



**7TH ALBARAKA TURK
INTERNATIONAL
CALLIGRAPHY
COMPETITION**

Application deadline
28 February 2025

Application address
www.albarakahat.com

1. ABOUT

With the participation of artists from different countries, Albaraka Turk International Calligraphy Competition, which has been organized every three years since 2005, enables the creation of an international art network and communication opportunity. Every competition, which focuses on a different topic, was organized in 2021 with the theme of “Society and Good Ethics”, after having been organized with the themes of “Search for Absolute Beauty”, “Helping Each Other and Benevolence”, “Justice and People’s Rights”, “Charity (Infaq)”, and “Prayer (Du’a)”.

The works that have been awarded a prize in the competitions are brought to the Albaraka Calligraphy Collection after being decorated by the illumination artists and are presented to the attention of art lovers in many domestic and international exhibitions. The works are also used for decoration of the pages of the Albaraka Calendars, which are welcomed with interest every year.

2. THE JURY OF THE COMPETITION

1. M. Uğur Derman
2. Hasan Çelebi
3. Husrev Subaşı
4. Savaş Çevik
5. Ali Toy
6. Davut Bektaş
7. Osman Özçay

3. THE AIM OF THE COMPETITION

The art of calligraphy reflects the Islamic aesthetics in the most beautiful way, together with the sacred values it carries in its historical journey of more than a thousand years. Albaraka Turk International Calligraphy Competition aims to contribute to the recognition of the art of calligraphy at local and international levels. It also aims to encourage artists and to share the artistic accumulation with large masses by creating a Calligraphy Collection via exhibitions, calendars, and digital platforms.

4. THEME

The theme of this year’s competition is determined to be “**Blessing.**” The texts related to the theme are given in the eleventh article of this specification guideline.

5. SECRETARIAT OF THE COMPETITION

All communication regarding the competition will be carried out by “Albaraka Turk Secretariat of the Calligraphy Competition”. Albaraka Culture Art and Publishing Inc. will act as the secretariat of the calligraphy competition.

The task of secretariat of the calligraphy competition only organizes and administers the competition and is in no way responsible for the decisions made by the jury or the results of the competition.

6. MAILING ADDRESS

Albaraka Kltr Sanat ve Yayıncılık A.Ş.
Hat Yarışması Sekreterliği
Dr. Adnan Bykdeniz Cad. No:6 34768 mraniye/İstanbul
Tel.: 0 216 666 10 41
E-mail: sanat@albarakakultur.com

7. REQUIREMENTS FOR PARTICIPATION IN THE COMPETITION

- a) In order to participate in the competition, one must completely fill out the online application form, which can be found on the official web page of the calligraphy competition (**www.albarakahat.com**). Then, the original works must be sent to the mailing address of the secretariat of the competition by cargo, courier, or regular mail in time to arrive by the application deadline. All expenses related to the submission of the works belong to the competitors.
- b) Anyone who is capable of creating works of calligraphy can participate in the competition provided that he/she complies with the conditions laid out in this specification guideline. The contestants should state from whom they have received calligraphy lessons or their certificate / diploma. Contestants will upload samples of their previous works to the web page of the competition.
- c) Contestants can attend the competition in more than one style. However, one can submit only one work in each style, in other words one cannot compete in one style by more than one work. The works to be submitted to the competition cannot be imitations, duplications or ones that were previously published or exhibited somewhere else.
- d) The works to be submitted to the competition should be in accordance with the principles of the art of classical calligraphy.
- e) Contestants can write in their panels in any form they wish provided that they stay within the specified measurements. The writings that are in the form of lines may have equal spaces (expressed by the term armchair) on the right and left sides of the texts on the first, the middle and the last lines if it is necessary.

- f) Contestants can use any color of ink of their choosing except in the works submitted to the Thuluth-Naskh category in which black ink must be used. The panels will be written in classic colors on papers glossed with *ahar* suitable for calligraphy. Panels written on glossy, white paper or other similar papers which are not glossed with *ahar* will not be assessed in the competition.
- g) Works with obvious spelling errors will not be taken into consideration in the competition.
- h) If desired, in order to ensure the organization among the verses, competitions may use phrases similar to **قال الله تعالى - قال الله تعالى - بسم الله الرحمن الرحيم** at the beginning of the verses and phrases similar to **صدق الله العظيم - صدق الله العظيم - صدق الله العظيم** at the end of the verses.
- Likewise, in order to ensure the organization among the *ahadith*, one may use phrases similar to **قال النبي - قال رسول الله - قال رسول الله** at the beginning of the *ahadith* and phrases similar to **صدق حبيب الله - صدق رسول الله - صدق صلى الله عليه وسلم** etc. at the end of the *ahadith*. The invocation of **صلى الله عليه وسلم** may be used along with the above-mentioned phrases. For the same purpose, the names of the narrators in the chain of transmission can also be used. They can also be used along with the above-mentioned phrases.
- The above-mentioned additional phrases are for the purpose of completing the organization of the work and therefore they will not be evaluated by the jury.
- The texts given above are supplementary texts.
- i) The works submitted to the competition should not bear any signature or any other sign or indication of personal identity of the competition.
- j) The contestants may mail their works to the specified address or submit them in person. They should submit their works in the form of unframed paper without gluing them to a cardboard and in a way that will ensure the work not be curled, scrunched or broken. Albaraka is not responsible for any damage, delay, or loss in the shipment of mailed works. If a price is determined and declared for the works participating from abroad, a customs tax will be charged and the works will be required to go through the customs process. For that reason, there must not be a price tag specified for the works submitted from abroad.
- k) After filling in the online application form on the official website (www.albarakahat.com) with their identity information, postal address, telephone information, bank account information, e-mail (electronic mail/internet) address, if any, and CV with photo, participants must print out the application form and send the print out to the competition address along with their work.
- l) The works attending to the competition must reach at the secretariat of the competition by **February 28, 2025**. Albaraka Turk will not be responsible for the delays caused by shipment and for the works that do not reach by the above-mentioned submission deadline.
- m) Those who participate in the competition by submitting their work hereby agree to all the conditions laid out in this specification guideline. If one does not obey the conditions specified in the guideline, the contestant/the work will be disqualified from the competition.

8. CALENDAR OF THE COMPETITION

Albaraka Turk “Calligraphy Competition” will be carried out in accordance with the following calendar unless there is any legal reason or force majeure to change its course.

- a) The announcement of the competition (1 August 2024)
- b) Deadline for the submission of the works (28 February 2025)
- c) Evaluation of the jury (March 2025)
- d) Announcement of the results (30 April 2025)

9. AWARDS

a. The awards determined for Albaraka’s Calligraphy Competition will be distributed as follows,

Calligraphy Styles	1st Prize	2nd Prize	3rd Prize	Total
<i>Jali Thuluth</i>	100,000 TL	75,000 TL	50,000 TL	225,000 TL
<i>Thuluth</i>	100,000 TL	75,000 TL	50,000 TL	225,000 TL
<i>Thuluth-naskh</i>	100,000 TL	75,000 TL	50,000 TL	225,000 TL
<i>Jali taliq</i>	100,000 TL	75,000 TL	50,000 TL	225,000 TL
<i>Jali diwani</i>	100,000 TL	75,000 TL	50,000 TL	225,000 TL

b. However, an incentive prize of 25,000 TL will be awarded to each work that the jury will deem worthy from among the works that have not received any other award.

c. With the consent of the calligrapher, Albaraka Turk may also make purchases from among the works, which the jury will deem as worthy, other than the ones that have been awarded with first, second, and third prizes and incentive awards in order to contribute to the development of the art of calligraphy.

In return for these awards, all of the prize winning calligraphy works will be taken for the Albaraka Turk Calligraphy Collection as stipulated in article 10 of this specification guideline.

10. COPYRIGHTS

- a. Contestants who participate in the competition by mailing or personally submitting their works hereby accept and confirm that they accept and will fulfill all provisions written in this specification guideline and those written below.
- b. Contestants are the creators of their work. All financial and non-financial benefits as well as rights and entitlements on the work belong to the creator of that work and are not relinquished or transferred over to any real persons or legal entities in any way either partially or totally.
- c. Contestants who are the owners of prize-winning works transfer all their financial and property rights on their work to Albaraka Turk Participation Bank Co. without the necessity of a separate contract or without a claim for an additional charge, fee or price other than the prize money or any restriction of time, place or content.
- d. Albaraka Turk Participation Bank Co. does not hold any responsibility for any loss or damage to the works for any reason either during the process of delivering/sending/transporting the works to Albaraka Turk Participation Bank for the competition or during the time that passes before the owners of the works that do not win any awards collect their works after the competition and the works that are not collected from the headquarters of Albaraka Turk Participation Bank Co. at the following address: “Dr. Adnan Buyukdeniz Caddesi, No: 6, 34768 Umraniye/İstanbul” within six months after the announcement of the results of the competition.
- e. Based on the provisions above, Albaraka Turk Participation Bank Co., as the proprietor of the financial rights of the related works including utilization, reproduction, representation and/or publication via symbol, sound or image without any restrictions of time, place, and content is entitled to use these rights herein by broadcasting and/or publishing the regarding works on TV, internet and through other media, by transferring these works on various media such as catalogs, brochures, posters, booklets, books, agendas, calendars, magazines, CDs, video, etc., and by publishing and/or broadcasting and distributing these works, by utilizing them in activities at home or abroad and by transferring these rights to third parties, all without being limited to these options.
- f. Prizes for the winning works will be presented to their owners at a ceremony where other works too will be exhibited. The date of the ceremony and the exhibition will be announced after the announcement of the competition results. If the award ceremony is not held within fifteen days after the announcement of the competition, the awards of the prizewinners will be either deposited to their bank accounts or paid to their legal representatives.
- g. Prize-winning works will be published as a catalogue.
- h. In case of any changes about the personal identity or address information submitted by the contestants, the owner of the works must immediately inform the secretariat of the competition regarding these changes in written form.

11. STYLES OF THE COMPETITION AND RELATED TEXTS

The calligraphy competition will be carried out in the following styles. The works that are submitted in the calligraphy styles stated below will be taken into assessment, while the works that are not in those styles will not be assessed (except the ones sent in the category of “free style” if announced). The doubled (*muthanna*) compositions in any branch will not be accepted.

A) Jali Thuluth

Only one of the following texts will be written. The nib of the pen to be used should not be narrower than 6 mm. The width of the panel should not be shorter than 40 cm and the height of the panel should not be longer than 110 cm. The area of the writing should fill about two thirds of the whole paper. Provided to be between these sizes, the contestants may use any size, horizontally or vertically, of their choosing.

B) Thuluth

Only one of the following texts should be written. The number of lines should not be less than five. The nib of the pen should not be smaller than 1.5 mm or bigger than 3 mm. The width of the panel should not be shorter than 35 cm and the height of the panel should not be longer than 100 cm. Provided to be between these sizes, contestants are free to use any size of their choosing.

C) Thuluth –Naskh

Contestants can write the following texts in any form they wish provided that they pay close attention to the arrangement, composition and order of the meaning of the texts. In other words, contestants in this category may combine more than one verse or hadith. In this style, the contestants can use any texts given in the specification. In thuluth-naskh style, all texts have to be written in straight lines. Circular, elliptical, or wavy lines cannot be used.

The nib of the *thuluth* pen should not be narrower than 1.5 mm and not wider than 3 mm while the nib of the *naskh* pen should not be wider than 1 mm. As for the panel size, its width cannot be shorter than 40 cm and the height cannot be longer than 80 cm. Contestants are free to choose any size between these dimensions. Writings in *thuluth* should not be less than 5 (five) lines and the *naskh* texts should not be less than 10 (ten) lines.

D) Jali Taliq

Only one of the texts given below will be written. Turkish couplets should be written in two lines. The nib of the pen should not be narrower than 8 mm. The width of the panel should not be shorter than 35 cm and the height of the panel should not be longer than 100 cm. Provided to be between these measures, contestants are free to use any size of their choosing.

E) Jali Diwani

Only one of the texts given below will be written. The nib of the pen should not be narrower than 4 mm. The width of panels should not be shorter than 35 cm and the height of the panel should not be longer than 100 cm. Provided to be between these measures, contestants are free to use any size of their choosing.

Albaraka wishes success to all contestants.

THE TEXTS OF THE COMPETITION

JALI THULUTH

1.

(فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً)

“... But if you enter houses, greet one another with a blessed, goodly greeting, as enjoined by Allah...” **(al-Nur, 24: 61)**

2.

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.)

“...And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine...” **(al-Talaq, 2-3)**

3.

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ)

“(Here is) a Book which We have sent down unto you, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.” **(Sad, 38: 29)**

4.

(وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ)

“And this is a Book which We have revealed as a blessing: so follow it and be righteous, that you may receive mercy.” **(al-An'am, 6: 155)**

5.

(وَقُلْ رَبِّ انْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ)

And say: “O my Lord! enable me to disembark with your blessing: for You are the Best to enable (us) to disembark.” **(al-Mu'minun, 23: 29)**

6.

(الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلاً وَاللَّهُ وَاسِعٌ عَلِيمٌ)

“Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things.” (al-Baqara, 2: 268)

THULUTH

1.

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوهٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

“Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah does guide whom He will to His Light: Allah does set forth Parables for men: and Allah does know all things.” (al-Nur, 24: 35)

2.

(الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلاً وَاللَّهُ وَاسِعٌ عَلِيمٌ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ)

“Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things. He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.” (al-Baqara, 2: 268-269)

3.

(يَمَحَقُ اللَّهُ الرَّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

“Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.” (al-Baqara, 2: 276-277)

4.

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ مُكَاتِبًا جَاءَهُ ، فَقَالَ : إِنِّي عَجِزْتُ عَنْ كِتَابَتِي . فَأَعِنِّي . قَالَ : أَلَا أَعْلَمُكَ
كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ ﷺ ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ ؟ قُلْ : اللَّهُمَّ اكْفِنِي بِحَلَالِكَ
عَنْ حَرَامِكَ ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ . رواه الترمذي

Ali (May Allah be pleased with him) told of a slave who had made a contract with his master to pay for his freedom coming to him and saying, “I am unable to fulfill my contract, so give me help.” He suggested teaching him words he had been taught by Allah’s messenger, which would be so effective that if he had debt as large as a huge mountain Allah would pay it for him, telling him to say, “O Allah, grant me enough of what You make lawful so that I may dispense with what You make unlawful, and make me able by Your grace to dispense with all but You.” (al-Tirmidhi, Da’awat 111)

5.

عن أبي سفيانَ صَخْرِ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « لَا تُلْحِفُوا فِي الْمَسْأَلَةِ ،
فَوَاللَّهِ لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا ، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارَةٌ ، فَيُبَارَكَ لَهُ فِيهَا أَعْطَيْتُهُ »
رواه مسلم .

Abu Abdurrahman Muawiye ibn Abu Sufyan Sahr ibn Harb (May Allah be pleased with him) reported Allah’s Messenger as saying, “Do not beg importunately, for I swear by God that none of you who asks me for anything and gets out of me what he asks when I disapprove of it will receive a blessing concerning what I have given him.” (Muslim, Zakat 99)

6.

عَنْ سَلْمَانَ ابْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : « إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَفْطِرْ عَلَى تَمْرٍ ، فَإِنَّهُ بَرَكَةٌ ، فَإِنْ لَمْ يَجِدْ تَمْرًا ، فَالْمَاءُ ، فَإِنَّهُ طَهُورٌ » وقال : « الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ ، وَعَلَى ذِي الرَّحِمِ ثُنْتَانِ : صَدَقَةٌ وَصِلَةٌ » . رواه الترمذي

Salman ibn Amir (May Allah be pleased with him) narrated: The Prophet (ﷺ) said, “When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date- fruit, break it with water for it is pure.” Messenger of Allah (ﷺ) added:

“Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship).” (al-Tirmidhi , Zakat 26)

THULUTH-NASKH

1.

(فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ)

“... But if you enter houses, greet one another with a blessed, goodly greeting, as enjoined by Allah...” (al-Nur, 24: 61)

2.

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ)

“If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.” (al-A’raf, 7: 96)

3.

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.)

“...And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine...” (al-Talaq, 2-3)

4.

(يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)

“Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked.” (al-Baqara, 2: 276)

5.

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ)

“(Here is) a Book which We have sent down unto you, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.” (Sad, 38: 29)

6.

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

“Blessed be He in Whose hands is Dominion; and He over all things has Power.” (al-Mulk, 67: 1)

7.

(وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ)

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

8.

(وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

“And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.” **(al-An’am, 6: 92)**

9.

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوهٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

“Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah does guide whom He will to His Light: Allah does set forth Parables for men: and Allah does know all things.” **(al-Nur, 24: 35)**

10.

(وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ)

And say: “O my Lord! enable me to disembark with your blessing: for You are the Best to enable (us) to disembark.” **(al-Mu’minun, 23: 29)**

11.

(الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ)

“Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things.” **(al-Baqara, 2: 268)**

12.

عن أنس رضي الله عنه قال: قال لي رسول الله ﷺ «يَابُنَيَّ ، إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُنْ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ.» رواه الترمذي

Anas (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said to me, “Dear son, when you enter your house, say As- Salamu ‘Alaikum to your family, for it will be a blessing both to you and to your family.” **(al-Tirmidhi, Isti’dhan 10)**

13.

عن صَخْرِ بْنِ وَدَاعَةَ الْغَامِديِّ الصَّحَابِيِّ رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا، وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ تَاجِرًا، فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ، فَأَثَرَى وَكَثُرَ مَالُهُ.» رواه أبو داود والترمذي

Sakhr b. Wada’a al-Ghamidi reported Allah’s Messenger as saying, “O Allah, bless my people in their early morning.” The narrator said: “When he (the Messenger of Allah) sent out a detachment or an army he sent them at the beginning of the day. Sakhr was a merchant, and he would send off his merchandise at the beginning of the day; and he became rich and had much wealth.” **(Abu Dawud, Jihad 78; al-Tirmidhi, Buyu’ 6)**

14.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلِفُ مَنْفَقَةٌ لِلْسِّلَعَةِ، مَمْحَقَةٌ لِلْكَسْبِ.» متفق عليه

Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (ﷺ) saying, “Swearing produces a ready sale for a commodity, but blots out the blessing.” **(al-Bukhari, Buyu’ 26; Muslim, Musaqat 131)**

15.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال : «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ عِزًّا وَجَلًّا.» رواه مسلم

Abu Hurairah (May Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: “Charity does not decrease property and Allah increases the honor of him who forgives and no one will humble himself for Allah’s sake except that Allah raises his status.” **(Muslim, Birr 69)**

16.

عَنْ جَابِرٍ رضي الله عنه ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى أَحَدُكُمْ صَلَاتَهُ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا.» رواه مسلم

Jabir (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, “When you have finished your (Obligatory or Fard) Salat (prayer) in the mosque, you should observe some of your (Supererogatory or Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes).” **(Muslim, Musafirin 210)**

17.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) : «كُلُّ أَمْرٍ ذِي بَالٍ، لَا يُبْدَأُ فِيهِ بِالْحَمْدِ، أَقْطَعُ.» رواه أبو داود

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, “Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective.” **(Abu Dawud, Adab 18)**

18.

عن ابن عباس رضي الله عنه قال: قال رسول الله ﷺ «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.» رواه أبو داود

Ibn ‘Abbas (May Allah be pleased with both of them) reported God’s messenger as saying, “When one of you eats food he should say, ‘O Allah, bless us in it and give us good nourishment from it.’” **(Abu Dawud, Ashriba 21)**

19.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِأَوَّلِ الثَّمَرِ فَيَقُولُ: «اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا، وَفِي مُدِّنَا وَفِي صَاعِنَا بَرَكَهً مَعَ بَرَكَهٍ.» رواه مسلم

Abu Huraira (Allah be pleased with him) reported that Allah’s Messenger (ﷺ) was given the first fruit and he said: “O Allah, shower blessings upon us in our city, and in our fruits, in our mudd and in our sa’s, blessings upon blessings.” **(Muslim, Hajj 474)**

20.

عَنْ أَبِي خَالِدٍ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورُكَ لُهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَهٌ بَيْنَهُمَا.» متفق عليه

“Abu Khalid Hakim ibn Hizam (May Allah be pleased with him) reported: Allah’s Messenger (ﷺ) said, “The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost.” **(al-Bukhari, Buyu’ 19; Muslim, Buyu’ 47)**

21.

عن أبي سفيان صخر بن حرب رضي الله عنه قال : قال رسول الله ﷺ : « لا تُلِحُّوا في المسألة ، فوالله لا يسألني أحدٌ منكم شيئاً ، فتخرج له مسألتُهُ مِنِّي شيئاً وأنا له كارهة ، فيبارك له فيما أعطيتُهُ » رواه مسلم.

Abu Abdurrahman Muawiye ibn Abu Sufyan Sahr ibn Harb (May Allah be pleased with him) reported Allah's Messenger as saying, "Do not beg importunately, for I swear by God that none of you who asks me for anything and gets out of me what he asks when I disapprove of it will receive a blessing concerning what I have given him." (Muslim, Zakat 99)

22.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ.» رواه البخاري

Anas bin Malik (May Allah be pleased with him) said: I heard Allah's Messenger (ﷺ) as saying: "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship." (al-Bukhari, Adab 12; Buyu' 13)

23.

عَنْ سَلْمَانَ ابْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : « إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَنْفِطِرْ عَلَى تَمْرٍ ، فَإِنَّهُ بَرَكَةٌ ، فَإِنْ لَمْ يَجِدْ تَمْرًا ، فَالْمَاءُ ، فَإِنَّهُ طَهُورٌ » وقال : « الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ ، وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ : صَدَقَةٌ وَصِلَةٌ » . رواه الترمذي

Salman ibn Amir (May Allah be pleased with him) narrated: The Prophet (ﷺ) said, "When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date- fruit, break it with water for it is pure." Messenger of Allah (ﷺ) added:

"Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship)." (al-Tirmidhi , Zakat 26)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : « إِنَّ ثَلَاثَةً مِنْ بَنِي إِسْرَائِيلَ : أَبْرَصَ ، وَأَقْرَعَ ، وَأَعْمَى ، أَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا ، فَآتَى الْأَبْرَصَ فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : لَوْنٌ حَسَنٌ ، وَجِلْدٌ حَسَنٌ ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذَرَنِي النَّاسُ ، فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ وَأُعْطِيَ لَوْنًا حَسَنًا . قَالَ : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْإِبِلُ أَوْ قَالَ الْبَقَرُ شَكَ الرَّأْيِي فَأُعْطِيَ نَاقَةً عُشْرَاءَ ، فَقَالَ : بَارَكَ اللَّهُ لَكَ فِيهَا . فَآتَى الْأَقْرَعَ فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : شَعْرٌ حَسَنٌ ، وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَذَرَنِي النَّاسُ ، فَمَسَحَهُ عَنْهُ . أُعْطِيَ شَعْرًا حَسَنًا . قَالَ فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْبَقَرُ ، فَأُعْطِيَ بَقْرَةً حَامِلًا ، وَقَالَ : بَارَكَ اللَّهُ لَكَ فِيهَا . فَآتَى الْأَعْمَى فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : أَنْ يَرُدَّ اللَّهُ إِلَيَّ بَصْرِي فَأُبْصِرَ النَّاسَ فَمَسَحَهُ فَردَّ اللَّهُ إِلَيْهِ بَصْرَهُ . قَالَ : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْغَنَمُ فَأُعْطِيَ شَاةً وَالِدًا فَانْتَجَ هَذَانِ وَوُلِدَ هَذَا ، فَكَانَ لِهَذَا وَادٍ مِنَ الْإِبِلِ ، وَلِهَذَا وَادٍ مِنَ الْبَقَرِ ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ . ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ ، فَقَالَ : رَجُلٌ مِسْكِينٌ قَدْ انْقَطَعَتْ بَيِّ الْحَبَالِ فِي سَفَرِي ، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ ، وَالْجِلْدَ الْحَسَنَ ، وَالْمَالَ ، بَعِيرًا أَتَبْلُغُ بِهِ فِي سَفَرِي ، فَقَالَ : الْحَقُّوْكَ كَثِيرَةٌ . فَقَالَ : كَأَنِّي أَعْرِفُكَ أَلَمْ تَكُنْ أَبْرَصَ يَقْذُرُكَ النَّاسُ ، فَقِيرًا ، فَأَعْطَاكَ اللَّهُ ، فَقَالَ : إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ ، فَقَالَ : إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ . وَآتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا ، وَردَّ عَلَيْهِ مِثْلَ مَا ردَّ هَذَا ، فَقَالَ : إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَيَّ مَا كُنْتَ . وَآتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ ، فَقَالَ : رَجُلٌ مِسْكِينٌ وَابْنٌ سَبِيلٌ انْقَطَعَتْ بَيِّ الْحَبَالِ فِي سَفَرِي ، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ ، أَسْأَلُكَ بِالَّذِي ردَّ عَلَيْكَ بَصْرَكَ شَاةً أَتَبْلُغُ بِهَا فِي سَفَرِي ؟ فَقَالَ : قَدْ كُنْتُ أَعْمَى فَردَّ اللَّهُ إِلَيَّ بَصْرِي ، فَحُذِّ مَا شِئْتَ وَدَعْ مَا شِئْتَ فَوَاللَّهِ مَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلَّهِ عَزَّ وَجَلَّ . فَقَالَ : أَمْسِكْ مَالَكَ فَإِنَّمَا ابْتَلَيْتُمْ فَقَدْ رَضِيَ اللَّهُ عَنْكَ ، وَسَخَطَ عَلَى صَاحِبَيْكَ .» متفق عليه.

Abu Hurairah (May Allah be pleased with him) said that: He heard the Prophet (ﷺ) said: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good color, a good skin and to be rid of what makes me loathsomely to people". He (the angel) rubbed him and his loathsomeness vanished and he was given a good color and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - **[or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']**. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsomely to people." The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind

man and asked him what he would like best, and he replied: “I wish that Allah restore my sight to me so that I may see people.” Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: “I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good color, the good skin and the property, for a camel by which I may get to my destination.” He replied: “I have many dues to pay.” The angel then said: “I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?” He replied: “I inherited this property through generations.” The angel said: “If you are telling a lie, may Allah return you to your former condition”. The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: “If you are telling a lie, may Allah return you to your former condition.” The angel then went to the one who had been blind and said: “I am a poor traveler and my resources have been exhausted in my journey. My only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey.” He replied: “Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah’s sake.” The angel said: “Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions.” **(al-Bukhari, Anbiya 51; Muslim, Zuhd 10)**

JALI TA'LIQ

1.

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.)

“...And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine...” **(al-Talaq, 2-3)**

2.

(يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)

“Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked.” (al-Baqara, 2: 276)

3.

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ)

“(Here is) a Book which We have sent down unto you, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.” (Sad, 38: 29)

4.

(الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ)

“Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things.” (al-Baqara, 2: 268)

5.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): «كُلُّ أَمْرٍ ذِي بَالٍ، لَا يُبْدَأُ فِيهِ بِالْحَمْدِ، أَقْطَعُ.» رواه أبو داود

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, “Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective.” (Abu Dawud, Adab 18)

6.

چالیش غمکینلری شاد ایتمکه شاد اولمق ایسترسک
سویندر قلب ناسی غمدن آزاد اولمق ایسترسک

*If you want to be cheerful, try to console and cheer up sad people
If you want to be free from sadness, make people's hearts happy*

7.

رزقینه قانع اولان کردونه منت ایلمز
عالمک سلطانیدر محتاج سلطان اولمیان

*He who is content and satisfied with his pre-ordained blessings will not feel indebted to this world.
The one who does not raise his hand to the sultan is the sultan of this world/everyone.*

JALI DIWANI

1.

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

“Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah does guide whom He will to His Light: Allah does set forth Parables for men: and Allah does know all things.” (al-Nur, 24: 35)

2.

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

“...And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.” (al-Talaq, 2-3)

3.

(يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

“Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.” (al-Baqara, 2: 276-277)

4.

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ)

“Blessed be He in Whose hands is Dominion; and He over all things has Power. He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?” (al-Mulk, 67: 1-3)

5.

(وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ فَارْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَاتَّرفَنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ)

“And say: “O my Lord! enable me to disembark with your blessing: for You are the Best to enable (us) to disembark.” Verily in this there are Signs (for men to understand); (thus) do We try (men). Then We raised after them another generation. And We sent to them a messenger from among themselves, (saying), “Worship Allah! ye have no other god but Him. Will ye not fear (Him)?” And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: “He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.” (al-Mu'minun, 23: 29-33)

6.

(الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

“Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things. He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.” (al-Baqara, 2: 268-269)