ ﷺ حُكْمًا (4:92)

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 ye have treaty of Mutual alliance, 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 God: for God hath all knowledge and all wisdom. (4:92) If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of God are upon him, and a dreadful penalty is prepared for him. (4:93)
What is commandment for adultery

Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). (17:32)

What is punishment for adultery and imputation for adultery

A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition. (24:1) 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 God, if ye believe in God and the Last Day: and let a party of the Believers witness their punishment. (24:2) Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden. (24:3) And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), - flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors. - (24:4) Unless they repent thereafter and mend (their conduct); for God is Oft-Forgiving, Most Merciful. (24:5)

What proof is required if husband charges his wife for adultery

And for those who launch a charge against their spouses, and have (in support) no evidence but their own, - their solitary evidence (can be received) if they bear witness four times (with an oath) by God that they are solemnly telling the truth; (24:6) And the fifth (oath) (should be) that they solemnly invoke the curse of God on themselves if they tell a lie. (24:7)
How can a woman have immunity from charges of adultery

وَيَذِرٌ عَنْهَا العَذَابَ أَنْ تَشَهَّدَ أَرَبَعٌ شَهَادَاتٍ بِاللَّهِ إِنَّ اللَّهَ لَمَنْ أَكَادِبَ (24:8) وَالْخَامِسَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا

إن كان من الصادقين (24:9) وَلُوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُمْ وَأَنَّ اللَّهَ تَوَابٌ حَكِيمٌ (24:10)

But it would avert the punishment from the wife, if she bears witness four times (with an oath) By God, that (her husband) is telling a lie; (24:8) And the fifth (oath) should be that she solemnly invokes the wrath of God on herself if (her accuser) is telling the truth. (24:9) If it were not for God's grace and mercy on you, and that God is Oft-Returning, full of Wisdom,- (Ye would be ruined indeed). (24:10)

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* That was a great work undertaken almost 70 years back by M. Yousuf. May Allah raise his status in the hereafter and may his soul rest in peace! Amen.

End-Note

How is the snare of women

So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare! (12:28)

[I do not understand why the compiler included this verse in Quranic Injunctions, including publisher's omission, because it gives the impression as if it is God's statement, whereas in truth it was persons opinion or remarks of Aziz, the ruler. Allah knows best!]