

LOAN

HOW TO TREAT THE BORROWER!

S2-V280: If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.

RIBAH (USURY)

1. S2-V276: Allah will deprive usury of all blessing, but will give increase for deeds of charity: for HE loves not creatures ungrateful and wicked.

2. S2-V275: (First sentence): Those who devour usury will not stand except a stands one whom the evil one by his touch has driven to madness.

3. S2-V278 and 279: O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers, (279): if you do it not, take notice of war from Allah and HIS Rasul (apostle): but if you turn back, you shall have your capital sums: deal not unjustly, and you shall not be dealt with unjustly.

4. S3-V130: O you who believe! Devour not usury, doubled and multiplied; but fear Allah; that you may (really) prosper.

DIFFERENCE BETWEEN TRADE AND USURY

S2-V275: (Middle part): Allah has permitted trade and forbidden usury-

DIFFERENCE BETWEEN USURY AND ZAKAT

S30-V39: That which you layout for increase through the property of (other) people, will have no increase with Allah: but that which you lay out for Zakat, seeking the countenance of Allah, (will increase): it is these who will get a recompense multiplied.

HOW TO RUN A BUSINESS

1. S55-V9: So establish weight with justice and fall not short in the balance.

2. S17-V35: Give full measure when you measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

3. S26-V181 to 184: 181: Give just measure, and cause no loss (to others by fraud),

182: and weigh with scales true and upright,
183: and withhold not things justly due to men, nor do evil in the land,
Working mischief,
184: and fear HIM who created you and (who created) the generations
Before you.

4. S83-V1-6: 1. who are those that deal in fraud,-
2. Those that, when they have to receive by measure from men, exact full
Measure,
3. But when they have to give by measure or weight to men, give less than
due,
4. Do they not think that they will be called to account?
5. on a mighty day,
6. A day when (all) mankind will stand before the Lord of the worlds?

CHAPTER - 5

WHO IS A MUSLIM

DIFFERENCE BETWEEN KAFIR AND HYPOCRITE

1. S2-V177: It is not righteous that you turn your faces towards east or west; but it is righteousness - to believe in Allah an the last day, and the angels, and the book, and the messengers; to spend of your substance, out of love for HIM, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to 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. S49-V15: Only those are believers who have believed in Allah and HIS Rasul (apostle), and have never since doubted, but have striven with their belongings and their persons in the cause of Allah: such are the sincere ones.

WHO WILL BE IN PARADISE

1. S2-V82: But those who have faith and work righteousness, they are companions of the garden (paradise - jannath): therein shall they abide (for ever).

2. S4-V123 and 124: Not your desires, nor those of the people of the book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

3. S53-V32: (first part): those who avoid great sins and shameful deeds, only (falling into) small faults - verily thy Lord is ample in forgiveness.

4. S9-V18: The Masjid (mosques) of Allah shall be visited and maintained by such as believe in Allah and the last day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.

WHO IS A KAFIR (NON BELIEVER)

S4-V150 and 151: Those who deny Allah and HIS Rasuls (apostle), and (those who) wish to separate Allah from HIS Rasuls (apostles), saying: “We believe in some but reject others”, and (those who) wish to take a course midway, - (151): they are in truth (equally) unbelievers; and WE have prepared for unbelievers a humiliating punishment.

WHO IS A HYPOCRITE?

S6-V67: The hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah (God); so HE has forgotten them. Verily the hypocrites are rebellious and perverse.

CHAPTER - 6

BEHAVIOR WITH UNBELIEVERS

IS THERE COMPULSION IN RELIGION?

1. S2-V256: (First Sentence): Let there be no compulsion in religion:

2. S50-V45: WE know best what they say; and thou (you) art (are) not one to overcome them by force; so admonish with the Qur'an such as fear my warning!

3. S4-V80: He who obeys Rasul (apostle), obeys Allah: but if any turn away, WE have not sent thee (you) to watch over their (evil deeds).

4. S3-V84: Say: “we believe in Allah, and in what has been revealed to us and what was revealed to Ibraheem (Abraham), Ismail, Ishaq (Issac), Jacob and the tribes, and in (the books) given to Musa (Moses), Isa (Jesus) and the prophets, from their Lord; we make no

distinction between one and another among them, and to Allah do we bow our will (in Islam).”

TO ASSOCIATE SOMEONE WITH ALLAH

1. S4-V36: (first sentence): Serve Allah and join not any partners with HIM.
2. S26-V213: So call not on any other god with Allah, or thou (you) will be among those under the penalty.
3. S2-V270: (Last sentence): But the wrong doers have no helpers.

WHO IS STRAYING FAR

S22-V12: They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the way).

WHICH SIN IS IT THAT IS NOT FORGIVEN?

S4-V48: Allah forgives not that partners should be set up with HIM but HE forgives anything else, to whom HE pleases; to set up partners with Allah is to devise a sin most heinous indeed.

TO CRITICIZE THE GODS OF NONBELIEVERS

S6-V108: (First sentence): Revile not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance.

ON ESTABLISHING PEACE WITH NONBELIEVERS

S8-V61 and 62: But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for HE is the one that hears and knows (all things).

PROMISE WITH NONBELIEVERS

S9-V4: (But the treaties are) not dissolved with those pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loves the righteous.

ASYLUM TO MUSHRIKEEN

S9-V6: If one amongst the pagans asks thee (you) for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.

WHAT TO DO IF HURT BY ENEMY

S16-V127 and 128: And do thou (you) be patient, for thy (your) patience is from Allah; nor grieve over them: a distress not thyself (yourself) because of their plots. (128): For Allah is with those who restrain themselves, and those who do good.

WHAT TO DO IF A NON MUSLIM SPEAKS BAD ABOUT MUSLIMS?

S73-V28: (Second sentence): And have patience with what they say, and leave them with noble (dignity).

IF YOU ARE BOYCOTTED

S9-V28: (Second sentence): And if you fear poverty, soon Allah will enrich you, if HE wills, out of HIS bounty, for Allah is all knowing, all wise.

RELIGIOUS DISCUSSIONS!

S16-V126: And if you catch them out, catch them out no worse than they catch you out: but if you show patience, that is indeed the best (course) for those who are patient.

HOW TO SPEAK WITH NON MUSLIMS

S17-V53: Say to my servants that they should (only) say those things that are best: for Shaitan (Satan) does sow dissensions among them: for Shaitan is to man an avowed enemy.

DIFFERENCE WITH THE PEOPLE OF THE BOOK

S29-V46: And dispute you not with the people of the book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury). But say, 'we believe in the revelation which has come down to us and in that which came down to you: Our God and your God is one; and is to HIM we bow (in Islam).'

SHOULD A MUSLIM FOLLOW A NON MUSLIM

S33-V1: O Prophet! Fear Allah, and hearken not to the unbelievers and the hypocrites: verily Allah is full of knowledge and wisdom.

IF YOU SERVE ISLAM

1. S47-V7: O you who believe! If you will aid (the cause of) Allah, HE will aid you, and plant your feet firmly.

2. S22-V40: (Last sentence): Allah will certainly aid those who aid HIS (cause); - for verily Allah is full of strength, exalted in might, (able to enforce HIS will).

ISLAMIC TRADE

S61-V 10 to 13: 10: O you who believe! Shall I lead you to a bargain that will save you from a grievous penalty?

11. That you believe in Allah and HIS Rasul (apostle), and that you strive (your utmost) in the cause of Allah, with your property and your persons: that will be best for you, if you but knew!

12. HE will forgive you your sins, and admit you to gardens beneath which rivers flow, and to beautiful mansions in gardens of eternity: that is indeed the supreme achievement,

13. And another (favor will HE bestow), which you do love, - help from Allah and a speedy victory. So give the glad tidings to the believers.

PEACE CANNOT BE KEPT BY FORCE.

IT CAN ONLY BE ACHIEVED BY UNDERSTANDING - ALBERT EINSTEIN

CHAPTER-7

HOW TO TREAT ORPHANS

S93-V9: Therefore treat not the orphan with harshness,

RELATIONSHIP WITH ORPHANS

S2-V220: (Second Sentence): They ask you concerning orphans, say: "the best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, HE could have put you into difficulties; HE is indeed exalted in power, wise."

ORPHANS PROPERTY

1. S4-V2: To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.

2. S4-V3: If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hand possess. That Will be more suitable, to prevent you from doing injustice.

HOW TO RAISE ORPHANS (COURT OF WARD)

1. S4-V5: To those weak of understanding make not over your property, which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

2. S4-V6: Make trial of orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witnesses in their presence: but all-sufficient is Allah in taking account.

MISAPPROPRIATION OF ORPHANS PROPERTY

S4-V10: Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire!

RIGHTS OF ORPHANS

1. S4-V127: (Second part): Also concerning the children who are weak and oppressed; that you stand firm for justice to orphans. There is not a good deed which you do, but Allah is well acquainted therewith.

2. S17-V34: Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement will be enquired into (on the day of reckoning).

CHAPTER - 8

WHY ARE MUSLIMS IN THIS CONDITION

1. S42-V30: Whatever misfortune happens to you is because of the things your hands have wrought, and for many (of them) HE grants forgiveness.
2. S10-V23: (Second sentence): O mankind! Your insolence is against your own souls, - an enjoyment of the life of the present: in the end, to US is your return, and WE shall show you the truth of all that you did.
3. S58-V20: Those who resist Allah and HIS Rasul (apostle) will be among those most humiliated.
4. S25-V37: (Last sentence): And WE have prepared for (all) wrong-doers a grievous penalty;-
5. S39-V22: (Last sentence): Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)!
6. S59-V19: And be you not like those who forgot Allah; and HE made them forget their own souls! Such are the rebellious transgressors!
7. S65-V8 and 9: How many populations that insolently opposed the command of their Lord and of HIS apostles, did WE not then call to account, - to severe account? - And WE imposed on them an exemplary punishment. 9: Then did they taste the evil result of their conduct, and the end of their conduct was perdition.
8. S49-V14: The desert Arabs say, 'we believe.' Say, 'you have no faith; but you (only) say, we have submitted our wills to Allah, for not yet has faith entered your hearts. But if you obey Allah and HIS Rasul (apostle), HE will not belittle aught of your deeds: for Allah is oft-forgiving, most merciful.
9. S53-V29 and 30: Therefore shun those who turn away from OUR message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily thy Lord knows best those who stray from HIS path, and HE knows best those who receive guidance.
10. S2-V86: (First sentence): On no soul does Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns.

IS ALLAH PUNISHING MUSLIMS?

1. S4-V40: Allah is never unjust in the least degree: if there is any good (done); HE doubles it, and give from HIS own presence a great reward.
2. S10-V44: Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.
3. S9-V116: (Last sentence): Except for HIM you have no protector nor helper.

CHAPTER - 9

HOW TO PROTECT FROM DESTRUCTION

1. S2 -V208: O you who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.
2. S39-V55: And follow the best of (the courses) revealed to you from your Lord, before the penalty comes on you - of a sudden, while you perceive not!-
3. S39-V53: Say: 'O MY servants who have transgressed against their souls! Despair not of the mercy of Allah: for Allah forgives all sins: for HE is oft-forgiving, most merciful.

CHAPTER -10

WHERE TO FIND GUIDANCE

1. S3-V138: Here is a plain statement to men, and instruction to those who fear Allah! (Muttaqeen: who are conscious of Allah at all the times)?
2. S6-V70: (First sentence): Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts:
3. S6-V90: (last part): This is no less than a message for the nations.
4. S6-V153: 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 that you may be righteous.
5. S6-V155: And this is a book which WE have revealed as a blessing: so follow it and be righteous, that you may receive mercy.

6. S6-V157: (last part): In good time shall WE requite those who turn away from OUR signs, with a dreadful penalty, for their turning away.
7. S7-V40: To those who reject OUR signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: such is OUR reward for those in sin.
8. S10-V1: Alif Lam Ra: these are the ayahs of the book of wisdom.
9. S10-V58: Say: 'In the bounty of Allah, and in HIS mercy, - in that let them rejoice': that is better than the (wealth) they hoard.
10. S12-V104: (last sentence): It is no less than a message for all creatures.
11. S12-V111 (last sentence): It is not a tale invented, but a confirmation of what went before it, - a detailed exposition of all things, and a guide and a mercy to any such as believe.
12. S15-V1: Alif Lam Ra! these are the ayahs of revelation; - of a Quran that makes things clear.
13. S16-V89: (second part): And WE has sent down to thee (you) the book explaining all things, a guide, a mercy, and glad tidings to Muslims.
14. S18-V57: (First part): And who does more wrong than one who is reminded of the signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth?
15. S29-V49: Nay, here are signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject OUR signs.
16. S32-V22: And who does more wrong than one to whom are recited the signs of his Lord, and who then turns away there from? verily from those who transgress WE shall exact (due) retribution.
17. S36-V60 and 70: We have not instructed the (prophet) in poetry, nor is it meet for him: this is no less than a message and a Quran making things clear: (70): that it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (truth).
18. S38-V29: (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.
19. S39-V17 and 18: (17 last part): So announce the good news to my servants, - those who listen to the word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.

20: S41-V40: (Second part) and V41: Verily HE sees (clearly) all that you do. (41): those who reject the message when it comes to them (are not hidden from US). And indeed it is a book of exalted power.

21. S41-V44: Say: ‘it is a guide and a healing to those who believe; and for those who believe not, there is deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place for distant!’

22: S45-V20: These are clear evidences to men, and a guidance and mercy to those of assured faith.

23: S54-V17; 22; 32 and 40: And we have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?

24: S57-V16: (first part): has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of Allah and the truth-

25: S58-V5: Those who resist Allah and HIS Rasul (apostle) will be humbled to dust, as were those before them; for WE have already sent down clear signs. And the unbelievers (will have) a humiliating penalty,-

26: S81-V27 and 28: Verily this is no less than a message to (all) the worlds: (28): (with profit) to whoever among you wills to go straight!

27: S17-V88: Say: ‘If the whole of mankind and jinns were to gather to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support.

28: S25-V30: Then the Rasul will say: ‘O my Lord! truly my people took this Quran for just foolish nonsense.’

29: S2-V231: (middle part): Do not treat Allah’s signs (ayahs) as a jest, but solemnly rehearse Allah’s favors on you, and the fact that HE sent down to you the book and wisdom for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

(Part one is complete. Part two follows. Needs to be edited)

PART TWO

CHAPTER -1

WHAT TO DO TO BECOME A MUTTAQI

WHEN IS IT OBLIGATORY TO TAKE GHUSUL (BATH)?

1. S4-(The Women)-V43: O you who believe! Approach not prayers - with a mind befogged, until you can understand all that you say, - nor in a state of ceremonial impurity (except when traveling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you cometh (returns) from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah does blot out sins and forgive again and again.

2. S5-V6: O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you come from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah does not wish to place you in a difficulty, but to make you clean, and to complete HIS favor to you, that you may be grateful.

SALATH

1. S11-V115: And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

2. S7-V26: But the raiment of righteousness, - that is the best.

WHY OFFER SALATH

1. S29-V45: (Middle): Establish regular prayer; for prayer restrains from shameful and unjust deeds,-

2. S2-V45: Nay, seek (Allah's) help with patient perseverance and prayer; it is indeed hard, except to those who bring a lowly spirit,-

WHAT KIND OF DRESS FOR PRAYERS

S7-V31: (First part): O children of Adam! wear your beautiful apparel at every time and place of prayer:

IS IT NECESSARY TO KEEP STATED TIMES FOR PRAYERS!

S4-V103: (Last sentence): Set up regular prayers; for such prayers are enjoined on believers at stated times.

WHAT ARE THE STATED TIMES FOR PRAYERS?

S17-V78 and 79: Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading (Quran): for the prayer and reading in the morning carry their testimony. (79): And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for you: soon will thy Lord raise thee to a station of praise and glory!

ON STOPPING ALL TRADE AT JUMMA PRAYERS!

S62-V9: O you who believe! when the call is proclaimed to prayer on Jumma (Friday - the day of assembly), hasten earnestly to the remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew!

TO WORK AFTER JUMMA PRAYERS

S62-V10: And when the prayer is finished, then may you disperse through the land, and seek of the bounty of Allah: and celebrate the praises of Allah often (and without stint): that you may prosper.

WHEN TO OFFER PRAYERS WHILE RIDING OR WALKING?

S2-V238 and 239: Guard strictly your (habit) of prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind). (239): If you fear (enemy), pray on foot, or riding, (as may be most convenient), but when you are in security, celebrate Allah's praises in the manner HE has taught you, which you knew not (before).

WHEN TO SHORTEN PRAYERS

S4-V101: When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the unbelievers may attack you: for the unbelievers are unto you open enemies.

WHEN TO OFFER SALAT BEARING ARMS

S4-V102: When you (apostle) are with them, and stand to lead them in prayer, let one party of them stand up (in prayer) with you, taking their arms with them; when they finish their

prostrations, let them take their position in the rear. And let the other party come up which has not yet prayed - and let them pray with you, taking all precautions, and bearing arms; the unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill; but take (every) precaution for yourselves. For the unbelievers Allah has prepared a humiliating punishment.

[Editor's Note: Please note that even at the time of war there is no excuse for prayers and these are not forgiven. This reflects to the importance of prayers and therefore make every effort to establish prayers at the stated times.]

READING QUARAN WITHOUT UNDERSTANDING

S2-V78: And there are among them illiterates, who know not the book, but (see therein their own) desires and they do nothing but conjecture.

WHICH DUA (PRAYER) IS GRANTED

S2-V186: When my servants ask thee concerning ME, I am indeed close (to them): I listen to the prayer of every supplicant when he calls in ME: let them also, with a will, listen to MY call, and believe in ME: that they may walk in the right way.

SAUM (FASTING)

S2-V185: Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; HE does not want to put you to difficulties. (HE wants you) to complete the prescribed period, and to glorify HIM in that HE has guided you; and perchance you shall be grateful.

RELATIONSHIP OF SPOUSES

S2-V187: (First part): Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but HE turned to you and forgave you; so now associate with them and seek what Allah has ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears;-

WHO IS EXCUSED FROM FASTING

S2-V183 and 184: O you who believe! fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint, - (184): (fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, - it is better for him. And it is better for you that you fast, if you only knew.

HAJ

WHO IS OBLIGATED TO PERFORM HAJ

S3-V97: In it are signs manifest; (for example), the station of Ibraheem (Abraham); whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, - those who afford the journey, -

PROVISIONS FOR THE JOURNEY

S2-V197: (Second part): And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear ME O you that are wise.

REAL PURPOSE OF SACRIFICE

S22-V37: (First part): It is not their meat nor their blood that reaches Allah; it is your piety that reaches HIM:-

CHAPTER - 2

CHARITY

WHAT IS CHARITY

S2-V261: The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to which HE pleases: and Allah cares for all and HE knows all things (HIS knowledge is unlimited).

HOW TO RESPOND TO A REQUEST

1. S93-V10: Nor repulse the petitioner (unheard);

2. S2-V263: Kind words and covering of faults are better than charity followed by injury. Allah is free of all wants, and HE is most forbearing.

REMINING OF YOUR CHARITY TO OTHERS

S2-V264: (First part): O you who believe! cancel not your charity by reminders of your generosity or by injury, - like those who spend their substance to be seen of men;

HOW MUCH TO SPEND IN THE CAUSE OF ALLAH

S2-V219: (Last sentence): They ask you how much they are to spend; say: "what is beyond your needs." Thus does Allah make clear to you HIS signs: in order that you may consider (their bearings) [and first part of V 220] on this life and the hereafter.

SHOULD CHARITY BE DONE OPENLY!

S2-V271: If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reaches those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do.

The Pilgrimage to Mecca (Hajj)

And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers." (2:124)

And remember Abraham said: "My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day." He said: "(Yea) and such as reject faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed)!" (2:126)

Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. (6:35)

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