

Moral Message of the

Quran

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Moral Message of the Qur'an

Translated and Compiled by

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Innate Knowledge of Good and Evil

And the soul bears witness and the perfection given to it, then [God] inspired it with its evil and its good that he succeeded who purified it and he failed who contaminated it. (91:7-10)

In fact, man himself is a witness upon his own self however much he may put forth [lame] excuses (75:14-15)

Usurping the Wealth of Orphans

Indeed, those who unjustly devour the wealth of orphans swallow nothing but fire into their bellies; and soon they shall be cast into Fire. (4:10)

Honesty in Weighing

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (٢٦: ١٨١-١٨٣)

Give full measure and defraud none. Weigh with the right scales and do not cheat your fellow men of what is rightly theirs; and do not spread disorder in the land. (26:181-183)

Forgiving Others

وَجَزَاء سَيِّئَة سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَحْرُهُ عَلَى الله إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلَمَّنِ اللهِ إِنَّمَا السَّبِيلُ اللهِ عَلَيْهِم مِّن سَبِيلٍ إِنَّمَا السَّبِيلُ عَلَى اللهِ عَلَيْهِم مِّن سَبِيلٍ إِنَّمَا السَّبِيلُ عَلَى اللهِ عَلَيْهِم مِّن سَبِيلٍ إِنَّمَا السَّبِيلُ عَلَى اللهِ عَلَى اللهِ عَنْ اللهُ عَلَى اللهِ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ عَنْ اللهُ عَنْ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهِ اللهُ اللهِ ا

And the revenge of an evil is an evil equal to it. Yet, he who forgave and reconciled his reward rests with God. Indeed, He does not like wrongdoers. And those who took revenge after they were oppressed, then there is no blame on them. The blame is only on them who oppress people and are rebellious in the land without justification. It is for these people for whom there is a grievous penalty. And indeed he who exercised restraint and forgave, then this is from among the matters of resolve. (42:40-43)

Humility

وَعَبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَلَى الْأَرْضِ هَوْنًا وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ حَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٢٥: ٣٣-٢٥)

And the servants of the Merciful are those who walk humbly on the earth. And when people overcome with frenzy converse with them, they say: "Peace." And [they are those] who spend their nights before their Lord prostrating and standing. And [are ones] who keep praying: "Our Lord! Protect us from the punishment of Hell." Indeed, its punishment is ever-clinging. (25:63-65)

Kindness to Parents

(I)

وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكَبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَهُمَآ أُفِّ وَلاَ يَنْهَوْهُمَا وَقُل لَهُمَا قَوْلاً كَرِيمًا وَاخْفضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِلاَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ عَمُورًا (١٧): ٢٣-٢٥)

And [your Lord has enjoined you] to be extremely kind to your parents. If either or both of them reach old age in your presence, show them no sign of irritation, nor scold them; but speak to them kind words. And treat them with humility

and tenderness and pray: "Lord! Be merciful to them the way they cared for me when I was an infant." Your Lord best knows what is in your hearts. If you remain good to them, [then be informed that] He will forgive those who turn to Him. (17:23-25)

(II)

And We have advised man regarding his parents – His mother carried him with [such hardships as resulted in] weakness upon weakness, and his weaning takes two years – "Be grateful to Me and to your parents. And towards Me alone is the return." And if they [your parents] force you to ascribe to Me partners of which you have no knowledge, do not obey them; however, treat them kindly in this world, and follow the way of those who turn to Me. Then to Me shall you return, and I will inform you everything you had been doing. (31:14-15)

Condemnation of Pride and Vanity

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ الله لَا يُحِبُّ كُلَّ مُخْتَالٍ فَحُورٍ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ

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And do not rudely turn away from people nor walk arrogantly in the land because God does not like the arrogant and the conceited. And be humble in your gait and lower your voice because the most hideous of voices is the braying of donkeys. (31:18-19)

Selflessness

And those who already have a place of residence and have deep faith love those who migrate to them and do not find any ill-will in their hearts on what is being given to them [—the migrants —] and give them preference over themselves even though they are in need. And those who have been protected from their own selfishness, it is they who will prosper. (59:9)

Refraining from Showing Off

So, devastation be to these prayer-offerers who are indifferent to their prayer; who pray to show off and are stingy in ordinary items. (107:4-7)

Sympathy

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ فَلَا اقْتَحَمَ الْعَقَبَةَ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ فَكُ رَفَبَة أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَة يَتِيمًا ذَا مَقْرَبَة أَوْ مِسْكِينًا ذَا مَتْرَبَة ثُمَّ كَانَ مِنْ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (٩٠ : ٨-١٧)

Have We not blessed him with two eyes, a tongue and two lips and not shown him the two ways? But he did not climb the steep path. And what do you think this steep path is? [It is:] freeing of a slave or feeding, in days of famine, of an orphan near of kin or a needy in misery. Then he be of those who accepted faith and who urged one another to patience and who urged one another to sympathy. (90:8-17)

Truthfulness

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهُ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ (٣٣: ٧٠-٧١)

Believers! Fear God and speak the truth. [As a result,] He will set right for you [the consequences of] your deeds and forgive your sins. (33:70-71)

Wisdom

أَلَمْ تَرَ إِلَى الَّذِي حَآجَّ إِبْرَاهِيمَ فِي رِبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِــي وَيُمِيتُ قَالَ أَنَا أُحْيِــي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لاَ يَهْدي الْقَوْمَ الظَّالَمينَ (٢٥٨:٢)

Have you not seen the person who argued with Abraham about his Lord merely because God had bestowed sovereignty upon him when Abraham said [to him]: "My Lord is the One who grants life and death." He replied: "I also give life and death." Abraham at once remarked: "God brings out the sun from the East; you bring it out from the West." The disbeliever was bewildered [at this argument]. And [in reality] God does not guide such evil-doers. (2:258)

Two Types of People

وَمِنْ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةُ اللَّانَيَّا وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ النَّسْلَ الْخِصَامِ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعَزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعَزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعَزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَاللَّهُ رَعُوفٌ لِللَّهُ وَاللَّهُ رَعُوفٌ بِالْعَبَادِ (٢: ٤٠٤ - ٢٠٧)

And there are some whose conversation pleases you in the life of this world and they even make God witness to what is in their hearts; whereas, in fact, they are the deadliest among the enemies. [As soon as] they leave you, they strive to spread anarchy in the land, ruin crops and destroy generations [of mankind]. And God does not like anarchy. And when they are told: "Have fear of God," with an inclination towards sin, their arrogance prevents them [from doing so]. So, sufficient for them is Hell. And it is an evil

abode. And there are others among these very people who would give away their lives in order to find favour with God. [It is to such people that] God is compassionate. (2:204-207)

If the Unexpected Happens

(I)

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢: ٢١٦) ﴿ لِللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢: ٢١٦)

And it may well be that you may dislike a thing even though it is better for you, and it may well be that you like a thing even though it is bad for you. And God knows [the reality], but you do not. (2: 216)

(II)

فَارْتَدًّا عَلَى آثَارِهِمَا وَصُصَّا فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِندَنَا وَعَلَّمْنَاهُ مِن لَدُنَّا عِلْمًا قَالَ لَهُ مُوسَى هَلْ أَتَبِعُكَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلَّمْتَ وَعُلَمْنِ مِمَّا عُلَّمْتَ وَعُلَمْنِ مِمَّا عُلَمْتِ مَعَى صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحطْ به خُبْرًا قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِي صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحطْ به خُبْرًا قَالَ اللهُ عَلَى مَا لَمْ تُحطْ به فَلَا تَسْأَلْنِي عَن شَيْء حَتَّى أَحْدِثَ لَكَ مِنْهُ ذَكْرًا فَانطَلَقَا حَتَّى إِذَا رَكِبًا في السَّفِينَة خَرَقَهَا قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جَنْتَ شَيْعًا إِمْرًا قَالَ أَلَمْ أَقُلْ السَّقِينَة خَرَقَهَا قَالَ أَحْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جَنْتَ شَيْعًا إِمْرًا قَالَ أَلَمْ أَقُلْ اللهَ تُواخذُنِي بما نسيتُ ولَا تُرْهِقْنِي مِنْ أَمُّلُ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لَا تُوَاخِذُنِي بما نسيتُ ولَا تُرْهَقْني مِنْ أَمُّلِ كُن تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لَا تُوَاخذُنِي بما نسيتُ ولَا تُرْهَقْني مِنْ أَمُولَا فَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بغَيْرِ

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نَفْسِ لَقَدْ حَثْتَ شَيْءًا نُكُرًا قَالَ أَلَمْ أَقُل لَكَ إِنَّكَ لَن تَسْتَطِع مَعِي صَبْرًا قَالَ إِنْ سَأَلْتُكَ عَن شَيْء بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَدُنِّي عُذْرًا فَانطَلَقَا حَتَى إِذَا أَتَيَا أَهْلَ قَرْيَّة اسْتَطْعَمَا أَهْلَهَا فَأَبُواْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جدَارًا يُريدُ أَنْ يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شَئْتَ لَاتَّخَذْتَ عَلَيْه أَجْرًا قَالَ هَذَا فِرَاقُ بَيْنِي يُريدُ أَنْ يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شَئْتَ لَاتَّخَذْتَ عَلَيْه مَبْرًا أَمَّا السَّفِينَة فَكَانَتْ لَمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدت أَنْ أَعِيبَهَا وَكَانَ وَرَاءهُم مَّلَكُ يَأْخُذُ كُلَّ سَفِينَة غَصْبًا وَأَمَّا الْعُنْامُ فَكَانَ أَبُواهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهَقَهُمَا طُغْيَانًا وَكُفُرًا غَيْمَا وَأَمَّا الْجَدَارُ فَكَانَ أَوْكُونَ فَي الْبَحْرِ فَا أَمْ الْعُنَانَ وَكَانَ تَحْرَدُ كُلَّ مَنْ وَرَاءهُم مَّلِكُ يُرْهَقَهُمَا طُغْيَانًا وَكُفُرًا فَكَانَ أَبُوهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبُ رُحْمًا وَأَمَّا الْجَدَارُ فَكَانَ لَكُونَا أَن يُبْدَلَهُمَا رَبُّهُمَا خَيْرًا مِّنَهُ زَكَاةً وَأَقْرَبُ رُحْمًا وَأَمَّا الْجَدَارُ فَكَانَ لَكُونَ عَيْنَ فِي الْمَدِينَة وكَانَ تَحْتَهُ كُونَ لَكُونَا أَن يُبْدَلَهُمَا رَبُّهُمَا وَكُونَ تَحْتُهُ كُونَ لِكُونَا أَنْ يُبْلِكُ أَنْ يَيْمُونَ فِي الْمَدينَة وكَانَ تَحْتَهُ كُونَ لَيْهُمَا وكَانَ أَنْ يُعْلَقُهُ عَنْ رَبُّكَ أَنْ يَنْفُلُهُ مَن رَبِّكَ وَمَا فَعَلْتُهُ عَنْ لَيْكُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَنْ الْمُكَلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَالِقُولُ مَا لَكُمْ اللَّهُ الْمُؤْلِقُ اللَّهُ ا

They [- Moses and his companion-] retraced their footsteps, and found one of Our servants whom We had bestowed a special blessing and whom We had endowed with knowledge specially from Ourselves. Moses requested him: "Can I come with you so that you may teach me from the knowledge given to you?" He replied: "You will not be able to bear with me. And how can you show patience on things that are beyond your knowledge." Moses said: "God willing, you shall find me patient. I shall not disobey you in any matter." Moses said: "If you want to come with me, you must not question me about anything until I mention it to you myself." Finally, the two set off until when they embarked on a ship Moses' companion bored a hole in it. Moses said: "Is it to drown its passengers that you have

bored a hole in it? You have done a very strange thing." "Did I not tell you that you would not be able to bear with me?" he replied. "Forgive my forgetfulness, and do not be stern with me," said Moses. They then journeyed on until they met a boy. Moses' companion killed him. Moses said: "You have killed an innocent person who has killed no one. You have done something very wicked." "Did I not tell you that you would not be able to bear with me?" he replied. Moses said: "If, after this, I question you again, abandon me; you [now] have justification of this." Then they journeyed on until when they came to the dwellers of a city, they asked them for some food. However, they declined to host them. So, there they found a wall that was about to fall. His companion restored it, and Moses said: "Had you wished, you could have asked to be compensated for your labour." He replied: "The time to part has now arrived; but first I will explain to you those acts on which you could not bear with me. As for the ship, it belonged to some poor people who earned their livelihood in the sea. Towished to damage it because at their rear, there was a king who was snatching every ship. As for the youth, both his parents were true believers. We feared that defiance and ingratitude may make him exceed bounds against them when he grows up. It was thus our wish that their Lord should grant them another child in his place, more pious and compassionate. As for the wall, it belonged to two orphan boys of the city. Beneath it their treasure was buried and their father was a righteous person. Your Lord intended that they should dig up their treasure when they grow up. This happened because of your Lord's mercy. This is the explanation of what you could not bear with patience." (18:60-82)

If I Keep Sinning

إِنَّمَا التَّوْبَةُ عَلَى اللّهِ للَّذِينَ يَعْمَلُونَ السُّوَءَ بِجَهَالَة ثُمَّ يَتُوبُونَ مِن قَرِيبِ فَأُوْلَــئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللّهُ عَلَيماً حَكِيماً وَلَيْسَتِ التَّوْبَةُ للَّذِينَ يَعْمَلُونَ السَّيِّفَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الآنَ وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَــئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيماً (٤: ١٧-١٨)

It is incumbent upon God to forgive those who commit a sin in frenzy and then immediately repent. It is they then who are forgiven by God. God is All-knowing and Wise. But the repentance of those is not acceptable who sin all their lives and, when death comes to them, say: "I repent now!" nor of those who die as disbelievers. It is for these for whom We have prepared a dreadful punishment. (4:17-18)

If I am Born Deprived of a Talent

وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضِ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَاء نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُواْ اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلَيمًا (٢:٤٤)

And do not desire that through which God has made some among you superior to others. Men shall be rewarded according to what they earn [through their deeds], and women shall be rewarded according to what they earn [through their deeds]. [So, the real sphere to outdo one another is righteous deeds]. And ask God for His favours [in this real sphere]. Indeed, God has knowledge of all things. (4:32)

Being Just to Enemies

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ لِلَهِ شُهَدَاء بِالْقَسْطِ وَلاَ يَحْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى وَآتَقُواْ اللَّهَ إِنَّ اللَّهَ حَبِيرٌ بِمَا تَعْمَلُونَ (٥:٥)

Believers! Adhere to justice by bearing witness for God. Your enmity for some people should not induce you to be unjust [with them]. Be just; this is nearer to piety. And fear God. Indeed, God is well aware of what you do. (5:8)

Sanctity of Human Life

مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادِ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا التَّاسُ جَمْيعًا (٣٢:٥)

He who killed a human being without the latter being guilty of killing another or of spreading disorder in the land should be looked upon as if he killed all mankind. And he who saved one life should be looked upon as if he saved all mankind. (5:32)

Punishment for Popularizing Vulgarity

إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةَ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ (١٩:٢٤)

Indeed for those who like lewdness and lust to spread among

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Muslims there is a grievous torment in this world and in the next. And God knows [them], but you know not. (24:19)

Spiritual Advancement

[In the Hereafter,] successful shall be he who purified his soul, and remembered his Lord's name, then prayed. [No], in fact, you give preference to this worldly life even though the life to come is better and more lasting. (87:14-17)

Loyalty to God

لَيْسَ الْبِرَّ أَن تُولُواْ وُجُوهِكُمْ فَبَلِ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ الله وَالْيَوْمِ الآخِرِ وَالْمَلَائِكَةَ وَالْكَتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بَعَهْدَهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِي الْبُأْسَاء والضَّرَّاء وَحِينَ الْبُأْسِ أُولَـئِكَ أَلَابُنُسِ أُولَـئِكَ هُمُ الْمُتَقُونَ (٢: ١٧٧)

Loyalty to God does not [merely] consist in facing the East or the West [in the prayer] but loyalty is the loyalty of those who believe in God, in the Last Day, in the angels of God, in [divine] Books and in the prophets [of God] and who, though they love it dearly, give away their wealth to the kindred, the orphans, the needy, the traveler and to those who ask and for the liberation of necks and who are diligent in their prayer and pay *zakāh*; [and of those who] stand by their word when they give it and specially [of those] who are steadfast in scarcity, illness and war. These are the people who are truthful [to God in fulfilling the promise of loyalty to Him] and these are the ones who are in fact God-fearing. (2:177)

Spending in Charity

(I)

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفَقُواْ مِن طَيِّبَاتِ مَا كَسَيْئُمٌ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ وَالسَّيْمِ بِآخِذِيهِ إِلاَّ أَن تُغْمِضُواْ فِيهِ وَاعْلَمُواْ أَنَّ الله غَنِيِّ حَمِيدٌ (٢: ٧٦٧)

Believers! Spend from the pure wealth you have earned and from that which We have brought out from the earth for you. And do not even think of spending something worthless [in the way of God] which you yourselves would not receive except after reducing its price. And you should know that God does not need [such charity from you] and has all worthy attributes. (2:267)

(II)

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُبْطِلُواْ صَدَقَاتِكُم بِالْمَنِّ وَالأَذَى (٢: ٢٦٤)

Believers! Do not ruin your charity by reminders of [your] generosity and by hurting [the recipients]. (2:264)

(III)

إِن تُبْدُواْ الصَّدَقَات فَنعمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤثُّوهَا الْفُقَرَاء فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ حَبِيرٌ (٢: ٢٧١)

If you spend openly then this is a good thing, but to give it secretly to the poor is even better. [Through this spending,] God will blot your sins and God has knowledge of all that you do. (2: 271)

الَّذِينَ يُنفقُونَ فِي السَّرَّاء وَالضَّرَّاء (٣٠: ١٣٤) اللَّذِينَ يُنفقُونَ فِي السَّرَّاء وَالضَّرَّاء (٣٠: ١٣٤) الله

[Believers are] those who spend whether they are in ease or in difficulty. (3:134)

(V)

(V)

لَن تَنَالُواْ الْبِرَّ حَتَّى تَنْفَقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ الله بِهِ عَلِيمٌ

(97:79)

You shall never be truly loyal [to God] until you spend [in His way] what you hold dear. And whatever you spend [you will definitely be rewarded for it] because God knows it. (3:92)

(VI)

يَسْأَلُونَكَ مَاذَا يُنفقُونَ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرِ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُواْ مِنْ خَيْرِ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢: ٥١٥)

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They ask you about what they should spend. Tell them: "Whatever you spend is for your parents, kinsfolk, the orphan, the destitute and the traveler. And [rest assured] whatever good you do [will never go waste] because God is fully aware of it." (2:215)

(VII)

لِلْفُقَرَاء الَّذِينَ أُحصِرُواْ فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرَبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاء مِنَ التَّعَفُّفِ تَعْرِفُهُم بسيماهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا (٢: ٢٧٣)

This [spending] is [specifically] for the poor who are stranded in the cause of God and are not able to travel in the land to earn their livelihood. The ignorant regard them as affluent on account of their modest behaviour. You can recognize them by their faces—they are not insistent in asking. (2:273)

(VIII)

وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (٢٧: ٢٩)

And be neither stingy nor extravagant, for then you would either earn reproach or be reduced to poverty. (17:29)

(IX)

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاء رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلاً مَّيْسُورًا

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(۲۸:۱۲)

And if, while waiting for your Lord's grace you are hopeful of, you have to overlook these [needy], then at least speak to them kindly. (17:28)

(X)

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَحْرُهُمْ عِندَ رَبِّهِمْ وَلاَ حَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٢: ٢٧٤)

Those who spend [in the way of God] by day and by night, in private and in public, have their reward with God and for them there shall be no fear [there] and nor shall they be aggrieved. (2:274)

Punishment of Arrogance

إِنَّ الَّذِينَ كَذَّبُواْ بِآيَاتِكَا وَاسْتُكْبَرُواْ عَنْهَا لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاء وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَحْزِي الْمُحْرِمِينَ (٧: ٤٠-٤١)

Indeed those who denied Our revelations and evaded them in arrogance, the gates of the sky shall not be opened for them and neither shall they be able to enter Paradise except if a camel is able to pass through the eye of a needle. And thus do We punish the criminals. (7:40-41)

Better than the Best

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالْحَاشِعِينَ وَالْمَتَصَدِّقِينَ وَالْمُتَصِدِقَاتِ وَالصَّائِمِينَ وَالْصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظِينَ فَرُوجَهُمْ وَالْحَافِظِينَ وَالْمَاتِ وَالذَّاكِرِينَ اللَّهُ لَهُم مَعْفِرَةً وَأَجْرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَعْفِرَةً وَأَجْرًا عَظِيمًا (٣٥:٣٣)

Men and women who submit, have faith, serve God, are truthful, patient, humble, who spend in charity, fast, guard their private parts and persistently keep God in remembrance – for them God has prepared forgiveness and a great reward. (33:35)

Winning over your Enemies

وَلَا تَسْتُوِي الْحَسَنَةُ وَلَا السَّيِّقَةُ إِذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظِّ عَظيم (٤١: ٣٣-٣٣)

Good and evil are not equal. Avenge evil with good, and he with whom you have enmity will become your dearest friend. And none will attain this [wisdom] except those who are patient and none will attain it except the very fortunate. (41:33-36)

Are the Finer Pleasures of Life Prohibited?

قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِيَ أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِي للَّذِينَ آمَنُواْ فِي الْحَيَاةِ الدُّنْيَا حَالِصَةً يَوْمَ الْقَيَامَةَ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ قُلُ إِنَّمَا حَرَّمَ رَبِّي الْفُواحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ قُلُ إِنَّمَا حَرَّمَ رَبِّي الْفُواحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تَقُولُواْ عَلَى اللهِ مَا لَمْ يُنزِّلُ بِهِ سُلْطَانًا وَأَن تَقُولُواْ عَلَى اللهِ مَا لَا تَعْلَمُونَ وَالاَبِ ٢٢ -٣٣)

Ask them: "Who has forbidden the adornments of God that He has provided for His servants and the pure among edibles?" Tell them: "These are for the believers in the life of this world [and through their courtesy given to others]; but on the Day of Judgement shall belong to them alone." Thus do We explain Our revelations to those who want to know. Say: "My Lord has forbidden all vulgar acts – whether hidden or open – and usurping rights, wrongful rebelliousness, that you worship what He did not sanction and ascribe to God what you know not." (7:32-33)

Qualities of a Muslim

(I)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغُوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلُوَّكَاةِ فَاعَلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَى أَرْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَى وَرَاء ذَلِكَ

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فَأُوْلَئِكَ هَمُ الْعَادُونَ وَالَّذِينَ هُمْ لأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ أُوْلَئكَ هُمُ الْوَارِثُونَ الَّذينَ يَرِثُونَ الْفرْدَوْسَ هُمْ فيهَا خَالدُونَ (٢٣: ١-١١)

Those believers succeeded who humble themselves in the prayer, who avoid absurdities, who pay zakāh, who guard their private parts – except from their wives and slave-girls [in the interim period when slavery was allowed], for they are not blameworthy in their regard; yet those who went after others besides them, then they are the ones who exceed the limits – who are true to their trusts, who keep their promises, who are diligent in their prayer. These are the heirs who will inherit Paradise; they shall abide in it forever.

(23:1-11) (II) (II) (II) (الله عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۚ وَالَّذِينَ يَبِيتُونَ لَرَبِّهِمْ سُجَّدًا وَقَيَامًا ۚ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابِهَا كَانَ غَرَامًا إِنَّهَا سَاءت مُسْتَقَرًّا وَمُقَامًا وَالَّذينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلكَ قَوَامًا وَالَّذينَ لَا يَدْعُونَ مَعَ اللَّه إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْنُونَ وَمَن يَفْعَلْ ذَلكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقَيَامَة وَيَخْلُدْ فيه مُهَانًا ۚ إِلَّا مَن تَابَ وَآمَنَ وَعَملَ عَمَلًا صَالحًا فَأُوْلَئكَ يُبَدِّلُ اللَّهُ سَيِّئَاتهم حَسَنَات وَكَانَ اللَّهُ غَفُورًا رَّحيمًا وَمَن تَابَ وَعَملَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى

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الله مَتَابًا وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كَرَامًا وَالَّذِينَ إِذَا ذُكَّرُوا بِآيَاتَ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمَّا وَعُمْيَانًا وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنُ مَنْ أَزْوَاجَنَا وَذُرَيَّاتِنَا قُرَّةَ أَعْيُنِ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا أُولَئِكَ يُجْزَوْنَ لَئَا مِنْ أَزْوَاجَنَا وَذُرِيَّاتِنَا قُرَّةً أَعْيُنِ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا خَالِدِينَ فِيهَا حَسُنَتُ مُسْتَقَرَّا وَمُقَامًا (٢٥: ٣٦-٧٧)

And the servants of the Merciful [God] are those who walk humbly on the earth and when people in rage argue with them, they say: "Peace!" [and withdraw]; who spend the night standing and prostrating [in the prayer before] for their Lord; who say: "Lord! Save us from the torment of Hell, for its punishment is ever-clinging; indeed, it is an evil abode and resting-place;" who when spend are neither extravagant nor miserly and are moderate between it; who invoke no other deity besides God, and do not kill any soul held sacred by God except when sanctioned [by the sharī'ah]; who do not commit adultery; and he who perpetrates these [wrongdoings] shall meet the consequences of his sins. On the Day of Judgement, his torment will be increased gradually and in disgrace he shall abide in it forever – except those who repent, accept faith and do righteous deeds, for them God will change their vices to virtues, And God is Forgiving and Merciful. And he who repents and does righteous deeds in fact returns to God; who do not bear false testimony; who maintain their dignity when they pass by absurdities; who do not turn a deaf ear and a blind eye to the revelations of their Lord when they are reminded by them; who pray: "Lord! Grant us bliss from our spouses and our children, and make us the leaders of those who fear You." It is these who shall be rewarded for their fortitude with tall mansions in Paradise and they shall be welcomed with peace and congratulations. They shall abide in it forever: a pleasing abode and resting-place. (25:63-76)

What I should always try to Avoid

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا حَيْرًا مِّنْهُمْ وَلَا نَسَاء مِّن نِسَاء مِّن نِسَاء مِّن نِسَاء مِّن نَسَاء عَسَى أَن يَكُنَّ حَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنابَرُوا بِالنَّالُقَابِ بِعْسَ الاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمُن لَمْ يَتُب فَأُولَئكَ هُمُ الظَّالُمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنبُوا كَنْوَ مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِنَّ مُولَا اللَّهُ وَلَا تَخْصُلُوا وَلَا يَعْتَب بَعْضُكُم بَعْضًا أَيْحَب الطَّنِّ إَحْدُكُمْ أَن يَأْكُل لَحْمَ أَحِيهِ مَيْتًا فَكَرِهُمْ مُن يَأْكُل لَحْمَ أَحِيهِ مَيْتًا فَكَرِهُمْ أَن يَأْكُل لَحْمَ أَحِيهِ مَيْتًا فَكَرِهُمْ أَن يَأْكُل لَحْمَ أَحِيهِ مَيْتًا فَكَرِهُمْ أَن يَأْكُل لَحْمَ أَحِيهِ مَيْتًا

Believers! Men should not make fun of other men for they may be better than themselves and women should not make fun of other women for they may be better than themselves. And do not be disdainful to one another nor call one another with bad names. After embracing faith, even the mention of disobedience is bad. Those who do not repent from this are indeed wrongdoers. Believers! Avoid being overly speculative, for some speculations are a blatant sin and do not spy on one another. And no one among you should indulge in backbiting others. Would anyone of you like to eat the flesh of his dead brother? So, you would detest it. Fear God. God is Most Forgiving and Ever Merciful. (49:11-12)

The Three Do's and the three Don'ts

God directs you to be just and kind and to give to the near ones, and forbids vulgarity, vices and rebelliousness. He counsels you so that you may become heedful. (16:90)

