

The Law



Qur'anic Social Law

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I am grateful and thankful to Allah for everything I have, and I am grateful and thankful to Allah for giving me the ability to write this book.

I am grateful and thankful for my family, for everything they have done, and for being who they are. I hope that this book benefits you.

Finally, I am thankful to all those who have put in the hard work before me, you have made my job here much easier.

All my work directly related to Allah's book and his language will be free, my work is for you the reader in this life and Allah willing for me in the next.

This book is dedicated to the sincere, the truthful, the few.

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Preface

Imagine that you and your family are on a cruise vacation sailing across the Pacific Ocean. Now, imagine that you find yourself unconscious and drowning. You are under waves of pitch black ocean water, you might be in the middle of the Pacific Ocean or just meters away from land, you don't know, you are not awake.

Now imagine that you suddenly wake up; you see that you are drowning in pitch black water, you're running out of time, you have to make a choice, you can either choose to believe that this is a nightmare and try to go back to sleep, or you can stay awake and accept the reality you are in. The first choice will lead to your death; the second choice will lead to you taking action.

So now that you have hopefully decided to believe that you are in fact drowning, you start to swim as hard as you can. While swimming up you notice that you are able to see others, you see your family, they are still unconscious. Do you decide to keep swimming up? Or do you swim back down and try to wake them up? In this scenario you decide to swim back down and wake them up, they wake up and you let them know what is happening, and they believe you.

You all are now swimming upwards, but your family members seem to be giving up hope, they let you know that they are too weak and exhausted to make it, but you assure them that they are almost there, and to just hold on. One of your family members notices that you are about to blackout again, so he pushes you on, he lets you know that we are almost there, to hold on just a little longer.

Finally, you all reach the surface and see rescue boats looking for survivors, they then take you to land where you are safe.

Why did I start with this imagery? Well this imagery, which I have heard said other ways, is very representative of this life, and why I'm doing this work.

In the Qur'an, in Surah¹ Al 'Asr (103) Allah^Z says :

¹ Surah: or 'Surat' commonly translated as 'chapter', also see page 181.

^Z When I say 'Allah' throughout this book, I mean to say what the average man thinks he is saying when he says 'The God', but the word 'God' is not what we think it to mean, 'God' is a name for a false deity referenced even in the Bible

In the name of Allah the extremely loving and caring, the
endlessly loving and caring³.

1. By the span of time!

2. Verily, Man is in loss

3. Save those who believe/heed warning/attain to faith

And do deeds of righteousness/good works/reform

And counsel one another to truth

And counsel one another to patience.

So like the imagery earlier, we are all drowning in loss, except those of us who accept reality for what it is, and take action, and counsel one another to truth and counsel one another to patience, only those will find land, and be safe from death at sea.

So now, take a look at a more detailed definition of what the earlier Surah⁴ (Al 'Asr) teaches, found in Al Baqarah (2) 177 :

It is not virtue that you turn your faces towards
the east and the west

But virtue is:

(see appendix). I am using Arabic and the original word found in the scriptures in the original languages to say what the average man and woman today think they are saying when they say 'The God' in English when meaning The Creator. In the Qur'an, the word 'Allah' is defined in Al Fatihah (1) Ayat 1 - 4 (1 : 1 - 4), Al Baqarah (2) Ayat 215 - 217 (2 : 215 - 217), Al Baqarah (2) Ayah 255 (2 : 255), Al 'imran (3) Ayah 2 (3 : 2), Al Ikhlas (112), Al A'raf (7) Ayah 54 (7 : 54), and Al Sajdah (32) Ayah 4 (32 : 4), also, see appendix.

³ See appendix.

⁴ Surah: or 'Surat' commonly translated as 'chapter', also see page 181.

Whoso believes in Allah

And the Last Day

And the angels

And the law/book

And the prophets

And gives wealth in spite of love of it to
relatives

And the orphans/fatherless

And the needy

And the wayfarer

And those who ask

And to free slaves/those in bondage

And upholds the Salat/duty/adherence

And gives the Zakat/purity/augmentation

And those who keep their pledge when they
pledge

And the patient in affliction and adversity
and in battle.

These are they who are sincere/truthful

And these are those of prudent fear/protected

In this Ayah⁵ we gain greater insight as to what the steps mentioned in Surah⁶ Al 'Asr (103) are in order to be protected, or as in our imagery at the beginning, in order to avoid drowning at sea and instead get to land.

Allah⁷ and his Qur'an guide us to The Truth, spiritually, and with one another. The social form of Truth is called 'Justice.'

Finally, the English words used in this book are from modern English (except the word 'heritance' for 'inheritance'). This is so that the reader may understand what is being conveyed. Modern English words used may mean something else in Legal English, and they may have a definition other than what their root-words and affixes combined mean, unlike Classical Arabic, where the root-words and affixes still apply today.

⁵ Ayah: also 'Ayat' , is often translated as 'verse' or 'verses', also see page 131.

⁶ Surah: or 'Surat' commonly translated as 'chapter', also see page 131.

⁷ See Preface foot note Z.

Is it other than Allah I should seek as judge?

And he it is who sent down to you the law
set out and detailed.

And those whom we gave the law know that
it is sent down from thy lord aright
So be thou not of those who doubt.

And perfected are the words of thy lord in truth
and justice.

There is none to change his words.

And he is the Hearing, the Knowing.

And if thou obey most of those on the earth
they will lead thee far from the path of Allah.

They follow only assumption.

And they tell only lies.

(E: 114-11E)

And those who are indifferent to warning/reject/bent on denying the truth
their deeds are like a mirage in a desert.

The thirsty one thinks it water.

When he has come to it he finds it
nothing

But finds Allah with it:

He pays his account in full

And Allah is swift in reckoning.

Or like darkness in a fathomless sea:

There covers him a wave

Above that a wave

Above that a cloud

Darknesses one above another.

When he holds out his hand he barely sees it.

And he for whom Allah has not made light:

There is not for him any light.

(Z4: 39-40)

Then who is more unjust than he who invents a lie about Allah or repudiates his Ayat/proofs/signs?

The evildoers are not successful.

And they serve besides Allah what neither harms them nor benefits them.

And they say: These are our intercessors with Allah.

Say thou: Would you inform Allah of what he knows not in the heavens or in the earth?

Glory be unto him!

And exalted is he above that to which they ascribe a partnership!

And mankind was only one community

Then they differed.

And were it not that a word had gone before from thy lord it would have been concluded between them concerning that wherein they differ.

(And they say: Oh that an Ayah/proof/sign were but sent down upon him from his lord!

Say thou: The unseen belongs but to Allah.

So wait.

I am with you waiting.

And when we cause men to taste mercy after
affliction has touched them

Then have they a scheme concerning our
Ayat/proofs/signs.

Say thou: Allah is swifter in scheme.

Our messengers write down what you
scheme.

He it is who lets you travel in the land and the
sea.

When you have boarded ships and
sailed by them with a good breeze and exulted
thereat---

A tempest wind came upon them

And the waves came to them from every side

And they thought they were encompassed by
them.

They called to Allah sincere to him in
doctrine: If thou deliver us from this we will
be among the grateful.

Then when he delivered them they rebelled in
the earth without cause.)

O mankind: your sectarian zealotry is but
against yourselves.

An enjoyment of the life of this world

Then to us is your return.

And we will inform you of what you did.

The example of the life of this world is but like
the water we send down from the sky

And mingle with the plants of the earth of
which men and cattle eat.

When the earth has taken her decoration
and is made fair

And its people think they have mastery over it

There comes our command by night or by day

And we make it reaped as if it had not
flourished the day before.

Thus do we set out and detail the Ayat/proofs/signs
for people who reflect.

And Allah invites to the abode of peace

And guides whom he wills to a straight path.

For those who do good is the best and increase

And there will overshadow their faces neither

parsimony nor disgrace.

These are the companions of the garden

Wherein they abide eternally.

And for those who earn evil is a reward for
evil by the like thereof

And disgrace covers them

(They have not against Allah any defender)

As if their faces were covered with pieces of
darkening night.

These are the companions of the fire

Wherein they abide eternally.

And the day we will gather them all together

Then will we say to those who ascribe a
partnership: Your places, you and your
partners.

And we will separate them.

And their partners will say: It was not us you
served:

Allah suffices as a witness between us and you -
we were of your service unaware.

Thereupon will every soul prove what it did
before.

And they are returned to Allah their benefactor,
the Truth.

And strayed from them will be what they
invented.

(10: 17-30)

Introduction

Why do we need a book to tell us what is good and what is not?

After all, most of us know what is morally right, and what is morally wrong, don't we?

Here is the problem, Yes we know what is morally wrong and what is morally right if we are healthy spiritually, to an extent. The problem arises when it comes time to actually put into practice our ability to be those "perfect judges" of what is right and what is wrong.

Yes, of course we might stay away from what is obviously wrong, but no matter how objective we may think we are, we are unable to detach from who we are, and therefore a conflict arises.

The man will only truly be able to see things from his perspective, and the woman from hers.

The business owner will only truly be able to see things from his perspective, and the employee from his.

The ruling class will only truly be able to see things from their perspective, and the "ruled" from theirs.

Even within ourselves there is a conflict, our body wants what it wants, and our soul wants what it wants.

The thing is that as much as we can try to be completely fair, it is not possible. It only becomes possible if a completely objective judge is the one judging.

That is why Allah^ﷻ is the one who makes the rules, "every villain is the hero in his own mind", if it was up to the king or ruling class we would all be slaves (as evident by the many tyrannical kings and dictators throughout history, and the collectivist government forms, such as communism or socialism [or rather Marxism in theory and propaganda, and Leninism and Fabianism in action], fascism, etc. throughout time), and if it was up to the people (free of any leadership) there would be little order.

Additionally, those who claim that they would have rationally come to those same laws are only conjecturing, as the law was already sent down to the first nations. The laws that seem so obvious to us today are only so due to hindsight.

What is the origin of government? How do governments operate? Do we even need a government?

☐ See preface foot note Z and appendix.

Trust is the bases for leadership in a just and free community. The leaders are to fulfil certain duties entrusted upon them by Allah and their community, and the community are to fulfil certain duties entrusted upon them as a community, additionally, each member of the community, whether in the leadership role or not, have been entrusted by Allah to fulfil their own duties as individuals. Trust is not to be broken in order to succeed. The leadership is meant to be acting on behalf and for the benefit of the community, and in the benefit of themselves as part of that community. The leadership position does not grant one superiority or separation from the rest of the community, but rather only different responsibilities. Governments are a corrupted version of that leadership position. The original model holds that the position of leadership is to ensure that a community upholds certain laws in order that they may prosper, with a key distinction, the difference between that model and the government models today, is that it used to be understood that the one who makes the laws, and grants rights is only Allah[☐]. As mentioned earlier, if that power is given to anyone other than Allah, there will be injustice and corruption. A so called 'government' without unjust laws and corruption becomes very small and limited, and is why you will not find such a government in the world today. We also understand that we can never reach perfection here, and that complete injustice in this life is rare, however we have a responsibility to do our best and to fulfil our duty, after all it is for our own best interest.

What we can learn from the past is that tyrants who have enslaved communities and nations, whether their own or others, go about achieving that end in the following ways.

First, they create information asymmetry, where they hoard and hide true knowledge (useful knowledge or better knowledge) for themselves, while they cut access to it for the targeted group.

They do so by corrupting the language of the nation they want to enslave, or ban it out right once enslaved. They have even banned reading in the past. They pollute the people with propaganda, misinformation, useless information, perversion, and filth, in place of the Truth.

They also do this so that the targeted group do not come to know their own history and therefore not get any ideas regarding their situation, and where it is heading.

They then strip the ability for the members of that community to own property and land and instead steal it for themselves. They may use force, or covert methods to accomplish this, such as economic warfare, where they control the

☐ See preface foot note Z and appendix.

money supply, use interest or usury, inflation, taxation, corruption and bribery (what is today called 'lobbying'), and other means that cause economic restrictions on business, trade, and ones ability to earn a living.

They then ban the ability to defend oneself. They achieve this by banning the Allah given right to keep and bear arms, practice Martial Arts, and to develop your strength and conditioning.

This all starts with deception, so let's start from the beginning.

Allah tells us to read¹⁰, and that he taught man by the pen¹¹. This is so that man can be free in this life and the next, and not be enslaved by means of deception. He sent down the previous scriptures and the Law in order to guide us.

The previous scriptures were altered due to the first step mentioned earlier. The Qur'an being the newest and final revelation has not been however, but many attempts have been made to corrupt it, and outside of altering the actual Qur'an itself, the word meanings, translations, and interpretations, have been corrupted.

The Qur'an and The Law are preserved in a pure Arabic tongue, the terms and definitions found in it are defined within itself, and from the language it was written in, namely Classical Arabic, and not modern 'Fus-ha' Arabic, or external literature such as the Hadith, Talmud, past scriptures, etc. It is understood that all translations of the Arabic Qur'an are only interpretations. If you want more detail and information on the matter then read my earlier books such as 'Language of The Law & The letters' (which you can find for free).

In 'Language of The Law & The letters' I explain why plain English and the English language of the law are far from being optimal as languages of the Law, and why Classical Arabic is optimal :

I am not saying that Arabic is a holy language enforced on us, what I am saying is that it is for our own best interest. A language which is unchanging, fixed, standardized and evidence based, is a language for those who have standards, be it in thought (as language is a tool of thought), commerce, law, doctrine, etc. A language at the mercy of the whims of men and women, ever changing, has no standards, 'good' can mean that which is harmful or of poor quality, and 'bad' can mean that which is beneficial and of good quality. In areas requiring standards, such as faith, business, administration, governing, law, culture, etc., a standardized language that is fully installed in the minds of its users, meaning that it is

10 Surah Al 'Iaq (ﺍﻳﺎﺕ) Ayah 1-5

11 Surah Al 'Iaq (ﺍﻳﺎﺕ) Ayah 1-5

normalized in the areas mentioned above and used by those in them and not only by the heads, rulers, clergy, or priesthood, is a must.

A quick example of this is if we take a look at the language used in commerce. What is sold to the consumer today under the name 'Genuine leather' is not the genuine leather the average man or woman thinks they are buying. In fact, what is truly genuine leather or the leather they think they are buying, is sold under the names 'Full grain' or 'Top leather.' 'Genuine leather' is the leftovers of the manufacturing process of 'Full grain' or 'Top grain' called 'splits' which have been shipped to China where they then take that material and pour plastics, oils, etc., on it, embossing it and stamping it in order to make it look like the much higher quality and strength 'Full grain' or 'top leather', the product the consumer thinks he is buying in the first place. This is just one example. Other quick examples are 'Milk', 'Fruit juice', 'Honey', or all kinds of oils and foods. What we want is milk from cattle, juice from fruit, or honey that is healing, etc., but what we get is a corrupted version of the healthy, balanced, pure food we think we are buying, whether due to pasteurisation which strips them from their nutrients, probiotics, and healthy enzymes that we need, or the additions of sugars, harmful oils, hormones and other substances found in the end product sold. This problem is found in food, medicine, all over the place, even in the news, media, and culture. The lack of a standardized language which is used and normalized by the masses can lead to the lack of standards in areas that require strict standards.

Legal English 'Legalese' or the language of the law used in English speaking countries, is a standardized language comprised of Law-Latin, Norman-French, and English that was originally used in court cases throughout the years. However since that language is only understood by lawyers and judges and other law related professions, the average man or woman is forced to be dependent on them. Additionally, words that the average man or woman use in their daily lives are also used in law but with entirely different meaning to that found in plain English. For example the term 'avoid' in English means to 'escape' or 'evade' but in law means 'make void' or 'undo', another example is the word 'determine' which means to 'ascertain' where as in law means 'to terminate.'

This language of law although standardized in its own way, is not ideal, and forces the users of it to use archaic words and phrases not matching the language of the current society. It also creates extremely long run-on sentences and convoluted language in order for it to be precise and seemingly incorruptible. Many users of 'Legalese' are pushing for the reform of this language in favour of plain English. Plain English seems to be as accurate and more compact at first glance if carefully

used, with the additional benefit of not needing run-on sentences and convoluted language. However, the changing meaning of the English words make it difficult to reference old court cases and decisions, as plain English is a system of 'cognitive conceptual redefinition', meaning that even if the words themselves of things don't change, the word's meaning changes. For example the term 'radical' in plain English today means something extreme, but originally from Latin, used to mean 'rooted' as in something going back to the original, fundamental, or basic thing. Another example is the word 'awful.' 'Awful' today is taken negatively, where as it used to mean 'worthy of awe' and can still be seen in the word itself 'awe-ful.' A standardized language is one where the systems of communication such as speaking, writing, and reading are measured against it for accuracy. The reality is that the current English language of the law is not satisfactory and is often re-translated into plain English (a non standardized language) in order to be comprehended. Also, this language is not 'normalized', meaning that it is not the actual language of the people. This creates 'information asymmetry', meaning that it creates a condition where the group with more information can take advantage of the group with less information. Those with more or better information have this due to the additional 'communication networks'¹² open to them, in this case, through this 'legalese' language. This gives them advantage over the rest. Over time this asymmetry of information can create a group holding power and authority, and another that is unable and dependant.

English needs 'legalese' in order to access and comprehend older court cases, etc., where as if you learn Classical Arabic you can access and understand the Arabic used throughout all time. If you learn the script of the time, you are able to easily know what is written thousand's of years ago, due to it being the same language, unchanged. With English you are lucky if the language stays the same for a few years before it is "updated."

Claiming that it is hard, unfair, and not normal for us to learn a foreign or non-native language that extends over many countries is disingenuous. We have had in the past and still have to this day a bridge, link, or common language that is accepted and used by the majority for trade, and other areas mentioned earlier. English is a 'lingua franca' today, and which is not usually a native language but a third language between two parties who have their own languages. English however is not standardized and is therefore not ideal for law and other areas mentioned above.

¹² Language creates a barrier between you and the ability to gain access to the information. This is seen in religion as well as for example in governments placing restrictions on 'communication networks' such as internet or website access.

Now, the language of the Qur'an, which is a standardized and normalized language is a language made up of words that have roots (root-words) that explain what a word means, which go back to the origin of the conception of the language. In addition, those root-words can also have parent root-words that also further explain what a word means. That is not all, those parent root-words as well as any root-word have root-letters that also further explain what a word means. In this fashion, it becomes quite hard to corrupt Classical Arabic. That is why it is the optimal language to use for Law. It is not mere coincidence that Allah¹³ sent down his Law to Musa (Moses) and Muhammad in a Semitic Language.

However, despite all of this, some Qur'anic word meaning have been altered as well as wrongly translated, again due to not adhering to the rule of only using the language of the Qur'an, which is the Classical Arabic used at the time of revelation, i.e. Classical Arabic, i.e. Arabic. Term definitions are instead inserted from other Arabic (Persian and pagan influenced) external sources, sources such as the 'Hadith' literature, but not only that, it is also a matter of inserting term definitions from other external sources such as the English Bibles, etc., where for example when the Qur'an is translated to English, The Creator's name is wrongly translated to 'God' or 'The God', a term found in the old Hebrew Bible referring to a false deity, instead of 'Allah', the only name found in the original Biblical Hebrew Torah and Aramaic Bible for the one and only true Elah (what is wrongly translated to as 'God').¹⁴

Therefore, the Arabic Qur'an is the only version of the Qur'an that is to be used for Law and term definitions (and Classical Arabic, the language of the Qur'an), and more specifically the Qur'ans that conform to the Uthmanic consonantal Qur'anic text.¹⁵ Additionally, all translations of the Arabic Qur'an are only interpretations. We must read the Qur'an for ourselves and take into consideration the intended meaning of the Ayat and their context, without middlemen (this will also mean that if you are reading most translations you may want to avoid all annotations, and most parentheses, as well as certain inserted erroneous definitions such as 'Salat' to mean 'five daily ritual prayers', etc.). Therefore always compare the translation to the actual Arabic text and look up the root-word meaning, as you would for the Torah or Bible.¹⁶ Most importantly though is that we must be sincere and desire the truth, no matter the cost, in order that we may receive guidance.

¹³ See Preface foot note Z.

¹⁴ See appendix.

¹⁵ More information can be found in my book 'Language of The Law & The letters' & see 'An overview of the written Qur'an - Part two' in appendix.

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Opening

For those of us that accepted The Truth, that which we innately know and were unable to ignore, and then found the Qur'an, which validated what we already intuitively knew, have to make a life changing decision. We are faced with Al Fatihah, the first Surah¹⁷ of the Qur'an, and the covenant and contract with Allah¹⁸.

The covenant and contract is outlined similar to ancient covenants, contracts, treaties, or agreements, such as the ancient 'Hittite suzerainty treaty.' Such treaties were usually made where one party is the more powerful, such as a suzerain, coming together with a weaker party, such as the vassal. Therefore, the earlier nations would have recognised this contract due to it being familiar to them.

This is how such contracts, covenants, or treaties typically looked like and how Al Fatihah (1) is similar:

The first section is called the 'preamble' which introduces both parties.

This in Al Fatihah is found in 1:1 and 1:5.

The second section is the 'prologue' which gives an account of what the stronger party has done for the weaker party.

This in Al Fatihah is found at 1:Z - 4.

The third section is the 'stipulations' or the conditions of the agreement to be upheld.

This In Al Fatihah is found in 1:5 and 1:5 - 7.

The fourth section is a declaration of a divine witness.

In the case of Al Fatihah, Allah¹⁸ is witness 1:1.

¹⁷ Surah: or 'Surat' commonly translated as 'chapter', also see page 181.

¹⁸ See Preface foot note Z.

¹⁹ See preface and appendix.

The fifth is a declaration of the blessings or privileges for upholding the contract or covenant and the curses for failing to do so.

This section in the case of the Qur’anic covenant is found in the following Surah^{Z0}, Surah^{Z1} Al Baqarah Z : Z - 5, and Z : 6 - Z1, the Arabic word ‘Kitab’ found in Z : Z is usually translated as ‘book’ and has the root Kaaf-Taa-Baa which contains the meaning of something being etched in, inscribed, carved in, stitched, seamed, or written. A physical book (as well as writing in general in the past) is something that is fixed. A letter, word, sentence, or chapter in a book is fixed in its place and cannot be moved around or changed. This is also why the word ‘Kitab’ is also used for ‘law’, ‘decree’, ‘contract’, or ‘covenant’, and why the same root-word is used to express ‘leaving behind a written will.’ This can also be found in English, for example “to book a meeting.” Therefore, keep in mind that the context of the covenant is continued into the following Surah^{Z2}, namely Al Baqarah (Z).

Now, if we accept the terms and conditions^{Z3}, which are outlined in it, and defined in depth in the Qur’an (the Qur’an, in addition, serves to confirm what is within its scope 10 : 37), then we are to uphold it and adhere to the Laws and commandments of Allah^{Z4}.

By Agreeing to and adhering to this contract or covenant we become free from all other contracts or covenants that were enforced on us without our full knowledge and consent, and which go against it, as our contract or covenant with Allah^{Z5} supersedes all other contracts. Of course while also keeping in mind that we have to uphold all contracts and agreements that we make knowingly, meaning those agreements that are clear to both parties, where they are both fully informed and have given full consent.

The Qur’an is thus the constitution for those who are the party of Allah^{Z6}, his vicegerents here on this earth, a group of men and women united under Allah^{Z7} who agree to uphold The Law and Commandments and to not break the covenant with Him.

Z0 Surah: or ‘Surat’ commonly translated as ‘chapter’, also see page 181.

Z1 Surah: or ‘Surat’ commonly translated as ‘chapter’, also see page 181.

Z2 Surah: or ‘Surat’ commonly translated as ‘chapter’, also see page 181.

Z3 with Ayat 4 : 43 as well as 5 : 50 - 51 in general, in mind.

Z4 See Preface foot note Z.

Z5 See Preface foot note Z.

Z6 See Preface foot note Z.

Z7 See Preface foot note Z.

Of course when it comes to enforcing laws on others, even though they themselves have chosen and agreed to those laws using their free will, we must be very cautious and use our reason in this matter, and not just take bits and pieces and apply them carelessly, some laws require that the governing body is constitutionally Qur'anic in order to be implemented. It is likely that unless we declare independence and put into action self-determination, Allah's^{ZB} Social Laws and Commandments outlined in the Qur'an may not be fully actualized.

In the event that a community has chosen to uphold the covenant with Allah and his Laws and Commandments, we are to be extremely cautious in order that we do not repeat history. The ruling class or the leadership as well as the individual members of the community must protect and maintain freedom. What does this mean? Freedom in the societal sense is when the members of the community are able to do whatever they choose to do, as long as it does not take away or endanger the life, liberty, or property, of another.^{ZB}

Therefore, the role of the ruling class is not to add laws or enforce certain behaviour through coercion, they are not there to tell others what to do or force them to do anything. As long as the leadership is operating under the Qur'anic guidance, their authority is to be respected and obeyed, if we are to be a united group, only when they deviate or are unreasonably harmful to the community are we to disobey (4 : 59). Their role, as well as the role of the community as a whole is to ensure that it protects the freedom given to them by Allah and only use force when it comes to eliminating behaviour which takes away or endangers the life, liberty, or property, of another. The enforcing of laws is to come from a position of defence and not offence. Social laws given to us by Allah are there to protect the individual, the community as a whole, as well as society at large. These laws are given to us in order that we may prevent the breakdown of society, the destruction of the community, and subjugation.

In order that we may safeguard ourselves from being corrupted from the inside, we must make sure that the leadership role may not add, remove, or change any laws ordained by Allah. This is to prevent our enemies who believe that they can and should assimilate, deceive, and pretend to be the best of us, in order to reach a seat of power. Only once they have authority and power, will they will show their true face and doctrine, and then lead people astray through coercion.

The Truth does not need to be forced on anyone, there is no compulsion in this doctrine.

^{ZB} See Preface foot note Z.

^{ZB} G. Edward Griffin. On 'What is freedom?' In his interview on Individualism vs Collectivism

الفاتحة

The Opening

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the extremely loving and caring, the endlessly loving and caring.³⁰

2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise and Thanks/Gratitude is to Allah
The Lord/ Master of the Worlds

3

الرَّحْمَنِ الرَّحِيمِ

The extremely loving and caring, the endlessly loving and caring³¹

4

مَلِكِ يَوْمِ الدِّينِ

Sovereign/ Master and owner of the Day of Judgment/ Recompense.

³⁰ See appendix.

³¹ See appendix.

5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee alone will we serve/ enslave ourselves to/ worship
And from thee alone will we seek help.

6

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide thou us to the straight path

7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those whom thou hast favoured
Not of those who incur wrath
Nor of those who go astray.

The Law

In the Qur'an we find that Law is given to mankind in the following ways:

Moral Law

Moral Law deals with worship, judgment, and spiritual (as well as physical) consequence.

Social Law

Social Law deals with the affairs we face day to day, such as Family Law, Civil Law, the Judicial System, Criminal Law, Governance/Administration, Fiscal Matters, International Law and Humanitarian Law, etc.

Laws of Creation

These are Scientific Laws or the Laws of the Universe and Nature, or the Laws of the "Matrix" or System, and the Laws which govern Who and What we are, and How we operate within this System.

This book is concerned with the Social Law found in the Qur'an and consists of:

1. Family Law (page 15)
2. Civil Law (page 42)
3. Criminal Law (page 70)
4. Judicial system (page 78)
5. Governance/Administration (page 87)
6. Fiscal matters (page 108)
7. International Law & International Humanitarian Law (page 115)

Ⓔ. Dietary Law (page 150)

Ⓕ. Environmental Law (page 156)

It is important to take a holistic approach when studying The Law giving Ayat³² and not take any Ayat³³ in isolation, they should be in conformity with the overall Qur'an, therefore if an Ayah does not mention something which is known due to having been mentioned in other Surahs or Ayat³⁴, then we should take those other Ayat into account and not ignore them, they do shape the meaning of the message.

Also, context and grammar are to be carefully studied before coming to any conclusions regarding a given Ayah, a slight misunderstanding can lead to grave error.

An example we can look at is Surah Al Ma'ida (5): Ayah 33:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ
لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The commonly accepted understanding of this Ayah and what is commonly translated is that this Ayah is a command given to us, however, when taking a holistic approach, it becomes obvious that the Ayah is a statement of fact. Therefore, if this Ayah is taken out of its correct context and grammar it becomes a command for the believers/those attained to faith/those who heed warning to commit horrendous acts of tyranny, but when taken in context and with grammar in mind is an Ayah listing the actions committed by tyrants. Therefore, we have to be cautious and study Allah's book with care.

³² Ayah: also 'Ayat', is often translated as 'verse' or 'verses', also see page 151.

³³ Ayah: also 'Ayat', is often translated as 'verse' or 'verses', also see page 151.

³⁴ Ayah: also 'Ayat', is often translated as 'verse' or 'verses', also see page 151.

Additionally, words that only appear once, or appear once in a given form, are ripe for manipulation and alteration, by the changing of their intended meaning. So pay extra care to such words and make sure you are getting the correct word meaning.

Also, the Ayat presented in the following section contain certain punctuation marks and symbols³⁵, which may vary depending on the Qur'anic text, and which were added just a few hundred years ago to modern Qur'ans, so keep that in mind.

Finally, I have chosen to include some verses that are speaking to the believers/those attained to faith/those who heed warning at the time of the Prophet as well as the straight-forward Law giving Ayat³⁶. This is because I have concluded that they also serve as guidance as to what we should and should not do in terms of Social Law.

³⁵ See appendix.

³⁶ Ayah: also 'Ayat' , is often translated as 'verse' or 'verses', also see page 181.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Family Law

1. Nikah (نِكَاح : Marriage):

Restrictions, Permission & Conditions.

Al Nisa' (4): ZZ -Z4

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّهُ كَانَ
فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

(ZZ)

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ
وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ وَأُمَّهَاتُ
نِسَائِكُمْ وَرَبِّبَاتِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن
لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا

(ZZ)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ^ط كَتَبَ اللَّهُ عَلَيْكُمْ^ع وَأُحِلَّ لَكُمْ مَا
وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ^ع فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
فَعَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً^ع وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ^ع
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(Z4)

Al Baqarah (Z) : ZZ1

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ^ع وَلَا أُمَّةٌ مُّؤْمِنَةٌ حَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ^ظ
وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا^ع وَلَعَبْدٌ مُّؤْمِنٌ حَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ^ظ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ^ط وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ^ه وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ

(ZZ1)

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ

(٣٢)

وَلَيْسَتَعْفِيفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَءَاتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي ءَاتَاكُمْ ۚ وَلَا تُكْرَهُوا فَتِيَّتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّبَتْنُغُوا عَرْضَ الْحَيَوةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ

(٣٣)

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسُ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

(٣٧)

Al Ma'idah(5) : 5

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

(5)

Al Baqarah (Z) : 235

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ ۚ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ
أَنَّكُمْ سَتَذَكُرُنَّهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْزِمُوا
عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ
فَاحْذَرُوهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

(235)

Z. Polygamy:

Permission & Conditions

Al Nisa' (4): ٣ & ١٢٥

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَنْمَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْلَىٰ مَا بِكُمْ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ أَلَّا تَعُولُوا

(٣)

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

(١٢٥)

3. Dower:

Al Nisa' (4) : 4 & Z4

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

(4)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۗ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(Z4)

Al Baqarah (Z) : Z36-Z37

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتَّعُوهُنَّ عَلَىٰ الْمَوْسِعِ قَدَرُهُ وَعَلَىٰ الْمَقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۗ حَقًّا عَلَىٰ الْمُحْسِنِينَ

(Z36)

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(237)

4. Maintenance:

Al Talaq (65): 7

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

(7)

Al Nisa' (4) : 4 & Z4

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

(4)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا
وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
فَعَاثُوهُنَّ أَجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(Z4)

Al Baqarah (Z) : Z40 -Z41

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ
إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۚ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

(Z40)

وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ

(Z41)

5. Khul'a (خلع; When the woman divorces the man)

Al Baqarah (Z): ZZ

الطَّلُقُ مَرَّتَانٍ ۖ فَاِمْسَاكُ بِمَعْرُوفٍ اَوْ تَسْرِيحُ بِاِحْسَنِ ۗ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّا
ءَاتَيْتُمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَخَافَاْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۗ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ ۗ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۗ وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ
الظَّالِمُوْنَ

(ZZ)

Al Nisa' (4): 35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ ۖ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

(35)

٤. Matrimonial Relationships Do's and Don'ts

Al Isra' (17): ٣٢

وَلَا تَقْرَبُوا الزَّيْنَىٰ ^ط إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

(٣٢)

Al Baqarah (2): ٢٢٢

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ^ط قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ^ط وَلَا تَقْرَبُوهُنَّ حَتَّىٰ
يَطْهَرْنَ ^ط فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ^ج إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ

(٢٢٢)

Al Baqarah (2): ٢٢٣

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ^ط وَقَدِمُوا لِأَنفُسِكُمْ ^ج وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ
مُلْقُوهُ ^ط وَبَشِّرِ الْمُؤْمِنِينَ

(٢٢٣)

Al Baqarah (Z): ZZB

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعُولِهِنَّ أَحقُّ بِرِيحِنَ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا
وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(ZZB)

Al Nisa' (4) : ZZ

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا

(ZZ)

Al Nisa' (4) : ٣٤

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ ۗ فَالضَّالِحَاتُ قَنِينَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۗ فَإِنِ اطَّعَنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّا لِلَّهِ كَانٌ عَلِيًّا كَبِيرًا

(٣٤)

Al Nisa' (4) : ١٥

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا
بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِن
كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

(١٥)

Al Nisa' (4) : ٣٥

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا^ط إِنَّ اللَّهَ كَانَ عَلِيمًا خَيْرًا

(٣٥)

Al Nisa' (4) : ٣٦

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَمِينِ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَى وَثُلَاثَ وَرُبْعًا^ص فَإِنْ
خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ^ع ذَلِكَ أَذْنَبُ أَلَّا تَعُولُوا

(٣٦)

Al Nisa' (4) : 127-130

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ^ط قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي
يَتَمَى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ
مِنَ الْوَالِدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ^ع وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ
عَلِيمًا

(127)

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا

(128)

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

(129)

وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

(130)

Al Room (30) : Z1

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(Z1)

Al Nisa' (4) : Z0

وَإِنْ أَرَدْتُمْ أَسْتَبْدَالَ زَوْجَ مَكَانِ زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَنَا وَإِنَّمَا مُبِينًا

(Z0)

Al Ahzab (33) : 4 - 5

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ النِّسَى تُظَاهِرُونَ مِنْهُنَّ
أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلِكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ
يَهْدِي السَّبِيلَ

(4)

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَّمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ
وَمَوْلَاكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

(5)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ^ط أَلَّا تُشْرِكُوا بِهِ شَيْئًا^ط وَبِالْوَالِدَيْنِ
إِحْسَانًا^ط وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ^ط نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ^ط وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ^ط وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ^ع
ذَلِكَ^ط وَصَّيْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

(151)

7. Talaq (الطلاق; Divorce)

Al Talaq (65) : 1 - 4

يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلَّقْتُمُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ^ط وَاتَّقُوا اللَّهَ رَبَّكُمْ^ط
لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ^ع وَتِلْكَ حُدُودُ
اللَّهِ^ع وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ^ع لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

(1)

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَن يَتَّقِ
اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

(Z)

وَيَرْزُقُهُ مِّنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ ۗ قَدْ جَعَلَ
اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

(Z)

وَالَّتِي يَبِيسُنَ مِنَ الْمَحِيضِ مِّن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعَدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ
يَحِضْنَ ۗ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِّنْ أَمْرِهِ يُسْرًا

(4)

Al Baqarah (Z): ZZ6 - ZZZ

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۗ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(ZZ6)

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(Z27)

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا
وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(Z28)

الطَّلَاقُ مَرَّتَانٍ ۗ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

(Z29)

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

(Z30)

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا
ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَ بِهِ ۚ وَاتَّقُوا
اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Z31)

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعِظُ بِهِ ۚ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَمُ أَرْكَانُ لَكُمْ
وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

(Z32)

Al Nisa' (4) : Z0 - Z1

وَإِنْ أَرَدْتُمْ أَسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا ۚ أَتَأْخُذُونَهُ بِهَيْتِنَا وَإِنَّمَا مُبِينًا

(Z0)

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذَتْ مِنْكُمْ مِيثَاقًا غَلِيظًا

(Z1)

Al Ahzab (٣٣) : 4٥

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا

(4٥)

⊘. 'iddat (العدة; Period of waiting for women) :

Al Talaq (⊘⊘) : 1 & 4

يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلَّقْتُمُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۗ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۗ
لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ ۗ وَتِلْكَ حُدُودُ
اللَّهِ ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۗ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

(1)

&

وَالَّتِي بَسَّسَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أُرْتَبِتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ
يَحِضْ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

(4)

Al Baqarah (Z): ZZ⊘

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا
وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(ZZ⊘)

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُنَّ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِنَعْنَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا
ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا
اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Z31)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِيُضَيِّقُوا عَلَيْنَّ ۚ وَإِنْ كُنَّ أُولَاتٍ حَمِلًا
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَاتَّمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ
ۚ وَإِنْ تَعَاَسَرْتُمُ فَسُدُّوا لَهُنَّ أُخْرَىٰ

(6)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ
نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

(7)

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا
(4٥)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
(234)

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ
أَنَّكُمْ سَتَذَكَّرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْرِمُوا
عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ
فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ
(235)

⊞. Ila' (إيلاء) : An oath made by the man to refrain from his wife prior to potential divorce)

Al Baqarah (Z): ZZ6 - ZZ7

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(ZZ6)

وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(ZZ7)

10. Duty to feed

Al Baqarah (Z): 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۗ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارَّ وَالِدَةٌ بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(233)

11. Remarrying ex-wife

Al Baqarah (Z): 230

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

(230)

Al Baqarah (Z): ZZZ

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنَنَ أَجْلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ ۗ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَ لَكُمْ
وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

(ZZZ)

1Z. L'an (لعنة : Curse or Condemnation, Adultery accusation)

Al Noor (Z4) : ٥ - ٥

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ
لَمِنَ الصَّادِقِينَ

(٥)

وَالْخَمْسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

(7)

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكٰذِبِينَ

(٥)

وَالْخَمْسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصّٰدِقِينَ

(٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Civil Law

1. Heritance:

Al Nisa' (4) : 7-⊖

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا

(7)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا

(⊖)

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۗ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۗ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۗ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۗ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۗ فَرِيضَةٌ مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(11)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۗ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ ۗ مِن بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۗ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۗ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ ۗ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۗ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۗ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۗ وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ

(12)

Al Nisa' (4) : 176

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِن كَانَتَا أُخْتَيْنِ فَلَهُمَا النُّشْرَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(176)

Al Nisa' (4) : 18

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِيَنَّ بِفَحِشَةٍ مُّبَيِّنَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

(18)

Z. Will

Al Baqarah (Z): Z40

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ
إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

(Z40)

Al Baqarah (Z): 1B0 - 1BZ

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ

(1B0)

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(1B1)

فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(18Z)

Al Ma'idah(5) : 10E - 10E

يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهْدَةً بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذُوَا عَدْلٍ
مِّنكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَبْتَكُمْ مُصِيبَةُ الْمَوْتِ ۚ
تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا
قُرْبَىٰ ۗ وَلَا نَكْتُمُ شَهْدَةَ اللَّهِ إِنَّآ إِذَا لَمِنَ الْآثِمِينَ

(10E)

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَاخْرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ
الْأَوَّلِينَ فَيُقْسِمَانِ بِاللَّهِ لَشَهْدَتُنَا أَحَقُّ مِنْ شَهَدَتَيْهِمَا وَمَا أَعْتَدْنَا إِيَّآ إِذَا لَمِنَ الظَّالِمِينَ

(107)

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَىٰ وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُهُمْ بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ
وَأَسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

(10E)

3. Contractual liabilities & Loans or debt

Al Baqarah (Z): ZEZ

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ
كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا
أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ
رَجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمَعُوا أَنْ
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا
تَرْتَابُوا ۖ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
تَكْتُبُوهَا ۖ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ
فُسُوقٌ بِكُمْ ۖ وَاتَّقُوا اللَّهَ ۖ وَيَعْلَمُكُمْ اللَّهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(ZEZ)

Al Baqarah (Z): ZB0

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ
تَعْلَمُونَ

(ZB0)

Al Isra' (17) : 34

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ
كَانَ مَسْئُولًا

(34)

Al Ma'idah(5): 1

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ۗ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ
مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

(1)

4. Property rights

Al Rahman (55): 10

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

(10)

Al Baqarah (2): 188

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

(188)

Al Nisa' (4) : 29

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

(29)

Al Isra' (17) : 26

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

(26)

Al Noor (24) : 27 - 28

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا ؕ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

(27)

فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ؕ وَإِن قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ؕ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

(28)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ ؕ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

(29)

5. Pledge & Trust

Al Baqarah (Z) : ZBZ

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ
الَّذِي أُوْتِمِنَ أَمْنَتَهُ، وَلِيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ
قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

(ZBZ)

Al Anfal (E) : Z7

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

(Z7)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

(58)

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

(76)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

(77)

Al Ma'idah (5): ٥٥

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْ ۖ إِطْعَامُ
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ
فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۖ ذَلِكَ كَفَرَةٌ ۖ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۖ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

(٥٥)

٥. Rights of the insane, intellectually disabled, and minors

Al Nisa' (4) : ٥

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا

(٥)

7. Rights of orphans/fatherless & minors

Al Nisa' (4) : Z

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْأَسْفَلِ ۚ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا

(Z)

Al Nisa' (4) : 10

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

(10)

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

(10)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

(10)

Al Baqarah (Z) : ZZ0

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الِيتَمَىٰ ۗ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ
فَأِخْوَانُكُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

(ZZ0)

Al An'am (E) : 15Z

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ
بِالْقِسْطِ ۗ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

(15Z)

Ⓔ. Riba (الربا ; Usury, Interest)

Al Baqarah (Z): Z75 - Z7Ⓔ

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَآنْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ
فِيهَا خَالِدُونَ

(Z75)

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

(Z76)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Z77)

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا ۗ إِن كُنْتُمْ مُؤْمِنِينَ

(Z78)

Al 'imran (٣): ١٣٠

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

(١٣٠)

Al Room (٣٠) : ٣٥

وَمَا ءَاتَيْتُمْ مِّن رَّبِّا لِّرِّبَا فِي أَمْوَالِ النَّاسِ فَلَا يَرِيوُا عِنْدَ اللَّهِ ۖ وَمَا ءَاتَيْتُمْ مِّن زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

(٣٥)

٣٥. Bribery/Illegal gratification

Al Baqarah (٢) : ١٨٨

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ

(١٨٨)

10. Weights and measures

Al Isra' (17): 35

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(35)

Al An'am (6): 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ ۗ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

(152)

Al Shu'ara (26): 181

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ

(181)

Al Rahman (55): ٥ - ٦

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

(٥)

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

(٦)

Al Mutaffifin (83) : 1- 3

وَيْلٌ لِّلْمُطَفِّفِينَ

(1)

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

(Z)

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

(Z)

11. Freedom of speech and defamation, backbiting, or slander

Al Nisa' (4) : 140

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكَيْبِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا

(140)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَنَّ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَانِ ۗ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(11)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۗ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم
بَعْضًا ۗ أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ
رَّحِيمٌ

(12)

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً
أَبَدًا ۗ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

(4)

إِنَّ الَّذِينَ جَاءُوا بِالإفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ
مَا أَكْتَسَبَ مِنَ الإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

(11)

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

(12)

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

(13)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

(14)

إِذْ تَلَقَوْنَهُ بِالإِسْنَةِ كُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ
عَظِيمٌ

(15)

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

(16)

يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

(17)

وَيَبِّئُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(18)

Al Ahzab (33):70

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

(70)

Al Isra' (17) : 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُّبِينًا

(53)

Al Baqarah (Z): 4Z

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ تَعْلَمُونَ

(4Z)

Al An'am (E): 15Z

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ
بِالْقِسْطِ ۗ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

(15Z)

Al Hujurat (48): 6

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنِيٍّ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِحُّوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

(6)

Al Isra' (17): 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

(36)

Al An'am (6): 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بَغِيرَ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ

(108)

Al Nisa' (4): 148

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

(148)

12. Right to privacy and surveillance laws

Al Hujurat (4): 12

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتِنُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا يَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم بَعْضًا ۗ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَانْقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

(12)

13. Sexual indecency

Al Noor (24) : 1

إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

(1)

Al Noor (24) : 30-31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ

(30)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمُخْرِمِهِنَّ عَلَى جُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ^٤ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

(٣١)

Al A'raf (7) : ٣٠-٣١

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

(٣٠)

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ^٥ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

(٣١)

Al Isra' (17): ٣٢

وَلَا تَقْرَبُوا الزَّيْنَةَ^٦ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

(٣٢)

Al Mumtahanah (٥٠): ١٢

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَىٰ أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ
وَلَا يَقْتُلَنَّ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ ۖ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(12)

Al An'am (٦): ١٥١

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۗ إِلَّا تَشْرِكُوا بِهِ شَيْئًا ۗ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۗ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۗ مِنْ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۗ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۗ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ ۗ إِلَّا بِالْحَقِّ ۗ
ذَلِكَُمْ وَصَّيْنَاكُمْ بِهِ ۗ لَعَلَّكُمْ تَعْقِلُونَ

(151)

14. Management of the dead

Al Ma'ida (5): 31

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَتُوَلَّى
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ

(31)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Criminal Law

1. Qisas (قصاص : accountability, following up after, pursuing or prosecuting)

Al Ma'idah(5) : 45

وَكُنْتُمْ عَلَيْهِمْ فِيهَا أَنْ أَنْفَسَ بِالنَّفْسِ وَالْعَيْنِ وَالْأَنْفِ وَالْأُذُنِ
بِالْأُذُنِ وَالسِّنِّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۖ فَمَنْ تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَهُ ۗ^ع
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(45)

Al Baqarah (Z): 178 -179

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ ۗ^ط الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ
ۗ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَتْبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ^ظ ذَلِكَ تَخْفِيفٌ مِّنْ
رَّبِّكُمْ وَرَحْمَةٌ ۗ^ق فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

(178)

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

(17٥)

Al Nisa' (4) : ٥٢ - ٥٣

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً^٥ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ^٦ إِلَّا أَنْ يَصَدَّقُوا^٥ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ^٦ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ^٦ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ^٦ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ^٦ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

(٥٢)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

(٥٣)

Z. Self-defence

Al Nahl (16) : 126

وَإِن عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

(126)

Al Baqarah (2): 184

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۗ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

(184)

Al Isra' (17) : 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنصُورًا

(33)

3. Haddood (حدود : boundaries, limits[includes murder, sexual crimes, etc.]

Al Ma'idah(5) : 32-34³⁷

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا^٤ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ

(32)

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ^٥ ذَلِكَ
لَهُمْ خِزْيٌ فِي الدُّنْيَا^٦ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

(33)

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ^٧ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(34)

³⁷ See pages 13-14

Al Noor (Z4) : Z

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۗ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَلَشَهَادَةُ عَذَابِهِمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

(Z)

Al Nisa' (4) : 15-16

وَالَّتِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ ۗ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّعُنَّ الْمَوْتَ أَوْ يُجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

(15)

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَاعْزِمُوا عَنْهُمَا ۗ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا

(16)

Al Ara'af (7) : 81

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

(81)

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

(4)

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(5)

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

(6)

وَالْخَمْسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

(7)

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكٰذِبِينَ

(٥)

وَالْخَمِيسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصّٰدِقِينَ

(٥)

Al Hajj (ZZ): ٣٥ - 40

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

(٣٥)

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الصَّوْمِعُ وَبِيعُ وَصَلَوَاتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ
وَلِيَنْصُرَكَ اللَّهُ مِنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

(40)

Al An'am (6) : 10E

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ
أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

(10E)

Al Isrd' (17) : 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشِيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

(31)

Al An'am (6): 151- 153

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ ۗ إِلَّا تُشْرِكُوا بِهِ ۗ شَيْئًا ۗ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۗ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۗ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۗ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ ۗ إِلَّا بِالْحَقِّ ۗ
ذَلِكَمُ وَصَّيْتُكُمْ بِهِ ۗ لَعَلَّكُمْ تَعْقِلُونَ

(151)

وَلَا تُقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ^ط وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ^ط لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا^ط وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ^ط
وَبِعَهْدِ اللَّهِ أَوْفُوا^ع ذَٰلِكُمْ وَصَّوْاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

(152)

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ^ط وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ^ع
ذَٰلِكُمْ وَصَّوْاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

(153)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Judicial Procedure

1. Dispute resolution

Al Nisa' (4): 114

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

(114)

Al Hujrat (49): 10

وَإِن طَافَيْنَا مِنَ الْمُؤْمِنِينَ أَقْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۗ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا
الَّتِي تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۗ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ

(10)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ^٤ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

(10)

Al An'am (6): 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ^٥ أَلَّا تُشْرِكُوا بِهِ شَيْئًا^٦ وَبِالْوَالِدَيْنِ إِحْسَانًا^٧ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ^٨ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ^٩ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ^{١٠} وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ^{١١} ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

(151)

Z. Advocacy

Al Baqarah (Z): 4Z

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ تَعْلَمُونَ

(4Z)

Al Ahzab (ZZ): 70 -71

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

(70)

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

(71)

Al Nisa' (4): 107

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

(107)

3. Testimony, Rules

Al Nisa' (4): 135

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۗ
وَإِن تَلَوُا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

(135)

Al Ma'idah(5): 8

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۗ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ

(8)

Al Furqan (25): 72

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

(72)

Al Baqarah (2) : 225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ

(225)

Al An'am (6): 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۗ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۗ وَلَا تَقْرَبُوا أَلْفَاوِحَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۗ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ

(151)

4. Adjudication

Al Nahl (16): ٥٠

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

(٥٠)

Al Nisa' (4): ٥٨

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

(٥٨)

Al Hood (11): ١١٣

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا
نُنصِرُونَ

(١١٣)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنَ لِلْخَائِبِينَ
خَصِيمًا

(105)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۗ يَحْكُمُ بِهَا التَّيِّبُونَ الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّابِيُّونَ وَالْأَجْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۗ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوهُمْ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

(44)

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۗ فَمَنْ تَصَدَّقَ بِهِ ۗ فَهُوَ كَفَّارَةٌ لَّهُ ۗ
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(45)

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۗ وَعَايَنَهُ الْإِنجِيلَ فِيهِ
هُدًى وَنُورٌ ۗ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

(46)

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۗ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ

(47)

Al An'am (6): 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۗ إِلَّا تَشْرِكُوا بِهِ شَيْئًا ۗ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۗ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۗ مِنْ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۗ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۗ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۗ إِلَّا بِالْحَقِّ ۗ
ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ ۗ لَعَلَّكُمْ تَعْقِلُونَ

(151)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Governance/Administration

1. Sovereignty

Al Tawbah (٩) : ١٦

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ

(16)

Al 'imran (٣): ١٥٩

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(159)

Al 'imran (٣): 10

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

(10)

Yusuf (12): 40

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۗ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(40)

Al Kahf (18): 26

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا بِهٖ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ أَبْصِرْ بِهِ وَأَسْمِعْ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

(26)

Al Dhariyat (51):58

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

(58)

Al Ma'idah (5): 44

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ^٤ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ^٥ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا^٦ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

(44)

Al 'imran (3): 78

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا
لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

(78)

Fatir (35): 32

ثُمَّ أَوْرَثْنَا الْكُتُبَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۖ وَمِنْهُمْ مُقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ إِذَنْ اللَّهُ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

(32)

Al Baqarah (2): 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ
يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا
تَعْلَمُونَ

(30)

Yunus (10) :14

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

(14)

Z. The Code of Law

Al Ma'idah (5): 48-50

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ^ط
فَأَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ^ط وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ^ع لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَا جَا ^ع وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ^ط
فَأَسْتَبِقُوا الْخَيْرَاتِ ^ع إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(48)

وَأَنْزَلَ اللَّهُ إِلَيْكَ ^ط فَان تَوَلَّوْا فَاَعْلَمْنَا أَنَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ^ط وَإِنَّ كَثِيرًا مِنَ النَّاسِ
لَفَاسِقُونَ

(49)

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ^ع وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

(50)

Al Ara'af (7) : ٣

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ

(٣)

Al An'am (6) : 114-115

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۗ وَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ۗ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

(114)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

(115)

Yunus (10): 15

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءآيَاتُنَا بَيِّنَاتٍ ۚ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَىٰ بِقُرْءَانٍ غَيْرِ
هَذَا أَوْ بَدَّلَهُ ۗ قُلْ مَا يَكُونُ لِي أَن أُبَدَّلَهُ ۖ مِنْ تَلْقَائِي نَفْسِي ۗ إِنِّي أَخَافُ إِلَّا مَا يُوْحَىٰ
إِلَيَّ ۗ إِنِّي أَخَافُ ۗ إِنِّي عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

(15)

Al Nisa' (4):٥٠

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا

(٥٠)

Al Ahzab (٣٣):٣٦

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ^ط
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

(٣٦)

3. Governing & Administration

Al Ma'idah (5) : ٥

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوَّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۗ اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا
تَعْمَلُوْنَ

(٥)

Al Kahf (1٥) : 2٥

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدُوَّةِ الْعِشْيِ يُرِيْدُوْنَ وَجْهَهُ ۗ وَلَا تَعْدُ
عَيْنَاكَ عَنْهُمْ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوٰنَهُ
وَكَانَ اَمْرُهُ فُرُطًا

(2٥)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

(58)

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۗ فَإِن نَنزَعْنَاهُ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(59)

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ
بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۗ إِن كُنتُمْ
تَعْقِلُونَ

(118)

Al Tawbah (٩) : ٢٣

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى
الْإِيمَانِ ۗ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(٢٣)

Al Hajj (٢٢) : ٤١

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

(٤١)

Al 'imran (٣) : ١١٠

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ
الْفَاسِقُونَ

(١١٠)

Fatir (35): 32

ثُمَّ أَوْرَثْنَا الْكُتُبَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۖ وَمِنْهُمْ مُقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْتِيهِ اللَّهُ ۖ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

(32)

Al Shuraa (42) : 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

(38)

Yunus (10): 15

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَيْتِ بِقُرْءَانٍ غَيْرِ
هَذَا أَوْ بَدَّلَهُ ۗ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي ۗ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ
إِلَيَّ ۗ إِنِّي أَخَافُ ۖ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ

(15)

وَإِنْ تُطَعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

(116)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

(117)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

(٣٦)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^٥ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَالْفَ بَيْنَ قُلُوبِكُمْ فَاصْبِرْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا^٦
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(10٣)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ^٧ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

(104)

لَا إِكْرَاهَ فِي الدِّينِ^٥ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ^٦ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا^٧ وَاللَّهُ سَمِيعٌ عَلِيمٌ

(256)

Al Mumtahana (E0) : E

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

(E)

Al Nahl (1E): E0 - E1

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

(E0)

Al Anfal (E) : Z7

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

(Z7)

Al Tawbah (9) : 11

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

(11)

Al Nisa' (4) : 105

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ ۗ وَلَا تَكُنَ لِلْخَائِبِينَ
خَصِيمًا

(105)

Al Ma'idah (5) : 51

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ ۗ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(51)

Al Baqarah (Z): 188

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

(188)

Al 'imran (Z) : 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكِبَاطِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ

(134)

Al 'imran (Z) : 188

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ

(188)

أَلَمْ نَرِ أَنْ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(7)

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْآثِمِ وَالْعَدُوِّنِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حِيَّوْكَ بِمَا لَمْ يُحِبَّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبْنَا اللَّهُ بِمَا نَقُولُ ۚ حَسْبُ لَهُمْ جَهَنَّمُ يَصَلُّونَهَا ۚ فِئْسَ الْمَصِيرُ

(8)

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجَّوْا بِالْآثِمِ وَالْعَدُوِّنِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

(9)

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(10)

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ
أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(11)

Al Isra' (17) : 36 - 38

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

(36)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

(37)

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

(38)

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا
مَدْحُورًا

(٣٥)

Al An'am (6) : 158

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۗ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم
بِمَا كَانُوا يَفْعَلُونَ

(158)

Al 'imran (3) : 158 - 161

فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ ۗ فَاعْفُ
عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ

(158)

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۗ وَإِن يَحْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(160)

وَمَا كَانَ لِنَبِيِّ أَنْ يُغَلَّ ۗ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۗ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

(161)

Al 'imran (3): 76-77

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

(76)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

(77)

وَلَا نَنخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَزَلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ
سَبِيلِ اللَّهِ ^ط وَلَكُمْ عَذَابٌ عَظِيمٌ

(4)

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ^ع إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

(5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fiscal Matters

1. Gold and silver are intrinsically valuable money & legal tender

Al 'imran (3):14

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَآبِ

(14)

Al 'imran (3):75

وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا
يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ۗ ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّةِ سَبِيلٌ
وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ

(75)

Yusuf (12) : 20

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

(20)

Al 'imran (3) : 51

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ
أَفْتَدَى بِهِ^ط أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

(51)

Al Tawbah (9) : 34

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَجْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ^ط وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

(34)

Al Nisa' (4) : Z0

وَإِنْ أَرَدْتُمْ أَسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

(Z0)

Z.Charity

Al 'imran (3) : 3Z

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

(3Z)

Al Tawba (9) : 90

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(90)

Al Baqarah (Z) : Z15

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَبْنِ السَّبِيلِ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

(Z15)

Al An'am (B) : 141

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۗ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ
يَوْمَ حَصَادِهِ ۗ وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(141)

Al Baqarah (Z):Z16

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ

(Z16)

Al Isra' (17): Z

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

(Z)

Z. Riba (الربا ; Usury, Interest)

Al Baqarah (Z): Z75 - Z7

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ^٤
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا^٥ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا^٤ فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَىٰ اللَّهِ^٥ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ^٥ هُمْ
فِيهَا خَالِدُونَ

(Z75)

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ^٦ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

(Z76)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(277)

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

(278)

Al 'imran (3): 130

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً^ط وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

(130)

Al Room (30) : 38

وَمَا ءَاتَيْتُمْ مِّن رَّبًّا لِّرَبْوَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ^ط وَمَا ءَاتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

(38)

Al Nisa' (4) : ٢٤

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ ؕ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

(٢٤)

Hud (11) : ٨٥

وَيَقَوْمٍ أُوْتُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۗ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا
تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

(٨٥)

Al 'imran (٣) : 77

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

(77)

3. Bribery/Illegal gratification

Al Baqarah (Z): 188

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

(188)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

International Law & International Humanitarian Law

1. International Relations

Al Nahl (16): ١٥٣

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ^٥
وَلَتَسْلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

(١٥٣)

Al Ma'idah (5): 48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ^٥
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ^٥ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا^٥ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ^٥
فَأَسْتَبِقُوا الْخَيْرَاتِ^٥ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(48)

Al Hujarat (4E): 13

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ
اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

(13)

Al Nisa' (4): 114

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

(114)

Al Mumtahanah (E0): 1

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ۖ إِنَّ كُفْرَكُمْ جَهَنَّمَ جِهَدًا فِي سَبِيلِي
وَإِبْتِغَاءَ مَرْضَاتِي ۗ تُسْرُونَ إِلَيْهِم بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۗ وَمَنْ يَفْعَلْهُ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

(1)

Al Ma'idah (5) : 51

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ
فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(51)

Al Ma'idah (5) : 55 - 57

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

(55)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُغْلِبُونَ

(56)

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَالْكَفَّارَ أَوْلِيَاءَ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ

(57)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ؕ أَحَلَّتْ لَكُمْ بَهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ
مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

(1)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهُدَىٰ وَلَا الْقَلْبَيْدَ وَلَا
ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْنِعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۗ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا يَجْرِمَنَّكُمْ
شُرَكَائُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Z)

وَلَقَدْ كَرَّمْنَا بَنِي ءَادَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

(70)

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا^٤
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ

(32)

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ^٥ ذَلِكَ
لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

(33)

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ^٦ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(34)

Al An'am (6) : 116

وَإِنْ تُطَعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

(116)

Z. War

Al Baqarah (Z) : Z16

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۗ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

(Z16)

Al Baqarah (Z) : 100 - 105

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمُ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

(100)

وَأَقْتُلُوهُمْ حَيْثُ ثَفِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمُوهُمْ^د وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ^{هـ} وَلَا تَقْبَلُوا لَهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوا فِيهِ^ط فَإِن قَتَلْتُمُوهُمْ فَاقْتُلُوهُمْ^ق كَذَلِكَ جَزَاءُ الْكَافِرِينَ

(١٥١)

فَإِنِ أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(١٥٢)

وَقَبِلُوا لَهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ^ط فَإِنِ أَنهَوْا فَلَا عُدْوَانَ إِلاَّ عَلَى الظَّالِمِينَ

(١٥٣)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ^ع فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى
عَلَيْكُمْ^ح وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

(١٥٤)

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

(185)

Al Nisa' (4):71

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا

Al Anfal (8) :60-62

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ ءَعَدُّوا لِلَّهِ وَعَدْوَكُمْ وءَاخِرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ؕ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

(60)

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(61)

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

(62)

Al Anfal (8) :65-75

يَأْتِيهَا النَّبِيُّ حَرَضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ ۗ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا
يَفْقَهُونَ

(65)

أَكْنَ خَفَّ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۗ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا
مِائَتِينَ ۗ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ

(66)

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُشْخَبَ فِي الْأَرْضِ ۗ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ
يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(67)

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

(68)

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(69)

يَتَأْتِيهَا النَّبِيُّ قُلُوبًا لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ ۚ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا

مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(70)

وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(71)

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ ۗ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّنْ شَيْءٍ
حَتَّىٰ يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(72)

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ ۗ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ
كَبِيرٌ

(73)

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَاءَ هُمُ
الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

(74)

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۗ وَأُولَٰئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(75)

Muhammad (47):4

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَنتَحَمْتُهُمْ فَشُدُّوا الْمَوَاقِفَ ۖ فَمَا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ
تَضَعَ الْحَرْبُ أوزَارَهَا ۗ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرْنَا مِنْهُمْ وَلَٰكِن لِّبَلَّوْا بَعْضُكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا
فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ

(4)

Al Anfal (8) : 15 - 18

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا ۖ فَلَا تُوَلُّوهُمْ الْأَدْبَارَ

(15)

وَمَنْ يُؤْلِهِمْ يَوْمَئِذٍ دُبْرُهُ إِلَّا مَتَحَرِّفًا لِقُنَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ
مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ

(16)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ
الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(17)

ذَالِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

(18)

Al Nisa' (4) : 75

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا

(75)

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ

كَفَرُوا^٤ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

(101)

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ
فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ^٥ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً^٤ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ
أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^٥ وَخُذُوا حِذْرَكُمْ^٥ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا
مُهِينًا

(102)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

(103)

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۗ وَتَرْجُونَ
مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

(104)

Al Saf (51) : 4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ بَنِينَ مَرْصُورًا

(4)

Muhammad (47) : 35 - 36

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ أَعْمَلِكُمْ

(35)

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۗ وَإِن تُوْمِنُوا وَتَنقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلِكُمْ أَمْوَالَكُمْ

(36)

إِن يَسْأَلِكُمْوهَا فَيَحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ

(37)

هَآأَنْتُمْ هَآؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّن يَبْخُلُ ۗ وَمَن يَبْخُلْ فَإِنَّمَا
يَبْخُلُ عَن نَّفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ ۗ وَإِن تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا أَمْثَلَكُمْ

(38)

Al Mumtahanah (60) : 5

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَأَخْرَجُواكُمْ مِّن دِينِكُمْ وظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن
تَوَلَّوْهُمْ ۗ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(5)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ الْآخِرَةِ كَمَا يَبِيسَ الْكُفَّارُ
مِنَ أَصْحَابِ الْقُبُورِ

(13)

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَقَالُوا لَا نَنْفِرُوا فِي الْحَرِّ^ط قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا^ع لَوْ كَانُوا يَفْقَهُونَ

(E1)

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ
تُقَاتِلُوا مَعِيَ عَدُوًّا^ص إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

(E3)

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَحْدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا
نَصَحُوا لِلَّهِ وَرَسُولِهِ^٤ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ^٥ وَاللَّهُ غَفُورٌ رَحِيمٌ

(91)

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

(92)

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ^٦ رَضُوا بِأَنْ يَكُونُوا مَعَ
الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

(93)

وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ

لِيَنْفَقَهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

(1ZZ)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قَتَلُوا الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ وَلَيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَأَعْلَمُوا أَنَّ

اللَّهُ مَعَ الْمُتَّقِينَ

(1ZZ)

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

(17)

3. Theft during times of war

Al Ma'idah(5) : 38 - 39

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(38)

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(39)

4. Women and war

Al Mumtahanah (60) 10 - 12

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِن عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۗ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ وَءَاتُوهُنَّ مَّا أَنفَقُوا ۗ وَلَا جُنَاحَ
عَلَيْكُمْ أَن تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ أُجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا مَّا أَنفَقْتُمْ وَلَيْسَ لَكُمُ
مَّا أَنفَقْتُمْ ۗ ذَٰلِكُمْ حُكْمُ اللَّهِ ۗ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(10)

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَابْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا^ع
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِءِ مُؤْمِنُونَ

(11)

يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ
وَلَا يَقْتُلَنَّ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ^ل فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ^ط إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

(12)

5. Treaties

Al Ma'idah (5) : 1

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ^ع أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَىٰ عَلَيْكُمْ غَيْرَ
مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ^ظ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

(1)

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

(٥٦)

فَإِمَّا تَثَقَفَنَّاهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

(٥٧)

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

(٥٨)

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ

أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۗ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ

وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

(٩٠)

Al Anfal (٥) :7Z

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ ۚ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَٰلِيَّتِهِمْ مِنْ شَيْءٍ
حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(7Z)

٥. Human rights

Al Isra'(17) :70

وَلَقَدْ كَرَّمْنَا بَنِي ءَادَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

(70)

Al Ahqaf (46) : 16

وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا ۖ وَلِيُوفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ

(16)

Al 'imran (3): 76

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَكُمْ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

(76)

Al Nahl (16) : 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

(90)

Al Ma'idah (5) : 8

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلَيْكُمْ ؕ أَلَّا تَعْدِلُونَ ؕ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ

(8)

Al An'am (6) : 117

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

(117)

Al Nisa' (4) : 29

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَن تَكُونَ تِجَارَةً
عَن تَرَاضٍ مِّنكُمْ ؕ وَلَا تَقْتُلُوا أَنفُسَكُمْ ؕ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

(29)

Al Baqarah (2): 85

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم
بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمُ اسْتِغْرَافٌ لِّفِتْنِهِمْ وَأُحْسِنُ إِلَيْكُمْ وَإِنَّ كَثِيرًا مِّنْكُمْ لَأَخْرَاجُهُمْ
أَفْتُونُونَ بَعْضُ الْكُفْرِ وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَن يَفْعَلْ ذَٰلِكَ مِنكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا تَعْمَلُونَ

(85)

Al Ara'af (7) : 3

اتَّبِعُوا مَا أَنزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ

(3)

Al Nisa' (4) : 75

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا

(75)

Al Baqarah (2) : 256

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

(256)

Al Nisa' (4) : 14B

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

(14B)

Al An'am (6) : 164

قُلْ أَعْيَرَ اللَّهُ ابْنَ رِبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ

(164)

Al Ma'idah (5) : 32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ

(32)

Al Rahman (55): 10

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

(10)

Al Baqarah (Z): 161

وَأَقْتُلُوهُمْ حَيْثُ ثَفِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمُوهُمْ^٤ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ^٥ وَلَا تُقَاتِلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُم فِيهِ^٦ فَإِن قَاتَلَكُم فَاقْتُلُوهُمْ^٧ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ

(161)

Al Baqarah (Z): Z17

بِدْيَعِ السَّمٰوٰتِ وَالْاَرْضِ^٨ وَاِذَا قَضٰى اٰمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ

(Z17)

Al 'imran (Z): 156

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لِاٰخُوْنٰهِمْ اِذَا ضَرَبُوْا فِى الْاَرْضِ اَوْ كَانُوْا
غَزٰى لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِى قُلُوْبِهِمْ^٩ وَاللّٰهُ يُمْحِىءُ
وَيُمِيْتُ^{١٠} وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

(156)

Al Tin (85): 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

(4)

Al Infitar (82): 6 - 7

يَأْتِيهَا الْإِنْسَانُ مَا غرَّكَ بِرَبِّكَ الْكَرِيمِ

(6)

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

(7)

Al 'imran (٣) : 14

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَعَابِ

(14)

Al Nisa' (4) : ١٠٧ - 100

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمُؤْمِنَاتِ الظَّالِمَاتِ أَنْفُسَهُنَّ قَالُوا فِيكُمْ كُنْتُمْ ۗ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا
أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا ۗ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا

(١٠٧)

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

(١٠٨)

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفْوًا غَفُورًا

(١٠٩)

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَغَمًا كَثِيرًا وَسَعَةً^٤ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ^٥ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ^٦ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(100)

Al Nisa' (4) : 29 - 30

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ^٤ وَلَا تَقْتُلُوا أَنْفُسَكُمْ^٥ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

(29)

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيه نَارًا^٦ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

(30)

Al Hujurat (49) : 12

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ^٤ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُمْ
بَعْضًا^٥ أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ^٦ وَانْقُضُوا^٧ اللَّهُ^٤ إِنَّ اللَّهَ تَوَّابٌ
رَّحِيمٌ

(12)

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ
أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

(10)

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا

(140)

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ
أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(11)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم
بَعْضًا ۚ أَيُّبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَانفِقُوا ۚ إِنَّ اللَّهَ تَوَّابٌ
رَّحِيمٌ

(12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dietary Law

Al Ma'idah (5) : 3 -5

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّعُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْقِسُمُوا
بِالْأَزْلَمِ^٤ ذَلِكَكُمْ فِسْقٌ^٥ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ^٦
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا^٧ فَمَنْ
أَضْطَرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ^٨ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(3)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ^٩ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ^{١٠} وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ
تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ^{١١} فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ^{١٢} وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ^{١٣} وَأَنْقُوا اللَّهَ^{١٤} إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ

(4)

الْيَوْمَ أُحِلَّ لَكُمْ الْطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۖ
 وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
 أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
 عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

(5)

Al Nisa' (4) : 43

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا
 إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
 الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
 وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

(43)

Al Ma'idah(5): 30 - 31

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
 تُفْلِحُونَ

(30)

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْهَوْنَ

(٥١)

Al Baqarah (Z) : Z1٥

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ

(Z1٥)

Al Ma'idah (5) : ٥٧ - ٥٨

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ

(٥7)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا^٥ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

(٥٥)

Al Baqarah (Z) : 17Z

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

(17Z)

Taha (Z0) : ٥1

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي^٥ وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَد هَوَىٰ

(٥1)

Al Nahl (1٦) : 5

وَالْأَنْعَمَ خَلَقَهَا^٥ لَكُمْ فِيهَا رِزْقٌ وَمِنْهَا تَأْكُلُونَ

(5)

Al Nahl (16) : 14

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ
تَشْكُرُونَ

(14)

Al An'am (6) : 141

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَعَآثُوا حَقَّهُ
يَوْمَ حَصَادِهِ ۗ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(141)

Al Baqarah (2) : 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۗ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارَّ وَالِدَةٌ بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا فَأَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَأَنْقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(233)

Luqman (31) : 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَلَهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ

(14)

Al A'raf (7) : 31

يَبْنِيْءَ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(31)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Environmental Law

1. Trusteeship

Fatir (35) : 38

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا

(38)

Al Anfal (8) : 27

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

(27)

الشَّمْسُ وَالْقَمَرُ بِحَسْبَانِ

(5)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

(6)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

(7)

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

(٥)

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

(٥)

وَالْأَرْضَ وَضَعَهَا لِلْأَنْامِ

(10)

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

(11)

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

(12)

فَبِأَيِّ آيَاتِنَا نُنزِّلُ الْغُلُقُوتَ لِقَوْمِ لُدُنٍ الَّذِينَ كَفَرُوا بِآيَاتِنَا فَهُمْ لَا يَتَذَكَّرُونَ

(13)

Yunus (10) : Z3

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيُّهَا النَّاسُ إِنَّمَا بَغْيِكُمْ عَلَىٰ أَنْفُسِكُمْ
مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Z3)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

(1)

الَّذِي خَلَقَ فَسَوَّى

(2)

وَالَّذِي قَدَّرَ فَهَدَى

(3)

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ

(4)

فَجَعَلَهُ غُثَاءً أَحْوَىٰ

(5)

Al Qamar (54):4

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

(4)

Al An'am (6) : 38

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۗ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ
شَيْءٍ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

(38)

Al Isra' (17) : 27

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

(27)

Al 'imran (3) : 161

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

(161)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

(17)

وَالِإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

(18)

وَالِإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

(19)

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

(Z0)

Al Qasas (ZB) : ٤٣

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُنْقِذِينَ

(٤٣)

Al Nisa' (4): 117 - 11٨

إِنْ يَدْعُونَكَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَكَ إِلَّا شَيْطَانًا مَرِيدًا

(117)

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

(11٨)

وَلَا ضَلَّانَهُمْ وَلَا مَنِينَهِمْ وَلَا مَرَنَّهُمْ فَلَيَبْتَكَنَّ ءَاذَانَ الْآنَعَمِ وَلَا مَرَنَّهُمْ فَلَيُغَيِّرُنَّ
خَلْقَ اللَّهِ ؕ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا
مُّبِينًا

(115)

Closing

The Qur'an is a complete guidance. It includes History, philosophy, psychology, and Law, within its scope.

The Qur'an is much more of course, but for my intended purpose here, the focus is on those areas.

So why does it contain History, Philosophy, psychology, and Law?

The saying "know history and you will know the future" is fairly accurate, as history which has not been corrupted, or falsified, holds within it the beliefs, ethos, culture, deeds and actions committed by others and the outcome of those. That is why our enemies seek to pollute our understanding of history.

Of course we may never know what truly happened at a given time unless we witness those events for ourselves, however, Allah is the most truthful, and as such our concerns regarding such matters are eliminated (History is used as a teaching method in the Qur'an by Allah and not a primary condition for our salvation as it is found in Pauline Christianity, where one must believe in a historical event in order to be saved.).

History allows us the ability to look into the past in order that we may predict the future and therefore change our course if we so choose.

Philosophy helps us in making sure that we are operating from reality and truth and to find solutions to our problems, problems that are ontological for instance, or for this book's purpose, problems such as tyranny.

Psychology helps us comprehend others (as well as ourselves) and to communicate the solution to them in the best way, so for example talking to those who are sincere and bypassing the insincere, and to talk to them in the best way that will reach them.

Law governs everything, but to be specific we are dealing with social law here, which governs our interactions with one another and which allows us to create unity free from those problems which plague societies.

Al Fatihah, the first Surah³⁸ of the Qur'an is the covenant and contract that we are to uphold, the rest of the Qur'an is what this covenant and contract entails (as well as to serve as confirmation of what is within its scope 10:37).

³⁸ Surah: or 'Surat' commonly translated as 'chapter', also see page 181.

The terms and conditions of this covenant and contract are defined in the Qur'an in Classical Arabic and from within itself, meaning that words are defined within the Qur'an itself or from the Classical Arabic used at the time of revelation. No other language or terms may be inserted into the translation or meaning of the words, whether from Hadith literature, another language or other sources. The context of a word's meaning and its translation may not be imported from outside sources, the context must be from the Qur'an itself. Among the different functions of the Qur'an is that it serves as the dictionary of this covenant and contract.

The law is in Classical Arabic, the language of the Qur'an, due to it being the optimal language for law. It is a standardized and normalized fixed language, incorruptible, as opposed to English and 'Legalese.'

When this covenant and contract is taken, all contracts that appose it which you are able to end justly, do so, and those that are made with you without your full knowledge or consent, if not already void due to this fact, are void, as this covenant and contract supersedes all other contracts that are unjustly taken and implemented.

Now, the social laws are to be adhered to and enforced when possible by those who have taken the covenant and contract with Allah³⁵ using their own free will, without any compulsion.

Therefore for example, the marriage contract as well as divorce, is free from any government association (the legal contract with the government, marriage certificate, etc.), everything is included in the covenant and contract with Allah⁴⁰, the married or divorced couple will have to fulfill their duties according to the Qur'an, and not any government body, especially in countries that have unjust family law.

Also for example, the economic financial monetary system, and central banking, this world economic system, is the cause of oppression (debt slavery) and theft by design, through interest (usury makes the rich richer and the poor shackled by debt, this applies to nations as well), fiat money, strategic inflation (the devaluation of money over time. Today both parents have to work in order to have the same quality of life that it took one parent working in previous generations), taxation (taxes payed by us go to privately owned banks in order to pay off the

³⁵ See Preface foot note Z.

⁴⁰ See Preface foot note Z.

interest on the national debt owed to them, it also goes to funding oppression and corruption such as unjust wars and social engineering), and goes against our covenant and contract.

Therefore, if the ruling class continue to disobey their Creator after they have been warned then we are to disconnect from this parasitic relationship, and only engage in sound economics (if we are not already doing so), if this means we are to start our own banks, free of usury, no interest rates, and to only use money backed by gold and silver, or the gold and silver itself, or even just barter at first, then so be it.

If we are already in the ruling class, we are to not allow that corruption to infiltrate, even if it seems like the only option, it is better to have Allah⁴¹ on your side than against you.

The result of us sitting idle is that corruption becomes ubiquitous. For example besides the corrupt monetary laws, family laws, etc., biological warfare becomes legalized. The corruption of life on earth becomes legal under the guise of 'the common good' or 'progress.' This is done via 'Geo-engineering' operations, man-made 'Non-ionizing Electromagnetic Field' (EMF) pollution, 'Genetic modification', the pharmaceutical industry, commerce, and so forth. This is just one example of many.

Now, listen to what Allah says in Surah Al Anfal (☐) Ayah 73:

And those who are indifferent to warning/bent on denying the
truth/reject/disbelieved are allies of one another.

Save you do it, there will be means of denial/oppression in the land and great
corruption.

Look at the world today and the rampant corruption and oppression, it is obvious as to why in light of this Ayah. The enemies of life (who are few in number but who have amassed great authority, might, influence, and wealth, through their evil deeds) are united, and unless we too are united, and a force to be respected, are free to spread their evil as they please, as It is We, Me and You, who are supposed to be the guardians of Peace and Justice, if we are not then there is nothing stopping them, other than Allah of course, however, we have been given the

41 See Preface foot note Z.

opportunity to carry out Allah's will⁴² in this world event should we chose to, if we do not, Allah will replace us with a group who will.

We have been distracted, divided, and not on the same page starting from just a short period of time after the Prophet Muhammad's death up until today. This is because the Qur'an has been abandoned and will most likely be so until the Day of Judgment.⁴³ However those of us that wish to be successful still have access to it, and can be the few who uphold it.

With that said, history has proven that the masses are not who make the difference, but rather the few, that is why part of our agreement with Allah⁴⁴ as men and women of faith is to follow in the footsteps of the Prophets and Messengers before us.

Firstly, we are not to support any oppressor, we are not to support any aggressor, we are not to support any deceiver, whether they are a so called 'believing nation' or 'atheist.' If we fail to do so then, we must prepare to reap what is sown for us because of our support and compliance.

Secondly if your nation is the oppressor, the aggressor, the deceiver, you are to condemn it.

The ruling class also have specific duties that they must uphold just like the rest of mankind. They are responsible for their nations, and once they have failed to uphold their duties, once they have failed their people, by turning tyrannical, or oppressing other nations for instance, the people are called to warn mankind, and more specifically to warn the ruling class.

We are called to warn them to turn to Allah⁴⁵, and to stop their corruption, wickedness, transgression, the breaking of his Laws and Commandments or to prepare to face the consequences⁴⁶, that was the only real solution to tyranny.

After having warned them, we are to remove ourselves from the wicked nation if they do not repent and thereafter possibly build a community that abides by Allah's Laws and Commandments.

In the past, some rulers repented and became successful, but most were destroyed. The matter is legal, similar to being 'served' court papers as formal notice that a legal process has began, the warning is that first step in the legal process here on Earth. Once the warning is received, they will make a choice, and if it is to reject the warning then the punishment of Allah, according to the Qur'an,

⁴² Surah Al Anfal (8):17

⁴³ Surah Al Furqan (25):30

⁴⁴ See Preface foot note Z.

⁴⁵ See Preface foot note Z.

⁴⁶ Surah Ghafir (40):20-22

in this life becomes binding upon them, and the 'Sunna' (way) of Allah does not change.

Should we all become a single community, and then this community is warned, and they reject the warning, then the punishment will become binding upon the entire world, and we will then all face the punishment of Allah. This will in my opinion be the beginning of the end of days. However, this does not mean that I do not think that we should have a Law abiding community after having warned this 'one world government'. It is better to end on the right page than not. Many believe that we are already there, that we are already one single community today.

Finally, just like how we have certain nations invading and occupying others in the name of 'Freedom', or in the name of 'God', or even how governments enslave their own people in the name of 'The collective good', when we are supposed to carry out the will of Allah, we have to be very careful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the extremely loving and caring, the endlessly loving and caring⁴⁷, that is what Allah's name is used to "sign off on" as in to give permission for his name to be used for. So if you use it for other than love and care, or mercy, etc., such as for control, power, violence, and so forth, you are assigning your evil deeds to Allah's name.

Now, how we deal with this act in modern societies is that when you give someone else's name (as in autograph or signature) other than yourself, for example to take out money from a bank, then you will be punished for forgery. It is the same in the court of Allah⁴⁸.

⁴⁷ See appendix.

⁴⁸ See Preface foot note Z.

In Al Fatihah we have Ayah⁴⁶ four:

مَلِكِ يَوْمِ الدِّينِ

“Master of the day of ‘Al Deen’”

The day of ‘Al Deen’ is commonly translated as “the Day of Judgement” or “the Day of Recompense”, the root Daal, Yaa, Noon has meaning of debt, reward, of duty, and of obligation, therefore, the Day of Judgement is the day every soul will reap what it sowed, no one will be treated unjustly, every debt will be paid in full, balance will be restored.

Those who claim that their unjust treatment of mankind and of life in general, by the killing, oppressing, and deceiving or manipulating of mankind, is just a temporary or permanent means to an end that will be justified because it is “in the name of Allah⁵⁰”, those who believe that “the outcome justifies the deed” and act accordingly, they do not believe in ‘Bismillah Alrrahman Alrraheem’ (In the name of Allah, the extremely loving and caring, the endlessly loving and caring)⁵¹.

And be in prudent fear/beware of a day in which you
will be returned to Allah.

Then every soul will be paid in full what it has
earned

And they will not be wronged.

(Z:ZB1)

⁴⁶ Ayah: also ‘Ayat’ , is often translated as ‘verse’ or ‘verses’, also see page 1B1.

⁵⁰ See Preface foot note Z.

⁵¹ See appendix.

And who is more unjust than he who invents a
lie about Allah when he is invited to
submission?

And Allah guides not the wrongdoing people.

They wish to extinguish the light of Allah with
their mouths

But Allah will perfect his light though those who
spurn guidance while claiming virtue/rejecters be
averse.

He it is who sent his messenger with the
guidance and the doctrine of truth that
he might make it manifest over every
doctrine

Though the idolaters be averse.

٤١:٧-٨

Appendix

The Word 'Allah'

The word 'Elah' having the root Alif-Lamed-He or Alif-Laam-Ha, in the original Hebrew, Aramaic, and Arabic Bible is the generic word for what today is wrongly translated as 'god.' In other words, the word 'Elah' was replaced with the word 'god' in the translations found today.

'Al Elah' with the prefix 'Al' being the definite article 'the' makes 'Allah' what today is wrongly translated to as 'God' or 'The God.' 'Allah' and not 'God' is the name found in the original languages of the scriptures, in Biblical Hebrew, Aramaic, and Arabic.

This term is pre-Islamic and preserved to this day including the vowels and correct pronunciation. There may be slight dialect change but the word remains clear, both 'Elah' and 'Allah.'

The word 'God' can also be found in the original Bible and is of a false deity not to be worshiped. Additionally the word 'Allah' used to be in the old English Bibles but was later removed.

The proof for my claims are in the in the following pages.

'Allah' in the old English Bibles

The term 'Allah' or 'Alah' used to not only be in the original languages of the scriptures but also in the old English Bibles, but which is now removed:

The original Scofield reference Bible:

NOW YOU SEE IT!

THE FIRST BOOK OF MOSES
CALLED
GENESIS.

1 1] GENESIS. [1 4

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which cannot be changed without confusion.

The problem of man as affecting man's condition on the earth, and his relation to God, and the divine solution of that problem, are here in essence. Of the eight great covenants which condition human life and progressively unfold the divine redemption, four—Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted six times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin with Genesis.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of Jesus Christ (Mt. 19: 4-6; Mk. 10: 4-9; Lk. 11: 49-51; 17: 26-32; John 1: 9; 7: 19-23; 8: 56; Rom. 1: 20; 9: 5; 11: 32; 15: 26-27; 16: 26; 17: 1; 18: 1; 22: 16; Gal. 3: 12; Heb. 1: 11; 11: 3; 12: 24; 13: 8; 14: 12; 15: 12; 16: 17; 17: 1; 18: 1; 19: 1; 20: 1; 21: 1; 22: 1; 23: 1; 24: 1; 25: 1; 26: 1; 27: 1; 28: 1; 29: 1; 30: 1; 31: 1; 32: 1; 33: 1; 34: 1; 35: 1; 36: 1; 37: 1; 38: 1; 39: 1; 40: 1; 41: 1; 42: 1; 43: 1; 44: 1; 45: 1; 46: 1; 47: 1; 48: 1; 49: 1; 50: 1).

Genesis may be divided into five parts: I. Creation, 1:1-2:25. II. The Fall and the Promise of Redemption, 3:1-7:11. III. The Divine Seeds, Cain and Seth, to the Flood, 8:1-9:29. IV. The Flood to Babel (8:1-11:9). V. From the Call of Abram to the death of Joseph (11:10-50:26).

The events recorded in Genesis cover a period of 2,315 years (Usher).

CHAPTER 1.	S.C. 499.	upon the face of the deep. And the Spirit of God moved upon the face of the waters.
1 In the beginning God created the heaven and the earth.	Gen. 1:1	
2 And the earth was without form, and void; and darkness was upon the face of the deep.	Gen. 1:2	
3 And God said, Let there be light: and there was light.	Gen. 1:3	
4 And God saw the light, that it was good: and God divided the light from the darkness.	Gen. 1:4	
5 And God called the light Day, and the darkness Night.	Gen. 1:5	

1 Elohim (sometimes *Elo or Elah*), English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from *El*—strength, or the strong one— and *him*—to appear to hand oneself by an oath, so implying faithfulness. This uni-plural noun is singular in its meaning, as is asserted in Gen. 1:26 (plurality), 27 (unity); see also Gen. 3:22. Thus the Trinity is latent in Elohim. As representing primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2300 times. See also Gen. 7:4, note; 2:7; 14:18, note; 15:2, note; 17:1, note; 21:22, note; 1 Sam. 1:3, note.

Here is a close up of the original section from above:

1 Elohim (sometimes *Elo or Elah*), English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from *El*—strength, or the strong one— and *him*—to appear to hand oneself by an oath, so implying faithfulness. This uni-plural noun is singular in its meaning, as is asserted in Gen. 1:26 (plurality), 27 (unity); see also Gen. 3:22. Thus the Trinity is latent in Elohim. As representing primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2300 times. See also Gen. 7:4, note; 2:7; 14:18, note; 15:2, note; 17:1, note; 21:22, note; 1 Sam. 1:3, note.

The New Scofield reference Bible:

NOW YOU DON'T

GENESIS

Author: Moses Theme: Beginnings Date of writing: c. 1450-1410 B.C.

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin. (See also The Pentateuch, p. xvi.)

With Genesis begins also the progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai—and the five most important of the compound names—occur in Genesis, and these in an ordered progression which cannot be changed without confusion.

The problem of man as affecting man's condition on the earth and his relationship to God, and the divine solution of that problem, are here in essence. Of the eight great covenants which condition human life and progressively unfold the divine redemption, four—the Edenic, Adamic, Noahic, and Abrahamic Covenants—are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin with Genesis.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of Jesus Christ (Mt. 19: 4-6; Mk. 10: 4-9; Lk. 11: 49-51; 17: 26-32; Jn. 1: 9; 7: 19-23; 8: 56; Rom. 1: 20; 9: 5; 11: 32; 15: 26-27; 16: 26; 17: 1; 18: 1; 22: 16; Gal. 3: 12; Heb. 1: 11; 11: 3; 12: 24; 13: 8; 14: 12; 15: 12; 16: 17; 17: 1; 18: 1; 19: 1; 20: 1; 21: 1; 22: 1; 23: 1; 24: 1; 25: 1; 26: 1; 27: 1; 28: 1; 29: 1; 30: 1; 31: 1; 32: 1; 33: 1; 34: 1; 35: 1; 36: 1; 37: 1; 38: 1; 39: 1; 40: 1; 41: 1; 42: 1; 43: 1; 44: 1; 45: 1; 46: 1; 47: 1; 48: 1; 49: 1; 50: 1).

Genesis may be divided into five parts: I. Creation, 1:1-2:25. II. The Fall and the Promise of Redemption, 3:1-7:11. III. The Divine Seeds, Cain and Seth, to the Flood, 8:1-9:29. IV. The Flood to Babel, 11:1-11:9. V. From the Call of Abram to the Death of Joseph, 11:10-50:26.

1	Creation, 1:1-2:25	(God moved upon the face of the waters.
1 In the beginning God created the heaven and the earth.	Gen. 1:1	
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.	Gen. 1:2	
3 And God said, Let there be light: and there was light.	Gen. 1:3	
4 And God saw the light, that it was good: and God divided the light from the darkness.	Gen. 1:4	
5 And God called the light Day, and the darkness Night.	Gen. 1:5	

1 Elohim (English form "God"), the first of the names of Deity, is a plural noun in form but singular in meaning when it refers to the true God. Emphasis in Gen. 1:26 is on the plurality in Deity; in v. 27, on the unity of the divine Substance. (Cp. Gen. 3:22.) The plural noun in the word suggests the Trinity. See Gen. 2:4; 14:18, note; 15:2, note; 17:1, note; 21:33, note; Ex. 34:6, note; 1 Sam. 1:3, note; Mal. 3:18, note.

Here is a close up of the revised section from above:

1 Elohim (English form "God"), the first of the names of Deity, is a plural noun in form but singular in meaning when it refers to the true God. Emphasis in Gen. 1:26 is on the plurality in Deity; in v. 27, on the unity of the divine Substance. (Cp. Gen. 3:22.) The plural form of the word suggests the Trinity. See Gen. 2:4; 14:18, note; 15:2, note; 17:1, note; 21:33, note; Ex. 34:6, note; 1 Sam. 1:3, note; Mal. 3:18, note.

'God' is the name of a false deity

The word 'God' (Gad) even in the Hebrew Bible is used to reference a false deity:

Compare Translations for Isaiah 65:11

[Bible](#) / [Compare Translations](#) / [Isaiah](#) / [Isaiah 65](#) / [11](#)

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The Complete Jewish Bible

Chapter

Parallel

Isaiah 65:11 (CJB) "But as for you who abandon ADONAI, who forget my holy mountain, who prepare a table for a Gad, a god of luck, and fill bowls of mixed wine for Meni, a god of destiny

Holman Christian Standard Bible

Chapter

Parallel

Isaiah 65:11 (CSB) But you who abandon the Lord, who forget My holy mountain, who prepare a table for Fortune and fill bowls of mixed wine for Destiny,

Common English Bible

Chapter

Parallel

Isaiah 65:11 (CEB) But you who abandon the LORD, who forget my holy mountain, who set a table for a god of good fortune, and fill cups of mixed wine for a god of fate:

Notice how it was removed from later versions of the Bible.

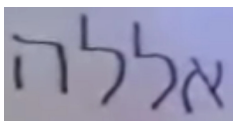
Source: <https://www.biblestudytools.com/isaiah/65-11-compare.html>

Hebrew Bible

The full spelling of the Arabic and Biblical Hebrew word for 'Allah' is Alif-Laam-Laam-Ha or Alif-Lamed-Lamed-He. It can also be spelled using three letters, Alif-Laam-Ha or Alif-Lamed-He if using diacritics. This is where the insincere take advantage of the ignorant. The Hebrew word for 'curse' is also spelled with the three letters Alif-Lamed-He but which uses different diacritics or vowel signs.

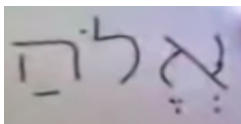
Vowel pronunciation is vital, an example I heard given was the example for the consonants 'K', 'R', 'S' from the word 'Chris', taken from the name of the Christian messiah 'Christ.' The consonants and sounds when saying 'Chris' and 'Curse' are the same, the only difference is the vowels, which drastically changes the meaning. This is exactly what they have done to the word 'Allah' as we will see, and if the consonants that make up the Hebrew word for 'curse' do not need to take into account the vowels making 'Uh-luh' the same word as 'Allah', then the word 'Chris' and 'Curse' are also the same.

This is the correct spelling of the word 'Allah' in Biblical Hebrew:



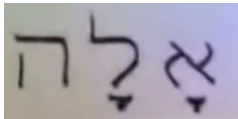
Alif-Lamed-Lamed-He, making what is today wrongly translated as 'The God' or 'God.'

This is the correct spelling of the word 'Allah' using three letters in Biblical Hebrew:



Alif-Lamed-He, this makes AA-, and the diacritic dot (Holam vowel sign) on the Lamed and 'He' makes 'Aloah.' And without any vowels makes 'Elah', what is wrongly translated as 'god' today.

This is the word in Hebrew for 'curse':



Alif-Lamed-He, there are seven words in Hebrew that use these exact consonants, the only differentiating factors are the vowels used.

Here the two vowels used are what lets us know that this word is 'Uh-luh' meaning 'curse' and not another word, like 'Allah.'

There are portions of the Tanakh, the Hebrew Bible, written in Aramaic, such as Daniel and Ezra.

From the *JPS Hebrew English Tanakh* :

Chapter 5 'Ezra' Verse 1

1 Now the prophets, Haggai the prophet and Zechariah, the son of Iddo, prophesied to the Jews who were in Judea and Jerusalem, in the Name of the God of Israel to them.

א והתנבִי חגי נבִיא (כתיב נבִיאה) וזכריה בר־עדוֹא
נבִיאִיא על־יהוּדִיא דִי ביהוּד ובירוּשָׁלַם בְּשֵׁם אֱלֹה
יִשְׂרָאֵל עֲלֵיהוֹן:

At the end of this verse, we see 'the God of Israel' and when read in Hebrew it reads 'Alah Isreal' or 'Elah Isreal', having the same root as the Arabic and sounding almost identical.

If you go to this website, you can even hear it for your self as further proof:

<https://www.mechon-mamre.org/p/pt/pt35a05.htm>

Ezra Chapter 5 אַזְרָא

1 Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. {5}

Also:

<https://www.internationalstandardbible.com/G/god-names-of.html>

International Standard Bible Encyclopedia Online

God, Names of

I. INTRODUCTORY

1. The Phrase "His Name"

2. Classification.

II. PERSONAL NAMES OF GOD IN THE OLD TESTAMENT

1. 'Elohim
2. 'El
3. 'Eloah
4. 'Adhon, 'Adhonay
5. Yahweh (Yahweh)
6. Tsur (Rock)
7. Ka' d'osh
8. Shadday

III. DESCRIPTIVE NAMES OF GOD IN THE OLD TESTAMENT

1. 'Abhir
2. 'El-'Elohe-'Yisra'el
3. 'Elyon
4. Gibbor
5. 'El-ro'i
6. Tsaddiq
7. Qanna'
8. Yahweh Tsebha'oth
9. "I Am That I Am"

IV. New Testament NAMES OF GOD

1. God
2. Lord
3. Descriptive and Figurative Names

LITERATURE

II. PERSONAL NAMES OF GOD IN THE OLD TESTAMENT

3. 'Eloah

III. DESCRIPTIVE NAMES OF GOD IN THE OLD TESTAMENT

2. 'El-'Elohe-'Yisra'el

Aramaic Gospels

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Lexicon

Word: ܐܠܗܐ

Lexeme: ܐܠܗܐ

Root: ܐܠܗ

Word Number: 904

Meaning: God

Pronunciation: (Gestem) AaLaHeA
(Oblastem) AaLoHe

Part of Speech: Noun

Gender: Masculine

Person:

Number: Singular

State: Absolute

Tense:

Form:

Suffix Gender:

Suffix Person:

Suffix Number: Singular

Lexeme Form:

Concordance

1 Corinthians - 8:4

Ephesians - 2:12

2 Thessalonians - 2:14

Lexicon

Word: ܐܠܗܐ

Lexeme: ܐܠܗܐ

Root: ܐܠܗ

Word Number: 905

Meaning: God

Pronunciation: (Gestem) AaLaHeA
(Oblastem) AaLoHeA

Part of Speech: Noun

Gender: Masculine

Person:

Number: Singular

State: Emphatic

Tense:

Form:

Suffix Gender:

Suffix Person:

Suffix Number: Singular

Lexeme Form:

Concordance

Matti - 3:9, 22:31, 19:17, 6:30, 27:43, 19:26, 15:4

Marqu - 10:27, 10:6, 12:27, 10:27, 10:16, 13:19, 2:7, 12:26

Luqa - 10:11, 23:40, 1:30, 3:38, 12:20, 18:4, 18:27, 1:19, 2:52, 8:39, 16:15, 18:13, 24:19, 1:6, 1:32, 5:21, 12:20, 18:7, 20:28, 1:26, 3:8, 12:6, 18:2, 18:19, 1:8, 1:58, 7:16, 16:15

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Vahkhan - 3:9, 4:1, 4:6, 4:12, 5:10, 5:20, 3:20, 4:4, 4:9, 5:13, 5:18, 3:9, 4:2, 4:15, 5:11, 2:27, 3:21, 4:6, 4:11, 5:4, 5:19, 3:10, 4:3, 4:7, 4:16, 5:10

Romans - 1:7, 10:1, 1:28, 11:23, 3:4, 3:14, 3:29, 15:13, 4:21, 16:20, 8:7, 9:16, 1:24, 1:18, 2:16, 1:25, 3:25, 4:22, 4:8, 15:30, 5:10, 9:5, 1:9, 1:11, 2:11, 11:29, 3:5, 1:31, 3:30, 15:15, 5:1, 8:14, 8:21, 9:22, 1:26, 15:15, 2:29, 2:49, 1:39, 3:55, 4:17, 15:33, 8:3, 9:14, 1:19, 1:12, 2:13, 11:32, 3:16, 14:3, 4:2, 15:17, 5:8, 8:33

Corinthians - 1:3, 10:13, 1:30, 12:24, 2:12, 15:30, 3:19, 6:14, 7:24, 8:6, 1:21, 1:26, 2:10, 15:15, 3:9, 5:13, 7:15, 9:5, 1:9, 1:13, 2:7, 12:28, 3:6, 4:5, 8:19, 7:25, 10:5, 1:27, 12:18, 2:12, 15:28, 3:17, 6:13, 7:17, 8:5, 1:20, 1:13, 2:9, 14:25, 3:7, 4:9, 7:7, 7:25

Corinthians - 1:3, 2:17, 4:7, 7:6, 9:7, 12:2, 1:18, 3:5, 5:18, 7:15, 11:11, 13:27, 1:8, 2:17, 5:1, 7:10, 9:8, 12:3, 1:2, 12:1, 4:2, 5:19, 8:23, 11:31, 1:9, 3:4, 5:5, 7:13, 10:13, 12:19

Galatians - 2:6, 3:20, 6:7, 1:9, 3:17, 4:8, 3:8, 4:1, 1:20, 3:10, 4:9, 3:11, 4:6

Ephesians - 2:16, 2:4, 1:2, 4:6, 2:18, 1:13, 6:23

Philippians - 2:9, 4:6, 1:8, 3:9, 2:13, 1:29, 3:15, 1:2, 2:27

Colossians - 2:23, 1:2, 1:27

Thessalonians - 3:11, 5:23, 2:5, 4:14, 1:3, 3:13, 3:10, 5:9, 1:9, 4:7

Thessalonians - 2:4, 1:6, 2:11, 3:11, 1:2, 2:13

Timothy - 6:6, 2:5, 6:3, 6:17, 2:2, 3:5, 8:11, 1:2, 2:10, 6:5, 2:3, 5:21, 6:15, 1:17, 3:4

Timothy - 2:15, 1:2, 3:12, 2:25, 1:7, 4:1, 3:9

Titus - 2:12, 1:4, 1:1, 2:3, 1:2

Philemon - 1:3

Hebrew - 1:5, 2:13, 5:10, 6:18, 10:9, 11:16, 2:4, 4:4, 6:13, 9:20, 11:6, 13:4, 1:8, 3:14, 6:7, 8:2, 11:4, 12:7, 11:3, 2:9, 5:4, 6:17, 10:7, 11:10, 13:20, 1:9, 3:12, 6:10, 8:10, 11:5, 12:10

Lexicon

Word: ܐܠܗܐ

Lexeme: ܐܠܗܐ

Root: ܐܠܗ

Word Number: 906

Meaning: God

Pronunciation: (Gestem) AaLaHeA
(Oblastem) AaLoHeA

Part of Speech: Noun

Gender: Masculine

Person:

Number: Plural

State: Emphatic

Tense:

Form:

Suffix Gender:

Suffix Person:

Suffix Number: Singular

Lexeme Form:

Concordance

Matti - 3:9, 22:31, 19:17, 6:30, 27:43, 19:26, 15:4

Marqu - 10:27, 10:16, 12:27, 10:27, 10:16, 13:19, 2:7, 12:26

Luqa - 10:11, 23:40, 1:30, 3:38, 12:20, 18:4, 18:27, 1:19, 2:52, 8:39, 16:15, 18:13, 24:19, 1:6, 1:32, 5:21, 12:20, 18:7, 20:28, 1:26, 3:8, 12:6, 18:2, 18:19, 1:8, 1:58, 7:16, 16:15

Vahkhan - 1:33, 1:6, 3:16, 5:18, 8:29, 8:36, 10:35, 1:11, 16:30, 1:18, 4:24, 6:46, 8:31, 9:23, 13:32, 1:13, 3:17, 5:44, 8:30, 9:16, 1:31, 1:2, 17:3, 3:2, 5:18, 7:17, 8:36, 10:33, 13:32, 1:10, 3:24, 6:27, 8:31, 9:29

Acta - 5:29, 13:23, 24:16, 7:7, 13:43, 26:22, 25: 7:48, 14:27, 2:32, 8:24, 15:19, 3:21, 18:8, 17:29, 4:19, 10:40, 19:26, 5:32, 13:16, 23:3, 7:4, 13:34, 20:18, 7:35, 14:13, 2:24, 8:21, 15:12, 3:13, 10:2, 17:17, 4:10, 10:31, 18:21, 5:30, 11:7, 22:14, 6:11, 13:30, 26:6, 7:17, 1:11, 26:29, 2:17, 7:42, 15:4, 2:36, 9:31, 10:41, 3:25, 10:22, 15:12, 3:13, 10:2, 17:17, 4:10, 10:31, 18:21, 5:30, 11:7, 22:14, 6:11, 13:30, 26:6, 7:17, 1:11, 26:29, 2:17, 7:42, 15:4, 2:36, 9:31, 10:41, 3:25, 10:22, 17:30, 4:24, 10:41, 20:21, 5:39, 13:21, 24:15, 7:4, 13:27, 26:20, 7:37, 14:15, 2:30, 8:22, 15:14, 3:15, 10:2, 17:24, 1:19, 10:33, 1:15, 5:21, 11:18, 2:31, 7:2, 13:23, 26:8, 7:32, 14:12, 27:24, 2:22, 7:45, 15:7, 2:39, 9:35, 17:4, 3:26, 10:28, 18:7, 4:24, 10:42, 2:11:9

Yaqub - 2:5, 1:27, 1:13, 2:19, 1:5, 2:5, 1:13, 4:8, 1:12

Keqwa - 2:4, 2:20, 5:10, 1:3, 2:17, 4:11, 2:5, 3:4, 1:21, 2:19, 5:7, 2:13, 4:10

Vahkhan - 3:9, 4:1, 4:6, 4:12, 5:10, 5:20, 3:20, 4:4, 4:9, 5:13, 5:18, 3:9, 4:2, 4:15, 5:11, 2:27, 3:21, 4:6, 4:11, 5:4, 5:19, 3:10, 4:3, 4:7, 4:16, 5:10

Romans - 1:7, 10:1, 1:28, 11:23, 3:4, 3:14, 3:29, 15:13, 4:21, 16:20, 8:7, 9:16, 1:24, 1:18, 2:16, 1:25, 3:25, 4:22, 4:8, 15:30, 5:10, 9:5, 1:9, 1:11, 2:11, 11:29, 3:5, 1:31, 3:30, 15:15, 5:1, 8:14, 8:21, 9:22, 1:26, 15:15, 2:29, 2:49, 1:39, 3:55, 4:17, 15:33, 8:3, 9:14, 1:19, 1:12, 2:13, 11:32, 3:16, 14:3, 4:2, 15:17, 5:8, 8:33

Corinthians - 1:3, 10:13, 1:30, 12:24, 2:12, 15:30, 3:19, 6:14, 7:24, 8:6, 1:21, 1:26, 2:10, 15:15, 3:9, 5:13, 7:15, 9:5, 1:9, 1:13, 2:7, 12:28, 3:6, 4:5, 8:19, 7:25, 10:5, 1:27, 12:18, 2:12, 15:28, 3:17, 6:13, 7:17, 8:5, 1:20, 1:13, 2:9, 14:25, 3:7, 4:9, 7:7, 7:25

Corinthians - 1:3, 2:17, 4:7, 7:6, 9:7, 12:2, 1:18, 3:5, 5:18, 7:15, 11:11, 13:27, 1:8, 2:17, 5:1, 7:10, 9:8, 12:3, 1:2, 12:1, 4:2, 5:19, 8:23, 11:31, 1:9, 3:4, 5:5, 7:11, 10:13, 12:19

Galatians - 2:6, 3:20, 6:7, 1:9, 3:17, 4:8, 3:8, 4:1, 1:20, 3:10, 4:9, 3:11, 4:6

Ephesians - 2:16, 2:4, 1:2, 4:6, 2:18, 1:13, 6:23

Philippians - 2:9, 4:6, 1:8, 3:9, 2:13, 1:29, 3:15, 1:2, 2:27

Colossians - 2:23, 1:2, 1:27

Thessalonians - 3:11, 5:23, 2:5, 4:14, 1:3, 3:13, 3:10, 5:9, 1:9, 4:7

Thessalonians - 2:4, 1:6, 2:11, 3:11, 1:2, 2:13

Timothy - 6:6, 2:5, 6:3, 6:17, 2:2, 3:5, 8:11, 1:2, 2:10, 6:5, 2:3, 5:21, 6:15, 1:17, 3:4

Timothy - 2:15, 1:2, 3:12, 2:25, 1:7, 4:1, 3:9

Titus - 2:12, 1:4, 1:1, 2:3, 1:2

Philemon - 1:3

Hebrew - 1:5, 2:13, 5:10, 6:18, 10:9, 11:16, 2:4, 4:4, 6:13, 9:20, 11:6, 13:4, 1:8, 3:14, 6:7, 8:2, 11:4, 12:7, 11:3, 2:9, 5:4, 6:17, 10:7, 11:10, 13:20, 1:9, 3:12, 6:10, 8:10, 11:5, 12:10

Lexicon

Word: ܐܠܗܐ

Lexeme: ܐܠܗܐ

Root: ܐܠܗ

Word Number: 907

Meaning: God

Pronunciation: (Gestem) AaLaHeH
(Oblastem) AaLoHeH

Part of Speech: Noun

Gender: Masculine

Person:

Number: Singular

State: Emphatic

Tense:

Form:

Suffix Gender: Masculine

Suffix Person: Third

Suffix Number: Singular

Lexeme Form:

Concordance

Matti - 22:32, 22:32, 22:32

Marqu - 12:26

Luqa - 1:68, 20:37

Acta - 3:13, 7:32, 13:17

<https://atour.com/library/#aramaic-dictionary>

Mark 12 : 29:

Comparing this verse in English to Aramaic reveals that the word for 'Allah' is not 'God' but 'Alah', where 'Alahan' means 'our Elah.'

<http://www.speakingbible.com/web/index.htm>

29 Jesus answered, 'The greatest is, 'Hear, Israel, the Lord our God, the Lord is one

<https://www.thearamaicscriptures.com/>

ܩܕܝܫܐ ܕܥܠܝܘܬܐ ܕܥܠܝܘܬܐ ܕܥܠܝܘܬܐ ܕܥܠܝܘܬܐ ܕܥܠܝܘܬܐ ܕܥܠܝܘܬܐ
29 And Eshu {Yeshua} said unto him, "The first from all The Phuqdane {The Commandments}: 'Shma Iysrayl {hear Israel}, MarYa Alahan {The Lord-YHWH, Our God}, He is One MarYa {Lord-YHWH}.

29 And Eshu {Yeshua} said unto him, "The first from all The Phuqdane {The Commandments}: 'Shma Iysrayl {hear Israel}, MarYa Alahan {The Lord-YHWH, Our God}, He is One MarYa {Lord-YHWH}.

Note that 'Marya' (without the capitalized Y since capitalization doesn't exist in Aramaic) means 'Lord' and 'Alaha' means what is today translated as 'God', Alahan means "our God." Additionally the term 'YHWH' is a later inserted term and not belonging to the original Aramaic Gospels.

Verse number Z7:

27 And He wasn't Alaha d'miythe {The God of the dead ones}, but rather, d'Khaye {of the Living ones}. You therefore err greatly!"

Z7 And He wasn't Alaha d'miythe {The God of the dead ones}, but rather, d'Khaye {of the Living ones}. You therefore err greatly!"

'The God' is 'Alaha.'

The Gospels In Arabic

Mark 1Z : Z☒:

<https://www.biblegateway.com/passage/?search=Mark+1Z&version=ERV-AR>

29 أَجَابَهُ يَسُوعُ: «الْأَعْظَمُ هِيَ هَذِهِ: <اسْمَعْ يَا إِسْرَائِيلُ، الرَّبُّ إِلَهُنَا هُوَ الرَّبُّ الْوَحِيدُ، 30 وَتُحِبُّ الرَّبَّ إِلَهَكَ بِكُلِّ قَلْبِكَ، وَبِكُلِّ نَفْسِكَ، وَبِكُلِّ عَقْلِكَ، وَبِكُلِّ قُوَّتِكَ، < [d] 31 وَالْوَصِيَّةُ الثَّانِيَةُ: <تُحِبُّ صَاحِبَكَ [e] كَمَا تُحِبُّ نَفْسَكَ. < [f] لَا تُوجَدُ وَصِيَّةٌ أَعْظَمُ مِنْ هَاتَيْنِ الْوَصِيَّتَيْنِ.»

Z☒ Jesus answered, 'The greatest is, 'Hear, Israel, the Lord our God, the Lord is one

The word 'Elah' is what is translated as 'God', in 'Elahuna' or 'Our Elah.'

Additionally verse Z7:

27 | وَلَيْسَ اللهُ إِلَهَ أَمْوَاتٍ، بَلْ إِلَهُ أَحْيَاءٍ. وَأَنْتُمْ فِي ضَلَالٍ عَظِيمٍ.»

The Arabic word 'Elah' is what is translated as 'god' and 'Allah' for what is translated as 'The God.' 'Allah' is the only name found in the scriptures in Arabic for what is today wrongly translated as 'The God', and is also the word used by Christians, as well as the Jews in Palestine/Israel and Yemen.

To consider

The name of our Creator is being muddied. The same way pagans attempted to usurp and muddy Allah's message by the slow injection of falsehood and pagan belief into the pure doctrine ordained by him for the followers of his way. This is seen in all religions today in terms of the rituals and beliefs that are not decreed and authorized by him and the blatant mockery by the pagans of those who follow their polluted ways. They made them adopt their pagan symbols, such as the pagan Star symbol which the Jews proudly take ownership of to represent themselves, the Christians the pagan cross symbol, and the Muslims the pagan moon and star symbol. They then claim, and with what seems to be real evidence after all of this, that those religions are in fact pagan in origin, "look how much in common they have with paganism, it has to be theft committed by the Jews, Christians, and Muslims" or "look the Muslims worship the pagan moon God and the cube in Mecca", etc.

They have profaned Allah's name and his prophets, if you doubt me, compare Allah's Qualities and his prophets' character and behavior in the Qur'an, the final revelation, to any other religious text. I am not telling you to leave The Torah and The Bible, I am saying that in them is Truth from Allah, and in them you will also find corruption made by men. Some claim that the punishment from Allah in the next life mentioned in the Qur'an is not befitting of Allah and makes him unjust, but the opposite is true.

Considered the question 'If there is an Elah then why do bad things happen to good people and why do bad people prosper? War criminals and tyrants who murder, rape, destroy, corrupt, etc., get away with their crimes. Human traffickers, serial killers, cannibals, pedophiles and rapists die of old age with seemingly no repercussions. They are sometimes caught and placed in prison only to serve the very few last years of their lives, or are put to death at an old age. Or sometimes, no matter how just the laws are, an innocent man is wrongfully charged for the crimes committed by those men and is put to death instead. Also, a man who kills one hundred people, for example, can only be killed once, is that fair? Therefore, justice in this life is not guaranteed and at best not paid in full.

Consider the children that are abducted or born only for the sole purpose of enslavement, torture, deviant acts, organ harvesting, and blood sacrifices.

As I write this and as you read this, there are children being tortured with gruesome acts of aggression. This is taking place on this earth whether we like it or not. The Shaytan^{5Z} is real, and those who serve him make the lives of the most innocent among as a 'hell on earth' and can seem to get away with it, should they not be held accountable? Do they not deserve punishment in return?

Human trafficking (a term that refers to the transportation of men, women, and children into a situation of exploitation, such as slavery, organ harvesting, child prostitution, etc.) is a hundred and fifty billion dollars a year industry. An estimated twenty to forty million people are trafficked today as far as we know, although since the majority of cases go undetected that number is likely to be higher. This is a reality all over the world. Justice cannot be fully attained in this life, as much as it is our duty to strive to actualize and maintain it. Therefore, death is a mercy and blessing for us. Death allows us not to suffer for too long in this life, which when compared to eternity is pretty much nothing, and which allows those who suffered, to not have to wait too long to be in eternal bliss. As for those who think they have it made while terrorizing the earth, death is a blessing because they have a short-lived reign. On the other hand, this life being so short means that every action we do or do not do is weighed that much more. Consider someone who has one million gold coins and comes across a man in need, the man asks him for one gold coin that will go towards his sister's medical bills, so he gives the man one gold coin. This is a good deed. Now, imagine that same scenario but instead of having one million gold coins he only has two and gives away one gold coin. The deed is the same; he gave away one gold coin in both scenarios, but it is obvious that the deed in the second scenario means more. Since we are given a limited amount of time on earth, what ever we do with it means that much more. The punishment of Allah on those who terrorize and destroy life is a blessing, even though our limited minds by themselves have a hard time understanding this.

We are to be in Paradise, to be with Allah and the Angels, and to do so by choice, because we have Free Will, no evil is to be resident there, at least not eternally as we are promised. When Adam and his wife disobeyed Allah they were cast out. Therefore, this earthly life is that process of purification separating the pure from the impure. Every action has a consequence, and therefore, punishment must exist for those who punish others in this life unjustly (Compare this to the modern Christian belief that as long as they are Christians they are saved. Meaning, that their will and works don't matter, they can theoretically be serial killers who

^{5Z} Often translated as 'Satan' in English, however the definition throughout this book is from the Qur'an.

torture children and in their minds feel safe from the punishment of Allah). If Allah had chosen that there be no punishment at all after this life, then that would mean that the actions I mentioned earlier committed by the scum of the earth do not have consequences in the next life, and their victims (this includes everybody effected such as the family) in this life may never see justice. Also, it would mean that in the next life we would be in Paradise not out of Free Will and choice to be good and pure, we would be forced to be good hearted and pure. There is no compulsion in doctrine with Allah, he is a loving and caring Lord. Therefore understand that the punishment is very just and is necessary in order for us to have Free Will and also be in Paradise, without it, it would make Allah unjust, which he is not.

My point is, that The Most High is the most just, and being so, Allah will surely balance the scales. And therefore the 'Allah' described in the Qur'an as well as the Prophets and Angels compared to the other scriptures, and other literature such as the Hadith, Talmud, etc., maintains the elevated status, quality, character, and position due them. At the very least a consideration for your own sake is to not associate any others with Allah's words.

The Torah (which is the Pentateuch, however having been altered today, is free from other sources from the Hebrew Bible, Talmud, and Midrashim writings), Injeel (which is now lost, but which remnants may possibly be found in what is today's Gospels according to Mark, Matthew, Luke, and John, provided that they are in alignment with the Qur'anic guidance) and Qur'an were sent down, the other literature ascribed to them were not, and are being used to distort his message.

In the Qur'an, the word 'Allah' is defined in Al Fatihah (1) Ayat 1-4 (1 : 1 - 4), Al Baqarah (2) Ayat 216 - 217 (2 : 216 - 217), Al Baqarah (2) Ayah 255 (2 : 255), Al Imran (3) Ayah 3 (3 : 3), Al Ikhlas (112), Al A'raf (7) Ayah 54 (7 : 54), and in Al Sajdah (32) Ayah 4 (32 : 4)

Allah الله in the Arabic Bible

Arabic: الله English: Allah

Allah is the same word that Arabic-speaking Christians and Jews use for God. If you pick up an **Arabic Bible**, you will see the word "Allah" being used where "God" is used in English.

الله
وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And be patient, because Allaah doesn't waste the reward of the good doers.

Quran 12:90

New International Version (NIV) Arabic Bible: Easy-to-Read

Genesis 1 New International Version (NIV) (Arabic Bible: Easy-to-Read Version (ERV-AR 1 تكوين 1 [بداية العالم])

The Beginning

1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And God said, "Let there be light," and there was light. 4 God saw that the light was

اليوم الأول: النور
1 في البدء خلق الله السموات والأرض. 2 كانت الأرض قاحلة وفارغة. وكان الظلام يغطي السطح، وروح الله ترفرف فوق المياه. 3 في ذلك الوقت، قال الله «ليكن نور.» فصار نور. 4 ورأى الله أن النور حسن. ثم فصل الله النور عن الظلام. 5 وسمى النور «نهارة» وسمى الظلام «ليلاً.»

Our Elah is ONE; He is the Lord of all, he has no children and was not born, and there are no equals to him. Allah is the one who created Musa (Moses), 'Isa (possibly Jesus in English), and Muhammad, and sent down The Books and The Law as mercy from himself, you are free to deny this, Allah is free of need, this is for your own salvation and freedom.

He sends down water from the sky so that
riverbeds flow according to their measure
Then the flood carries a swelling froth.
And from what they burn in the fire to make
ornaments or tools there is a froth like it.
Thus does Allah present truth and vanity/falsehood:
As for the froth
It is discarded as dross.
And as for what is of benefit to men:
It remains in the earth.
Thus does Allah present examples.
(13:17)

And be in prudent fear of the day no soul will avail a soul anything
Nor will intercession be accepted from it
Nor will compensation be taken from it
Nor will they be helped.
(Z:48)

And each soul will be paid in full for what it did. And he knows best what they do.
(38:70)

Al Rahman & Al Raheem

First Ayah of Surah⁵³ Al Fatihah, and of the entire Qur'an & third Ayah of Surah⁵⁴ Al Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allāhi alrahmani alraheemi

الرَّحْمَنِ الرَّحِيمِ

Alrahmani alraheemi

A lot of translators translate “Al Rahman Al Raheem”, as “the Entirely Merciful, the Especially Merciful”, or “The Most Gracious, the Dispenser of Grace”, or “The Almighty, the Merciful”, out of not wanting to be redundant.

However, due to the fact that Arabic can house a lot more meaning in far fewer words ‘Al Rahman’ in English would mean something like ‘The one who is being extremely loving and caring, right now, but that, that extreme love and care can be taken away.’ This is because grammatically, the ‘-An’ at the end of ‘Al Rahman’ makes a root-word, in this case Raa, Haa, and Meem, meaning ‘womb’, ‘mercy’, ‘love’ and ‘care’, etc., have meaning of extreme, right now, and being temporary. So this suggests that one can do something to warrant losing that extreme love and care from Allah⁵⁵.

The more accurate translation to the Arabic for ‘Al Raheem’ would be, ‘the one who is loving and caring’, meaning that it is a constant characteristic or trait of his, the Yaa assisting the root-word makes this so, and just like someone who is funny, is not being funny when they are simply walking, it is still a constant quality of theirs,

⁵³ Surah: or ‘Surat’ commonly translated as ‘chapter’, also see page 181.

⁵⁴ Surah: or ‘Surat’ commonly translated as ‘chapter’, also see page 181.

⁵⁵ See Preface foot note Z.

this is what that translation means, we say “so-and- so is funny” we don’t mean that they are making funny jokes and gestures twenty-four seven, we mean that they are naturally funny, someone may be generous, but when they are just sitting there, they may not be doing anything, even though they have the attribute of being generous. Another way to translate it can also be “the one who is constantly/ endlessly loving and caring.”

Therefore ‘Al Rahman’ can be referring to this life as it is temporary, and ‘Al Raheem’ to the next as it is eternal.

So, from the grammatical meaning we get by adding the supporting letters to the root Raa, Haa, and Meem, a short and rough English translation of “Al Rahman Al Raheem” found in Ayah’s⁵⁶ one and three, would then be translated as “The extremely loving and caring, the endlessly loving and caring.”

(The above translations and examples are not in-depth and just surface level.)

⁵⁶ Ayah: also ‘Ayat’ , is often translated as ‘verse’ or ‘verses’, also see page 181.

Surah & Ayah

'Surah' is commonly translated as chapter but in Arabic means eminence, exalted rank, step or degree (that exists within an integrated system), rampart, a protective barrier, wall, or bank around a castle, hill-fort, settlement, or any fortified site. So if 'Surah' means something enclosed or surrounded by a barrier, such as a fence or wall, then, in a book the word 'chapter' can be used in place of 'Surah' in English, but that is not all of the meaning conveyed by the word 'Surah', as the entire Qur'an can also be described as a 'Surah', additionally, a system of rules, laws, order or teachings such as social or political systems may also be described as a 'Surah.'

'Ayah' is commonly translated as verse, however it means sign, proof, wonder, value, reminder, that which is distinct and specific, something that can clearly be identified, pointer, indicator, or guide, therefore everything that we are able to sense in creation can be an 'Ayah.'

An overview of the written Qur'an

Part one

Before we get into the topic of the elements that make up the Qur'anic text, I must make some things clear which have unfortunately been distorted today. In doing so, you will also see the process of how to study the Qur'an and its language alone in order to answer questions you might have, instead of getting them from external sources. The reason this needs to be clarified first before we take a look at the components that make up the written text we have today, is because the narrative⁵⁷ of how the Qur'an was written down and compiled found within the Qur'an itself does not match the narrative that is accepted as fact today.

In Surah 5Z: 30 till the end of the Surah, we see the use of 'Am' (ام) which is technically translated as 'or' in English and functions like it, except when it is found in the Qur'an as the initiating word of a sentence. When it is so, then it does not function as the English 'or' in the sense that it is introducing the alternative to a question, such as "right 'or' wrong." The function of this 'Am' is to provide an argument, which is then answered. It also serves as a marker for us in order to easily compile and make use of those short, concise, and easy to remember, questions and answers that we might have and face.⁵⁸

The reason I bring this up is that, for example with 5Z:3Z in mind, some people may claim that their reason does not allow them to accept the Qur'an alone without the Hadith⁵⁹ literature for example, that they have studied and cannot come to that conclusion and say you have to study what they have in order to understand the truth. This is false. If the root or the foundation which their whole 'Deen' (doctrine) is built upon is erroneous, such as that for example $1 + 1 = 3$, then I don't need to study for years in order to know that their narrative (Hadith), that which they stand on is not sound.

⁵⁷ Narrative, narration, story, account, in Arabic is called 'Hadith.'

⁵⁸ The list of this form of 'Am' which functions as QnA: Z : 10B, Z : 13Z, Z : 140, Z : Z14, 4 : 53, 4 : 54, 6 : 143, 6 : 144, 6 : 144, 8 : 16, 10 : 31, 10 : 3B, 11 : 13, 11 : 35, 13 : 16, 13 : 33, 18 : 8, Z1 : Z1, Z1:Z4, Z1 : 43, Z3 : 6B, Z3 : 6B, Z3 : 70, Z3 : 7Z, Z4 : 50, Z5 : 44, Z7 : 60, Z7 : 61, Z7 : 6Z, Z7 : 63, Z7 : 64, Z8 : 4, 30 : 35, 32 : 3, 34 : 8, 35 : 40, 37 : 150, 37 : 156, 38 : 8, 38 : 10, 38 : ZB, 38 : 8, 38 : 43, 42 : 8, 42 : Z1, 42 : Z4, 43 : 16, 43 : Z1, 43 : 7B, 43 : 80, 45 : Z1, 46 : 4, 46 : 8, 47 : Z4, 47 : Z8, 5Z : 30, 5Z : 3Z, 5Z : 33, 5Z : 35, 5Z : 36, 5Z : 37, 5Z : 3B, 5Z : 3B, 5Z : 40, 5Z : 41, 5Z : 4Z, 5Z : 43, 53 : Z4, 53 : 36, 54 : 43, 54 : 44, 67 : Z0, 67 : Z1, 68 : 37, 68 : 38, 68 : 41, 68 : 46, 68 : 47, 7Z : Z5.

⁵⁹ Meaning 'Narrations' which are written 150 to 300 years after the death of the prophet and ascribed to him and the Qur'an. This is Similar to the Talmud being ascribed to the Torah (Pentateuch or five books of Moses) and Musa (Moses).

According to most Muslims today, the Prophet was illiterate or unlettered, and the Qur'an was not compiled by him or was in its full form when he was alive, that it was later collected and compiled by others after his death the same way the 'Hadith' literature were compiled. The evidence for these claims comes from the Hadith literature and the scholars. Now, the Qur'an is the standard; it is the judge for us who are submitted to the will of Allah, correct? Therefore let us take a look at what it has to say.

The mistaken conclusion that the prophet was illiterate or unlettered was born out of the incorrect definition of the word 'ummi' found in the Qur'an.

We will quickly go through the Ayat that include this term and demonstrate how we find the correct definition. The detail is included here in order to demonstrate how to do this yourself for any word definition.

This word 'ummi' is found at Z:7B, 3:20, 3:75, 7:157, 7:158, and 6Z:Z :

And among them are 'ummiyoon' who do not know the Law except by hearsay/vain desires, and they only conjecture.

(Z:7B)

'ummiyeen' and 'ummiyoon' are plural for 'ummi', in this Ayah we find that those who are called 'ummiyoon' are those who do not know the Law.

If they debate with you, then say: "I have submitted myself to Allah, as well as those who follow me." And say to those who are in possession of the law and the 'ummiyeen': "Have you submitted?" If they have submitted then they are guided, and if they turn away, then you are only to deliver, and Allah is Seer over the servants.

(3:20)

Here we see that the prophet is to address two groups, those given the law and the 'ummiyeen.' We can conclude from this Ayah that the 'ummiyeen' have not been given the scriptures/the law.

And from among the people of the law are those whom if you entrust him with a large amount he gives it back to you, and there are those whom if you entrust with one gold coin he will not return it to you unless you are standing over him. That is because they said: "We have no obligation towards the 'ummiyeen'" They say about Allah lies while they know.

(3:75)

Here we see that those who previously received the law consider those who have not as 'ummiyeen.'

He is the One who sent to the 'ummiyeen' a messenger from among themselves, to recite to them His revelations, and to purify them, and teach them the law and wisdom. And before this, they were clearly astray.

(62:2)

Here we see that the messenger was from among the 'ummiyeen' a community that had not yet received the Law from Allah. (Ironically, and this is known to Muslims, the Arabs at the time were known to have been a community that prided themselves in their language and poetry skills.)

"Those who follow the 'ummi' messenger prophet whom they find written for them in the Torah and the Injeel (Gospel?); he orders them to kindness, and prohibits them from vice, and he makes lawful for them the good things, and he makes unlawful for them the evil things, and he removes their burden and the shackles that are upon them. So those who believe in him, and support him, and help him persevere, and follow the light that was sent down with him; these are the successful ones."

(7:157)

Say: "O people, I am a messenger of Allah to you all. The One who has the sovereignty of the heavens and the earth, there is no Elah except He; He gives life and causes death." So believe in Allah and His 'ummi' messenger prophet, who believes in Allah and His words; and follow him that you may be guided.

(7:158)

The word 'ummi' has been accepted to mean 'illiterate' or 'unlettered' with no real Qur'anic evidence to support this definition. Even before looking to see what the word 'ummi' means in Classical Arabic, we are able to clearly see its true meaning. The evidence supports the definition of 'ummi' to mean 'those who have not received the Law, those who are called 'gentiles' and 'goyam' today by those who have received earlier scriptures containing the Law.

We will now look at the classical Arabic meaning of the word 'ummi':

The root of the word 'ummi' is Alif-Meem-Meem and means 'mother.'

From this root we get the word 'ummah' and means 'people' or 'nation.'

The plural of 'ummah' is "Al umam' and means 'the peoples' or 'the nations.'

'umm' as an adjective becomes 'ummi' and means 'motherly.'

'ummah as an adjective becomes 'ummi' and means 'of the people or nations.'

From the Classical Arabic we can reason that 'ummi' means one who is 'of the nations.' This means one who is from among the rest of mankind, not those who have previously received the Law.

I think that the Qur'an and its language is enough evidence to conclude this matter, but if you want further evidence:

The literal Hebrew word for 'gentiles' is 'goyam' when plural and 'goy' when singular, and means 'people' or 'nation.'

The word 'gentile' in Greek the language of Mathew is éthnos' which means 'peoples' or 'nations.'

Therefore, as we can see, the word 'ummi' means 'of the nations', those who have not received the Law. This means that there is no reason to assume that the prophet was illiterate or unlettered, not Qur'anically at least.

Now, we are going to examine how the Qur'an was compiled with this new perspective in mind.

Here are the Ayat which contain information regarding the writing and compilation of the Qur'an:

O you who heed warning/attained to faith/believe: ask not about things if revealed to you would grieve you

But if you ask about them while the Qur'an is being sent down they will be revealed to you.

Allah pardoned those. And Allah is forgiving, forbearing.

(5 : 101)

Indeed it is We who have sent down the Reminder, and indeed it is We who will preserve it.

(15 : 9)

And when thou recitest/ read the Qur'an: Seek thou refuge in Allah from the accursed shaytan

(He has no warrant against those who heed warning/have attained to faith/believe and in their lord place their trust.

His warrant is but against those who take him for ally

And those who ascribe a partnership to him.)

And when we change by a proof (Ayah) the place of a proof(Ayah).

And Allah knows best what he sends down in stages

They say: Thou art but inventing.

The truth is: most of them know not.

Say thou: The Spirit of Holiness brought it down from thy lord aright

That it might strengthen those who heed warning/have attained to faith/believe

And as guidance

And glad tidings for the submitted.

(16 : 102 - 103)

And they said: "Fictional tales of old! He wrote them down while they were being dictated to him morning and evening."

(25 : 5)

Those who have rejected the Reminder when it came to them; and it is an Honorable Book/ decree.

(Vanity cannot reach it from before it or from after it)

A successive revelation from one wise, praiseworthy.

(41 : 41)

Qaaf, By the glorious Qur'an!

(50 : 1)

Do not move your tongue with it to make haste.

It is for Us to gather and relate it.

So when We relate it, you shall follow its revelation.

Then it is for Us to explain it.

(75 : 16 - 18)

No, indeed! It is a reminder
So whoso wills might remember it
In honoured writings
Exalted, purified
By the hands of scribes
Noble, virtuous.
(١٠ : ١١ - ١٤)

Recite thou/read
And thy lord is the Most Noble
Who taught by the pen
Taught man what he knew not.
(١٤ : ١٥ - ١٦)

A messenger from Allah reciting purified scripts.
In which are upright laws
(١٦ : ١٧ - ١٨)

From these Ayat we see that the Qur'an is always mentioned as a complete entity by itself, a book, unlike the Bible or the Hadith which are collections of many different speakers over time. Allah even swears by the Qur'an, in Surah ٥٠ Ayah ١.

These Ayat point to the fact that Qur'an was compiled while the Prophet was alive and written by scribes. Also, we find that the compilation process was done by the prophet himself, he was told to put Ayah's in their final spots within the book (١٤ : ١٥ - ١٦). Additionally, we have physical manuscripts (pages from the Qur'an) from around the time the prophet was alive.

Hearsay is not admissible as evidence, especially when it contradicts the actual words of the Qur'an. In the court of Allah, the evidence you will have to stand on will be "we found our forefathers following it" (i.e. the Hadith). The Hadith literature is undoubtedly hearsay, there is no way to prove that Muhammad said or did anything claimed by the Persian written Hadiths created 150 to 300 years after his death. The Prophet Muhammad was not there to approve any of it, where as the Qur'an is approved by Allah and his Messenger. The only times the word 'Hadith' is mentioned in any positive light in the Qur'an is when it is referring to the Qur'an, and the only time the 'Sunna' (the way) is mentioned in the Qur'an, it is mentioned as the 'Sunna' of Allah or 'Allah's way', or mentioned as a warning of the 'Sunna' or 'way' of the past generations (8:38, 15:13, 17:77, 18:55, 33:38, 33:62, 35:43, 40:85, 48:23), and not 'the way' of the Prophet Muhammad as the Hadith books claim. Likewise, the out of context often misquoted "obey Allah and the messenger" does not mean that we are to obey the Hadith and the version of the 'Sunna' found in it of the prophet, neither does the often out of context and misquoted "ask those that have knowledge" mean to follow what we do not know. It really doesn't take much work to see that those are inaccurately quoted and out of context. Allah says that he has sent down the best narration (Hadith) in Surah 36 Ayah 23, and "these are the revelations of Allah, we recite to you truthfully, in which narration (Hadith) after Allah and his revelation do they believe in?" (45:5). It is clear as day that in the Qur'an Allah is telling us that we should not believe narrations (Hadith) after Allah's revelation (i.e. The Qur'an). Both the topics of 'Hadith' and 'Sunna' are clear in the Qur'an. We have to believe Allah's words and not treat them lightly. We are warned not to in the Ayat right after 45:5.

We must read the Qur'an for ourselves and take into consideration the intended meaning of the Ayat and their context, no middlemen (this will also mean that if you are reading most translations you may want to avoid all annotations, and most parentheses, as well as certain inserted erroneous definitions such as 'Salat' to mean 'five daily ritual prayers', etc.). Therefore, always compare the translation to the actual Arabic text and look up the root-word meaning, as you would for the Torah or Bible. This will all be covered later. Most importantly though is that we must be sincere and desire the truth, no matter the cost, in order that we may receive guidance.

In the court of Allah the evidence for not following the 'Hadith' literature is sound, as it would be following only what you are able to prove, rather than hearsay. If the 'Hadith' did not alter the message of Allah, and claim that, "Allah said, 'this or

that' ” without authority, then perhaps I would not have included the matter in this book. However, it does alter the Message and the 'Deen' (doctrine) drastically, exceeding bounds to the point of actually abrogating Ayat from Allah's book, a transgression that is unacceptable.

The Hadith have also become a gatekeeper or additional barrier one is forced to cross before reaching Allah's true message. I have seen people turn away after becoming curious of Allah's message only because what they found did not seem to be from Allah, which is true, as this Deen (doctrine) they found today called 'Islam' is a hybrid between the Qur'an (from Allah) and Hadith literature (from men), which deterred them and many others from reaching Allah's book. Only few are able to do the work that is required to cross that barrier, and get past the Sunni, Shia, etc., religions standing in the way of it. Ofcourse this is all apart of Allah's plan, I am only pointing out what is. Allah's book is perfect and is therefore used to entice others with in order to get them into their religions, mixing Qur'an with Hadith, as bait and switch, instead of completely adhering, following closely, or implementing the book and Deen of Allah entirely, which will make us Muslims united under Allah (٣:١٠٣ & ٣: ١٤). What is actually implemented, adhered to, and followed closely are the Hadith books and other sources which divide us. The Qur'an has been practically abandoned outside of being recited during prayer sessions.

“my Lord, my people have abandoned this Qur'an”
(٢٥ : ٣٠)

The prophet's people, us, claim that the Qur'an is not fully detailed, “But how do we pray without the 'Hadith'?” Well the messenger himself stood in front of the people when he was alive and told them “Shall I seek other than Allah as judge when he is the one who sent down to you the book/law in detail?...” (٥:١١٤). We must trust Allah and his prophet when they tell us that the Qur'an contains all the details needed for our salvation.

Consider this, without the Hadith literature's input on the Qur'an, the Qur'an becomes perfectly coherent and straight with no contradictions, easy to comprehend. However, when taken with the Hadith, the Qur'an becomes hard to unravel and requires the Hadith and its scholars to unravel the knots it created for you. The Qur'an becomes disjointed due to this external narrative being inserted into it, and that is why the response to being told to follow Allah's book alone is met with claims like “without the Hadith we can not know how to follow the

Qur'an." Taking two different books and inserting, or forcing, the narrative of one onto the other will naturally cause confusion.

Say thou: What thing is greatest in witness? Say thou: Allah is witness between me and you. And this Qur'an is given me as instruction that I might warn you there with and whom it reaches. Do you bear witness that there are other Elahs with Allah? Say thou: I bear not witness. Say thou: He is but One Elah
And I am innocent of that to which you ascribe a partnership.

(E:16)

And when it is said to them: Follow what Allah
has sent down
They say: Nay: we follow that wherein we
found our fathers.
Even though their fathers did not reason and
were not rightly guided?

(Z:170)

Part two

Now, with that out of the way, we can begin. The Qur'an has got its own writing system or orthography, and differs from modern Arabic writing in terms of its spelling, signs, and symbols. The root words remain unchanged, keeping in mind of-course that scribes who copied the original Qur'an over time, etc., were only men and errors are naturally to be expected, especially at a time where there were no automatic grammar or spell-checker tools. I'm sure that I have errors in this book despite having these tools and months of editing, and it's no where near the size of the Qur'an, or written by hand. However, the message is unchanged and reached us unchanged as Allah promised, no matter if a scribe might of missed or added anything, it would not alter the message we are meant to receive, as evident by the different readings of the Qur'ans found today.

The Written Qur'an today is made up of four elements. Each element was built on top of the other organically over time due to necessity.

1. The letters

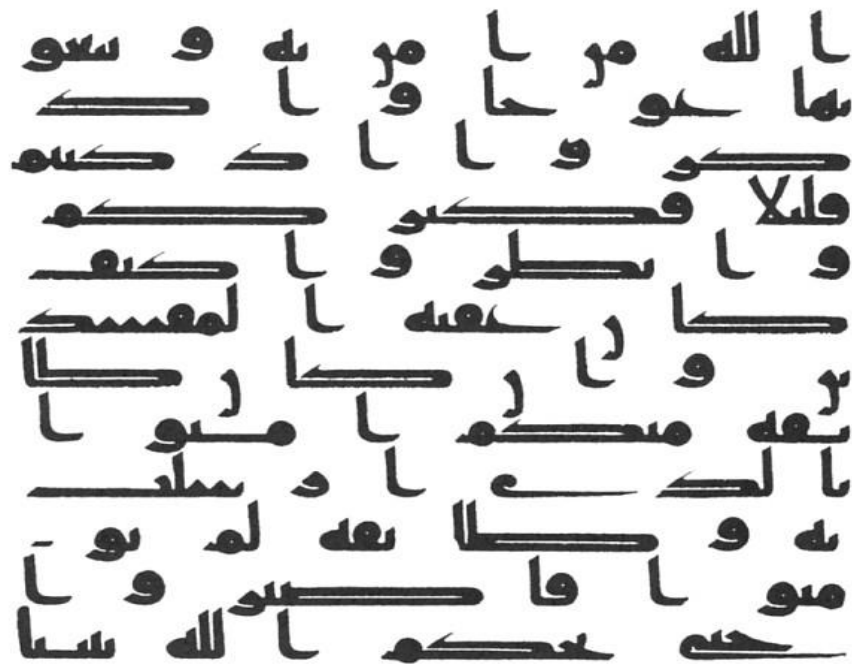
The first element is the consonantal text of the Qur'an. The first Qur'ans written used only consonants, without any diacritics (dots) on the letters, or vowel signs for short vowels (Fatha َ pronounced "Fat-Ha", Kassra ِ , Dumma ُ), or long vowels (ا , و , ي), or any other signs and symbols that we see today in modern Qur'ans.

The reason for only using consonants is that the Arabs at the time (and still today) memorized the Qur'an by heart, and used the text as a support, they already knew what a word was, so similar letters would not be confused, they also knew how to pronounce each word as it was their mother tongue.

It was written in what is called 'Mashq script' which was the first script used to document the Qur'an, after which a version of 'Mashq' derived in the city of Kufa, modern day Iraq, referred to as 'Kufi', became the official Arabic script for centuries until its replacement by the modern 'Naskh' style script we use today.

The earliest Qur'ans found today are believed to have been standardized by Uthman ibn Affan, also known as the third of the 'Rashidun' ('Rightly Guided') leaders after Muhammad, in around six-hundred and fifty AD, in order to preserve

the original text after seeing differences in pronunciation after it had reached different regions of the Earth. Therefore, the first element of the Qur'an is the consonantal text that is believed to be prepared by Uthman, which is also the Qur'an which we compare modern Qur'ans to, for accuracy and authenticity.



The Uthman Qur'an, Surah 7 (Ala'araf), Ayah 76 and 77

Z. Letter dotting

The second element is the addition of the diacritic system, more specifically at this point, the dotting of the letters, this is called I'jam (إِجَام), which was introduced later in order to better distinguish letters, for example the Jeem, Haa, and Khaa (خ, ح, ج) all have the same form, the only difference visually becomes the dotting. The dotting system is similar in most countries today, however Morocco and Egypt have small differences with certain letters.

3. Vowel signs

The third element to be added was the vowel points called 'Ad-Dhubt' (أَلِ صَّبُط), this includes all the signs for correct pronunciation and is mostly not part of Arabic writing outside of the Qur'an. The vowel system today is the same in function as it was back then, however the symbols evolved over time, and some countries use different signs and symbols for the same thing.

The vowel points or signs have the names, 'Fatha' (Arabic meaning 'opening'), 'Dumma' (meaning 'gathering' or 'compressing'), and 'Kassra' (meaning 'breaking' or 'drawing apart'), and are referring to the shape your mouth makes with your lips when pronouncing a letter. A letter without them means your mouth remains static (in Arabic called having 'Sukoon' or 'stillness' in English). Short vowels are called 'moves' or 'movements' (Harakat) in modern Arabic.

The original vowel points used to be dots rather than lines (as found today), in a different coloured ink to that used for the dots on the consonants, such as red ink, to better distinguish between the two. A dot above a letter represented 'Fatha' (a short "a" sound), a shorter version of today's long vowel Alif (ا). A dot below represented a 'Kassra' (a short "e"/ "i" sound), a shorter version of today's long vowel Yaa (ي), and a dot in front represented 'Dumma' (a short "o"/ 'U' sound) a shorter version of today's long vowel Waaw (و). Today the Fatha is a line above the letter (َ), the Kassra is a line below the letter (ِ), and a symbol that looks like a Waaw above the letter for the Dumma (ُ).

We also have 'Tanween' (usually translated as to 'n' or 'n-ing') signs, which are basically the 'Fatha', 'Dumma', or 'Kassra' symbols doubled and only found at the end of a word, for grammar purposes. They indicate that the vowel sound is combined with a vowel-less Noon (ن) 'Sakina' ("N" sound) and today the symbols are: ً (doubled 'Fatha') which indicates a letter's sound + "an", and this symbol ًا also found as

ًا (the doubled 'Dumma') indicates the letter sound + "un" / "on", and this symbol ًا (the doubled 'Kassra') indicates the letter sound + "in". So for example if a word ends with a Baa (ب) + (ً) giving you بً , then the end of that word will sound like "ban."

Today we also have the 'Shadda' sign (sign of emphasis) that looks like a small letter Seen ّ on-top of a letter, and which indicates that you should double the letter, and that the first letter of the two is vowel-less.

The vowel marks are yet another mercy from Allah^{E0}; the accurate reading of Arabic is made accessible and simplified by the vowel signs, to the point where non Arabic speakers memorize, read, and recite the Qur'an so well, without even knowing what any word they recited actually means, which is not the point of reading the Qur'an, but one thing is clear, Arabic has been made easy for mankind

E0 See note Z.

to learn. To those who can already read and recite, I suggest that you focus on comprehension, study classical Arabic morphology, grammar, and rhetoric, finally, learn what the Qur'an is saying from within itself, the terms used by Allah^{E1} are defined in the Qur'an by the one who sent it down.

4. Punctuation marks

The fourth and last element is a rather new one added about two-hundred to two-hundred and fifty years ago, and it is punctuation marks, or rules and signs for stopping and pausing. This is mostly for non Arabic speakers as punctuation in classical Arabic is usually evident from grammar and rhetoric. These systems differ in different countries and in the Indian subcontinent for example you can find the signs to be over used and contradictory at times.

Having now gone through the four elements that make up the Qur'anic written text, there are a few things to remember. You can make use of the original consonantal text to figure out if a letter is added or omitted to a modern Qur'an, they should not be, however some are, and spelling differs from country to country, in some countries there is an Alif in a word that has no Alif in another country, also, in Egypt 'Yaa' has no dots for example, whereas it has dots in other countries, or in Morocco you will find that instead of two dots on the letter Qaaf there is only one, therefore it is best to go back to the original source and use modern texts that conform to it.

Also, as I have mentioned at the beginning, the text of the Qur'ans are written by men who are fallible, Muslims in the past knew this, and understood that Allah will preserve the Qur'an's message, not the actual writing conventions of each scribe, the specific pronunciation, or whether there are man-made errors such as spelling or vowel errors, or words missing or added depending on each scribes work. It is only a recent phenomenon where Muslims claim that the Qur'an is preserved 100% without a letter out of place. This type of thinking will only benefit those who want to lead mankind astray, because if they prove to you that a Qur'an written by a scribe over a thousand years ago had words missing or added compared to today's Qur'an, however, without effecting the intended message of the reminder, those who are of weaker faith or who lack knowledge will take this as meaning that the Qur'an has been altered just like the other scriptures. This is because they believe that Allah told them that the Qur'anic text will not have any errors in it even though the scribes after the time of Muhammad who were copying the original text were men. Those people may end up rejecting the message entirely

E1 See note Z.

due to this belief. What is preserved is the message, the actual guidance that we need from Allah. If the text is perfect without any blemishes then great, but if not, are you then going to reject the message? Because that is what most are setting themselves up for.

Absolutely, we have revealed the reminder, and, absolutely, we will preserve it.
(15 : 9)

This is an honourable Qur'an. In a protected book/decreed. None can grasp it except the sincere/purified. A revelation from the Lord/Master of the Worlds.
(56:77-80)

Indeed, it is a glorious Qur'an. upon a protected tablet.
(85:21-22)

How to find the meaning of words from root letters using Arabic dictionaries

Usually when learning Arabic, we learn the letters, and how to read, and then we learn grammar, and thereafter we learn morphology (called 'Sarf' in Arabic and means 'change' or 'turn', the same word used when saying "change a fiver [money] into ones" for example), however, I think a more practical approach is to learn the letters and how to read, then morphology, and thereafter grammar. My reasoning is that letters form root-words, and root-words form words, and words form sentences, so, letters first, root-words second, and sentences third. Therefore, the order of learning Arabic is to learn reading first, morphology second, and then grammar. Morphology deals with how letters react with each other, while grammar deals with how words react with each other. Knowing the Arabic root-word system, morphology, makes it possible to look up words in the Qur'an, as well as giving you the ability to increase your vocabulary without having to study individual words, one root-word can give you a vast number of words and way more if you include affixes. After that comes knowing why a word is the way it is, and where it is inside of a sentence, which is grammar and rhetoric (the creative use of words and grammar).

In this section I will briefly go through what morphology is and only include a small summary and key details of what you will need to know in order to start using the dictionaries today without knowing any more Arabic than what we have already learned in 'Language of The Law: The letters' up to this point.

Firstly, Arabic words are made up of root letters, these root letters are usually three, in order from right to left, those three letters can be put in specific locations within a word, and have extra letters added to them in specific pattern forms, this will give additional specific meaning to that root-word, that is a small part of what morphology is. In English for example, one root-word is 'struct' and means 'build' from Latin, using that one root-word we can add affixes to it and create words like construct, construction, constructor, structure, destruct, destruction, deconstruction, you get the idea. The Arabic language has this type of system but on a whole other level. Knowing how to do that will allow you to gain mastery over vocabulary, and to know the true meaning of words.

For our intended purpose in this section, I will teach you how to find the root-word and root letters without knowing or studying morphology.

If you see a word and want to find its root letters, an easy way or trick is to know the helping, or assisting letters, which are letters that can be added to a root-word to give it more meaning, and to alter its meaning in specific ways, however, that meaning will ultimately have to do with the root-word itself. There are nine letters that can be added to a root-word. A root letter may also be found doubled in the original root-word, however that is not included in the nine, the aim here is to give you the ability to find the root letter by process of elimination. If you take away one or more of those nine letters and are left with three, that is your root-word, and the word which you will look up in the dictionary.

The extra added letters are: Alif (ا) and Hamza (ء) (I count as one letter), Taa (ت), Seen (س), Laam (ل), Meem (م), Noon (ن), Ha (ه), Waaw (و), and Yaa (ي).

Something you should also be aware of before jumping right in is that the Arabs made changes to root words in order to ease pronunciation and to make words sound better (according to them at least).

So sometimes a root letter may not be what it seems. This is the case for letters that function as both consonants and long vowels since they can be affected and assimilated by the letters around them.

(In the case of Alif, only its long vowel form is questionable, and not its Hamza form, which also includes Alif at the beginning of a word.)

In addition, such a letter may not be present when conjugated, as in when you find it in a book, but be in the original root-word.

No worries though, these changes have strict formulas and patterns for anyone to learn (by studying morphology) in order to find their way back to the root-word.

So just to get you started without going into too much detail, a Waaw or Yaa (usually a Waaw) as the first root letter in a word you come across may be missing, but be apart of the root-word if what follows it is a 'Kassra'^{EZ} or 'Fatha'^{EZ}, for example وَصَلَ meaning 'to arrive' can be found as أَصَلَ, where the Alif is the pronoun 'I' giving us 'I arrive.' Also, an Alif in what seems to be the middle root letter may actually be a Waaw or Yaa in the real root letter, and a Yaa or Waaw at the end root letter may have been affected by the short vowel preceding it in a

^{EZ} See 'An overview of the written Qur'an - Part two' in appendix.

^{EZ} See 'An overview of the written Qur'an - Part two' in appendix.

word, so a kassra^{E4} before a Waaw for example, might have turned the original root letter Waaw into a Yaa.

To give you what you need for now, just remember that the actual root letter will most likely be written in the Qur'an, even if pronounced as an Alif for example when the root is a Waaw (or found typed as a Waaw in websites or other books for instance).

The thing to remember is that root-words which contain consonants which also function as long vowels such as the Alif (not Hamza form), Waaw, or Yaa in the examples mentioned previously can make it seem difficult to identify the original root letter, but most of the time to be certain, all you have to do is identify the word's plural form found in the Qur'an and it will become clear to you if the root-word has an Alif, Waaw, or Yaa.

And if all of this still seems a bit too much for now then don't worry, you can just go on <http://corpus.quran.com> or <http://quranix.org/> and click on the actual word in the Qur'anic Ayah (commonly translates as 'verse') and it will give you the root-word.

Now, there are dictionaries with modern Arabic word definitions and not classical, such as 'Hans Wehr' but even there you may find classical definitions along with the modern ones. Also, you may find religious (Hadith based) definitions in the dictionaries, but those are easy to spot and can be easily avoided. Ejtaal.net is a good resource containing a collection of Arabic dictionaries, and perfect if you want to look up Classical Arabic terms and definitions in English.

E4 See 'An overview of the written Qur'an - Part two' in appendix.

Tips

Some root-word definitions and translations found in the dictionaries have the 'Hadith' influenced religious meaning included along with the other original meanings.

The most common ones to know are;

'Salah' or 'Salat' to mean 'Prayer.'

'Salah' does not mean 'ritualistic prayer' or 'prayer.' Prayer can be apart of 'Salah', but 'Salah' does not mean 'prayer.'

'Zakat' to mean an obligatory tax on Muslims.

'Zakat' does not mean a tax.

'Jizya' to mean a tax on non Muslims.

'Jizya' does not mean a tax on non Muslims.

Bibliography & resources

Websites

Ejtal.net

For, Arabic Almanac: Root based dictionaries, and will have all the dictionaries used in this book.

<http://arabiclexicon.hawramani.com/>

For, Arabic lexicons and dictionaries in Arabic, ofcourse also root based, and will have such lexicons as 'Maqayees Al lugha', etc.

Books

Language of The Law & The Letters By Ahmad Abdul-Raof

Dictionaries

The Hans Wehr Dictionary of Modern Written Arabic, edited by J.M. Cowan.

An Arabic-English Lexicon, Edward William Lane.

An Arabic-English Dictionary, F. Steingass.

Dictionary and Glossary of the Koran, John Penrice.

Arabic-English Dictionary, J.G. Hava.

Vocabulary Of The Holy Qur'an by Dr Abdullah Abbas Nadwi

Arabic-English Dictionary of Qur'anic Usage, E. Badawi and M. A. Haleem.

Dictionary Of The Holy Qur'an, by Malik Ghulam Farid, M.A

"Caution: This dictionary was written by a Qadiani / Ahmadiyah. However, the dictionary is useful and bias is very limited, it discusses mainly the basic root meaning in detail and also gives effects in shade when some other particles or words are combined with a derivative of such root and it contains unique and useful material on roots."

Dictionary of The Holy Qur'an by Abdul Mannan Omar

"Caution: This dictionary was written by a Qadiani / Ahmadiyah and bias is visible in some of the roots. However, the dictionary is still useful, and can be studied with caution and additional verification using other dictionaries. It lists multiple meanings associated with the root at the beginning, then he starts listing the various derived forms from the root. Referencing style is also vague e.g. he may list 4 books reference without making distinction which portion he took from which dictionary."

Contact

FreeingArts.com

We try not to make any errors, however we are naturally fallible, therefore, any errors that may be found in this book, and anything wrongly omitted, are only from myself and not from Allah and his Book, and will be corrected Allah willing.