

DO YOU KNOW? THE QUR'AN

A glimpse at the beauty of the Qur'an

The Qur'an was verbally revealed through the arch-angel Gabriel from the Almighty God, the Creator of the earth and heavens to Muhammad gradually over a period of 23 years. It began in around 609 CE, when Muhammad was forty, and concluded in 632 CE, the year of his death. The Qur'an was precisely memorized, recited and exactly written down by Muhammad's companions after each revelation was dictated by Muhammad. The Qur'an self-describes this process as a divine responsibility (Qur'an 75:16-19). Shortly after Muhammad's death, the Qur'an was compiled into a single book by order of the first Caliph Abu Bakr at the suggestion of his future successor Umar. Hafsa, who was Muhammad's widow and Umar's daughter, was entrusted and became guardian of the only hard copy of the Qur'an. But in an oral culture, this gathering of the sacred writing also meant memorization of the divine book. At that time, many companions had memorized the Qur'an orally as they heard from Muhammad's lips. After the second Caliph Umar died, Uthman, the third Caliph, asked Hafsa to submit the Qur'an so several hard copies could be made and sent to main centers of the expanding empire. The copies of the Qur'an helped in standardizing the text, recitation and establishing the standard dialect of Arabic language. The present form of the Qur'an text is accepted by most scholars as the original version compiled by Abu Bakr. As such, the 7th century Arabic manuscripts of the Qur'an have been preserved to this day. The most frequently cited ones are at the Hast Imam Museum in Tashkent; at the Topkapi Museum in Istanbul; at the Oriental Institute Museum in Chicago; and at the Institute of Oriental Studies in St. Petersburg.



A glimpse at the beauty of God's last revelation

Introduction

In the Qur'an there are many justifying statements that it is a revelation directly from the Almighty God (Qur'an 27:6, 32:2, 39:1, 40:2, 41:2, 45:2, 46:2, etc.) The Qur'an reveals the divine will; God's nature is disclosed only insofar as it bears His moral and legal purpose for mankind. The Qur'an implies that, in the Arabic original, it is the literal, direct and immutable speech of God (Word of Allah) (Qur'an 2:75, 9:6, 48:15). God speaks through his human mouthpiece, Muhammad, who is often addressed by imperative "Say". The prophet, as vehicle of revelation, brings the divine speech into the human world. It tells us where we are coming from and where we are going. It tells us what will happen after death. It shows the straight path that will lead us to the place of eternal bliss. And it warns us about following the crooked path that lead to the place of eternal doom. It gives moral code and sacred law for individuals and society. It addresses both the heart and the mind. It educates; it inspires; it heals; it shows us the path and gives us the energy and motivation to follow it. No one can go wrong who makes it his or her guide, and no one can succeed who ignores its guidance. The Qur'an was infallibly dictated to the illiterate Muhammad by arch-angel Gabriel; when completed, it became the final and definitive expression of God's moral and spiritual purpose for all humankind for all time. For Muslims, the Qur'an is the supreme authority and the fundamental source of the Islamic creed, rituals, ethics, and laws. It is the book that "differentiates" between right and wrong, so when Muslims deal with either individual's mundane issues of worship such as what is lawful and unlawful, marriage and divorce, inheritance, etc. or with society's universal issues such as globalization, the environment, combating terrorism and drugs, issues of medical ethics, and feminism, evidence to support the various arguments and positions is sought from the Qur'an. The supreme status of the Qur'an stems from the strong belief that the Qur'an is the "Word of God" and in terms of its sacredness, the Qur'an is second only to God. Its majestic authority is expressed in the verse, "Had We sent down your Qur'an upon a mountain you would indeed have seen it humbling itself and breaking asunder out of fear of God. We propound such parables to people that they may reflect." (Qur'an 59:21)

What is Qur'an?

The word "Qur'an" came from the Arabic root that gives meanings: "to read" (Qur'an 17:93) or "to recite" (Qur'an 75:18). The Qur'an also describes itself "a guide for mankind" and "a clear exposition of guidance", "a distinguisher" (Qur'an 25:1), "a reminder" (Qur'an 20:3), "a healer" and "the admonition" (Qur'an 10:57), "the light" (Qur'an 7:157, 4:174), "the truth" (Qur'an 17:81), "an explanation of all things" (Qur'an 16:89, 17:12, 18:54), "eye-opening evidence" (Qur'an 45:20), "a convincing proof" (Qur'an 4:174), "good news" (Qur'an 27:2), "clear signs of wisdom" (Qur'an 10:1, 31:2-3), and "the rope of God" (Qur'an 3:103). Unlike the Jewish and Christian scriptures that were written by people who claimed to have been inspired by God and the scriptures were canonized centuries after they appeared, the Qur'an was not canonized, because no time elapsed from its revelation to becoming authoritative on the Muslim community. It is self-described as revelation from God, and it took time only for the revelation (oral) to become scripture (codified). As such each and every verse is divine revelation and it is in its original context as no human (not even Muhammad) has ever altered, omitted or added a single letter.

Language of the Qur'an

The Qur'an was revealed in Arabic. Pre-Islamic Arabic was a spoken language with an oral literature of elaborate poetry and prose. Writing had not yet fully developed and memorization was the most common means of preserving the literature. Arabs in Muhammad's day had political freedom, the precondition for linguistic integrity. The Roman Byzantium had dismissed the Arabian Peninsula as the barren desert, and the Persian Sassanid dismissed the Arabs as barbarians not worth conquering. Arabian Peninsula became the most isolated piece of populated land in the world – virginal container for God's last revelation. At the time of the Qur'an's revelation, the Arabs were experts in the art of recited poetry. They believed that oratory was a means to acquire social and political influence in the tribe. It is not surprising that the Qur'an was revealed in the most eloquent, articulate, and elaborate style the Arabic language has ever known. The Qur'an has without doubt provided a level of linguistic excellence unparalleled to that of Arabic poetry and beyond human capacity to reproduce (Qur'an 2:23). The Qur'an has been admired for its restraint and grace of style, its eloquence and refinement. Its pleasant prose and dignified style are instantly recognized as ingredient of its sublime charm. The Qur'an describes its own status: God has revealed "the most beautiful message in the form of a book internally consistent and reiterative" (Qur'an 39:23).

Consistency of the Qur'an

The Qur'an contains profound and precise statements on a wide variety of subjects. It possesses a remarkable comprehensiveness in its ability to guide the individual and society in all aspects of life. According to the Qur'an, the cosmos represent the physical evidences (signs) of the existence of God, and the revelation is the guide to that evidence. The Qur'an says in one verse, "Praise be to God who has created the heavens and the earth and ordained darkness and light..." (Qur'an 6:1) and in another verse, "Praise be to God who has revealed to His servant (Muhammad) the perfect Book free of all blemish." (Qur'an 18:1) The Qur'an legislates laws for the practical and ethical duties of the human being, and for the ordering and administering societies. It accurately predicts future. It anecdotes beautiful stories of the past. It reports scientific truths unknown to man before. The Qur'an for more than 1400 years has remained completely uniform without any variations, flaws or contradictions. The consistency of the ideas and statements in the Qur'an signify that, it is indeed the "Word of God." Any person who contemplates on the context and the meaning of the verses of the Qur'an, owing to the quality and purity of its diction, will find it to be an excellent literary production that could only be produced by the Almighty God, the Creator and the Sustainer of the entire universe. The Almighty also

assures us that it is from Him, since human being cannot produce similar book; there are no contradictions in it, and He Himself protects it (Qur'an 2:2-3, 4:82, 18:1, 15:9, 56:77-78).

Content of the Qur'an

The Qur'an describes its content as an "exposition of everything, a guidance, a blessing and glad tidings for those who submit" (Qur'an 16:89) and declares that "no single thing have We neglected in the Book" (Qur'an 6:38). The Qur'an places an extraordinary emphasis on the binding relationship between "faith" and "practice." The phrase, "those who have faith and act righteously" occurs in the Qur'an 36 times. The Qur'an also speaks repeatedly about the ultimate accountability of human beings to God and insists that all of life and its affairs, having originated with God, are in fact, in continuous reversion to Him. "Indeed from God (we come), and unto him is the return." (Qur'an 2:156, 3:109) The Qur'an explains that human beings are placed on "dunya" (the earth) for a predetermined period known to Him only (Qur'an 6:2) before they enter the "akhirah" (the hereafter). "For all people a term has been set: when the end of their term approaches, they can neither delay it by a single moment, nor hasten it." (Qur'an 10:49) The term "dunya" and "akhirah" each repeated 115 times, and are related to time and space, and to two moral alternatives. The Qur'an presents "dunya" as the geographical space where mankind can prepare for "akhirah", yet this abode of preparation is eased as long as we ask Him to help us as indicated in the Qur'an. "And ordain for us what is good in this world (dunya) as well as in the hereafter (akhirah).....". (Qur'an 7:156)

Style of the Qur'an

Much of the Qur'an comprises rhyme consisting of short sections of the utterances linked together by a rhyme. It is also full of narratives and similes. Many of the narratives of the Qur'an are in an allusive style and presume that the hearers have some prior knowledge of the story or allegory. The longest of these narratives is that of chapter 12 which deals with Joseph that covers: telling his dream to his father, abandonment by his brothers, his imprisonment, his way into the court of the king, rise to power and finally, reconciliation with his family. Often direct speech of the subjects of these narratives appears in the text. In chapter 20 which deals with Moses' encounter with Pharaoh, more space is devoted to the direct speech of the people referred to, than to the narratives. As for the similes, these are often simple but effective pointed comparisons. Example: "Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do." (Qur'an 2:74) Another example: "The similitude of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills..." (Qur'an 2:261) In another verse, "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew." (Qur'an 29:41)



Structure of the Qur'an

The Qur'an comprises of 114 chapters (surahs), each of which is divided into verses (ayahs). The word "ayah" literally means "sign" which makes the Qur'an "the book of signs." In other words, the Qur'an describes signs of God's existence in the universe and how everything is carefully placed in the total scheme of creation. Each chapter has a name which comes from a distinguishing word that usually appears in the text and is related to the subject matter referred in the chapter. Lengths of chapters vary and the arrangement of the Qur'an is neither chronological nor thematic.

Message of the Qur'an

The main theme of the Qur'an is Monotheism which means the firm belief that there is no one who deserves to be worshipped except God (Allah) the one and only one God who is the Creator, the Sustainer of the entire universe and beyond. Then to believe that Prophet Muhammad is a Messenger of God whose teachings must be followed and adhered to. The bulk of the Qur'anic message contains exhortations dealing with the righteous conduct and the consequences of following or ignoring them. These are framed within the backdrop of the all-pervading presence of God and mankind's ultimate accountability to Him. The Qur'an regards the human being as a carrier of the spirit of God and a sacred trust from Him and that human being is in continuous state of journeying towards Him. This state of returning to God requires a ceaseless struggle of preparation for that encounter by developing good qualities.

Spiritual well-being

The most important obligation that the Qur'an places on the believer is that of pursuing the pleasure of God and desiring the ultimate blissful abode in paradise. "... And of humankind are such who would willingly sell his (her) own self in order to please God, and God is most compassionate towards His servants." (Qur'an 2:207) "And (the righteous have in their mind) no favor from anyone for which a reward is expected in return, but only seeking the countenance of his (her) sustainer, the Lord, the Most High". (Qur'an 92:20) The pleasure of God is attained by cultivating direct relationship of love and adoration of God as well as leading a life characterized by a struggle to fulfill His commandments.

Physical well-being

The Qur'an tells us that God, Himself the possessor of beauty. He is "the light of the heavens and the earth" (Quran 24:35). He is also the "one who makes most excellent everything He creates" (Qur'an 32:7). He created mankind in "the best of patterns" (Qur'an 40:64) and whatever is on the earth has also been placed here as a source of beauty. All these are meant to enrich and beautify the life of the believer when he or she recognizes the beauty of God as Prophet Muhammad said, "God is Beautiful and He loves beauty." Thus, Muslims are to avoid whatever injures one's sense of well-being – spiritual, emotional, or physical. "And do not cast by your own hands to ruin" (Qur'an 2:195). The prohibitions on the consumption of alcohol and any intoxicant (Qur'an 5:90-91) and on consumption of pork (Qur'an 2:173) are good example. Other examples, "O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy" (Qur'an 2:168) and "Eat of the good things which We have provided for you as sustenance" (Qur'an 20:81). The Qur'an cautions against excess and wasteful consumption, but encourages a sense of joyful living and asks the believers not to impose burdens upon themselves that are unwarranted. "O you who believe! Make not unlawful the Tayyibat (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" (Qur'an 5:87). Other dimensions of this sense of personal well-being in the Qur'an are related to spiritual and physical cleanness. "... Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.)" (Qur'an 2:222) "And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect" (Qur'an 30:21).



Intellectual well-being

The Qur'an places great emphasis on knowledge as a value and the pursuit thereof (Qur'an 39:9). It links the intellectual well-being of people to a profound awareness of God and justice, and emphasizes the compatibility of knowledge with faith. "Of all His servants, only such as are endowed with knowledge who stand (truly) in awe of God" (Qur'an 35:28). "God will exalt those who have faith among you and those who have knowledge to high ranks" (Qur'an 58:11). Muslims are also asked to supplicate, "O my Sustainer, cause me to grow in knowledge" (Qur'an 20:114), and the possession of knowledge is seen leading to justice (Qur'an 3:18). In numerous verses humankind is challenged to think, reflect, ponder, and meditate. "Are the possessors of knowledge equal with those who possess no knowledge? It is the possessors of understanding that are mindful" (Qur'an 39:9).

Moral well-being

The Qur'an contains a host of injunctions pertaining to the moral well-being of the individual and of society. It acknowledges that at the heart of moral society is something beyond rights and legal obligations; hence the concept of generosity and charity. The believers are thus continually encouraged to transcend the minimum required in reaching out towards others. It is an obligation that the rich should help the needy, poor, destitute and orphans.

Truthfulness

In the awareness of the all-pervading presence of God and inevitable reckoning, the Qur'an commands people to be truthful in thought, word, and deed (Qur'an 33:70-71). Post-modernist notions of "grayness" as a value have no place in the Qur'an, which starts from the premise that there is an absolute, single, and knowable "Truth". The Qur'an speaks about "the light" (an-Nur) in the singular and "darkness" (al-Dhulumat) in the plural indicating there is only one truth but many falsehoods. The believers are called upon to uphold the spirit of truthfulness by staying in the company of other truthful people (Qur'an 9:119) and to speak the truth in the face of falsehood. Concealing the truth is prohibited as is distorting it with falsehood (Qur'an 2:42). Hypocrisy is condemned in the strongest terms and the believers are enjoined to ensure that their deeds correspond with their words. "O you believe, why do

you say that which you do not do? Grievously odious is it in the sight of God that you say that which you do not do" (Qur'an 61:2-3).

Harmony

Notwithstanding the Qur'anic requirement that the believers must disturb the peace whenever this hides the demons of injustice and oppression, the Qur'an asks the believers to lead lives free of pointless argumentation and quarrelling. "The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace; (avoiding thus all quarrels with them)" (Qur'an 25:63). "And keep away from all those who choose to remain ignorant" (Qur'an 7:199). Argumentation rooted in one's own anger is unacceptable. In dealing with the qualities of the righteous, the Qur'an says, "Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loves the generous (people)" (Qur'an 3:134).

Hope

In the face of the all-pervading grace of God, the Qur'an requires the believers to remain hopeful of this grace and never to despair. In fact the Qur'an describes 'deep pessimism' as a sign of 'kuff' (faithless). "And do not give up hope of God's soothing Mercy. Truly no one despairs of God's mercy except those who have no faith" (Qur'an 12:87). "And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction; but do good; for God loves those who do good" (Qur'an 2:195). These two verses have been used by Muslim scholars to denounce suicide as faithless act.

Courage

The Qur'an uses the word 'sabr' fairly frequently to mean to persevere, to be patient and to remain firm. "O you who have attain to faith, be patient in adversity, and vie in perseverance with one another, remain prepared and remain conscious of God in order that you may be successful" (Qur'an 3:200). In another verse, "the ones who are firm and steadfast in adversity periods of hardship" are referred to as the ones who are true (in their faith) and who are "truly righteous" (Qur'an 2:177). This persistence is to be exercised both in the face of physical challenges as well as verbal onslaughts. Good Muslims uphold the truth and justice "and are not afraid of the reproaches of those who find fault" (Qur'an 5:54).

Wealth

Islam encourages lawful earning and lawful spending of wealth. "The likeness of those who spend their wealth in God's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. God gives multiple increase to whom He wills. God is All-Embracing, All-Knowing (Qur'an 2:261). The Qur'an also praises those help the needy, "Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve" (Qur'an 2:274). However, the Qur'an is also contemptuous of those who are attached to wealth beyond that which one requires for one's daily subsistence. Such attachment distracts one from following the path that leads to God and provide one with illusionary sense of eternity in this world. "The desire for abundance and increase (in wealth, status, and other worldly possessions) distracts you until you visit your graves" (Qur'an 102:1-2). "Woe to every scoundrel and backbiter who amasses wealth and counts it, thinking that wealth will enable him to live forever! By no means! He will surely be thrown into that which breaks to pieces (hell)" (Qur'an 104:1-4). The notion of sustenance being lawfully earned is key to the Qur'an's approach to wealth. Muslims are prohibited from engaging in any wasteful and ostentatious expenses. (Qur'an 17:26-27) The Qur'an singles out for denunciation a number of means of unlawfully acquiring money and property. This includes priests and monks devouring the property of people (Qur'an 9:34), gambling (Qur'an 5:90), and theft (Qur'an 60:12). The Qur'an also speaks about the perpetrators of dishonesty e.g. those who devour the wealth of orphans wrongfully as being lessened their humanity and consuming fire (Qur'an 4:10).

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Sexual fulfillment

The Qur'an rejects all forms of sexual immodesty, "And say to the believing men that they should lower their gaze and guard their sexual organs; that will make for greater purity for them. And God is well acquainted with all that you do. And say to the believing women that they should lower their gaze and guard their sexual organs" (Qur'an 24:30-31). The Qur'an speaks approvingly sexual fulfillment within marriage relationship between male and female. The Qur'an says, "Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace..." (Qur'an 24:33). Other forms of sexual fulfillment between two persons (outside marriage) are regarded as adultery, a shameful deed, "And come not near adultery; for it is shameful and an evil, opening road (to other evils)" (Qur'an 17:32).

Social and Economic Conduct

The Qur'an advocates a society based on honesty, morality, generosity, justice, and equity. It takes the position that all humankind has intrinsic socio-economic rights and concomitant responsibilities –

including the responsibilities to struggle for and defend those rights.

The sanctity of life

All human life is sacred for "verily We (God) have honored the Children of Adam" (Qur'an 17:70) and no one is allowed to take anyone else's life except in truth, Say, "Come, I will rehearse what Allah hath (really) prohibited you from. Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom (Qur'an 6:151). This is usually interpreted to mean killing in self-defense or in retribution after due legal process within a just social system. The diminishing of all humankind by the murder of a single person is emphasized. "... if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole mankind; and if any one saved a life, it would be as if he saved the life of the whole mankind (Qur'an 5:32). More specifically, infanticide of the girl infant as was practiced in pre-Islamic Arabia is condemned (Qur'an 81: 8-9). The Qur'an sanctions retaliation in the case of murder. However, it emphasizes that this must be done justly (Qur'an 2:178).

Sanctity of property

Over theft is condemned (Qur'an 60:12) as well as other more covert forms of depriving others of their property, such as connivance in depriving someone of his/her inheritance, failing to return something entrusted to one for safekeeping (Qur'an 4:58), or cheating in weighing goods for sale (Qur'an 17:35). The Qur'an is vehement in denunciation of usury (Qur'an 2:275-276).

Generosity and re-distribution of wealth

The Qur'an condemns greed and what normally rendered as 'hoarding' and amassing of wealth or 'savings' (Qur'an 9:34-35). Those free from greed are regarded as 'the successful ones'. The Qur'an regards wealth as a gift from God and as the product of people's labor or of their exploitation of other's labor. "O you who believe, spend of the good things that you have lawfully earned and out of which We have brought forth for you from the earth" (Qur'an 2:267). People are entitled only to that which have earned. "And humankind shall have nothing other than what is earned" (Qur'an 53:39-40). Elsewhere the Qur'an says, "And do not wish for that by which God has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask God of his bounty. Indeed God is ever, of all things, Knowing" (Qur'an 4:32). Yet those who are given of the bounties of God are expected to spend all their superfluous wealth. "And they ask you what they should spend? Say, "All that beyond your need" (Qur'an 2:219). In contrast to those who hoard, "Those who spend their wealth (in God's way) by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve" (Qur'an 2:274). The Qur'an takes the position: "in the possessions of the wealthy there is right due to the poor" (Qur'an 51:19, 70:24-25). It places great merit on giving beyond the institutionalized wealth tax (zakah). This giving will purify one's own soul and must comprise of what one really feels attached to. "You will never attain unto piety unless you spend of that which you love" (Qur'an 3:92).

Social equality

The Qur'an takes the position that everyone is equal in the eyes of God and of the law. No human being has any inherent distinction over another on the basis of lineage or race. The Qur'an has provided standard to justify contemporary understanding of social equality. In one verse it says, "O Mankind! Fear your Lord, who created you from a single soul. He created its mate from it and from the two of them spread countless men and women (throughout the earth). Fear God, in whose name you appeal unto one another, and be mindful of your obligations in respect of ties of kinship. God is always watching over you." (Qur'an 4:1) Elsewhere it says, "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other. Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)" (Qur'an 49:13). The notion of piety as the only criteria of standing in God's eyes has been a particularly powerful rallying tool for social equality and gender activism in Islam.

Justice

Justice receives such prominence in the Qur'an that is regarded as one of the reasons why God created the earth: "God created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned and none of them will be wronged" (Qur'an 45:22). Justice is one of the attributes of God, and He repeatedly assures His creation that He will never deal with them unjustly by as much as an atom's weight (Qur'an 4:40, 10:44). Many of the injunctions of the Qur'an stem from a concern for justice for both perpetrator and the victim (Qur'an 5:45, 16:126). The demands the Qur'an makes upon individuals to uphold justice is extraordinary and transcends all social bonds. While justice is something that one demands for oneself, more importantly, it is something to be fulfilled in respect of others at whatever cost to oneself and one's own community.

Fountainhead of science

It is a great miracle that the following scientific facts, which could not possibly be discovered, without the technology of the 20th century, were explicitly stated in the Qur'an more than 1400 years ago. THE EGG SHAPED EARTH – "And after that He made the earth egg shaped". (Literal translation: ostrich egg) (Qur'an 79:30); EMBRYOLOGY – "O people, if you have any doubt about resurrection, (remember that) we created you from dust, and subsequently from a tiny drop which turns into a hanging (embryo), then it becomes a fetus that is given life or deemed lifeless. We thus clarify things for

How to find us...



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you. We settle in the wombs whatever we will for a predetermined period. We then bring you out as infants, then you reach maturity. While some of you die young, others live to the worst age, only to find out that no more knowledge can be attained beyond a certain limit. Also, you look at a land that is dead, then as soon as we shower it with water, it vibrates with life and grows all kinds of beautiful plants." (Qur'an 22:5) "Subsequently, we reproduced him from a tiny drop that is placed into a well-protected repository" (Qur'an 23:13). "Then we developed the drop into a hanging (embryo), then developed the hanging (embryo) into a bite-size (fetus), then created the bite-size (fetus) into bones, then covered the bones with flesh. We thus produce a new creature. Most blessed is Allah, the best Creator. (Qur'an 23:14); PAIN RECEPTORS IN THE SKIN - "Those who reject our signs, We shall soon cast into the Fire; as often as their skins are roasted through. We shall change them for fresh skins that they may taste the Penalty: for Allah is Exalted in Power, Wise." (Qur'an 4:56); WATER BARRIERS (RIVERS) INSIDE OCEANS ARE SEPARATED) - "It is He Who has let free the two bodies of flowing water: one palatable and sweet and the other salty and bitter; yet has He made a barrier between them, and a partition that is forbidden to be passed. (Qur'an 25:53); ORBITS OF THE STARS AND PLANETS - "It is He Who created the Night and the Day, and the sun and the moon: All (the celestial bodies) swim along, each in its rounded course." (Qur'an 21:33). "He has ordained the sun and the moon, each one runs (it's course) for an appointed time." (Qur'an 13:2). "It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)." (Qur'an 36:40) "The sun and the moon follow courses precisely computed" (Qur'an 55:5) Note that science discovered that sun is moving only few decades ago.

“ **RIGHTEOUSNESS** **”**
“Do neither evil nor mischief on (the face of) the earth.” (Qur’an 2:60) “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong.” (Qur’an 3:104) “Do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin, neighbors who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess.” (Qur’an 4:36) “God forbids all indecent deeds, and evil and rebellion: He instructs you, that you may receive admonition.” (Qur’an 16:90) “Verily the most honored of you in the sight of God is (he who is) the most righteous of you.” (Qur’an 49:13) **”**

“ **COURTESY** **”**
“When a (courteous) greeting is offered to you, meet it with a greeting still more courteous, or (at least) of equal courtesy; God takes careful account of all things.” (Qur’an 4:86) “Let not some men among you laugh at others: it may be that the (latter) are better than the (former); nor let some women laugh at others: it may be that the (latter) are better than the (former); nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames.” (Qur’an 49:11) **”**

“ **JUSTICE** **”**
“Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest you swerve.” (Qur’an 4:135) “God loves those who judge in equity.” (Qur’an 5:42) “Take not life, which God hath made sacred, except by way of justice and law.” (Qur’an 6:151) **”**

“ **FIRMNESS** **”**
“How many of the Prophets fought (in God’s way), and with them (fought) large bands of religious men? But they never lost heart if they met with disaster in God’s way, nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast.” (Qur’an 3:146) “Bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.” (Qur’an 31:17) **”**

“ **PERSEVERANCE** **”**
“On no soul doth God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns.” (Qur’an 2:286) “You shall certainly be tried and tested in your possessions and in your personal selves; and you shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship partners besides God. But if you persevere patiently, and guard against evil, then that will be of great resolution.” (Qur’an 3:186) **”**

“ **PRUDENCE** **”**
“When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing... whether it be small or big; it is just in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves.” (Qur’an 2:282) “If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done.” (Qur’an 49:6) **”**

“ **HONESTY (FAIRNESS)** **”**
“Cover not Truth with falsehood, nor conceal the Truth when you know (what it is).” (Qur’an 2:42) “Take not your oaths, to practice deception between yourselves.” (Qur’an 16:94) “Truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?” (Qur’an 38:24) “Woe to those that deal in fraud, - those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due.” (Qur’an 83:1-3) **”**

“ **GENEROSITY** **”**
“Give of the good things which you have (honorably) earned, and of the fruits of the earth which We have produced for you.” (Qur’an 2:267) “If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reaches those (really) in need, that is best for you.” (Qur’an 2:271) “By no means shall you attain righteousness unless you give (freely) of that which you love.” (Qur’an 3:92) “Those saved from the covetousness of their own souls, they are the ones that achieve prosperity.” (Qur’an 59:9) “Do not expect, in giving, any increase (for yourself)” (Qur’an 74:6) **”**

“ **PURITY** **”**
“Eat of what is on earth, lawful and good; and do not follow the footsteps of the Satan, for he is to you an avowed enemy.” (Qur’an 2:168) “God loves those who keep themselves pure and clean.” (Qur’an 2:222) “When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body... God doth not wish to place you in a difficulty, but to make you clean.” (Qur’an 5:6) **”**

“ **MERCY** **”**
“If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.” (Qur’an 2:280) “...But if any one remits the retaliation by way of charity, it is an act of atonement for himself.” (Qur’an 5:45) “Overlook (any human faults) with gracious forgiveness.” (Qur’an 15:85) “Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate” (Qur’an 41:34) “(It is) for those who believe and put their trust in their Lord...when they are angry even then forgive.” (Qur’an 42:36-37) “The recompense for an injury is an injury equal thereto (in degree); but if a person forgives and makes reconciliation, his reward is due from God: for (God) loves not those who do wrong.” (Qur’an 42:40) **”**

“ **FRANKNESS** **”**
“Fear God, and make your utterance straight forward: That He may make your conduct whole and sound.” (Qur’an 33:70-71) **”**

“ **DISCIPLINE** **”**
“Bow down, prostrate yourselves, and adore your Lord; and do good: that you may prosper. And strive in His cause as you ought to strive, (with sincerity and under discipline).” (Qur’an 22:77-78) **”**

“ **UNITY** **”**
“Hold fast, all together, by the Rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God’s favor on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren.” (Qur’an 3:103) **”**

“ **REPENTANCE** **”**
“Seek you the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed.” (Qur’an 11:3) “Your Lord knows best what is in your hearts: If you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).” (Qur’an 17:25) **”**

“ **GRATITUDE** **”**
“Eat of the good things that We have provided for you, and be grateful to God, if it is Him you worship.” (Qur’an 2:172) “Show gratitude to Me and to thy parents; to Me is (thy final) Goal.” (Qur’an 31:14) “(God) liketh not ingratitude from His servants: if you are grateful, He is pleased with you.” (Qur’an 39:7) **”**

“ **GOOD SPEECH** **”**
“Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them.” (Qur’an 17:53) “(The believers) have been guided... to the purest of speeches.” (Qur’an 22:24) “Woe to every (kind of) scandal-monger and backbiter.” (Qur’an 104:1) **”**

VIRTUES FROM THE QUR’AN
“Strive as in a race in all virtues. The goal of you all is to God.” (Qur’an 5:48)

Unfortunately, the many stereotypes, misconceptions, distortions and misrepresentations about Islam prevalent today especially in the Western media serve as a great barrier that prevents non-Muslims from understanding the truth about Islam. But, there is no better way to learn about Islam than to get to the source - reading the Noble Qur’an.

Qur’an, the revelation given to Prophet Muhammad (peace be upon him) 1400 years ago, is an instruction book for all people of all times and all places as to how to know the Creator and how to live their life correctly. It contains therein, among other things, the virtues (or values) that one should adopt in order to please the Creator (The One Almighty God) and to obtain true peace on Earth and

eternal Paradise in the Hereafter. The ultimate result from a sincere striving towards such qualities would be the fulfillment of the human being’s purpose in this life (submission to The One Almighty God) and the attainment of the reward in the next life (eternal Paradise).

Muslims use Qur’an as the standard for correct faith and action because they have a firm belief that the Creator knows what is best for His creation. In the Qur’an, The One Almighty God says, “Verily this Qur’an doth guide to that which is most right”. (Qur’an 17:9). We have compiled here some of the core Islamic virtues directly from the Noble Qur’an that one can apply to his/her life for obtaining peace in this world and the Hereafter.

“ **CONTENTMENT** **”**
“In no wise covet those things in which God hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask God of His bounty.” (Qur’an 4:32) **”**

“ **RESPECT** **”**
“Say to the People of the Book and to those who are unlearned: ‘Do you (also) submit yourselves?’ If they do, they are in right guidance, but if they turn back, thy duty is to convey the Message.” (Qur’an 3:20) “Enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly). If you find no one in the house, enter not until permission is given to you: if you are asked to go back, go back: that makes for greater purity for yourselves.” (Qur’an 24:27-28) “Avoid suspicion as much (as possible); for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother?” (Qur’an 49:12) **”**

Qur’an, the revelation given to Prophet Muhammad (peace be upon him) 1400 years ago, is an instruction book for all people of all times and all places as to how to know the Creator and how to live their life correctly. It contains therein, among other things, the virtues (or values) that one should adopt in order to please the Creator (The One Almighty God) and to obtain true peace on Earth and

“ **HUMILITY** **”**
“Call on your Lord with humility and in private: for God loves not those who trespass beyond bounds.” (Qur’an 7:55) “Celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.” (Qur’an 15:98) “The servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, ‘Peace!’ (Qur’an 25:63) “Kullt not, for God loves not those who exult (in riches).” (Qur’an 28:76) “Swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loves not any arrogant boaster.” (Qur’an 31:18) **”**

“ **WISDOM** **”**
“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.” (Qur’an 16:125) **”**

“ **DIGNITY** **”**
“To those against whom war is made, permission is given (to fight), because they are wronged.” (Qur’an 22:39) “If any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.” (Qur’an 42:41) **”**

“ **HOPE** **”**
“Here is a plain statement to men, a guidance and instruction to those who fear God. So lose not heart, nor fall into despair: For you must gain mastery if you are true in Faith.” (Qur’an 3:138-139) “What is with you must vanish: what is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.” (Qur’an 16:96) **”**

“ **SELF-RESTRAINT** **”**
“Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint.” (Qur’an 2:183) “Do not follow the lust (of thy heart), for it will mislead thee from the Path of God.” (Qur’an 38:26) “For such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden.” (Qur’an 79:40-41) **”**

“ **RESPONSIBILITY** **”**
“Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden.” (Qur’an 4:85) **”**

“ **FORGIVENESS** **”**
“Ask God for forgiveness: He is most forgiving and merciful.” (Qur’an 4:106) “Let anyone who does evil or wrongs his own soul and then asks God for forgiveness will find God forgiving and merciful.” (Qur’an 4:110) “Why do they not turn to God and ask for His forgiveness? God is forgiving and merciful.” (Qur’an 5:74) “Seek forgiveness of your Lord and turn to Him in repentance. For my Lord is indeed merciful and loving.” (Qur’an 11:90) “Those who are bent on denying the truth will have a severe punishment, while those who believe and do good deeds will have forgiveness and a great reward.” (Qur’an 5:57) **”**

“ **KINDNESS** **”**
“God loves those who are kind.” (Qur’an 5:13) “Be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say: ‘My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.’ (Qur’an 17:23-24) “We have commanded people to be good to their parents: their mothers carried them, with strain upon strain, and it takes two years to wean them. Give thanks to Me and to your parents - all will return to Me.” (Qur’an 31:14) “Treat not the orphan with harshness, nor repulse him who asks.” (Qur’an 93:9-10) **”**

“ **TOLERANCE** **”**
“Say: ‘O People of the Book! Come to common terms as between us and you: that we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than God.’ If then they turn back, say you: ‘Bear witness that we (at least) are Muslims (bowing to God’s Will).’ (Qur’an 3:64) “If it had been thy Lord’s Will, they would all have believed, all who are on earth! Wilt thou then compel mankind, against their will, to believe?” (Qur’an 10:99) **”**

“ **COURAGE** **”**
“(It is) for those who believe... when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.” (Qur’an 42:36-39) **”**

“ **PATIENCE** **”**
“Seek (God’s) help with patient perseverance and prayer: It is indeed hard, except to those who are humble, who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.” (Qur’an 2:45-46) “Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, who say, when afflicted with calamity: ‘To God We belong, and to Him is our return. They are those on whom (descend) blessings from their Lord, and Mercy.” (Qur’an 2:155-157) “Pray for help from God, and (wait) in patience and constancy: for the earth is God’s, to give as a heritage to such of His servants as He pleases; and the end is (best) for the righteous.” (Qur’an 7:128) **”**

“ **BALANCE (MODERATION)** **”**
“Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors.” (Qur’an 2:190) “Commit no excess: for God loves not those given to excess.” (Qur’an 5:87) “And the servants of (God) Most Gracious are those who...when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).” (Qur’an 25:63-67) “Seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as God has been good to thee.” (Qur’an 28:77) **”**

“ **TRUSTWORTHINESS** **”**
“If one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear God.” (Qur’an 2:283) “God doth command you to render back your trusts to those to whom they are due.” (Qur’an 4:58) “Fulfill (every) engagement, for (every) engagement will be inquired into (on the Day of Reckoning).” (Qur’an 17:34) **”**

“ **RECONCILIATION** **”**
“If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men’s souls are swayed by greed. But if you do good and practice self-restraint, Allah is well-acquainted with all that you do.” (Qur’an 4:128) “Wherewith Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His will, unto the light, guides them to a path that is straight.” (Qur’an 5:16) “And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who hears and knows all things.” (Qur’an 2:224) **”**

You See Yourself in the Qur’an

Reader of the Qur’an is introduced to people of past civilizations – the prophets and their people, the believers and disbelievers, the oppressors and the oppressed, the ones who were elevated and the ones who were cursed. The more you read, the more you will recognize your own characteristics and of those people around you described in it. Whether you are a man or woman, rich or poor, intellectual or uneducated, noble or of commoner, leader or ordinary citizen, young or old, whatever nationality, you will be able to identify with the personality traits described. From the dawn of time, from the creation of our father Adam, and all the civilizations that followed, from issues ranging from disobedience to sibling rivalry; from greed, envy and hate to generosity; love and compassion; death, loss and sacrifice; happiness and victory. Account after account of the rise and fall of civilizations, of personal struggles and of ordinary men who achieved extraordinary greatness. Of people who submitted to the will of God despite the adversities, to the arrogant who refused to acknowledge the signs of God. From the genuine believers to the hypocrites, from the submissive to the disobedient, from merchants to farmers, from parents to children, from the individual to the community, from the strong to the weak, the entire tapestry of mankind is set out in the Qur’an. If you are sincere, you will be able to recognize who you are, where are you going, and who you want to be. The Qur’an lays out the choice to you.



Verse of the Throne (Qur’an 2:255)

Reading versus Comprehension

Due to the richness of the Qur’an with its intricate layers of meaning, the significance of a verse might be obscure to you with initial attempts. This is normal. The comprehension you achieve from reading the Qur’an is what God intends you to understand depending on your purity, humility and sincerity. Different verses of the Qur’an impact different people in different ways. So, sometimes, you may understand every single word from literal viewpoint, but you may not comprehend its meaning until years later. Or, if God blesses you with vision, you can comprehend and obtain the meaning of a particular verse immediately. Or, you can read the same verse at different times, and each time, get a different meaning, depending on your personal circumstances and the state of your heart. Do not be surprised if you suddenly comprehend a verse that you have known all your life, as if it was the first time you were reading it. Or, if God chooses to veil your heart, you can read the Qur’an again and again, but never understand the message or attain true comprehension of its essence and meaning. The journey of understanding the Qur’an is a personal one. God will make you understand the message that is meant for you at the right time if you sincerely seek its meaning. That is why the reading of the Qur’an should be a regular process, for through it, God tells us different things at different times of our lives.

TESTIMONIALS



Keith L. Moore

A Professor Emeritus in the division of anatomy, in the Faculty of Surgery, at the University of Toronto, Ontario, Canada.

For the past three years, I have worked with the Embryology Committee of King Abdulaziz University in Jeddah, Saudi Arabia, helping them to interpret the many statements in the Qur’an and Sunnah referring to human reproduction and prenatal development. At first I was astonished by the accuracy of the statements that were recorded in the 7th century AD, before the science of embryology was established. Although I was aware of the glorious history of Muslim scientists in the 10th century AD, and some of their contributions to Medicine, I knew nothing about the religious facts and beliefs contained in the Qur’an and Sunnah.



Dr. Maurice Bucaille

A French medical doctor, member of the French Society of Egyptology, and an author of the best-seller, “The Bible, The Qur’an and Science” (1976)

...our knowledge of these disciplines is such, that it is impossible to explain how a text produced at the time of the Qur’an could have contained ideas that have only been discovered in modern times. The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Qur’an untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human-being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?



Alfred Kröner

A retired Professor of Geology at Johannes Gutenberg University of Mainz, Germany. Sheikh Abdul-Majeed A. Zindani met with him and presented several Qur’anic verses and Hadith which he studied and commented upon.

Thinking where Muhammad came from, I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods that this is the case. Somebody who did not know something about nuclear physics 1400 years ago could not, I think, be in a position to find out from his own mind for instance that the earth and the heavens had the same origin, or many others of the questions that we have discussed here... If you combine all these and you combine all these statements that are being made in the Qur’an in terms that relate to the earth and the formation of the earth and science in general, you can basically say that statements made there in many ways are true, they can now be confirmed by scientific methods, and in a way, you can say that the Qur’an is a simple science text book for the simple man. And that many of the statements made in there at that time could not be proven, but that modern scientific methods are now in a position to prove what Muhammad said 1400 years ago.



E. Marshall Johnson

Author of over 200 publications. Began to take an interest in the scientific signs in the Qur’an at the 7th Saudi Medical Conference (1982), when a special committee was formed to investigate scientific signs in the Qur’an and Hadith.

The Qur’an describes not only the development of external form, but emphasizes also the internal stages, the stages inside the embryo, of its creation and development, emphasising major events recognised by contemporary science. As a scientist, I can only deal with things which I can specifically see. I can understand embryology and developmental biology. I can understand the words that are translated to me from the Qur’an. As I gave the example before, if I were to transpose myself into that era, knowing what I do today and describing things, I could not describe the things that were described...



Jeffrey Lang

Dr. Jeffrey Lang (born January 30, 1954 in Bridgeport, Connecticut) is an Associate Professor of Mathematics at the University of Kansas, one of the biggest universities in the United States. Lang was born in a Roman Catholic family. Although he went to a Roman Catholic school, by the time Jeffrey was 16, he was an atheist. Throughout his undergraduate, graduate and doctoral studies, Jeffrey Lang remained an atheist. However, he accepted Islam in the early 1980s. Jeffrey Lang received his Ph.D from Purdue University in 1981.

Painters can make the eyes of a portrait appear to be following you from one place to another, but which author can write a scripture that anticipates your daily vicissitudes? Each night I would formulate questions and objections and somehow discover the answer the next day. It seemed that the author (of the Quran) was reading my ideas and writing in the appropriate lines in time for my next reading. I have met myself in its pages... You cannot simply read it (Qur’an). You either have surrendered to it already or you fight it. It attacks tenaciously, directly, personally; it debates, criticizes, shames, and challenges. From the outset it draws the line of battle, and I was on the other side. For those whom Islam has embraced, the greatest witness to God’s unremitting, pursuing, sustaining, and guiding love is the Qur’an. Like a vast magnificent ocean, it lures you deeper and deeper into its dazzling waves until you are swept into it. But instead of drowning in a sea of darkness, as described above, you find yourself immersed in an ocean of divine light and mercy... as I read the Qur’an and prayed the Islamic prayers, a door to my heart was unsealed and I was immersed in an overwhelming tenderness.



Tejat Tejasan

Chairman of the Department of Anatomy and is the former Dean of the faculty of Medicine, University of Chiang Mai, Chiang Mai, Thailand. Studied various articles concerning the Qur’an and modern embryology.

In the last three years, I became interested in the Qur’an... From my studies and what I have learned throughout this conference, I believe that everything that has been recorded in the Qur’an fourteen hundred years ago must be the truth, that can be proved by the scientific means. Since the Prophet Muhammad could neither read nor write, Muhammad must be a messenger who relayed this truth which was revealed to him as an enlightenment by the one who is eligible creator. This creator must be God, or Allah. I think this is the time to say La ilaha illa Allah, there is no god to worship except Allah (God), Muhammad rasoolu Allah, Muhammad is Messenger of Allah... The most precious thing I have gained from coming to this conference is La ilaha illa Allah, and to have become Muslim.