THE DIVINE MESSAGE FOR ALL MANKIND

By
Dr. Norlain Dindang Mababaya

Published by DARUSSALAM
Publishers and Distributors
Riyadh, Saudi Arabia
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الرسالة الإلهية لكل إنسان

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THIS IS FOR YOU, O ALLĀH

"Truly my prayer and my service of sacrifice, my life and my death, are (all) for Allâh, the Rabb (Only God, Cherisher and Sustainer) of the Worlds." (6:162)

“Our Rabb! Accept (this service) from us. Verily, You are the All-Hearing, the All Knowing.” (2:127)
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Publishers Note

This book is written on the great necessity of life inviting people to read the Divine Message addressed to the humanity, and to adhere to it.

With the coming times, people are getting more and more busy in their routine life neglecting the great aspects of the Afterlife which is eternal and essential in comparison with the short span of the worldly life. This book highlights the importance of the Divine Message regarding our life to come, and suggests us in the most rational way to give thoughts about it, to read it, to study it with utmost seriousness and to act upon it for our own benefit.

Of all the Divine Messages, Qur’ân is the latest and the last in its purest and Pristine form, while all the other Messages have been altered and manipulated by the former generations. Hence only Qur’ân is the one in these times, and the times to come, to guide us to the Truth. All of us who want success for our lives, should turn towards the Qur’ân and make it a part of our life. Its recitation, study, remembrance and following nothing offers us except benefits and guidance.

May Allâh help us in this noble task for the sake of all goodness to achieve.

Abdul Malik Mujahid
General Manager
Darussalam
Preface

In the Name of Allâh, the Most Gracious, the Most Merciful. All Praise and thanks be to Allâh, the Rabb (Only God, Cherisher and Sustainer) of the Worlds. May the peace and blessings of Allâh be upon our Prophet, Muhammad ﷺ, and upon his family and his companions, and whoever follows his Sunnah till the Day of Judgment.

This book aims to enlighten all peoples from all races, socio-economic and cultural backgrounds and perspectives as well as beliefs in all parts of the world to adhere to the Divine Message for all mankind. In short, this book addresses all humanity to the Qur’ân. It serves as a key eye opener to all of us to open our minds and hearts to the Book of Allâh.

For the educated and professionals among us, this book challenges us to read, study and follow the Qur’ân. We have been reading so many books in our lives; but have we ever set some time reading the Divine Book? Have we fully understood its Message to us? Have we studied it deeply? Have we tried our best learning how to read in Arabic and recite Allâh’s Book in its original Arabic text? Have we been listening to it with attention? Do we care to remember it for the pleasure of Allâh? How many of us have been following its teachings for divine guidance? All of us should positively and actively respond to these challenges. We have to remember that of all books, only the Qur’ân guides us to the Truth. It rationally tells us Who is our Creator and Rabb. Of all books, the Qur’ân alone repeatedly claims in many of its Ayât (verses) that it comes from Allâh, the Rabb of the Worlds (this present world and the world in the Hereafter). The Qur’ân is the only book where Allâh enjoins us to: read (73:20), understand (21:10; 47: 24; 54:17, 22, 32, 40), study (2:121), recite (29:45; 73:4), listen (7:204), remember (80:11-14) and follow it for Guidance (6:155; 39:18).
For those who are very fortunate among us to have responded to Allah's commandments, how many have been sharing the divine knowledge, truth, and guidance to others? In other words, how many of us are actively doing Da‘wah (Islamic propagation) to the unfortunate Unbelievers?

The Qur‘ân serves as Allah’s great blessing to all humanity. It guides us to the Right Path, Islâm — the religion and complete way of life for all. It is the only religion that guarantees us peace and happiness both in this world and in the life Hereafter. We have to thank Allah for having sent down the Qur‘ân to His Messenger, Prophet Muhammad ﷺ. He sent it down to His Messenger through Angel Gabriel for our divine guidance. We should thank Him also for inspiring His Messenger with the best conduct (Sunnah) that guides us how to live according to the Qur‘ân.

The Qur‘ân and the Sunnah of Prophet Muhammad constitute the Islamic Shar‘iah (Law). The Divine Law is complete. It guides humanity in all aspects of life be it economic, social, educational, cultural, political, religious, moral and spiritual, and the like. It applies to all humanity irrespective of race, culture, sex, socio-economic status and other demographic differences. It covers all aspects of life whether personal, domestic or national and even in international or world affairs. If fully implemented, no man-made law even the United Nations' International Law can surpass nor equal Allah's Divine Law. Nothing can ever substitute it. Unlike any man-made law that calls for revisions and amendments, the Divine Law needs no revision. It guides all peoples at all times in all circumstances.

It is Allah’s blessing also that many scholars have written books about the Qur‘ân. Muslim scholars from various countries, devoted part of their time writing about the Qur‘ân. They want to share the best teachings and the best guidance that Allah gives to all humanity through His Divine Book. They know that by propagating it, they serve the humanity; and thus, please Allah
the Almighty. This book is an attempt to carry out the same noble purpose.

In organizing this book, I confined my source to the Qurʾān based on two popularly used English translations. I made use of ‘Abdullah Yusuf Ali’s “The Holy Qurʾān English Translation of the Meanings and Commentary” revised and edited by the Presidency of Islāmic Researches, IFTA, Call and Guidance in Riyadh, published by the King Fahd Holy Qurʾān Printing Complex in Madinah, Saudi Arabia. I also referred to Dr. Muhammad Taqi-ud Din Al-Hilai and Dr. Muhammad Muhsin Khan’s “Interpretation of the Meanings of the Noble Qurʾān in the English Language”, published by Maktaba DARUSSALAM, Riyadh, Saudi Arabia in 1993. My purpose in using both translations and combining them is to come up with the closest meaning of the Qurʾānic Ayāt (verses), which the readers can understand easily without losing the excellent beauty or elegance of the Words of Allāh.

I invite non-Muslims to read the Qurʾān. Also read all books and other reading materials written all about the Book of Allāh. Do not judge Islām by the behavior of some Muslims who do not actually implement Islām. If you are among those who still find difficulty and doubts in the Divine Revelation then follow this piece of advice. Before, during and after your readings, pray (at least supplicate) to our Only True God and Creator to open your mind and heart and be rational. Be sincere in your prayers. If you are objective in your readings, Insha Allāh (God Willing), you will find the Truth. The Truth is that the Qurʾān is the Book of Allāh, the One and Only True God and Creator of all mankind.

Try to be rational in your readings and accept the Truth. Contemplate and ponder upon the incomparable excellence, beauty, wisdom, truth and veracity of the Qurʾān so that you will see the Light. You will find that indeed, the Qurʾān is the Divine Message for all mankind.
Acknowledgments

All praises be to Allāh, the Most Gracious and the Most Merciful, for all the blessings that He has given me, especially in guiding me to Islâm since birth. I thank Him for the Islâmic knowledge and wisdom that He has given me. Glory be to Him for making this book possible and available to those who seek for His divine guidance through the sincere prayers, encouragement, cooperation and support of the following wonderful Muslims and institutions:

I am most grateful to: my father, Muhammad Dindang Alip, (may Allâh bless his soul) for encouraging me to write about the Qur’ân; my mother, Fatimah Alip, for her priceless prayers; my husband, Mamarinta-Omar Mababaya for being so understanding and supportive in many ways; and my children: Abdur Rahman, Ahmad and Mariam for showing keen interest in Islâm. I pray to Allâh that when they will grow up, Insha Allâh, they will continue studying Islâm and become active in conveying it to others solely for the pleasure of Allâh.

Likewise, I am grateful to a number of Islâmic Institutions in Riyadh, Saudi Arabia especially the World Assembly of Muslim Youth Women’s Committee and the Ministry of Defense Religious Department, Community Office for Call and Guidance. They have given me opportunities to enrich my reading and understanding of the Qur’ân by inviting me as one of their resource speakers in the various Islâmic lecture series they conducted for women expatriates in Riyadh.

Special acknowledgment goes to the International Council for Islâmic Information (ICII), United Kingdom, for electing me and my husband as members of its Board of Trustees. The ICII’s noble objective of presenting the Message of Islâm to the non-Muslims worldwide has also encouraged me to finish this book.

I am also thankful to my sister in Islâm, ‘Aishah Mosher, my
former Islâmic Studies Teacher at Daar Adh-Dhikr, Department of Da‘awah and Islâmic Education for Non-Arabic Speaking Women, Riyadh, Saudi Arabia. Her constructive comments and suggestions helped a lot in improving this book.

Moreover, I would like to express my thanks to the Government of the Kingdom of Saudi Arabia and its people for providing the Islâmic environment, which is very conducive to writing. To all my Qur’ân, Arabic and Islâmic Studies teachers in Riyadh, Saudi Arabia, all my relatives and friends, my sincere thanks and gratitude.

Finally, but not the least, I thank the Maktaba Darussalam Publishers and Distributors for publishing this book and the rest of my works. I pray to Allâh to reward them as well as those who in one way or another have contributed in making this piece of work a reality. May He also reward my parents, my family and myself the best life in this world and in the Hereafter and save us from the torments of the Hell-Fire. I pray to Allâh to accept this book purely for His sake. May He be pleased with it and bless it as a source of enlightenment and guidance to all Muslims and non-Muslims alike. May He guide us all toward following and implementing fully the Qur’ân as His Divine Message for all mankind. Ameen.

N. D. Mababaya
December 19, 1997 (Sha‘ban 19, 1418)
Riyadh, Saudi Arabia
I. THE QUR'ÂN: THE UNIVERSAL AND UNIQUE DIVINE MESSAGE

Do you know that of the countless books in existence, Allah\(^1\), the Creator (6:73, 102; 42:11) and the God in heaven and the God on earth (43:84), specifies the Qur'ân as His Book (42:17; 46:2)? Qur'ân is an Arabic term that means “The Reading” or “The Recitation”. The Qur'ân, is the most beautiful Message in the form of a Book that Allah has revealed (39:23). It is no less than a Message for all creatures (12:104) — a Message to (all) the Worlds (81:27). It is the Message supreme (above all) (68:67) because it is the Divine Revelation, a Message from the Rabb\(^2\) of the Worlds (56:80 and 69:43) that speaks for itself. It is the only book available to all mankind that is pure. Allah Himself stresses that the Qur'ân is exalted (in dignity) kept pure and holy (80:14). He describes it as the most honorable Book, which none shall touch but those who are clean (56:77-79). He declares it to be a Book of exalted power (41:41), the Wise (31:2), Glorious

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\(^1\) Allah is an Arabic term, which connotes the One and Only True God. Allah is not only the God of the Muslims. Allah is the Rabb of the Worlds (39:75 and 15:21). He is the universal God of all mankind. Most Muslims prefer to use the term Allah instead of God. The term Allah has no plural word unlike the term God. It signifies absolute Oneness of God.

\(^2\) Note: I retain the original Arabic word “Rabb” to mean “the Only God, Cherisher and Sustainer”, because the word “Lord” has human connotations. Christians not only use the term “Lord” to refer to Jesus Christ but also to other human beings. It refers to “a person having great power and authority; ruler and master.” In Great Britain “Lord” refers to “a) a nobleman holding the rank of baron, viscount, earl, or marquis; member of the House of Lords; and b) a man who by courtesy or because of his office is given the title of Lord, as a bishop, the son of a duke, or a Lord mayor.” This is to avoid associating partners with Allah. Verily, Allah the Creator of all (2:29, 117; 6:73) and the Only God, Cherisher and Sustainer of the Worlds (1:2; 39:75) has no partner (6:163). There is nothing whatever like unto Him (42:12). Allah is the One, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him (112:1-4).
and Perspicuous Book sent down in Arabic for mankind to learn wisdom (12:1-2). It is the Book Full of Wisdom (36:2) because, it is the Truth from our Creator (22:54) — the One full of knowledge and wisdom (22:52). It is the Book of guidance sure, without doubt to those who fear Allâh (2:2). It is the Book that makes things clear, a Guide and Glad Tidings for the Believers (27:1-2).

When you read the Qur’ân, you realize that Allâh, our Creator (2:29, 117 and 6:73) speaks to all mankind. He tells us that He sent down the Qur’ân for our guidance. The following verses illustrate how Allâh makes it clear to us that the Qur’ân is His Book:

[Verse 4:43 from Al-Isra']

“Allâh! There is no god but He — the Living, the Self-Subsisting, the Supporter of all. It is He Who sent down to you (step by step), in Truth, the Book, confirming what went before it. And He sent down the Torah and the Gospel before this as a guide to mankind. And He sent down the Criterion (of Judgment between right and wrong).” (3:2-4)

[Verses 11:1 from An-Nas]...

“For Allâh has sent down to you the Book and Wisdom and taught you what you knew not (before): and great is the Grace of Allâh unto you.” (4:113)

[Verse 3:87 from Yusuf]...
"We do relate unto you the most beautiful of stories, in that We reveal to you (Muhammad) this Qur'ân: before this, you too were among those who knew it not." (12:3)

"That which We have revealed to you of the Book is the Truth — confirming what was (revealed) before it, for Allâh is assuredly (with respect to His servants) Well acquainted and Fully Observant.” (35:31)

The above Ayât (verses) confirm that the Qur'ân, indeed, is the Divine Message from the Creator of the Worlds (10:37). It is the most honorable Book that speaks for itself. If you are in doubt, compare them with verses from any book that claims to be divinely inspired. You will find that the Qur'ân is unique in many ways.

First, the Qur'ân, especially in its Arabic text, shows a distinct form of extreme beauty with its rhythmic verses that strike the mind and heart of every sensible reader. Every Surah (chapter) and Ayâh (verse) of the Qur'ân expresses eloquence and magnificence. The One Who sent it is Allâh the Almighty. He speaks in the most polished and forceful style of speech. His word never appears weak even where it expresses a sense of mercy. The reason is plain and simple: the Qur'ân reflects the supreme divine nature of Allâh. He is Most High (4:34), Exalted in Power, Full of Wisdom (48:7) and Free of all wants, Worthy of all praise (4:131). Allâh's word is unique, as it is “exalted to the heights.” Our Creator tells us:

"...But the word of Allâh is exalted to the heights, for Allâh is Exalted in might, Wise.” (9:40)

Second, the Qur'ân is the only book that requires its reader to be
clean (56:77-79). You have to perform Wudu (ablution) or Ghusl (full bath) if you are in a state of Junub (impurity) before touching it. If you want to grasp its full meaning and benefit out of it, you have to be clean not only physically but also mentally, heartily and spiritually. Before reading it, you have to set in your mind, heart and soul that your intention is really to search for the Truth. You should intend to please the One and Only True God to seek His guidance. In other words, you have to be objective and open-minded so that you will receive admonition. Allāh says:

\[ \text{كَتَبَ ﺍٓﻵِٓإِلٰٓإِكَّ ﻣَرَّٰٓا ﻟِّدَاءُ ﺎَمِّيَّةٍ ﻟَّنْأَذَهَّبُ ﺃَلْوَٰٓا ﻣَلَّآَٰاُ} \]

\[ \text{[ص: ۲۹]} \]

"(Here is a) Book which We have sent down unto you, full of blessings that they may meditate on its Signs, and that men of understanding may receive admonition."

(38:29)

**Third**, the Qur’ān is the only book in which Allāh enjoins us to seek His refuge from the influence of Satan before reading it (16:98-100). It reminds us that Satan is dreadful (4:38). He is our enemy, an enemy avowed (57:60) who deceives (8:48) and suggests vanity (22:52-53). He descends on every lying, wicked person (26:221-222). Satan commands us what are evil and shameful (2:168-169). He only invites his adherents, that they may become companions of the Blazing Fire. Therefore, we have to treat him as our enemy (35:6). Allāh stresses that the Qur’ān was not brought down nor inspired by Satan (26:210-211). No one could produce like it, nor falsehood can approach it (41:42). It is not the word of an evil spirit accursed (81:25).

**Fourth**, the Qur’ān is filled with praises to Allāh — the Only One worthy of all praise (31:26). The most beautiful names belong to Him (7:180). All the 114 chapters of the Qur’ān except Surah At-Tawbah (Repentance) or Bara‘ah (Immunity), the 9th chapter start with the words: "In the name of Allāh, Most Gracious, Most Merciful.” This praise to Allāh occurs twice in
Chapter 27, *Surah An-Naml* (Ants): one in the beginning and the other is within its text (i.e., 27:30), making a total of 114 occurrences. Even the chapter 9, which does not carry the usual opening praise, contains glorification to Allâh in many places (e.g., 9:16, 27, 28, 31, 39, 40, 60, 71, 91). It even ends with the following glorious praises to Him:

\[ \text{فُسُلِّمُ عَلَيْهِ اَلْإِنْطَيَّةِ} \]
\[ \text{الْمُطْيِّبَةُ} \]
\[ \text{[التوبة: 129]} \]

"...Say: ‘Allâh suffices me: There is no god but He, on Him is my trust. He is the *Rabb* of Throne (of Glory) Supreme!’” (9:129)

The Qur’ân, as the final divine revelation, enlightens you of the divine attributes of Allâh. Our Creator is Supreme, Almighty. No one is like Him. There are many *Ayât* (verses) that glorify Allâh. Examples:

\[ \text{أَنَّٰهَ لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيِّمُ لا طَامِئِنٌّ سَيَّةُ وَلَا فَوْقُ مِنْهُ مَا فِى} \]
\[ \text{الْأَرْضِ وَالْجَهَّالِ الْخَيْبَةُ وَلَا يَحْمِلُونَ شَيْئًا مِنْ عِلْمِهِ إِلَّا يَمَا شَاءَ وَسَعَ} \]
\[ \text{كَرِيَّىُ الْأَسْمَاتِ وَالْأَرْضِ وَلَا يَتَّخِذُونَ حِفْظَهُ وَهُوَ الْعَلِيمُ الْعَظِيمُ}. \]
\[ \text{[البقرة: 55]} \]

Allâh! There is no god but He, the Living, the Selfsubsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is he that can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass ought of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).” (2:255)
"To Allâh belong all things in heaven and earth: verily Allâh is He (Who is) free of all wants worthy of all praise." (31:26)

"Say: 'He is Allâh, the One; Allâh, the Eternal, Absolute begets He not, nor is He begotten; and there is none like unto Him.'" (112:1-4)

**Fifth**, the Qur'ân is the only most comprehensive book available to mankind for guidance. It guides us to believe and obey Muhammad (سَلَّمَ عَلَيْهِ وَسَلَّمَ Nallallaahu 'Alayhi wa Salam, meaning: May the peace and blessings of Allâh be upon him) (3:31-32; 4:170; 47:33). For our complete guidance, it is a must for us to follow Muhammad’s Sunnah (Traditions). Muhammad سَلَّمَ is Allâh’s universal Messenger to all mankind (34:28) and the Seal of the Prophets (33:40). Our Creator sent him with Guidance and the Religion of Truth to make it prevail over all religions (61:9).

You will be overwhelmed to read that Allâh’s Book covers all subjects affecting mankind be it physical, material or economic, socio-cultural, political, legal, religious and spiritual, and the like. It talks not only about us and our environment; but also the events and circumstances affecting us. Allâh says that nothing has been omitted from it (6:38). It is further explained in detail (11:1 and 6:114). Any rational individual or scientist who became atheist because of the misconception that, “the Word of God disagrees with science” will discover the Truth. He will be enlightened to know that Allâh’s Book contains information about the scientific facts of life because it is the Truth of assured certainty (69:51).3

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3 For the examples of Qur'anic Ayât that are in perfect agreement with man's scientific findings, please, refer to: Ahmad Von Denfer's book, “Uloom Al-Qur'ân: An
In addition, the Qur’ân refrains us to avoid evil deeds that lead us to the Hell-fire. It teaches us righteousness to guide us to the Straight Path. It describes the everlasting life in the hereafter (i.e., the peace and tranquillity in Paradise for the righteous; and the terrible punishments in the Hell-fire due to the unbelievers).  

Furthermore, the Qur’ân contains varied subjects as shown in the titles of its 114 chapters. The different subjects of the Qur’ân not only reflect the very nature of Allâh as the Creator of all (2:29, 117; 6:73) that exist in the heavens and the earth (3:180; 15:23; 31:10) and the Master of the Day of Judgment (1:4). It also proves the Book to be very comprehensive. The most varied and complete subjects of the Qur’ân, beyond man’s ability to produce, makes it miraculously unique and inimitable. There is no other and no better guidance than Allâh’s Book. The incomparable comprehensive teachings of the Qur’ân guide mankind at all ages. They are simple, you very practical offering the best solutions to our perplexing problems. The Qur’ân serves as Allâh’s guide and mercy to us. Allâh tells us:

"These are Verses of the Wise Book, a Guide and a Mercy to the Doers of Good,— those who establish regular Prayer, and give Zakât and have sure faith in the Hereafter. These are on (true) guidance from their

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4 See Chapters XI and XII for the examples of the Ayât that describe Paradise and Hell-fire.
Creator; and these are the ones who will prosper.” (31:3–5)

Sixth, the Qur'ân is the only book that contains verses (i.e., 22:18; 19:58; 17:109; 16:49-50; 13:15; 7:206; 41:38; 38:24-25; 32:15; 27:25-26; 25:60; 22:77; 96:19; 84:20-21; 53:62) that command us to prostrate and glorify Allâh. All these fall under Sajda at-Tilawah (prostration for recitation). When we are reading the Qur'ân we have to prostrate to Allâh and glorify Him every time we come across any of the specified Ayât. Sajda at-Tilawah signifies that Allâh, the Most High (4:34:87:1), the Creator of the Throne Glory Supreme (9:129; 23:86; 40:15) and the God in heaven and God on earth (43:84) is the Only worthy of our worship (13:14). The following are examples of the Ayât where we have to prostrate to our Creator in adoration to Him:

الْحَجِّ : ٧٧
بِكَانِيَّةٍ الَّذِينَ ءَامَنُوا أَوْ سُكَبُوا وَاسْجُدُوا وَأَعْبَدُوا رَبَّكُمْ وَأَفْعَلُوا

“O you who believe! Bow down, prostrate yourselves and adore your Rabb; and do good that you may prosper.” (22:77)

الْنَّجْمِ : ٦٢
قَأْسِدُوا وَأَعْبَدُوا [الْحَجِّ]

“But fall down in prostration to Allâh and adore (Him)!” (53:62)

Seventh, the Qur'ân, unlike any other books that claim to be the Word of God, contains many verses that pertain to supplication. (For examples see Ayât: 3:35; 3:38; 3:191-194; 4:75; 7:151; 7:155-156; 10:85-86; 11:47; 12:101; 14:35; 14:40-41; 17:80; 20:25-28; 21:89; 21:112; 23:83; 23:118; 23:106; 25:74; 26:83; 27:19; 28:16; 37:100; 38:35; 44:12; 60:4-5; 66:11: 71:28). It even starts with praises and prayer to our Creator as shown in its opening chapter, Al Fatiha. Compare the verses of its first chapter to any verses of any book that claims to be the Word of God and see the great difference. At the very start of the Qur'ân,
we gain knowledge of Allâh and His divine attributes and His relationship to us and to His other creations. We learn also the best and succinct prayer to Him — to guide us to the right path and save us from those who go astray. The following verses of the Al-Fatiha should enlighten you of the unique qualities of Allâh’s Book:

"In the Name of Allâh, Most Gracious, Most Merciful. Praise be to Allâh the Cherisher and Sustainer of the Worlds Most Gracious, Most Merciful; Master of the Day of Judgment. You (Alone) do we worship, and Your aid we seek. Show us the straight way, the way of those on whom You have bestowed Your Grace, those whose (portions) are not wrath and who go not astray." (1:1-7)

The various prayers in the Qur’ân guide us to pray to Allâh and ask for His forgiveness, help and guidance. The Qur’ân teaches us also the prayer for a well balanced way of life — to be happy both in this world and in the Hereafter as shown in the following verse:

"...Our Rabb! Give us good in this world and good in the Hereafter. And save us from the torment of the Fire!" (2:201)

Eight, the Qur’ân is the only book that enjoins us to read it in the name of our Creator and recite it properly. When we read Allâh’s
Book in its original Arabic, we have to observe some rules of Tajwid. Tajwid is derived from the root Jawwada meaning, “to make well” or “improve”. This means, we have to read the Qur’ân with correct and good pronunciation in recitation and a proper mode of recitation of medium speed. In other words, we have to read the Qur’ân beautifully with a pleasant tone and style. This is in obedience to Allâh, for He commands us to:

“Read! In the name of your Rabb and Cherisher, Who created — created man, out of a leech-like clot: Read! And your Rabb is Most Bountiful. He Who taught man that which he knew not.” (96:1-5)

“...Recite the Qur’ân in slow, measured rhythmic tones.” (73:4)

It is strikingly unique that when we read Allâh’s Book with the right Tajwid and melodious tone we (including other Believers who listen to us, especially those who understand it) can not help but have misty eyes or have tears overflowing in our eyes. The inimitable words and symphony of the Qur’ân in Arabic when read properly move us to tears and ecstasy. Allâh tells us:

“And when they listen to the Revelation received by the Messenger you will see their eyes overflowing with tears for they recognize the truth. They pray: ‘Our Rabb! We believe; write us down among the witnesses.’” (5:83)
“They fall down on their faces in tears and it increases their (earnest) humility.” (17:109)

...The skins of those who fear their Creator tremble thereat; then their skins and their hearts do soften to the remembrance of Allah.” (39:23)

**Ninth**, the Qur'an is the only book which Allah undertook to guard against all sorts of change or perversion (15:9). It serves as the authentic proof of the divine mission of Prophet Muhammad ﷺ, the unlettered Prophet (7:158). Allah tells us that He sent down the Qur'an to His Servant, Prophet Muhammad ﷺ (18:1) by inspiration (42:7) through the Holy Spirit (Angel Gabriel) (16:102). He revealed it in stages (17:106) and arranged it gradually to strengthen our hearts (25:32). He took charge for its collection and promulgation (75:16-17). He also inspired its scribes. No less than Allah Himself who testifies that the scribes were men of honor, piety and justice (80:13-16).

**Tenth**, there are chapters (e.g., Chapters 2, 3, 7, 10-20, 26-28, 30-32, 36, 38, 40-46, 68) in the Qur'an that have certain initials prefixed to them. These are called Muqatta'ât (“abbreviated letters”). No one, even the most intelligent scholars among the Arabs, knows the meanings of such letters. Only Allah knows their hidden meanings. Allah says:

“He it is Who has sent down to you the Book. In it are verses basic or fundamental clear (in meaning). They
are the foundation of the Book. Others are not entirely clear; but those in whose hearts is perversity follow the part thereof that is not entirely clear. Seeking discord, and searching for its interpretation, but no one knows its true meanings except Allâh. And those who are firmly grounded in knowledge say: 'We believe in it, the whole of it is from our Rabb.' And none will grasp the Message except men of understanding.” (3:7)

The Muqatta‘at or abbreviated letters (e.g., A.L.M., A.L.M.S., A.L.R., A.L.M.R., T.H.) which are beyond any man’s comprehension show that verily Allâh is the Only All-Knowing, All-Wise (4:26). They also serve as concrete proofs that indeed, Allâh has protected His Book from any sort of change. Otherwise, the most intelligent scholars among the Muslim Arabs would have deleted the abbreviated letters for the simple reason that no person can understand them. The Muqatta‘at are among the signs of Allâh that should enlighten the non-believers that the Qur’ân is really unique and a divine revelation from our One and Only God.

Eleventh, but not the least, when you read Allâh’s Book you will find it full of wisdom. It is the only Book wherein Allâh instructs mankind to read (73:20), understand (21:10; 47: 24; 54:17, 22, 32, 40), study (2:121), recite (29:45; 73:4), listen (7:204), remember (80:11-14) and follow it for guidance (6:155; 39:18). All these and many other verses in the Qur’ân prove that, Allâh’s Book is holy and unique. It is, indeed, the Divine Revelation that speaks for itself.
II. ALLĀH: THE ONE WHO SENT DOWN THE QUR’ĀN

The Qur’ān is the Divine Revelation from Allāh, the Only God and Creator of all mankind. Allāh repeatedly says that He sent down the Qur’ān to us. He had sent it as a source of wisdom, guidance and glad tidings to the believers. He had sent it down also as a warning to the sinners. Allāh repeatedly tells us that He was the One Who revealed the Qur’ān:

وَأَرْزَقْنَا إِلَيْكَ الْكِتَابَ إِلَيْهِ مَصَدِيقًا لِما بَيْنَ يَدَيْنِ أَلْحَقَّ
وَمَهْيَاهُ عَلَيْهِ فَاَحْكَمْ بِهِنَّ مَا أَرْزَلَ اللَّهُ وَلَا تَنْبِئُ أَهْوَاهُمْ عَمَّا يُعَلِّمُونَ
[المائدة: 48]

“To you We sent the Scripture (Book) in truth, confirming the scripture that came before it, and guarding it in safety, so judge between them by what Allāh has revealed, and follow not their vain desires, diverging from the Truth that has come to you.” (5:48)

وَهَذَا كِتَابٌ مَّنْ أَرْزَلْنَاهُ مَبْارَكٌ مَّصَدِيقٌ أَلْحَقٌ بِبَيْنَ يَدَيْنِ
[الأنعام: 92]

“And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: . . .” (6:92)

وَمَا كَانَ هَذَا الْقُرْآنَ أَن يُفْرَزَّى مِنْ ذُورٍ أَلْحَقَّ وَلَا تَنْبِئُ أَهْوَاهُمْ عَمَّا يُعَلِّمُونَ
[يونس: 37]

“This Qur’ān is not such as can be produced by other than Allāh; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book — wherein there is no doubt — from the Rabb of the Worlds.” (10:37)
"Verily, this is a Revelation from the Rabh of the Worlds. With it came down the Spirit of Faith and Truth to your heart and mind that you may admonish in the perspicuous Arabic tongue." (10:192-195)

"...(This is ) a Book with verses basic or fundamental (of established meaning) — further explained in detail — from One Who is Wise and Well-Acquainted (with all things)." (11:1)

"A.L.R. These are the Verses of the Perspicuous Book. We have sent it down as an Arabic Qur'ân in order that you may learn wisdom." (12:1-2)

"A.L.R. These are the Signs (or Verses) of the Book: that which has been revealed unto you from your Rabh is the Truth; but most men believe not." (13:1)

5 A.L.R. is one of the "abbreviated letters" prefixed in some verses of the Qur'ân. Only Allâh knows its meaning (3:7).
"We sent down (the Qur’ân) in Truth, and in Truth has it descended, and We sent you but to give Glad Tidings and to warn (sinners)." (17:105)

Indeed, We have revealed for you (O mankind!) a Book (the Qur’ân) in which is a Message for you: will you not then understand?” (21:10)

“Say: ‘The (Qur’ân) was sent down by Him Who knows the secret (that is) in the heavens and the earth: Verily, He is Most Forgiving, Most Merciful.’” (25:6)

“The revelation of this Book is from Allâh the Exalted in Power Full of Wisdom. Verily, it is We Who have revealed the Book to you in Truth: so serve Allâh offering Him sincere devotion.” (39:1-2)

“It is Allâh Who has sent down the Book in truth, and the Balance (by which to weigh conduct) …” (42:17)

“The Revelation of the Book is from Allâh the Exalted in Power, Full of Wisdom.” (46:2)
"Believe therefore in Allah and His Messenger and in the Light (this Qur'an) which We have sent down. And Allah is well aware with all that you do." (64:8)

These and many more Qur'anic verses show Allah's Mercy to us. He guides us to believe that He is the One Who sent the Qur'an. He also guides the unbelievers to cast away the doubts they have in their minds. He testifies that Prophet Muhammad ﷺ did not write the Qur'an. It is not the Prophet's own word. Never did he invent any word in it. Allah is the One Who sent it down. He revealed it to His Messenger ﷺ through Angel Gabriel for the guidance of mankind. The unlettered (7:157-158; 62:2) Prophet ﷺ believes in Allah and His Words (7:158). He brought the Message as revealed (10:15-16) and never did he invent anything in it (69:43). Allah Himself testifies:

والله نزل إلى السامعين بِثَبَتِهِمْ أَرْضَاهُمْ أُنَزِّلَ إِلَيْكَ لَتَكُونَ منَ السَّمَالِيِّينَ [الشعراء: 192-195]

"Verily, this is a Revelation from the Creator of the Worlds, With it came down the trustworthy spirit (Angel Gabriel) to your heart (Muhammad), that you may be (one) of the Warners in the perspicuous Arabic tongue." (26:192-195)

"(This is) the revelation of the Book in which there is no doubt — from the Creator of the Worlds. Or do they say, 'He (Muhammad) has forged it'? Nay, it is the Truth from your Creator, that you (Muhammad) may warn people to whom no Warner has come before you: in order that they may receive guidance." (32:2-3)
"It is not the word of a poet, little it is you believe! Nor is it the word of a soothsayer, little admonition it is you receive. (This is) a Message sent down from the Rabb of the Worlds. And if he (Prophet Muhammad) were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart. Nor could any of you withhold him (from Our wrath). But verily, this is a Message for the God-fearing. And We certainly know that there are amongst you those that reject (it). But truly (Revelation) is a cause of sorrow for the Unbelievers. But verily it is Truth of assured certainty. So glorify the name of your Rabb Most High. (69:41-52)

The unbelievers, therefore, should acknowledge the truth that the Qur’ân is the pure Word of Allâh. It is not the word of a poet nor a soothsayer nor the Prophet ﷺ. Verily, the Qur’ân is Allâh’s Divine Message to us.
III. THE QUR’ÂN: NOT INSPIRED BY SATAN

If you are objective and rational, you will find the Qur’ân as, indeed, the Book of Allâh. From the beginning to the end you find Allâh’s clear enlightenment. To reiterate, it is only in the Qur’ân that Allâh enjoins us to seek His refuge from the influence of Satan before reading it. This alone proves that Satan, the Evil One, has no place in the Qur’ân. Allâh commands:

﴾إِنَّمَا قَرَأْتُ الْقُرْآنَ فَاسْتَعِنْ بِلَهَيْنَى مِنْ أَشْهَرِينَ أَنْبِيَاءِنَّهَا إِنَّمَا أَنفَقْتُ لِمَعَ سُلْطَانٍ عَلَى الْبَيْتِ إِنَّمَا أَنفَقْتُ بِمَعَ سُلْطَانٍ عَلَى الْبَيْتِ﴾ [النحل: 98-100]

“When you read the Qur’ân, seek Allâh’s protection from Satan the Rejected One. No authority has he over those who believe and put their trust in their Rabb. His authority is over those only, who take him as patron and who join partners with Allâh.” (16:98-100)

For our own benefit we have to believe that the Qur’ân comes from Allâh alone. Allâh stresses that it was not brought down nor inspired by Satan. No one can produce like it, nor falsehood can approach it. After reading the following verses, would you then say that the Qur’ân comes from Satan or from Allâh the Almighty?

﴿وَمَا نَزَّلْتِ يَا أَيُّهَا الرَّسُولُ مِنْ بَيْنِ يَدَيْنِهِ وَلَا مِنْ خَلِيفِهِ تَنْزِيلٌ مِّنْ حَكِيقٍ حَكِيمٍ﴾ [الشعراء: 210-211]

“The Satan did not bring it down. It not meet for them, nor is it in their power.” (26:210-211)

﴿لَوْ بَلَغَهُ الْبَيْتُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلِيفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَكِيمٍ﴾ [فصلت: 42]
“No falsehood can approach it from before or behind it. It is sent down by One Full of Wisdom, Worthy of all Praise.” (41:42)

“Nor is it the word of an evil spirit accursed.” (81:25)

Furthermore, Allâh directs us away from evil youghts and deeds. He reminds us not to let Satan seduce us to follow his way for he is an avowed enemy to us. Allâh says:

"O mankind! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an avowed enemy. He commands you what is evil and shameful, and that you should say of Allâh that of which you have no knowledge.” (2:168-169)

"O you children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the garden, stripping them of their raiment, to expose their shame, for he and his tribe see you from a position where you cannot see them. We made the Satan’s friends (only) to those who believe not. (7:27)

“...For Satan is to man an avowed enemy!” (12:5)
O you who believe! Follow not Satan’s footsteps. If any will follow the footsteps of Satan, he will (but) command what is shameful and wrong. And were it not for the grace and mercy of Allāh on you, not one of you would ever have been pure. But Allāh does purify whom He pleases, and Allāh is One Who hears and knows (all things). (24: 21)

“Verily, Satan is an enemy to you, so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire.” (35: 6)

“Did I not enjoin on you O children of Adam, that you should not worship Satan; for that he was to you an enemy avowed? And that you should worship Me, for that this was the Straight Way? But he did lead astray a great multitude of you. Did you not, then, understand?” (36:60-62)

The Qur’ān makes it clear that Allāh is our Guardian Rabb (2:21-22) and Protector (2:257). It guides us to seek Allāh’s protection from the influence of Satan. The following Ayāt guide us to be God-fearing:
"If a suggestion from Satan assails your (mind), seek refuge with Allâh; for He hears and knows all things. Those who fear Allâh, when a thought of evil from Satan assaulsts them, bring Allâh to remembrance, when verily, they see (aright)!" (7: 200-201)

"And if (at any time) an incitement to discord is made to you by the Satan, seek refuge in Allâh. He is the One Who hears and knows all things." (41:36)

We have to avoid Satan by all means. Allâh reminds us that Satan makes promises only to deceive us. Satan only wants us to go astray. He does nothing but harms us. Those who take Satan as a friend will surely dwell in Hell. Allâh tells us:

"Satan threatens you with poverty and orders you to conduct unseemly. Allâh promises you His forgiveness and bounties. And Allâh cares for all and He knows all things." (2:268)

"...Whoever forsaking Allâh, takes Satan for a friend,
has surely suffered a loss that is manifest. Satan makes promises for them, and arouses in them false desires; but Satan's promises are nothing but deception. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.” *(4:119-121)*

“And (remember) when Satan made their (sinful) acts seem alluring to them, and said: ‘No one among men can overcome you this day, while I am near to you.’ But when the two forces came in sight of each other, he turned on his heels and said, ‘Verily, I am clear of you! Verily, I see what you see not. Verily, I fear Allâh, for Allâh is strict in punishment.’” *(8:48)*

We should, therefore, seek Allâh's help and guidance and turn to Him as our Guardian *Rabb* and Protector. If we believe in His Book, we will surely attain righteousness that will lead us to Paradise *(19:60-63)*. This we should believe because Allâh's promise is true and sure *(10:4)*. His promise is the truth; no one's word can be truer than His word *(4:122)*.

We should believe and accept that the Qur'ân is the Truth from Allâh *(22:54)*. Satan, the evil one, has no place in it. As a Book of Divine Guidance, the Qur'ân stresses that it is a Message for people who would truly worship Allâh *(21:106)*. It enjoins us to worship no one but Allâh. True prayer is due to Him alone *(13:14)*. The Qur'ân starts and ends with the glorification and prayer to Allâh that He will protect us from Evil *(1:1-7)*. Allâh guides us to seek His protection from any influence of the Evil or of Satan that may come from the Jinn (invisible evil spirits) and
among human beings. Allāh says in the last two chapters of His Book:

قَلْ أَعُوذُ بِرَبِّ الْكَبْرِيَّةِ وَرَبِّ الْعَسِيْقِ إِنَّ شَرَّ عَسِيْقِ ۖ وَمَنْ شَرَّ كَبْرِيَّةٍ إِنَّ شَرَّ كَبْرِيَّةٍ.

الفَلَقٌ : ۧ۰ [ alf-qa']

"Say: ‘I seek refuge with the Rabb of the Dawn from the mischief of created things; from the mischief of Darkness as it over spreads, from the mischief of those who blow on knots; and from the mischief of the envious one as he practices envy.’” (113:1-5)

قَلْ أَعُوذُ بِرَبِّ الْكَبْرِيَّةِ وَرَبِّ الْعَسِيْقِ إِنَّ شَرَّ عَسِيْقِ ۖ وَمَنْ شَرَّ كَبْرِيَّةٍ إِنَّ شَرَّ كَبْرِيَّةٍ

الْجَنَّةَ وَالْجَحِيمَةِ [الناس : ۧ۰-۶].

“Say: ‘I seek refuge with the Rabb and Cherisher of mankind, the King (or Ruler) of mankind, the God (or Judge) of mankind — from the mischief of the Whisperer (of Evil), who withdraws (after his whisper) (the same) who whispers into the hearts of mankind — among Jinn and among men.’” (114:1-6)
IV. THE QUR’ÂN: CONSISTENT AND FREE FROM ANY FORM OF HUMAN MANIPULATION

When you read the Qur’ân, you will not find any discrepancy or crookedness in it. Many centuries have passed from the time Allâh revealed the Qur’ân for our divine guidance and until now there exists no revision of the Book. No one has ever dared to attempt revising it. No one, even in today’s modern or scientific era, has seen the need for its revision. The reason lies on man’s limited knowledge. He cannot find any error in the Word of Allâh. It needs no single correction, as it is perfect in every letter because it is the Divine Word of Allâh, the All-Embracing, the All Knowing (2:115). He is Exalted in Power, Full of Wisdom, Wise. Allâh says:

وَسَكِينَةُ الْبُيْنَةِ الْغَيْبِ وَاللَّهُ عَزِيزٌ حَكِيمٌ [التوبة: 40].

"...But the word of Allâh is exalted to the heights, for Allâh is Exalted in Might, Wise.” (9:40)

وَلَوْ آتَنَا فِي الْأَرْضِ مِن سَجَرٍ أَفْلَنَّ وَالْبَحْرِ بِمَعْدُونٍ مِّنْ بَعْدِهِ سَبْعَةٌ

[القلم: 27].

“And if all the trees on earth were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply), yet would not the words of Allâh be exhausted (in the writing), for Allâh is exalted in power, full of Wisdom.” (31:27)

Allâh further guides all mankind to be rational enough to believe in the Qur’ân as His Book. He points out that the Qur’ân bears no discrepancy and no crookedness therein. In other words, it is consistent with itself. This is what Allâh emphasizes in the following verses:
"Do they not ponder on the Qur’ān? Had it been from other than Allāh, they would surely have found therein much discrepancy." (4: 82)

"Praise be to Allāh, Who has sent to His Servant the Book, and has allowed therein no Crookedness." (18:1)

"Allāh has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects). The skins of those who fear their Rabh tremble thereat. Then their skins and their hearts do soften to the remembrance of Allāh. Such is the guidance of Allāh. He guides therewith whom He pleases, but such as Allāh leaves to stray, can have none to guide." (39:23)

Nowhere could you find any inconsistency in the Qur’ān for verily, it is the Truth from the Rabh of the Worlds (32:3). It is the only Book that has been preserved. Allāh affirms that it has been preserved in a Tablet or in a Book well guarded. He says:

"Nay, this is a Glorious Qur’ān inscribed in a Tablet Preserved!" (85:21-22)
"That this is indeed a Qur’ān most honorable, in a Book well guarded, which none shall touch but those who are clean: a Revelation from the Rabb of the Worlds.” (56:77-80)

Verily, the Qur’ān is the pure Word of Allāh, never been changed by anyone, not even Allāh’s Messenger صلى الله عليه وسلم. Allāh makes this very clear:

"But when Our Clear Signs are rehearsed unto them those who rest not their hope on their meeting with Us say: ‘Bring us a Reading other than this or change this (Qur’ān).’ Say: ‘It is not for me of my own accord to change it. I follow naught but what is revealed unto me: if I were to disobey my Rabb I should myself fear the Penalty of a Great Day (to come).’" (10:15)

The Qur’ān will forever remain as the pure and undistorted Book of Allāh to all mankind. No one can ever change it. Allāh promises to protect it from any form of human manipulation. He assures us:

"The Word of the Rabb does find its fulfillment in truth and in justice. None can change His Words: for He is the One Who hears and knows all.” (6:115)
"Those who believe and (constantly) guard against evil, for them, are Glad Tidings in the life of the Present and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme Felicity." (10:63-64)

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)." (15:9)

In line with this divine assurance, Allâh entrusted the protection of the Qur'ân to the learned men. History tells us that from the time it was revealed to Prophet Muhammad ﷺ many learned men and companions of the Prophet memorized the Qur'ân. Today, thousands of Muslims, young and old (including non-Arabic speaking Muslims from different countries) have memorized it. In addition, millions of copies of the Divine Message have been produced and distributed worldwide for private and public reading and guidance. Many years after its revelation have passed; until now, no scholar has found the need to revise it. Neither has there been a controversy among Muslim scholars questioning its authenticity.

The Qur'ân exists today just as it was revealed to Prophet Muhammad ﷺ more than fourteen centuries ago. No one has added nor substituted any verse or any single letter to it. Its authenticity will forever benefit humanity. As Allâh says, He will assuredly protect it (15:9). This we should believe, because His Word is the Truth (6:73) and He fulfills His promise (4:122). Believe, therefore, in the Qur'ân as the Divine Message from the Only Creator of all mankind.
V. THE QUR’ÂN GUIDES MANKIND TO BELIEVE AND WORSHIP THE ONE AND ONLY TRUE GOD

The Qur’ân teaches mankind the sincere belief in Tawhîd 6 (Islamîc monotheism or absolute oneness of Allâh) — the universal divine message for all mankind. Allâh says:

"Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allâh. Let men of understanding take heed."

(14:52)

"And thus proclaim the Message (of Allah)! Verily, verily your God is One! Rabû of the heavens and of the earth and all between them and Rabû of every point at the rising of the sun!" (37:4-5)

The Qur’ân repeatedly tells us that there is no god but Allâh. Allâh Alone claims for universal divinity. He Alone commands all mankind to know that there is no god but He. He tells us:

6 There are three categories of Tawhîd. First is Tawhîd Ar-Rubûbîyâh (i.e., Oneness of Allâh’s Divinity, that is He is the Rabû, the Creator, the Sovereign, the Sustainer, the Provider, and Manager of all mankind in all affairs). Second is Tawhîd Al-Ulûhîyâh (i.e., Allâh as the Only One worthy of our worship). Third is Tawhîd Al-Asmâ was Sifât (i.e., Allâh Alone deserves the most Magnificent Names and Attributes, which are found in the Qur’ân and the Sunnah).
“And your Allâh is one Allâh; there is no god but He Most Gracious Most Merciful.” (2:163)

“Allâh! There is no god but He! Rabb of the Throne Supreme!” (27:26)

“O mankind! Call to mind the grace of Allâh unto you! Is there a Creator other than Allâh to give you Sustenance from heaven or earth? There is no god but He. How then are you deluded away from the Truth?” (35:3)

The Qur’ân enlightens us to testify that there is no God but Allâh (47:19). Allâh is the Living, the Self-Subsisting, the Supporter of all (3:2). He is the Creator of all (2:29, 117; 6:73) — the One Who gives life and death (3:156; 6:95; 15:23) and to Him is our Final Return (43:45-50). To Allâh belongs the dominion of the heavens and the earth; and to Allâh is our return (24:42). Our goal in the end is towards Allâh (6:164). Therefore, if we want to succeed both in this world and in the life Hereafter, we must sincerely believe in Allâh and submit to His Will. This means to live and die in a state of Islâm.

Belief in Allâh requires that we refrain from assigning partners to Him (60:12; 13:36; 6:22) as well as saying things about Allâh of which we have no knowledge (7:33). No vision can grasp Him, but His grasp is over all vision; He is Subtle well aware (6:102,103). He is Allâh, the One, not one in a Trinity (5:72), nor one of two (16:51). He has no begotten son (2:116; 6:100; 10:68; 19:35) nor is He begotten (112:3). Nor does He have any neither consort nor daughters (6:100-101; 16:57; 37:149-157). Verily,
Allâh has no partner (6:163). Allâh is the One, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him (112:1-4; 42:11).

The belief in Tawhîd (the Oneness of Allâh) in Islâm is the most logical idea that every rational individual could ever think. The reason: simply because, should there be two, three or more “gods” then, the entire universe would have been in chaos as a result of the competition of and struggle for power among “gods.” Allâh says:

[22] "If there were, (in the heavens and the earth), other gods besides Allâh, there would have been ruin in both! But glory to Allâh, the Rabb of the Throne: (High is He) above what they attribute to Him.” (21:22)

[91] "No son did Allâh beget nor is there any god along with Him: (if there were many gods) behold each god would have taken away what he had created and some would have overcome others! Glory to Allâh (He is free) from the (sort of) things they attribute to Him!” (23:91)

Since there is only One Allâh, Who Alone deserves our worship, we mankind must worship Him. We must worship Allâh with utmost sincerity. The Qur’ân teaches us to worship no one but Allâh:

[2-1] [هود]
"... (This is) a Book, with verses basic or fundamental (of established meaning) — further explained in detail from One Who is Wise and Well Acquainted (with all things). (It teaches) that you should worship none but Allâh." (11:1-2)

The following verses enlighten us to believe that no one is worthy to be worshipped but Allâh. Contemplate on them and obey the divine commandment to worship Him alone:

"That is Allâh, your Rabb! There is no god but He, the Creator of all things: so, worship Him (Alone) and He has power to dispose of all affairs." (6:102, 103)

"Whatever you worship apart from Him is nothing but name which you have named. You and your fathers, for which Allâh has sent down no authority: the command is for none but Allâh. He has commanded that you worship none but Him. That is the right religion, but most men do not know." (12:40)

"Those to whom We have given the Book rejoice at what has been revealed unto you but there are among the clans those who reject a part thereof. Say, 'I am
commanded to worship Allâh, and not to join partners with Him. Unto Him do I call, and unto Him is my return.’” (13:36)

[Verse from Maryam] مريم : ۶۵

"Rabb of the heavens and of the earth, and of all that is between them: so worship Him, and be constant and patient in His worship. Do you know of any one who is worthy of the same Name as He?” (19:65)

[Verse from Al-Ikhlas] إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا أَعْلَمُ وَأَقْرِئُ السِّلْطَانِ لِلْـئِـحِيْـرِ [طه : ۱۴]

"Verily, I am Allâh: There is no god but I: so serve Me (only), and establish regular prayer for My remembrance.” (20:14)

For our guidance and salvation, we have to worship Allâh alone. Our Creator makes it very clear that the very purpose why He has created us is to worship Him throughout our lives. Allâh tells us:

[Verse from Al-Fatiha] وَمَا خَلَقْتَ لَنِسْيَانَ وَلَا إِنسَ إِلَّا لِيُعْبُدُونَ [الداو沐浴 : ۵۶]

"I created not the jinn and men except that they should worship Me.” (51:56)

[Verse from Al-Mu'min] وَأَعْبُدُ رَبِّي حَتَّى أَتيَكَ الْيَوْمُ الَّذِيٌّ [الحجر : ۹۹]

"And worship your Rabb until there comes unto you the Hour that is certain (i.e., death).” (15:99)

The Qur’ân contains many verses that guide us to pray to Allâh. To reiterate, it even starts with praises and prayer to our Creator as shown in its opening chapter, Al Fatiha. This particular Surah (chapter) teaches us the best and succinct prayer to Allâh — to guide us to the right path and save us from those who go astray. The succeeding Surah Al Baqarah (The Heifer) immediately
tells us the answer to our prayer. It enlightens us to believe that the Qur’an is the Book; in it is guidance sure to those who fear Allâh (2:2). It teaches us to pray for a balanced way of life — i.e., to be happy both here and in the Hereafter (2:201).

The Qur’ânic verses on prayer also guide us how to ask Allâh for His forgiveness, help, and guidance. The following are some examples of the Ayât that pertain to supplication:

“...Our Rabb! Condemn us not if we forget or fall into error. Our Rabb! Lay not on us a burden as You did lay on those before us. Our Rabb! Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. You are our Protector. Grant us victory over the unbelievers.” (2:286)

“...O Rabb! Let not our hearts deviate now after you have guided us, but grant us mercy from You: for You are the Grantor of bounties without measure...” (3:8)

“...Our Rabb! We have indeed believed, so forgive us our sins, and save us from the agony of the Fire.” (3:16)
“...Our Rabb! Forgive us our sins and anything we may have done that transgressed our duty. Establish our feet firmly, and help us against those that resist Faith.” (3:147)

“...Our Rabb! Send us not to the company of the wrong doers.” (7:47)

“...Our Rabb! Pour out on us patience and constancy, and take our souls unto You as Muslims (who bow to Your Will)!” (7:126)

“...O my Rabb! Increase me in knowledge.” (20:114)

“...O my Rabb! Bestow wisdom on me, and join me with the righteous. Grant me honorable mention on the tongue of truth among the latest (generations). Make me one of the inheritors of the Garden of Bliss.” (26:83-84)

“...O my Rabb! Help you me against people who do mischief!” (29:30)
"O my Rabb! Grant me (the ability) that I may be grateful for Your favor, which You have bestowed upon me, and upon both my parents; and that I may work righteousness such as You may approve and be gracious to You; and truly do I submit (to You) in Islâm." (46:15)

These and many other Qur'ānic verses show Allāh's guidance to us. For our own benefit, we have to recite the Qur'ān and remember Allāh always. We have to sincerely pray to our Creator. The following Ayāt should motivate all mankind to perform Salāt (Islāmic prayers):

> يَتَبَيَّنُواَ النَّاسَ أَنَّكُمُ أُخْلِقُونَ مِنْ زَرَاءٍ مِّنْ فَرْعَوْنَ ۖ [البقرة : 21]

"O mankind! Worship your Guardian Allāh, Who created you and those who came before you that you may become righteous." (2:21)

> فَقَدْ أَفْلَحَ الصَّلَّةُ وَالْبَكْرَةُ وَالْقُرْآنُ ۖ [المؤمنون : 102, 9-11]

"Successful indeed are the Believers. Those who humble themselves in their prayers.

And who (strictly) guard their prayers — these will inherit Paradise. They will dwell therein (forever)." (23:1-2, 9-11)

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"...Establish regular prayer, for prayer restrains from shameful and evil deeds; and remembrance of Allâh is the greatest (thing in life) without doubt. And Allâh knows the (deeds) that you do.” (29:45)

"But he will prosper who purifies himself and remembers the Name of his Guardian, Allâh, and prays (to Him).” (87:14-15)

All mankind must sincerely believe in Allâh and worship Him alone. To Him belongs the True prayer (13:14) — the Islâmic prayers which are based on the Qur’ân and the Sunnah. Worship in Islâm is a comprehensive term. Everything we do in accordance with Allâh’s Law is an act of worship. Such worship must be done sincerely for the pleasure of Allâh.

If you are non-Muslim, time has come that you must believe in the absolute oneness of Allâh. Believe and worship Him with utmost sincerity and follow the Qur’ân and the Sunnah. Otherwise, all your prayers, sacrifices, deeds will be in vain. The Qur’ân tells us the following conditions by which good deeds are rewarded both in this world and in the life Hereafter:

1. Belief in Tawhîd (Oneness of Allâh):

"This is the Guidance of Allâh with which He guides whomsoever He will of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.” (6:88)
"But it has already been revealed to you as it was to those before you: 'If you were to join (gods with Allâh) truly fruitless will be thy work (in life) and you will surely be in the ranks of those who lose (all spiritual good)."" (39:65)

2. *Ikhlas* (Sincerity) to Allâh which means to do good deeds purely for the pleasure of Allâh and not out of self-conceit to seek appreciation or praise from people:

*فَأَلَّا يَلَوَّنَّ الَّذِينَ خَافَلُواَ وَالْآدِمُواَ أَتَّمُّواْ مِن دُونِهِ أَوْلَيْكُمْ مَا اكْتَفَهُمْ إِلاَّ يَلَوَّنَّهُ آمَنُوا إِنَّ اللَّهَ يَحْكُمُ بِبَيْنِهِمْ فِي مَا هُمْ فِيهِ يُحِبَّلُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَفُّرُ وَسَّعَانًا* [الزمر: 31].

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

*قَلِ اللَّهُ أَنْبَعِثُ خَلِيفَةً مِّنَ الذِّيْنِ آمَنُوا* [الزمر: 14].

"Say, 'Verily, I am commanded to serve Allâh with sincere devotion.'" (39:14)

*فَأَذَاعُوا اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا وَلَوْ كَثِيرًا كُفُّرُونَ* [غافر: 14].

"Call then upon Allâh with sincere devotion to Him even though the Unbelievers may detest it." (40:14)

3. Deeds must be in accordance with the Qur'ân and the *Sunnah* (Tradition or Way of the Prophet Muhammad ﷺ):

*بِكَانَّهَا لَلَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا نَبْطِلُوا أَمْثَالَكُمْ* [محمد: 33].
“O you who believe! Obey Allâh, and obey the Messenger (Muhammad) and render not vain your deeds.” (47:33)

Very clearly, the Qur’ân guides us to sincerely believe and worship Allâh alone. It is the universal message for all humanity. If you want to be successful both in this world and in the life Hereafter, you must sincerely believe and worship Allâh alone in accordance with the Qur’ân and the Sunnah.
VI. QUR’ÂN: THE COMPREHENSIVE DIVINE GUIDANCE TO ALL MANKIND

The Qur’ân is the only Book in the World that offers the most comprehensive and universal guidance to all of humanity. It guides us to develop our total personality: to be physically and mentally fit, economically self-sufficient, politically stable, legally righteous, socially desirable and, above all, morally and spiritually upright. In other words, the Qur’ân guides us to have a well-balanced personality for us to attain peace and happiness both in this world and in the life hereafter. Allâh Himself emphasizes: “nothing have We omitted from the Book” (6:38). It is the Book “further explained in detail” (11:1). In other Ayât of the Qur’ân, Allâh tells us:

قَضَيْنَا لِلنَّاسِ مَـلَٰكًا وَلَـمِينًا لِيُّتَبَيِّنَ لَكُمْ السَّرُّ الْكِتَـبَ مَنْ قَـدَّرَهُ وَلَمْ يَدْخُلْ فِيهْنَـِّهِمْ إِلَّآ إِنْ دَعَاهُمُ الْمَلَٰكُ بِالْيَـتِمَّةِ وَقَرِيَّةٍ بِـالْبَـعْثَةِ (الأنعام: 141)

“...He it is Who has sent unto you the Book, explained in detail. They know full well, to whom We have given the Book, that it has been sent down from your Rabb in truth. Never be then of those who doubt.” (6:114)

وَلَقَدْ جَـهَّـزْنـَـا لَكُمْ كِتَـبًا فَضِيلًا عَلَى هُـدَى هُدِيَّةٍ وَوَحْيًا مَّـرْهَمًا (الأعراف: 52)

“For We had certainly sent unto them a Book based on knowledge, which We explained in detail — a guide and a mercy to all who believe.” (7:52)
“...We have sent down to you the Book explaining all things, a guide a Mercy, and glad tidings to Muslims.” (16:89)

“We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.” (18:54)

Allâh’s Book is guidance sure, without doubt, to those who fear Allâh (2:2). It contains nothing but the truth and the best explanation thereof (25:33). Allâh made it a Light to guide humanity to the Straight Way (42:52). It is no less than a Message that makes things clear (36:69) and easy to understand for our admonition (54:17, 22, 32, 40). It is the Book of Divine Guidance that is addressed to all mankind not only in this world; but also for all the worlds — this temporal world and the eternal world to come in the Hereafter. Allâh says:

إن هو إلا ذكر للعالمين وعلمهم نذكر بهم بعد جعلهم
[Al-Kahf: 54]

“This is no less than a Reminder to (all) the Worlds. And you shall certainly know the truth of it (all) after a while.” (38:87-88)

إنا أرسلنا على الكتب لتنسب إلى الحق دمتم أهلكعر فينفيسه ومن قتل فماذا يضلل عليها
[Al-Zumar: 41]

“Verily, We have revealed the Book to you in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul. But he that strays injures his own soul...” (39:41)

ولماهذ لذا ذكر للعالمين
[Al-Qalam: 52]

“But it is nothing less than a Message to all the worlds.” (68:52)
"Verily, this is no less than a Message to (all) the Worlds: (with profit) to whoever among you wills to go straight." (81:27-28)

Allâh sent down the Qur'ân full of truth, guidance, wisdom, glad tidings, mercy, enlightenment and instruction for all mankind. He tells us more about His Book in the following verses:

وَأَوْلَىٰ مَعَهُ مَعَ الْكُتُبِ يَلَبِّيْهَا إِبْلَحَقًٍ بِنِيَّ الْأَلَّامِ فِي نَفْسِ يَحْتَقُّوا فِيهِ

[ البقرة: 213 ]

"...and with them He sent the Book in truth, to judge between people in matters wherein they differed..." (2:213)

وَمَا أَنَّ الْيَوْمَ عَلَىٰ مِنَ الكُتُبِ وَالْحِكْمَةِ يَبْطَرُ يَوْمَ الْقِيَمَةِ

[ البقرة: 231 ]

"...and the fact that He sent down to you the Book and Wisdom, for your instruction..." (2:231)

إِنَّا أَنزَلْنَا إِلَى الْكُتُبِ يَلَبِّيْهَا إِبْلَحَقًٍ بِنِيَّ الْأَلَّامِ إِنَّمَا أَنَىَّ اللهَ وَلَا

[ النساء: 105 ]

"We have sent down to you the Book in truth, that you might judge between men, as guided by Allâh: so be not (used) as an advocate by those who betray their trust;"

(4:105)

وَإِذَا أَمَّنَهُم بَيَاتُهُمْ فَإِنَّمَا أُنَهِيْتُم بِذَٰلِكَ أَنْ تُؤْمِنُوا لِللهِ وَلَا يَتَغَيَّبُنَّ مِنْهُ وَلَا يَبْغُواُ إِنَّمَا نَشِئُ وَلَا نَهُدِئُهَا قَالُوا لَوْ لَوْ اقْتُضَى نُورِهَا وَرَحْمَةٌ لَّقَوْمَ يُؤْمِنُونَ

[ الأعراف: 203 ]

"If you bring them not a revelation, they say: 'Why have you not got it together?' Say, 'I but follow what is revealed to me from my Rabb. This is (nothing but) Light from your Rabb, and Guidance, and Mercy, for
any who has Faith.”” (7:203)

“Say, ‘The Holy Spirit has brought the revelation from your Rabb in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.’” (16:102)

“Verily, this Qur’ân does guide to that which is most right (or stable), and gives the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward. And those who believe not in the Hereafter, (it announces) that We have prepared for them a Penalty grievous (indeed).”(17:9-10)

“These are verses of the Qur’ân — a Book that makes things clear; a Guide; and Glad Tidings for the Believers.” (27:1-2)

“Verily, this Qur’ân does explain to the Children of Israel most of the matters in which they disagree. And it certainly is a Guide and Mercy to those who believe.” (27:76-77)
“And is it not enough for them that We have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and Reminder to those who believe.” (29:51)

“These are Verses of the Wise Book — a Guide and Mercy to the Doers of Good, — those who establish regular Prayer, and give Zakât and have sure faith in the Hereafter. These are on (true) guidance from their Rabb; and these are the ones who will prosper.” (31:2-5)

“...This is no less than a Message and a Qur’ân making things clear that it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).” (36:69-70)

“Verily, in this is a Message for any that has a heart and understanding or who gives ear and is a witness.” (50:37)

“And we have indeed made the Qur’ân easy to understand and remember. Then is there any that will
receive admonition?” (54:17)

The Qur’ān serves as a warning to the unbelievers and an inspiration to the believers. It guides everyone to differentiate what is Good from what is Evil. Allâh says:

> "We sent down (stage by stage) in the Qur’ān that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.” (17:82)

> "Praise be to Allâh, who has sent to His Servant the Book, and has allowed therein no Crookedness. (He has made it) Straight (and Clear) in order that He may warn the (godless) of a terrible Punishment from Him. And that He may give Glad Tidings to the Believers who work Righteous deeds, that they shall have a goodly Reward, wherein they shall remain forever. Further, that He may warn those (also) who say, ‘Allâh has begotten a son.’” (18:1-4)

> "Behold this is the Word that distinguishes (Good from Evil). It is not a thing for amusement.” (86:13-14)

Indeed, Allâh’s Book is the most comprehensive and divine guidance to all mankind. Allâh has explained everything in detail what is good for us to follow; and what we should avoid as
something bad or evil. The Qur’ân serves as the best guidance from our Creator. We should, therefore, take admonition from it to attain peace and happiness both in this world and the life in the Hereafter.

"Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’ân) for mankind in truth. So whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad ﷺ) are not a Wakil (trustee or disposer of affairs, or guardian) over them..” (39:41)
VII. ALLĀH TELLS US TO READ, UNDERSTAND, STUDY, RECITE, LISTEN, REMEMBER AND FOLLOW HIS BOOK

The Qur‘ān is unique. You can not compare it to any book that claims to be “the Word of God” or “inspired.” Allāh’s Book is full of wisdom and guidance. Part of Allāh’s universal guidance is that He instructs all mankind to read, understand, study, recite, listen, remember and follow His Book. Allāh tells us:

“Read you, therefore, of the Qur‘ān as much as may be easy (for you). He knows that there may be (some) among you in ill health; others traveling through the land, seeking of Allāh’s bounty; yet others fighting in Allāh’s Cause. Read, therefore, as much of the Qur‘ān as may be easy (for you); and establish regular Prayer and give Zakāt (charity) and loan to Allāh a Beautiful Loan. And whatever good you send forth for your souls, you shall find it in Allāh's Presence. Yeah, better and greater, in Reward…” (73:20)

“We have revealed for you (O mankind!) a book which will give you eminence. Will you not then understand?” (21:10)
"Do they not then earnestly seek to understand the Qur’ân or their hearts locked up by them?" (47: 24)

وَلَقَدْ بَسَرَّنا الْقُرْآنَ لِلذِّكَرِ فَهَلْ مِنْ مُّكَرِّرٍ [القمر : 17]

"And We have indeed made the Qur’ân easy to understand and remember. Then is there any that will receive admonition?" (54: 17)

فَأُولَئِكَ هُمْ الَّذِينَ قَالُوا الْقُرْآنُ رُسُلُوُّنَا [البقرة : 121]

"Those to whom We have given the Book study it as it should be studied. They are the ones that believe therein. Those who reject faith therein — the loss is their own." (2: 121)

عَبَّرَ عَنْهُمَا الْمُسَكِّرَ وَلَذِكَرَ اللَّهُ أُحْسَبَ وَاللَّهُ يَعْلَمُ مَا نَصَصَعَنَّ [العنكبوت : 45]

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

ورَضِيلَ الْقُرْآنَ رَتِبْتَ [المزمور : 4]

"...and recite the Qur’ân in slow, measured rhythmic tones." (73: 4)

وَإِذَا قُرِىَ الْقُرْآنَ قَاتِبُوا الْمَآءَ وَأَنصَبُوا عَلَىٰ أَلْبَامِهِمْ تَرْجُمُونَ [الأعراف : 204]

"When the Qur’ân is read, listen to it with attention, and hold your peace that you may receive Mercy." (7: 204)
"By no means (should it be so)! For it is indeed a Message of remembrance. Therefore, let who so will, keep it in remembrance. It is in Books held (greatly) in honor, exalted (in dignity), kept pure and holy.” (80:11-14)

The Qur’ân should be read and understood for guidance. If you are among those who have not you read it, then do so. Compare it to any book that claims to be “the Word of God.” If you seek nothing but the truth, if you seek solely for divine guidance then, you will find that the Qur’ân is the ultimate answer. You must follow it to be truly righteous and receive Allâh’s mercy. Indeed, those who follow it receive divine guidance. Allâh tells us:

"And this is a Book which We have revealed as a blessing, so follow it and be righteous, that you may receive mercy.” (6:155)

"Those who listen to the Word, and follow the best of it, those are the ones who Allâh has guided, and those are the ones endued with understanding.” (39:18)
VIII. ALLÂH CHALLENGES THOSE WHO DO NOT BELIEVE IN HIS BOOK

Those who do not believe in the Qur’ân are invited to reflect upon the veracity of the Qur’ânic verses already quoted. The tone and style of the verses, unique and magnificent as they are, manifest Allâh’s supremacy over all. Indeed, no one is like Him.

Those who do not believe in the Book of Allâh are challenged to find an error in it. See if they can any; and also see if they can produce a Surah (chapter) like it. Allâh addresses them:

[Qur’an 2:23-24]

“And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers (if they are any) besides Allâh, if you are truthful. But if you cannot — and of surety you cannot — then fear the Fire whose fuel is Men and Stones — which is prepared for those who reject Faith.” (2:23-24)

[Qur’an 68:88]

“Say: ‘If the whole of mankind and Jinn were to gather together to produce the like of this Qur’ân they could not produce the like thereof, even if they backed up each other with help and support.” (17:88)

Allâh challenges those who claim that Prophet Muhammad ﷺ
forged the Qur’ân, to produce a Surah like any of the Qur’ânic chapters. Likewise, He warns them of the grievous penalty that awaits them in the Hereafter for their falsehood. Allâh says:

[Quran 6:38-39]

"Or do they say, 'He forged it'? Say: 'Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allâh, if it be you speak the truth!' Nay, they charged with falsehood that whose knowledge they cannot compass, even before the interpretation thereof has reached them. Thus did those before them make charges of falsehood; but see what was the end of those who did wrong!' (10:38, 39)

[Quran 16:1-13]

"Or they may say, 'He forged it.' Say, 'Bring you then ten Surahs forged, like unto it, and call (to your aid) whomsoever you can, other than Allâh! If you speak the truth! If then they (your false Gods) answer not your (call) know that this Revelation is sent down (replete) with the knowledge of Allâh, and that there is no God but He! Will you even then submit (to Islâm)"? Those who desire the life of the Present and its glitter — to
them We shall pay (the price of) their deeds therein — without diminution. They are those for whom there is nothing in the Hereafter but the Fire. Vain are the designs they frame therein, and of no effect are the deeds that they do!” (11:13-16)

Centuries have passed after the revelation of the Qur’ân; yet, until now no one has ever produced a Surah like unto the Qur’ân. This gives us clear proof that, verily, the Qur’ân is the True Word of the Almighty. It is, indeed, the Book in Truth from Allâh (42:17). It is part of Allâh’s mercy that He enjoins the Unbelievers to understand (21:10; 47:24), ponder (4: 82; 23:68) and contemplate on His Divine Book in order that they may receive admonition (38:29). For your own guidance and salvation, you must, therefore, believe that that Qur’ân is indeed the divine Message from Allâh, the God of all mankind.
IX. THE QUR’ÂN: A NEW LIGHT, A PERSPICUOUS BOOK AND A CLEAR EVIDENCE FOR ALL

When you read the Qur’ân, you will find it to be the book of guidance for all, including the People of the Book (i.e., the Jews and the Christians). Allâh, the Rabb of the Worlds, has particular message to the People of the Book. If you are a Jew or a Christian, Allâh speaks to you to believe in the Qur’ân as the Book of Truth from Him. He tells you that the Qur’ân is a new light and a perspicuous Book. The Qur’ân enlightens you of the truth about Jesus Christ. It warns you not to associate partners with Allâh. For your guidance, you must believe in it as the Divine Message. Allâh says:

قُرْنِ يَا الَّذِينَ آمَنُوا لَا تَذَرُّوا آيَةً مَّعَمُّكُمْ وَمَا قَالَ قَبْلَ أَنْ تَطَمَّسُوا وَجُوهَاهُ فَتَرِدُوهَا عَلَى أَبْدَارَاهَا أَوْ تَفْتَقُهُمْ كَمَا فَتْقُنَّا آخَنْبَتْ أَنْتُمْ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۖ إِنَّ اللَّهَ لَا يُعْرِضُ آن يَتَّبَعُ مَا دُونَ ذَلَّلْهُ ۚ وَمَن يَتَّبِعَ مَا دُونَ ذَلَّلْهُ يَمَنْ يَدْخُلُهُ ۛ [النساء: 47-48].

"O you people of the Book! Believe in what We have revealed, confirming was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hind wards, or curse them as We cursed the Sabbath-breakers, for the decision of Allâh must be carried out. Allâh forgives not that partners should be set up with him; but He forgives anything else, to whom He pleases. To set up partners with Allâh is to devise a sin most heinous indeed." (4:47-48)
“O People of the Book! There has come to you Our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary). There has come to you from Allâh a (new) light and a perspicuous Book—wherewith Allâh guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His Will, unto the light—guides them to a Path that is Straight.” (5:15-16)

“They disbelieved indeed those that say that ‘Allâh is Christ the son of Mary.’ Say: ‘Who then has the least power against Allâh, if His Will were to destroy Christ, the son of Mary, his mother, and all—everyone that is on the earth? For to Allâh belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases. For Allâh has power over all things.’ (Both) the Jews and the Christians say: ‘We are sons of Allâh, and His beloved.’ Say: ‘Why then does He punish
you for your sins? Nay, you are but men — of the men He has created. He forgives whom He pleases, and He punishes whom He pleases. And to Allâh belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all).” (5:17-18)

“Say: O People of the Book! Do you disapprove of us for no other reason than that we believe in Allâh, and the revelation that has come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?” (5:59)

“Say: O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by — who misled many, and strayed (themselves) from the even Way. Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary, because they disobeyed and persisted in Excesses.” (5:77-78)

The Qur’ân guides you of the truth about Jesus Christ. Jesus was truly one of the messengers of Allâh and not an impostor as misunderstood by the Jews. Jesus was no more than a servant of Allâh to the Children of Israel (43:59). He was a sign to them (23:50). He was the son of Mary (3:45) and not the son of Allâh (9:30). Under Allâh’s will, he performed miracles (3:49).
Therefore, the Christians must not over glorify him to be God for he is not Allâh (5:17).

Christ’s creation was like that of Adam. Allâh created Adam from dust, then said to him: ‘Be’ and he was (3:59). Jesus was the son of Mary (3:45) and not the son of Allâh (9:30). He was Allâh’s helper (61:14) held in honor in this world and the Hereafter and of (the company of) those nearest to Allâh (3:45). He was in company and ranks of the righteous Prophets (3:46; 6:85). He was (no more than) a Messenger of Allâh (4:171). In blasphemy indeed are those that say that Allâh is Christ the son of Mary (5:17). Allâh sent Jesus the Gospel as a guidance and admonition to those who fear Allâh (5:46). Christ did not teach false worship (5:116-117). He taught his disciples the worship of Allâh as a Way that is straight (3:51). He prophesied to the Children of Israel the coming of a messenger after him, whose name was Ahmad (i.e., the Prophet Muhammad ﷺ) (61:6).

The many Qur’ânic Ayât show Allâh's mercy and guidance to the Jews and the Christians. They should realize that the Qur’ân comes from Allâh. It serves as an enlightenment and a source of peace for the believers. It guides them from darkness to light, leading them to the Right Path.

If you are a Jew or a Christian, you have to decide for yourself to follow the Truth and not to be misled by those who have gone astray. If you rationally make use of the knowledge that Allâh has given you, you will believe in the Qur’ân and be of those who will receive great reward. Allâh says:

آوَلَيْكَ سَوْيَتُوهُمْ أَجْرًا عَظِيمًا (النساء: 116).

“But those among them (People of the Book) who are well-grounded in knowledge and the Believers, believe in what has been revealed to you and what was revealed before you; and (especially) those who establish regular
prayer and pay Zakât and believe in Allâh and in the Last Day. To them shall We soon give a great reward.”
(4:162)

The Qur’ân, as the Book of Guidance to all humanity, addresses the Polytheists as well. Allâh, in His Mercy, makes the Qur’ân as the Book in truth from Him (4:105). It serves as clear evidence to them. The whole of Chapter 98 speaks of “Al Bayyinah” which means, “The Clear Evidence.” The text of Surah Al Bayyinah runs as follows:

[Arabic text]

“Those who disbelieve from, among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence — Messenger from Allâh, rehearsing pages kept pure and Holy wherein are laws right and straight. Nor did the People of the Book make schisms, until after there came to them Clear Evidence. And they have been commanded no more than this, to worship Allâh, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to give Zakât and that is the Religion Right and Straight.” (98:1-5)

[Arabic text]

“Those who disbelieve, among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.” (98:6)
“Those who have faith and do righteous deeds — they are the best of creatures. Their reward is with Allâh: Gardens of Eternity, beneath which rivers flow; they will dwell therein forever; Allâh well pleased with them and they with Him. That is for them who fear their Rabb and Cherisher. (98:7-8)

Allâh’s Messenger, Prophet Muhammad ﷺ is “the Clear Evidence” to the People of the Book and the Polytheists. The Prophet ﷺ died, but the Qur’ân still exists. The Qur’ân which Allâh had sent down to the Prophet ﷺ, remains to be “the Clear Evidence” to all mankind — the Truth from Allâh. Believe, therefore in the Qur’ân as it is Allâh’s living miracle, which He had sent down to His Unlettered Prophet and Messenger ﷺ. It is the Proof of the Prophet’s ﷺ universal mission — to convey (to all mankind) the absolute oneness of Allâh, Who alone deserves to be worshipped.
X. ALLÂH GUIDES MANKIND TO DO DEEDS OF RIGHTEOUSNESS

Allâh is Most Gracious, Most Merciful. He guides all mankind to the Right Path through the Qur’ân. Allâh commands us to worship Him, offering Him sincere devotion, being true in faith (98:5), to fear Him, believe and follow His Revelation (2:40-41) and be righteous (6:155). The best among mankind in the sight of our Creator is he who is most righteous. Allâh tells us:

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

Allâh instructs the believers to help one another in righteousness and piety (5:2). He makes it clear that He loves the righteous (9:4) and those who do good (5:93). It is, therefore, an act of righteousness on the part of the Believers to invite others to all that is good. To be able to do so, it is a must for us to follow the Qur’ân and be righteous so that we may receive mercy (6:155) as it is the Book of sure guidance (2:2).

Allâh emphasizes the virtue of righteousness in many parts of the Qur’ân. He guides everyone, whether male or female, to have faith in Him and to be righteous. Allâh makes it clear that only those who repent and believe, and work righteousness will enter Paradise. He says:
“Except those who repent and believe, and work righteousness, for these will enter the Garden and will not be wronged in the least — Gardens of Eternity, those which (Allâh) Most Gracious has promised to His servants in the Unseen, for His promise must (necessarily) come to pass. They will not there hear any vain discourse, but only salutations of Peace. And they will have therein their sustenance, morning and evening. Such is the Garden which We give as an inheritance to those of Our Servants who guard against evil.” (19:60-63)

All mankind must, therefore, believe in Allâh and do righteous deeds in order to attain everlasting peace in the Hereafter. For your guidance, you must read, study understand and above all, follow the Qur’ân. It is the only book that teaches us the true meaning of righteousness based on divine injunction. Allâh says in His Book:

“[It is not righteousness that you turn your faces toward East or West. But it is righteousness: to believe in Allâh and the Last Day, and the Angels, and the Book, and to ...”
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 fulfill the contracts which you 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)

The above verse tells us that the righteous are those who are truly God-fearing. They show their true and sincere faith in Allâh not only by praying to Him but also by giving charity, fulfilling contracts, and being firm and patient in whatever trials that Allâh may bring to them. The righteous individuals, therefore, are expected to be assets and not liabilities to the society where they belong and to humanity as a whole. In line with the concept of righteousness, Allâh guides us as to how we may attain righteousness. He tells us:

\[
َلَنْ تَنَالَكَ الْقُلُوبُ الْخَيْبَةَ وَمَا تَنَافَعُهُمْ وَمَا تَنَافَعُهُمْ مِنَ الْمَالِ إِنَّ اللَّهَ يَلْبِسُ الْأَعْلَى
\]

[آل عمران: 92]

"By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allâh knows it well.” (3:92)

To be righteous, we have to give wholeheartedly of the things that we love. We should give charitable gifts to others out of our sincere feeling to please Allâh and not because we want people to recognize us. To give freely of that which we love implies that Allâh enjoins upon the righteous to love one another. This is in line with His divine attribute as One Who is Full of Loving-kindness (85:14). Allâh bestows love on those who believe and work deeds of righteousness (19:96). He is the Rabb of Grace, Abounding (57:29). He listens to those who believe and do deeds of righteousness and gives them an increase of His Bounty (42:26). He is Most Gracious, Most Merciful. He grants the need
of every creature (55:29). His bounties are not closed to any one
(17:20).

The Qur’ân mentions more divine injunctions on righteousness
for the benefit of mankind. In Islâm, righteousness covers all
virtuous teachings. Examples are truthfulness, equality, justice,
and peace. Allâh not only commands the believers to fear Him
but to be with those who are truthful. He tells us that the one who
does wrong is he who tells a lie concerning Him and rejects the
Truth (39:32). He will reward the people of Truth for their Truth,
and punish those who deny it (33:24). He has prescribed the law
of equality to the believer. Whoever exceeds the limits that Allâh
has set shall be in grave chastisement (2:178). He has ordained
for us to observe: “Life for life, eye for eye, nose for nose, ear
for ear, tooth for tooth, and wounds equal for equal.” If anyone
remits the retaliation by way of charity, it is an act of atonement
for himself (5:45).

Another excellent Qur’ânic teaching that Allâh enjoins upon us
is justice. He commands us to render back our trusts to whom
they are due and when we judge between man and man, that we
judge with justice (4:58). We are to stand firmly for justice, as
witnesses to Allâh, even against our selves, our parents, or our
kin, whether rich or poor. Never should we decline to do justice
because Allâh knows all that we do (4:135). He tells us not to
depart from justice. To be just, according to Him, is next to Piety
(5:8). We have to stand firm for justice to orphans (4:127). We
have to give measure and weight with (full) justice. Whenever
we speak, we ought to speak justly, even if a near relative is
concerned (6:152). Although Allâh has permitted a believing
man to marry women of his choice, two, three or four, He has
stipulated justice as a condition. If he cannot treat them equally,
then, he should marry only one (4:3). To make justice prevail,
Allâh has enjoined the believers to fight against the oppressors
(2:193; 8:39).

Believers are expected to promote peace among them and to the
rest of humanity. To promote peace, Allâh commands us to extend and answer greetings of peace to others (4:86). He enjoins us also to establish treaties of peace to those who do not fight us (4:90). Our Creator commands us the following: to fear Him and be with those who are truthful (9:119); to help one another in righteousness and piety and not in sin and rancor (5:2); to be moderate in our pace and lower our voices (31:19); to show kindness not only to our parents, kin and the orphans but to all those in need; to speak fair to the people (2:83); to repel (evil) with what is better (41:34); to exercise self-restraint (41:35); to be charitable (2:270, 274); to give Zakât (2:277); to establish regular prayer, enjoin what is right, and forbid what is wrong and bear with patience and constancy whatever befalls us (31:17).

Allâh also commands us to patiently persevere as He shall test us with something of fear, hunger, loss in wealth, lives, and the fruits (of our toil) (2:153 and 155). If (at any time) an incitement to discord is made by Satan, Allâh tells us to seek refuge in Him (41:36).

To maintain peace among mankind, our Rabb forbids: all indecent deeds, evil and rebellion (16:90), transgression (59:19), mischief (28:77), arrogance, selfishness, niggardliness (4:36-37), pride (31:18), ungratefulness (2:276), boasting (4:38), envy (2:109), making oaths to deceive others (16:92), dishonesty (3:161), slandering (68:11), laughing at others, sarcastic attitude, nor calling others by offensive nicknames, suspicion, spying, or speaking ill of others behind their backs (49:11-12). In Islâm, to speak maliciously about someone in his absence is an abominable act. Corollary to this, Allâh has asked us to avoid suspicion as much as possible (49:12). If a wicked person tells us something against someone else, we should not immediately accept it as a true information. If a sinner comes to us with any news we have to ascertain the truth in order not to harm people unwittingly (49:6).
Other forbidden acts in Islâm include: indecent deeds, whether open or secret; sins and trespasses against truth or reason; rebellion (49:7); drinking wine and gambling (2:219; 5:90-91); usury (2:275-276); extravagance (6:141; 17:26); stealing; adultery and fornication, killing of children; slandering; and forging falsehood (60:12). Furthermore, He has prohibited the taking of life, which He has made sacred, except by way of justice and law (6:151). Never should a believer kill a believer; but (if it so happens) by mistake, then, compensation is due (4:92). If a man kills a believer intentionally, his recompense is Hell (4:93).

To maintain peace, Allâh has commanded all the Believers to make peace and reconciliation between contending Muslims. He directs us to observe the following injunctions:

"If two parties among the Believers fall into a quarrel, make peace between them. But if one of them transgresses beyond bounds against the other, then fight (all) against the one that transgresses until it complies with the command of Allâh. But if it complies, then make reconciliation between them with justice, and be fair, for Allâh loves those who are fair (and just). The believers are but a single Brotherhood. So make peace and reconciliation between your two (contending) brothers. And fear Allâh, that you may receive Mercy. (49:9-10)

Allâh is Most Forgiving (39:53; 53:32). In line with this He enjoins on us the virtue of forgiveness. He says:
"Hold to forgiveness; command what is right; and turn away from the ignorant.” (7:199)

"...Let them forgive and overlook. Do you not wish that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.” (24:22)

"Tell those who believe, to forgive those who do not hope for the Days of Allâh; it is for Him to recompense (for good or ill) each people according to what they have earned.” (45:14)

Allâh’s admonition to the believers to forgive even those who do not hope for the Life of the Hereafter, displays Islâm’s commitment to peace. It is righteousness that we promote and maintain peace among ourselves and to promote unity among us. Allâh enjoins upon us all Muslims to strive together in the pursuit of a goal that is good. (2:148). We Muslims should unite in brotherhood. Allâh has entrusted upon us the most challenging task to enjoin what is right and forbid what is wrong. He says:

"You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allâh.” (3:110)

In line with this injunction, we should act as protectors of one another. Allâh commands us to be united together to invite all toward righteousness. He says:
“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. Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs; for them is a dreadful Chastisement. (3:104-105)

“The Believers, men and women, are protectors, one to another. They enjoin what is just, and forbid what is evil...” (9:71)

The above Ayât (verses) imply that we Muslims should carry the task of Da‘wah (Islāmic propagation). Da‘wah is one of the best ways of serving Allāh. It is the right way to guide all toward righteousness leading to the Truth or the Right Path. If we want to be successful Du‘āt (those who call people to Islām, we must do Da‘wah based on Allāh’s injunctions in the Qur’ān and His Messenger’s Sunnah as reported in the authentic Ahādīth. This is a must, if we want Allāh Allāh to reward any effort, resources, time and emotions that we spend in our Da‘wah. We should be reminded of the Qur’ānic verse to obey Allāh and His Messenger (47:33). It is imperative that we Du‘āt must invite people to the Oneness of Allāh with certain knowledge of the Qur’ān and the Sunnah or authentic Islamic sources. This is the Sunnah of the Prophet, which we must know and follow. Allāh says:

فَلَنَّ هَذَا سَبِيلٌ أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمِنْ نَبِيٍّ وَسُبْحَانَ اللَّهِ
“Say (O Muhammad): ‘This is my Way; I do invite unto Allâh with a certain knowledge.’ And whoever follows me (must also invite others to the Oneness of Allâh with sure knowledge). Glory to Allâh! And I am not of the polytheists.” (12: 108)

In our Da’wah, it is also a must that we invite people with Hikmah (wisdom) and beautiful preaching. Allâh commands:

أَدْعُ إِلَى سَيَّبِيلٍ رَبِّكَ بِالْحَكْمَةِ وَالْمَعْمَلِ الْحَسَنِ وَحَجَّدُ لَهُمَا ۖ إِنَّمَا أَجِدُ أَحُسَنَ مِنْ رَبِّكَ هُوَ أُمَّامٌ مَّثَلُ صَلَّى عَلَى نَبِيِّكَ ۖ وَهُوَ أَعْلَمُ بِالمُهَادَىٰ [النحل: 125]

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

To be effective in propagating the Truth, we have to practice every good deed that we learn from the Qur’ân and the Sunnah. The best way to teach others is to act and behave properly in accordance with Islâmic morals and conduct. We do not merely say to people what is right but we should act upon it. Allâh hates that we should preach to others what we ourselves do not do:

أَتَأْمَرُونَ النَّاسَ إِلَيْهِ وَتَنَزِّهُونَ أَنفُسَكُمْ وَأَنَّمَمَ نَتَّلَوْنَ الْكِتَابَ أَفَلَا [البقرة: 44]

“Do you enjoin right conduct on the people, and forget (to practice it) yourselves, and yet you study the scripture? Will you not understand?” (2: 44)

أَنْ تَتَّلَوْا مَا لَمْ تَنْتَلَّوْنَ مَآ أَتَّلَّوْا مَآ أَتَّلَّوْنَ ۚ مَتَّىٰ أَنَّكُمْ أَنْتُمْ صَٰبِرُونَ[الصف: 2-3]
“O you who believe! Why say you that which you do not? Grievously hateful is it in the sight of Allâh that you say that which you do not.” (61: 2-3)

If we sincerely carry out or support Da‘wah to the best of our knowledge and ability, we will certainly attain a prosperous life. Allâh not only commends those who call people to Islâm but also subsequently promises unlimited rewards to them. He says:

وَالَّذِي بَلَغَ بِالصَّدِّيقِ وَصَدَقَ يَدَّأْ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ۖ فَلَمَّا يَرْضَى مَا يَشَاءُ عَلَى كُلِّ جَهَّازٍ أُخْسَاهُ وَهُوَ الْكَتِبُ [الزمر: 33-4]

“And he who brings the Truth and he who confirms (and supports) it — such are the men who do right. They shall have all that they wish for with their Rabb. Such is the reward of those who do good.” (39:33-34)

The Qur’ân as the complete Book of Guidance not only teaches us to do righteousness. It also encourages us to call people to do righteousness. If you are righteous or you go for righteousness, then, accept and follow Allâh’s divine message to all mankind.
XI. PARADISE: ALLÂH'S REWARD FOR THOSE WHO FOLLOW THE QUR’ÂN

If you follow the Qur’ân, you will surely receive Allâh’s Mercy. His eternal mercy to those who believe and do righteous deeds is Paradise. He rewards the righteous the Garden of Paradise as their final abode (25:15-16). They shall have joy in all that they do and shall have whatever they call for (36:55-57). The greatest Bliss, however, is the Good Pleasure of Allâh: that is the supreme triumph (9:72). Allâh promises them the eternal Garden where they will enjoy eternal comfort and peace. He says:

"But those who believe and do deeds of righteousness — We shall soon admit them to Gardens, with rivers flowing beneath — to dwell therein forever. Allâh’s promise is the truth, and whose word can be truer than Allâh’s?" (4:122)

"This is the Way of your Rabb, leading straight. We have detailed the Signs for those who receive admonition. For them, will be a Home of Peace in the presence of their Rabb. He will be their Friend, because they practiced (righteousness)." (6:126-127)
“But Allâh does call to the Home of Peace. He does guide whom He pleases to a Way that is straight. To those who do right is a goodly (reward) — Yea, more (than in measure). No darkness or shame shall cover their faces. They are Companions of the Garden; they will abide therein (for aye).” (10:25-26)

Those who fulfill the Covenant of Allâh and sail not in their plighted word, those who join together those things which Allâh has commanded to be joined, hold their Rabb in awe, and fear the terrible reckoning; those who patiently persevere, seeking the countenance of their Rabb, establish regular prayers, spend, out of the gifts) We have bestowed for their sustenance, secretly and openly, and turn off Evil with good: for such there is the final attainment of the (Eternal) Home Gardens of perpetual bliss. They shall enter there, as well as the righteous among their fathers, their spouses, and their offspring. And angels shall enter unto them from every gate (with the salutation): ‘Peace unto you for that you persevered in patience!’ Now how excellent is the final Home.” (13:20-24)
“The righteous will be amid Gardens and fountains of clear-flowing water. (Their greeting will be): ‘Enter you here in Peace and Security.’ And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on raised couches.” (15:45-47)

“Except those who repent and believe, and work righteousness, for these will enter the Garden and will not be wronged in the least — Gardens of Eternity, those which (Allâh) Most Gracious has promised to His servants in the Unseen, for His promise must (necessarily) come to pass. They will not there hear any vain discourse, but only salutations of Peace. And they will have therein their sustenance, morning and evening. Such is the Garden which We give as an inheritance to those of Our Servants who guard against evil.” (19:60-63)

“Verily, the Companions of the Garden shall that Day have joy in all that they do; they and their associates will be in pleasant shade, reclining on raised couches; (every) fruit will be there for them. They shall have whatever they call for; Peace! — a Word (of salutation) from a Rabb Most Merciful. (36:55-58)
And those who feared their Rabb will be led to the Garden (Paradise) in groups, until behold, they arrive there. Its gates will be opened; and its Keepers will say: ‘Peace be upon you! Well have you done! Enter you here, to dwell therein.’ They will say: ‘Praise be to Allâh, Who has truly fulfilled His promise to us, and has given us (this) land in heritage. We can dwell in the Garden as we will. How excellent a reward for those who work (righteousness)!’ And you will see the angels surrounding the Throne (Divine) on all sides, chanting Glory and Praise to their Rabb. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, ‘Praise be to Allâh, the Rabb of the Worlds.’” (39:73-75)

As to the Righteous, (they will be) in a position of Security, among Gardens and Springs; dressed in fine silk and rich brocade. They will face each other. Moreover, We shall wed them to maidens with beautiful, big, and lustrous eyes. There can they call for every kind of fruit in peace and security; nor will they there taste
Death, except the first Death. And He will preserve them from the Chastisement of the Blazing Fire — as a Bounty from the Rabb! That will be the supreme achievement. (44:51-57)

“And the Garden will be brought nigh to the Righteous — no more a thing distant. (A voice will say:) ‘This is what was promised for you for every penitent heedful one, who feared the Most Gracious Unseen, and brought a heart turned in devotion (to Him). Enter you therein in Peace and Security. This is a Day of Eternal Life!’ There will be for them therein all that they wish’ and there is more with Us.” (50:31-35)

“And those Foremost (in Faith) will be foremost (in the Hereafter). These will be those Nearest to Allâh: in the Gardens of Bliss: a number of people from those of old, and a few from those of later times. (They will be) on couches encrusted (with gold and precious stones), reclining on them facing each other. Round about them will (serve) youths of perpetual (freshness), with goblets, (shining) beakers, and cups (filled) out of clear-flowing
fountains. No after-ache will they receive therefrom, or will they suffer intoxication: and with fruits, any that they may select; and the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful, big, and lustrous eyes — like unto Pearls well-guarded, a Reward for the Deeds of their past (Life). No frivolity will they Hear therein, nor any mischief, — only the saying “Peace! Peace.” (56:10-26)

The Qur’ân, in short, serves as the Book of Divine Guidance that helps us to attain eternal peace and happiness in the Hereafter. If you find this world full of misery and troubles, you must work for your eternal peace in the Hereafter. Likewise, if you are among those who find some sort of contentment or happiness in this world still turn to Allâh. Turn to Him through His Book. Follow it to seek for His Divine Guidance in order to enjoy real and everlasting happiness in the Hereafter. Allâh promises eternal peace in Paradise to all those who follow His Divine Guidance. He assures the Righteous that there will be a fulfillment of their hearts’ desires. He also makes it clear that the Hereafter is a sure Reality. He says:

“Verily, for the Righteous there will be an achievement, Gardens enclosed and Grapevines; Maidens of Equal Age; and a Cup full (to the Brim). No vanity shall they hear therein, nor Untruth. Recompense from your Rabb, a Gift, (amply) sufficient — (from) the Rabb of the heavens and the earth, and all between — the Most Gracious. None shall have power to argue with Him.
The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by the Most Gracious, and he will say what is right. That is the True Day: therefore whose will, let him take a (straight) Return to his Rabb!” (78:31-39)

Only the Qur'ān gives a full description of the Paradise. Only the said divine Book tells us the assurance from Allâh that eternal peace, prosperity and happiness in Paradise await those who believe in His Divine Message. For your salvation and eternal success, believe in the promise of Allâh. Truly, Paradise is true as Hell-Fire is true. Aim and work for eternal life in Paradise by believing in Allâh’s Book. Follow and adhere to it in order to attain His Mercy.
XII. HELL-FIRE: ALLĀH'S PUNISHMENT FOR THOSE WHO DENY HIS BOOK

You will read in the Qur'ān that Allāh guides all His creatures. Part of His guidance is His warning to the Unbelievers about the Hell-Fire. He tells us about Hell as His terrible punishment that awaits those who deny His Book. Allāh warns:

وَلَوْلَا أُرِيدُ أَنِّي أَقْتُلَ آدَمَ بَعْدَ مَا كَتَبْتُ لَهُ الْوَاتِرَ لَفَاتَّبَعَنِي وَأَلْهَمَهُ الْكَلَٰثُ وَأَنْزَلْتُ لَهُ مَرْجَعَتَهُمْ الْجَهَنَّمَ "[1] [الكهف: ۱]

"Praise be to Allāh, Who has sent to His Servant the Book, and has allowed therein no Crookedness. (He has made it) Straight (and Clear) in order that He may warn (the Godless) of a terrible Punishment from Him....You would only, perchance, fret yourself to death, following after them, in grief, if they believe not in this Message." (18:1-6)

Allāh warns the Unbelievers of the Hell as their final and eternal abode for denying the Truth. He says:

كَذَّبْنَ وَعَمِّرْنَاهُ مَثَلًا لِّلنَّاسِ ۖ وَأَنْزَلْنَاهُ الْقَبْدَ مِنَ الْجَهَنَّمَ "[2] [يس: ۱۲-۱۴]

“This is the Hell of which you were promised! Embrace you the (Fire) this Day, for that you (persistently) rejected (the Truth).” (36:63-64)

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“Who, then, does more wrong than one who utters a lie concerning Allâh and rejects the Truth when it comes to him? Is there not in Hell an abode for the Unbelievers?”

(39:32)

“The Unbelievers will be led to Hell in-groups: until, when they arrive there, its gates will be opened. And its Keepers will say, ‘Did not Messengers come to you from among yourselves, rehearsing to you the Verses of your Rabb, and warning you of Meeting of this Day of yours?’ The answer will be: ‘Yes, but the Decree of Chastisement has been proved true against the Unbelievers!’ (To them) will be said: ‘Enter you the gates of Hell, to dwell therein; and evil is (this) abode of the arrogant.’”

(39:71-72)

To achieve happiness in the Hereafter, you must follow Allâh's guidance and beware of His warning. You must follow His Book. Otherwise, you will suffer the torments of Hell. The Qur’ân tells us that those who reject Allâh and deny His Signs are companions in the Hell-Fire (57:19). The Unbelievers will suffer severe tribulations after tribulations in Hell. Allâh says:

“Those who reject Our Signs, We shall soon cast them
into the Fire; as often as their skins are roasted through. We shall change them for fresh skins, that they may taste the Chastisement, for Allâh is Exalted in Power, All-Wise.” (4:56)

“...But those who deny (their God) — for them will be cut out a garment of Fire. Over their heads will be poured out boiling water. With it will be scalded what is
within their bodies, as well as (their) skins. In addition, there will be maces of iron (to punish) them. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), ‘Taste you the Penalty of Burning!’’’ (22:19-22)

“...But for the wrongdoers will be an evil place of (final) Return! Hell! They will be burned therein — an evil bed (indeed to lie on)! Yea, such! Then shall they taste it — a boiling fluid, and a fluid dark, murky, intensely cold and other Penalties of a similar kind, to match them.” (38:55-58)

These are just a few of the many Qur’ânic verses concerning the terrible punishments in Hell that the Unbelievers will suffer forever. Therefore, you should realize that the Qur’ân is no less than a true Message from Allâh. It warns us of the Hell-Fire and directs us to salvation. Think of your eternal salvation, take heed of Allâh’s warning for those who deny His Message. Accept the Qur’ân as the guidance from our Creator. Follow it to save you away from the Hell-Fire in the eternal world to come.
XIII. ALLĀH GUIDES US TO ETERNAL SUCCESS AND HAPPINESS

Allāh, the Most Merciful, guides us toward eternal success and hence, happiness. He tells us to read and follow the Qur’ān so that we can believe and worship Him as the Only God, obey His Messenger ﷺ by following His Sunnah and be righteous in this world. In this way, we attain His Mercy. He directs us to follow the Qur’ān and not the desires of those who know not (45:18). He guides us to pray for a well-balanced life to be happy both here and in the Hereafter and save us from the torment of the Hell-Fire (2:201). In line with this, He guides us to work for our material and spiritual well being both in this life and the world to come. He says:

“وَأَنْعِمْ فِي مَا أَنْتُمْ مِنْ دُنْيَا اللَّدَرَ الآخِرَةُ وَلَا تَتَّبِعِ الصِّيَادِلَاتِ مِنْ دُنْيَا وَاحْسُنُ اللَّهَ إِنَّ اللَّهَ إِلَيْكُمْ لَا تَبِعِ الْمُفسِدِينَ” [القصص: 77].

“But seek, with the wealth which Allāh has bestowed on you, the Home of the Hereafter, nor forget your portion in this World. But do you good, as Allāh has been good to you, and seek not (occasions for) mischief in the land, for Allāh loves not those who do mischief.” (28:77)

“فَإِذَا قَضِيَتِ الْصَّلَاةُ فَانْتَشَرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُروٰللهُ كَبِيرَهُ اَلْعَلَّ كَبِيرَ الْعَلَّمِ افْتَبَغُوا وَلَا تَظْهَرُوا” [الجمعة: 10].

“And when the prayer is finished, then may you disperse through the land, and seek the Bounty of Allāh: and remember Allāh frequently that you may prosper.” (62:10)

Though we are to seek a good life here on earth and in the world to come, Allāh guides us to prefer the latter life. The life in the
Hereafter is eternal and lasting compared to this temporal world. He says:

"Nothing is the life of this world but play and amusement. But for better is the Home in the Hereafter for those who are pious. Will you not then understand?" (6:32)

"O you who believe! What is the matter with you, that, when you are asked to go forth in the Cause of Allâh, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter." (9:38)

"Allâh does enlarge, or grant by (strict) measure, the Sustenance (which He gives) to whom so He pleases. They rejoice in the life of this world: but the life of this world is nothing but little comfort compared to the Hereafter." (13:26)
"Know (all), that the life of this world is nothing but play and a pastime, adornment and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth, which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and forgiveness from Allâh and (His) Good Pleasure (for the devotees of Allâh). And what is the life of this world, but goods and chattels of deception?" (57:20)

Allâh makes it clear to us that the life of this world is deceiving (6:130). Many people love this fleeting life and neglect the Hereafter (75:20-21). Those who desire the life of the Present and its glitter will suffer in the Fire in the Hereafter (11:15-16). Those who wish for the transitory things (of this life), Allâh will grant them such things as He wills, to such persons as He wills. In the end, however, He has provided for them punishment in Hell. They will burn therein, disgraced and rejected (17:18). Our Creator makes it clear that supreme success is the eternal life in Paradise and that the dwellers of Paradise are the ones who are indeed successful:

«من يصفر عنه يومئذٍ فقد رحمه وذكر الفون الذين»
[الأنعام: 16]

"Who is averted from such a torment on that Day, (Allâh) has surely been merciful to him. And that would be the obvious success." (6:16)

«أعد الله لكم جنات تجري من تحتها الأنهار حنانين فيها ذلک الفون»
[المعمل: 89]

"For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein for ever. That is the supreme success." (9:89)
"They will never taste death therein except the first death (of this world). And He will save them from the Torment of the Blazing Fire as a bounty from your Rabb! That will be the supreme success!" (44:56, 57)

"Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful." (59:20)

If you want salvation in order to have eternal happiness and succeed, read the Qur’an and follow Allâh’s commandments to believe and adhere to righteousness. You must remember that everything you do is recorded. Allâh has assigned to each one of us two guardian angels. The guardian angels record whatever we utter and do. Allâh tells us:

"Behold, two (guardian angels) appointed to learn (his doings) learn (and note them), one setting on the right and one on the left. Not a word does he utter but a vigilant Guardian is with him (to record it)." (50:17-18)

Allâh further guides us to salvation when He says that we have to seek His forgiveness. He is the Rabb of Grace Abounding, Most Forgiving, Most Merciful. We should always turn to Him for guidance and forgiveness. He says:
“Be you foremost (in seeking) forgiveness from your Rabb, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh, which He bestows on whom He pleases; and Allâh is the Rabb (Only God) of Grace abounding.” (57:21)

“O you who believe! Fear, Allâh, and believe in His Messenger, and He will bestow on you a double portion of His Mercy. He will provide for you a Light by which you shall walk (straight in your path), and He will forgive you (your past); for Allâh is Most Forgiving, Most Merciful.” (57:28)

“O you who believe! Turn to Allâh with sincere repentance in the hope that your Rabb will remove from you your evil deeds and admit you to Gardens beneath which Rivers flow — the Day that Allâh will not permit to be humiliated the Prophet and those who believe with him. Their light will run forward before them and by their right hands, while they say, ‘Our Rabb! Perfect our Light for us, and grant us Forgiveness, for You have
power over all things." (66:8)

In this Ayâh, Allâh teaches us to pray to Him for His forgiveness. This shows how complete the Glorious Book is. To reiterate, the Qur’ân contains not only praises to Allâh but also prayers to Him. Many of the Qur’ânic verses that invoke prayers pertain to forgiveness. For our own salvation, we should always turn to Allâh for His forgiveness.

If you have not yet made the best decision in your life to be among the successful Believers (Muslims), time has come for you to believe in Allâh as the Only God worthy to be worshipped and the One Who revealed the Qur’ân to us. Before it is too late or death comes to you, turn to Allâh for repentance and follow His Book. Remember death is certainly inevitable. Allâh says:

كُلُّ نَفْسٍ ذِي نَكَبٍ وَإِنَّمَا نَوْفَعَهَا أَحْيَاهُمْ يَوْمَ الْيَوْمَ الْحَيَاةُ الدُّنْيَا لَا إِلَهَ إِلَّا مَعَهُ أَنتُمُّ الْمُرْيَمُ [آل عمران: 185]

"Every soul shall have a taste of death; and on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to Paradise, he indeed is successful. The life of this world is nothing but enjoyment of deception." (3:185)

When you pray for Allâh’s forgiveness, He will certainly forgive you because He is Most Forgiving, Most Merciful (57:28). He forgives all sins except the association of partner with Him. He says:

إِنَّ اللَّهَ لَا يُقَبِّلُ نَذَرًا مَنْ نَزَرَ إِلَّا بِعَفْوٍ مِّنْهُ وَقَدْ قَالَ رَبُّكُمُ السَّمَّاءُ وَمَنْ يَضَلُّ فَإِنَّمَا يُضَلُّ بِذَلِكَ الْمَيْلُ وَلَا يُضَلُّ بِأَنفُسِهِمُ الْمُتَّقُونَ [النساء: 48]

"Allâh forgives not that partners should be set up with Him in worship; but He forgives anything else, to whom He pleases. To set up partners with Allâh is to devise a sin most heinous indeed." (4:48)
“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allāh, for Allāh forgives all sins. Indeed He is Most Forgiving, Most Merciful.’ Turn to your Rabb (in repentance) and submit to Him, before the Chastisement comes to you. After that you shall not be helped.” (39:53-54)

Once Allāh has forgiven you, He will reward you eternal happiness and hence, supreme success in the Hereafter. This you should believe because verily, Allāh will not fail in His promise (13:31). Therefore, for your eternal success, read and follow the Divine Message from Allāh. Believe in the universal divine message that Allāh is the Only True God worthy of our worship. He is our Only Protector and the Only One Who will reward us the supreme success in the eternal life Hereafter. Allāh says:

“There (on the Day of Resurrection) the (only) protection comes from Allāh the True One. He is the Best to reward and the Best to give success.” (18:44)
XIV. ALLÂH GUIDES US TO ENTER INTO ISLÂM WHOLEHEARTEDLY

You must have read books and other reading materials written to discredit the Qur’ân or Islâm as a whole. Guard yourself against such distorted readings. Do not judge the veracity of the Qur’ânic teachings according to your negative observations of some Muslims. You must have met those who are merely Muslims by name. If ever you dislike their behavior, it is because they are weak in faith and or ignorant of the Qur’ân and the Sunnah (Teachings and Traditions) of Prophet Muhammad ﷺ. By not upholding the Divine Law of Allâh, the ethical standards of many nominal Muslims have definitely become loose. They destroy their lives by indulging in such immoral practices as adultery and fornication, drinking intoxicants, gambling, usury, graft and corruption, stealing, abduction, rebellion and the like. With their un-Islamic behavior, they create very bad image not only for the Muslims but Islâm as a whole. The enemies of Islâm capitalize on their foolishness and wickedness to destroy Islâm. The enemies of Islâm, however, will never succeed in their evil plan for Islam as the Religion of Truth will continue to prevail over all religions (61:9). Allâh promises to protect His Book from any sort of corruption (15:9). The Unbelievers plot and plan and Allâh too plans but the best of planners is Allâh (8:30).

For your guidance read the Qur’ân and be rational to accept it as the Divine Revelation and Guidance from Allâh. You must read it, for Allâh enjoins every one of us to read it (73:20). The first Revelation (i.e., 96:1-8) that He has sent to His Messenger ﷺ for the guidance of all mankind pertains to reading.

When you read the Qur’ân with an open-mind, you gain knowledge of the Truth. You learn that it is the Truth from Allâh (32:2-3). With Allâh’s Will, you will believe in it. He will open your heart to the Truth, for He is our Guide. He says:
And that those on whom knowledge has been bestowed may learn that the (Qur’ān) is the Truth from your Rabb; and that they may believe therein, and their hearts may be made humbly (open) to it. Verily Allāh is the Guide of those who believe, to the Straight Way.” (22:54)

After reading the Qur’ān, after knowing it to be the Truth from Allāh, try to be rational and follow it. Let not your emotions and or pride influence you. If you feel that you cannot afford to leave the belief of your parents or family, think of your soul. Do not be arrogant to deny the truth. Accept the Qur’ān as the Book of Allāh in Truth (17:105). Accept Islām as your religion and a way of life, because, it is the Light from Allāh (39:22). In Islām there is no compulsion in religion. Allāh makes this very clear when He says:

“Let there be no compulsion in religion: Truth stands out clear from Error...” (2:256)

“And say to the People of the Book and to those who are unlearned: ‘Do you (also) submit yourselves?’ If they do, they are in right guidance, but if they turn back, your duty is to convey the Message; and in Allāh’s sight are (all) His servants.” (3:20)
"If it had been Your Rabb’s Will, they would all have believed — all who are on earth! Will you then compel mankind, against their will, to believe?” (10:99)

وَإِنَّ الْأَلَّهَيْنِ أَمَّا ثَمَّنَاهُمَا وَالَّذِينَ حَادَوْا وَالْمُعَصِّرُونَ مِنَ الْكَافِرِينَ (الكافرون : 1-6)

“Say: ‘O you that reject Faith! I worship not that which you worship, nor will you worship that which I worship. And I will not worship that which you are worshipping nor will you worship that which I worship. To you be your religion, and to me my religion.’” (109:1-6)

For your guidance and salvation, think of going back to your original religion, Islâm. In one of the authentic Ahâdîth compiled by Imam Bukhârî, we learn that every child is born Muslim:

Abu Hurairah narrated that the Prophet Muhammad ﷺ said, “Every child is born with a true faith (i.e. to worship none but Allâh Alone) but his parents convert him to Judaism or to Christianity or to Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?” Then Abu Hurairah recited the holy verse: “The pure Allâh’s Islâmic nature (true faith i.e. to worship none but Allâh Alone), with which He has created human beings.” (30:30). (Bukhârî, 2/440)

Even if you are a Christian or a Jew or you belong to other religion, once you sincerely embrace Islâm or return to your original religion, Allâh will certainly forgive you. Once you believe and follow Allâh’s Book, Allâh will guide you to do deeds of righteousness in this world. He will subsequently reward you with eternal happiness in the life Hereafter. Our Creator says:

إِنَّ الْأَلَّهَيْنِ أَمَّامَهُمَا وَالَّذِينَ هَادَوْا وَالْمُعَصِّرُونَ وَالصَّدِّيقُونَ مِنَ الْكَافِرِينَ
Those who believe (in the Qur’ân), and those who follow the Jewish (scriptures), and the Christians and the Sabians (i.e., those who embraced Islâm), any who believe in Allâh and the Last Day, and work righteousness, shall have their reward with their Rabb. On them shall be no fear, nor shall they grieve.” (2:62)

And there are, certainly, among the People of the Book (i.e., who embraced Islâm), those who believe in Allâh, in the revelation to you, and in the revelation to them, bowing in humility to Allâh. They will not sell the Signs of Allâh for a miserable gain. For them is a reward with their Rabb, and Allâh is swift in account.” (3:199)

Is one whose heart Allâh has opened into Islâm, so that he has received Light from Allâh, (no better than one hard-hearted)? Woe to those whose hearts are hardened against the remembrance of Allâh. They are manifestly wandering (in error).” (39:22)

The best way to remember Allâh is to follow the Qur’ân. It teaches us to worship none but Allâh (11:1-2), to believe and work deeds of righteousness (47:2). It guides us toward eternal success in the Hereafter. It reminds us that on the Day of Judgment every one will be confronted with all the good it has done, and all the evil it has done (3:30). Only the Believers will
go to Paradise and the Unbelievers (who rejected the Qur’ân) will surely go to Hell. Allâh tells us in His Book:

"Verily, this Qur’ân does guide to that which is most right. And it gives the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward. And to those who believe not in the Hereafter, (it announces) that We have prepared for them a Chastisement grievous (indeed).” (17:9-10).  

"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment.” (20:124)

Time has come for you to be rational and decide objectively. For your own complete success and eternal happiness, open your mind and heart to Islâm. Remember that Allâh makes it very clear that the only religion acceptable to Him is Islâm. He says:

"The Religion before Allâh is Islâm (submission to His Will). Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allâh, Allâh is swift in calling to account.” (3:19)  

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“If anyone desires a religion other than Islām (submission to Allāh), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” (3:85)

“Who can be better in religion than one who submits his whole self to Allāh ...?” (4:125)

Be sincere in seeking the Truth. Turn to Allāh. Pray to Him to guide you to His Religion (i.e., Islām) that leads to the Right Way (6:126). Only Allāh can guide you to Islām. Allāh says:

“Those to whom Allāh wills to guide, — He opens their breast to Islām. Those whom He wills to leave straying, — He makes their breast close and constricted, as if they had to climb up to the skies; thus does Allāh lay abomination on those who refuse to believe.” (6:125)

Once you embrace Islām, it is necessary that you believe the whole of the Qur’ān. You are not a true believer if you doubt some parts of the Revelation. If you reject any part of it, you will suffer grievous punishment in the Hereafter. Allāh warns:

[Reference: Al-Baqara: 86-87]
“...Then is it only a part of the Book that you believe in. And do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous chastisement for Allâh is not unmindful of what you do. These are the people who buy the life of this world at the price of the Hereafter. Their chastisement shall not be lightened nor shall they be helped.” (2:85-86)

Aside from believing and following the Qur'ân, you must also believe and follow the Sunnah of Prophet Muhammad ﷺ. Allâh Himself says that Muhammad ﷺ is not only the Seal of the Prophets (33:40) but also the universal Messenger of Allâh to all mankind (34:28). The Messenger ﷺ possesses sublime morals (68:4) and an excellent exemplar for him who hopes in Allâh and the Final Day, and who remembers Allâh much (33:21). Allâh endowed him with exalted standard of character (64:4) for us to follow. For our guidance, it is a must for us to believe and obey Allâh’s Messenger ﷺ. Allâh commands:

قال إن كَانَ نَاسًا فَأَلْعَبَ وَالْرَّسُولُ ﷺ فَإِنْ فَوْرَأْنَاهُمْ إِنَّ اللَّهَ لَا يَحْبَسُ الْكَفِيِّينَ

[Al-Imran: 31-32]

“Say: ‘If you do love Allâh, follow me: Allâh will love you and forgive you your sins: for Allâh is Oft-Forgiving, Most Merciful.’ Say: ‘Obey Allâh and His Messenger.’ But if they turn back, Allâh loves not those who reject Faith.” (3:31-32)

فيَبْنَتُوا النَّاسَ قَدْ جَآءَتْهُمُ الرَّسُولُ ﷺ بِالْكَيْفِ فَزَكَّيْتُهُمْ فَأَخَذَهُمْ كُفَّارًا قَرِيبًا

وَإِنْ تَكَفَّرُوا فَإِنَّ اللَّهَ مَا فِي الْحَمِيمِ وَالأَرْضِ وَكَانَ اللَّهُ عَلَىٰ حِكْمَتِهِ

[Al-Nisa: 170]
“O mankind! The Messenger has come to you in truth from Allâh, so believe in him. It is best for you. But if you reject Faith, to Allâh belong all things in the heavens and on earth, and Allâh is All Knowing, All Wise.” (4:170)

“O you who believe! Obey Allâh, and obey the Messenger, and make not vain your deeds!” (47:33)

Allâh tells us that he who obeys His Messenger obeys Him (4:80). He sent His Messenger with Guidance and the Religion of Truth to make it prevail over all religions (61:9).

No one can deny that Islâm stands as the fastest growing religion in the world. Many non-Muslims throughout the world have embraced Islâm and many others continue to do so. They realize that the Qur’ân is the true Divine Message for all; and that Muhammad ﷺ is Allâh’s Messenger to all mankind.

You receive Allâh’s mercy when you follow the Qur’ân and the Sunnah. You become a Muslim or one who bows to the Will of Allâh (2:128). You belong to the Muslims who are “the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allâh” (3:110). Your religion then is Islâm — the complete and peaceful submission to the Will of Allâh and obedience to His Law. Once you embrace Islâm you make the best decision in your life. Islâm is the perfect religion and the best way of life that guides us to the Right Path. The last Qur’ânic Ayâh that Allâh had revealed to Prophet Muhammad ﷺ pertains to His perfection of Islâm. Allâh says:

[Verse 105:3]
“...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islâm as your religion.” (5:3)

When you become a Muslim, you must always take guidance from Allâh as He is the One Who guides us on the right Way of Religion. Never allow the Unbelievers, even how materially “powerful” they are, to mislead you. Allâh tells us that the Unbelievers spend their wealth to hinder (individuals) from the path of Allâh. They will continue to spend; but in the end they will have only regrets and sighs. They will be gathered to Hell (8:36). Allâh warns us to beware of the hypocrites (2:8-18) and the Unbelievers for they hate the Truth (43:78). They are protectors of each other (8:56). We should never take them as friends because they only want us to reject the Truth (60:1-2). For those who do not fight us for our Faith, Allâh commands us to deal kindly and justly with them (60:8). However, we should never turn to them for help because they do not know the Truth. We, the Muslims, should only turn to Allâh as He is our Protector. Allâh says:

"Then, We put you on the (right) Way of Religion, so follow you that (Way), and follow not the desires of those who know not. They will be of no use to you in the sight of Allâh. It is only wrong doers (that stand as) protectors, one to another. But Allâh is the Protector of the Righteous. These are clear evidences to men, and a Guidance and Mercy to those of assured Faith.” (45:18-20)

Since Allâh is our Protector and He is the best of helpers (3:150). We should always turn to Him for help. We must not turn our
back from His Path. As Believers we should live and die not except in a state of Islâm. Allâh guides us:

{كُبْرِيَّةَ الْقَلْبِ مَعَ الْقَلْبِ أَيْنَ عَلَىٰ اللَّهِ يَتَكُونُ يَقِيلُونَ لَا تَكُونُ إِلَّا وَأَنتُمَ}

[Al-‘Umran: 102-103]

"O you who believe! Fear Allâh as He should be feared, and die not except in a state of Islâm....that you may be guided.” (3:102-103)

Allâh warns us that if we turn back from His Faith, He will soon produce a people better than us. He says:

{فَكُبْرِيَّةَ الْقَلْبِ مَعَ الْقَلْبِ أَيْنَ عَلَىٰ اللَّهِ يَتَكُونُ يَقِيلُونَ لَا تَكُونُ إِلَّا وَأَنتُمَ}

[Al-Maida: 54-55]

"O you who believe! If any from among you turn back from his Faith, soon will Allâh produce a people whom He will love as they love him, lowly with the Believers, mighty against the Rejecters, fighting in the way of Allâh and never afraid of the (Unbelievers’) reproaches of such as find fault. That is the Grace of Allâh, which He will bestow on whom He pleases. And Allâh encompasses all and He knows all things. Your (real) friends are no less than Allâh, His Messenger, and the Believers, those who establish regular prayers and pay Zakât and they bow down humbly (in worship).” (5:54-55).

For your guidance, you must sincerely accept Islâm and live according to its teachings. The whole mankind must live in complete submission to Allâh. Let Islâmic Shar‘iah (Allâh’s Law) govern our lives. Peoples from all over the world should
take the best lesson from the Kingdom of Saudi Arabia. The Kingdom and its people, including the Muslim expatriates, prosper and enjoy peace and real happiness because of Islâm. All sorts of man-made laws that prevail in other countries prove nothing but temporary joys in this worldly life without sense of security and inner peace among its people. Let us all adhere to Islâm as it is the only Way or Religion acceptable to Allâh. Other ways outside Islâm are from Satan. Let us not follow Satan as he is an avowed enemy to us. We have to remember that Allâh commands us to follow His Way and to enter into Islâm wholeheartedly. Our Creator tells us:

> “Verily this is My Way leading straight: follow it, follow not (other) paths. They will scatter you about from His (great) path. Thus does He command you so that you may be righteous.” (6:153)

> “O you who believe! Enter into Islâm wholeheartedly; and follow not the footsteps of Satan, for he is to you an avowed enemy.” (2:208)

For your ultimate success, think of the divine invitation to enter into Islâm wholeheartedly. Make the best decision in your life by embracing Islâm. Believe in Allâh as the Only true God of all mankind. Do not allow Satan to hinder you from making the most rational decision to the Way of our Creator. Believe and follow the Qur’ân as the Divine Message to all mankind.
XV. CONCLUSIONS AND RECOMMENDATIONS

The Qur’ân is the Book of Allâh which is perfect in all aspects. It guides us to sincere belief in and worship of the One and Only True God, Allah — a divine universal message for all humanity. Verily, only Allâh deserves to be worshipped for He alone is the Creator and the God of all mankind. All praise and beautiful attributes belong to Him. He is the Most Gracious, the Most Merciful. It is part of His Mercy that He has sent down the Qur’ân for our guidance and has chosen His Messenger, Prophet Muhammad as the best example for all of us to follow. The Qur’ân and the Sunnah and/or authentic Ahâdîth (Prophet’s tradition and teachings) serve as the perfect and complete guidance from Allâh and the mercy to all mankind.

Indeed, Allâh is Merciful in giving Islâm as the religion for all mankind. Islâm teaches truth, righteousness and all that is good for mankind. It prohibits all sorts of evil deeds that cause destructions to our lives and to the whole humanity. It will forever continue as the perfect way to ultimate success because Allâh has promised to protect His Book from any form of human manipulation. The Qur’ân will always serve as the light to those who want divine enlightenment and guidance.

All mankind must turn to Allâh for divine guidance. In line with this, it is a must for all government policy makers worldwide to fully implement freedom of religion for all their citizens. They must give them access to know ways of knowing the truth about Islâm. They should integrate into their school curricula the teaching of the Qur’ân and the Sunnah and other relevant Islâmic subjects.

Muslim philanthropists and government authorities from affluent Muslim countries should donate copies of the translations of the Qur’ân as well as other reading materials based on the Qur’ân
and the Sunnah, to various public and university libraries all over the world. If possible, they should also donate said books and reading materials to various airports and airlines for public reading. Furthermore, they should support all schools, institutions and universities that offer the teaching of the Qur’ân and the Sunnah or Islâm. They should also support, if not take initiative in, the organization/setting up of more Da’wah centers especially in non-Muslim countries.

Likewise, Muslims who are doing Da’wah must adhere to the Qur’ân and the Sunnah. More qualified Muslims should actively practice and support the noble task of inviting people using these divine sources. To be able to succeed in conveying the Divine Message, they should plan and implement effective strategies for developing Islâmic awareness among non-practicing Muslims and non-Muslims alike. They should remember that Islâm is the right religion but most men do not know it.

To non-Muslim readers, I invite all of you to be rational and open-minded. Read the Qur’ân to quench your thirst for perfect guidance. Understand, ponder and contemplate on the veracity of its various verses. They are not only unique and elegant, but also perfect in all aspects. Indeed, the Qur’ân is full of truth, wisdom and virtuous teachings for the guidance of all mankind. This is because every letter, every Ayâh (verse) and every Surah (chapter) of the Qur’ân comes from Allâh, the All Knowing, All Wise. In short, the Qur’ân is the pure Word of Allâh. Therefore, I invite you to sincerely open your hearts to Islâm, as it is the only religion and way of life acceptable to Allâh. It is the key to supreme success and happiness in the eternal world.

Let us all pray to Allâh for truly, He is the Only God worthy to be worshipped throughout our lives. He alone gives guidance and success to whom He pleases. For our divine guidance and everlasting success, let us read, study and follow the Qur’ân. Verily, it is the Divine Message of Allâh for all mankind that teaches us to sincerely worship no one but Allâh, the Only God.
The Author

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Dr. Mababaya was a consistent scholar of the Mindanao State University (MSU), Marawi City, Philippines, from undergraduate to graduate level 1969-1974. She also enjoyed the faculty development grant for her post graduate studies as MSU faculty member since 1974. She left the University as a college professor in 1984 to join her husband in the Kingdom of Saudi Arabia.

The Author has been staying in Saudi Arabia for more than thirteen years as a dependent of her husband, Mamarinta-Omar Mababaya. Her husband, who has been very supportive in her Da'wah activities, is also an active Da'i and an author of Islîmıc books. They are blessed with three children: Abdur Rahman, Ahmad and Mariam.

During her stay in the Kingdom, the Author has the opportunities to have intensive self-study of the Qur'ân and the Ahâdîth (Teachings of Prophet Muhammad) as well as Islîmıc Books based on these two divine scriptural sources. She has attended various lectures on Islâm and classes in Arabic, Qur'ân and Islâmıc Studies for non-Arabic Speaking Women both in Daar Adh-Dhikr and the World Assembly of Muslim Youth (WAMY) Women’s Branch, Riyadh, Saudi Arabia.

Dr. Mababaya proposed the teaching of Islâmıc Studies in the Philippine Embassy School in Al-Khobar, which she herself taught in 1989-1990. She also taught the Short-Term Course in Islâmıc Studies for Women sponsored by the WAMY Women’s Branch, Riyadh in 1996. She has been giving Islâmıc Lectures
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Dr. Mababaya is the author of a number of books and booklets on Islām published in the Philippines, Pakistan and Saudi Arabia. The WAMY Secretary General, Dr. Maneh Al-Johani, has given foreword to two of her books, entitled: “Scriptural Prophesies and Scholars’ Perceptions of Prophet Muhammad” and “Teachings of the World’s Great Prophet: Comprehensive Guidance to Success.” She has also co-authored with her husband, “The Holy Qur’ān: The Book of Guidance.” Moreover, she has written many articles on Islām and Da‘wah, mostly published in Islāmic Future, an international monthly publication of the World Assembly of Muslim Youth, Riyadh.

The DARUSSALAM Publishers and Distributors take the pleasure of publishing four of her very scholarly works, which she finished for this year, namely: “The Qur’ān: The Divine Revelation”, “The Rationale and Benefits of Salāt”, “The Divine Message for All Mankind”, and “Da‘wah According to the Qur’an and the Sunnah”.

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