

has protected it from corruption]. No falsehood can approach it from before or after it: it is set down by the All-Wise, Worthy of all praise.” (41:41-2)

The revealed Scriptures before the advent of Prophet Muhammad ﷺ, such as the Old Testament and the Gospel, were written long after the demise of the Prophets to whom they were revealed. The entire Qur’ân on the contrary, was completely written in the lifetime of the Prophet ﷺ on such things as pieces of palm trees, parchments and bones. Besides, tens of thousands of the Prophet’s Companions committed it to memory while it was being revealed. The Qur’ân is still memorized and read in its original language, Arabic, and taught to millions of people the world over. In fact, with every succeeding generation of Muslims, the number of those who have committed the entire Qur’ân to memory has increased incredibly. There is no other book, religious or otherwise, which has been given this unparalleled care in recorded history.

The eternal care with which the unadulterated teachings of Islam have been authentically recorded and preserved throughout the ages is a clear evidence of the universality of the message of Islam and the finality of the Prophethood of the Prophet Muhammad ﷺ. The Qur’ân is now available in its original form without change of any kind. The perfect preservation of the Qur’ân signifies the preservation of Islam. That is why Allâh says in the Qur’ân:

“Verily the only acceptable religion to Allâh is Islam.”  
(3:19)

And he has full knowledge of all things.” (57:3)

“He is Allâh, besides Whom none has the right to be worshipped, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allâh besides Whom none has the right to be worshipped, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! [High is He] above what they associate as partners with Him. He is Allâh, the Creator, the Inventor of all things the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And he is All-Mighty, the All-Wise.” (59:23-4)

“And they attribute falsely without knowledge sons and daughters to Him. Be He Glorified! [For He is] above what they attribute to Him! He is the Originator of the heavens and the earth. How can He have a son when He has no wife? He created all things, and He has full knowledge of everything. Such is Allâh, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him [Alone]. And He has the power to dispose of all affairs. No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle, Well-Aware.” (6:100-3)

*Tauhid* or monotheism constitutes the essence of the teachings of Islam. It signifies that there is One Supreme Lord of the universe. He is the Omnipotent and the Sustainer



At certain times He calls our attention to ponder on the earth and the various plants it contains:

“And in the earth are diverse tracts, adjoining one another, and gardens of vines and fields sown with corn and palm trees, growing out of single roots or otherwise; they are watered with the same water, yet some of them We make more excellent than others to eat. Therein, verily, are signs for a people who understand.” (13:4)

We can see plants of different and the same kinds which are all fed by the same kind of water, yet the fruit they yield is totally different from one another in taste, color and smell!

“In this, verily, there is a sign.” (26:67)

In some other contexts He invites us to reflect on water which He sends down from the sky, and which if it was His Will, He could have make it bitter and undrinkable!

“And We send down water from the sky according to [due] measure, and We cause it to soak in the soil; and We certainly are able to drain it off [with ease].” (23:18)

Sometimes He points out His Oneness and peerless management and disposal of the affairs of the whole universe. Considering the unity of design and purpose in this wonderful universe of ours, a multiplicity of gods is intellectually indefensible:

“Allâh has not taken unto Himself any son, nor is there



## Moderation in All Spheres of Life

Islam stresses moderation in everything and commands its followers to eschew all extravagances in any direction. It takes deep interest in the spiritual as well as the material well-being of man. It commands its followers to prepare themselves for the Hereafter while at the same time lawfully enjoying their portion of life as long as they do not transgress the limits set by Allâh. The Qur'ân says:

“Seek, with [the wealth] which Allâh has bestowed on you, the Home of the Hereafter, nor forget your portion in this world.” (28:77)

‘Ali ؑ, son of Abu Tâlib, the fourth rightly-guided caliph, said:

“Work for your life as though you are going to live forever, and work for your Hereafter as though you are going to die tomorrow.”

Once the prayers are performed, the believers are encouraged to go about their business:

“And when the prayer is finished, then disperse in the land and seek of Allâh’s Bounty, and remember Allâh frequently that you may prosper.” (26:10)

The Islamic course is one of equitable and realistic moderation and the Qur'ân calls Muslims a just nation: