

THE HOLY QURAN SERIES--I

# Selections from the Holy Quran

BY

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Etc.*

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### PREFACE

Over fifteen years have now passed since I published my Translation of the Holy Quran. It was then that I first felt the need of writing an Introduction to the Study of the Holy Quran, dealing exhaustively with the numerous subjects on which light is thrown in the Holy Book. That desire yet remains unfulfilled. The multifarious duties in connection with the work of the propagation of Islam which is being carried on by the Ahmadiyya Anjuman Ishaat Islam have a prior claim on my time, and the undisturbed devotion which is necessary for the preparation of a volume of the nature contemplated is not available. Under the circumstances I have thought of accomplishing the great object by degrees through "The Holy Quran Series," each number of which would be devoted ordinarily to one subject; but as this series will be more or less of uniform volume, there would be some subjects running into more numbers than one, as there would also be numbers which would deal with more subjects than one. I could not do better than start this series with "Selections from the Holy Quran" which I now offer to the reader

A perusal of the list of contents of this booklet would show that I have selected only a few

headings dealing with the more salient points of the life of man and of his relation to God. The quotations given are by no means exhaustive as such a course would have greatly increased the bulk of the volume. It would be further seen that I have arranged the quotations so far as possible chronologically. As I would show in a later number, a strictly chronological order of the chapters is impossible: only a broad outline can be drawn as to which chapters belong to a certain period of the Holy Prophet's life.\* This arrangement, however imperfect, is useful in giving an indication of the development of an idea, as also in showing how the rudiments of the most important principles of man's welfare and advancement are contained in the short earlier Mecca chapters, and I intend to follow the same line in the discussion of the various subjects in the future numbers of this series. It should be further noted that with two or three exceptions I have avoided all explanations, so that left alone with the Word of God the reader may be better able to ponder over it. One word more; my only excuse for making the "Selections" is to give an impetus to the study of the Holy Quran, so that he who tastes of the cup may turn to the sweet fountain-head from which this cup is taken.

MUHAMMAD ALI,

*President*

Ahmadiyya Anjuman Ishaat Islam.

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Lahore,

20th July 1933.

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\* Such a chronological order has been given at the end of the list of contents.

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## CHRONOLOGICAL ORDER OF REVELATION

Early Mecca period ... 1, 17—21, 50—56, 67—109,  
111—114.

Middle Mecca period, 29—32, 34—39, 40—46.

Last Mecca period ... 6, 7, 10—16, 22, 23, 25—28.

A. H. 1—2 ... 2, 8, 47, 61, 62, 64.

A. H. 3—4 ... 3, 58, 59.

A. H. 5—8 ... 4, 5, 24, 33, 48, 57, 60, 63, 65.

A. H. 9—10 ... 9, 49, 66, 110.

## I—DIVINE ATTRIBUTES.

### 1. GOD IS ABOVE ALL IMITATIONS.

“There is nothing like a likeness of Him” (42 : 11).

“Vision comprehends Him not, and He comprehends all vision” (6 : 104).

### 2. DIVINE UNITY.

#### (a) *God is one.*

“Say : He, God, is One” (112 : 1).

“And your God is One God ; there is no god but He” (2 : 163).

“God bears witness that there is no god but He” (3 : 17).

“And God has said, Take not two gods ; He is only One God” (16 : 51).

“Say not, three ; desist, it is better for you ; God is only One God” (4 : 171).

#### (b) *He has no son*

“He begets not, nor is He begotten” (112 : 3).

“It beseems not God that He should take to Himself a son, glory be to Him” (19 : 35).

“The heavens may almost be rent thereat and the earth cleave asunder and the mountains fall down in pieces, that they ascribe a son to the Beneficent God. And it is not worthy of the Beneficent God

that He should take to Himself a son. There is no one in the heavens and the earth but will come to the Beneficent God as a servant" (19 : 90—93).

"And they say : God has taken to Himself a son. Glory be to Him ; rather what is in the heavens and the earth is His ; all are obedient to Him" (2 : 116).

(c) *Submission is due to God alone.*

"Do they not consider everything that God has created ? Its very shadows return from right and left, making obeisance to God while they are in utter abasement. And whatever creature that is in the heavens and that is in the earth makes obeisance to God only, and the angels too, and they do not show pride" (16 : 48, 49)

"Is it other than God's religion that they seek to follow, and to Him submits whoever is in the heavens and the earth, willingly or unwillingly" (3 : 82).

(d) *Service is due to God alone.*

"Thee do we serve" (1 : 4).

"And I have not created the jinn and the men except that they should serve Me" (51 : 56).

"Say, what ! do you then bid me serve others than God, O ignorant men !.....Nay ! serve God alone" (49 : 64—66).

"Did I not charge you, O children of Adam ! that you should not serve the devil.....And that you should serve Me ; this is the right way" (36 : 60, 61).

“Say : I am forbidden to serve those whom you call upon besides God ” (6 : 56).

(e) *Prayer to be addressed to God alone.*

“Thee do we beseech for help ” (1 : 4).

“Call not upon anyone with God.....Say, I call upon God only and I do not associate anyone with Him ” (72 : 18—20).

“Do they hear you when you call ? Or do they profit you or cause you harm ? ” (26 : 72, 73).

“And thou shouldst not be of the polytheists. And do not call besides God on that which can neither benefit thee nor harm thee.....And if God should afflict thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace ” (10 : 105—107).

(f) *Saint-worship.*

“They have taken their doctors of law and their monks for lords besides God ” (9 : 31).

“O followers of the Book ! come to an equitable proposition between us and you that we shall not serve any but God and that we shall not associate aught with Him and that some of us shall not take others for lords besides God ” (3 : 63).

(g) *Self-worship.*

“Hast thou considered him who takes his low desire for his God ” (45 : 23; 25 : 43).

## 3. DIVINE LOVE.

“He it is who originates and reproduces, And He is the Forgiving, the Loving” (85 : 13, 14).

“And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving” (11 : 90).

“God loves those who do good to others” (2 : 195 ; 3 : 133, 147).

“God loves those who turn much to Him and He loves those who purify themselves” (2 : 222)

“God loves the patient” (3 : 145).

“God loves those who are careful of their duty” (3 : 75 ; 9 : 4, 7).

“God loves those who trust in Him” (3 : 158).

“God loves those who judge equitably” (5 : 42).

## 4. DIVINE MERCY.

“In the name of God, the Beneficent, the Merciful” \*

“O My servants who have acted extravagantly against their own souls! do not despair of the mercy of God, for God forgives the sins altogether” (39 : 53).

“Our Lord! Thou embracest all things in mercy and knowledge” (40 : 7).

“Say, In the grace of God and His mercy, in that they should rejoice” (10 : 58).

\*Every chapter of the Holy Quran (with the exception of the 9th) opens with this verse. This shows how the Holy Quran gives prominence to love and mercy in Divine nature.

“Except those on whom thy Lord has mercy and for this did He create them” (11 : 119).

“Despair not of God’s mercy, for none despairs of God’s mercy except the unbelieving people” (12 : 87).

“He has ordained mercy on Himself (6 : 12, 54).

“Your Lord is the Lord of all-encompassing mercy” (6 : 148).

“And My mercy encompasses all things” (7 : 156).

#### 5. DIVINE OMNISCIENCE.

“And We know what his mind suggests to him” (50 : 16).

“To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge” (41 : 47).

“And if thou utter the saying aloud, then surely He knows the secret and what is yet more hidden” (20 : 7).

“He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.....not the weight of an atom becomes absent from Him, in the heavens or in the earth and neither less than that nor greater, but all is in a clear book” (34 : 2, 3; 57 : 3, 4).

“God knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything. The Knower of the unseen, and the seen, the Great, the most High. Alike to Him among you is he who conceals his words and he who speaks them openly, and he who hides himself by night and who goes forth by day” (13 : 8—10).

“And thou art not engaged in any affair, nor dost thou recite concerning it any portion of the Quran, nor do you do any work but We are witness over you when you enter into it; and there does not lie concealed from thy Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book” (10 : 61).

“He knows your secret thoughts and your open words and He knows what you earn” (6 : 3).

“And with Him are the treasures of the unseen—none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear book” (6 : 59).

“God is He besides whom there is no god, the Ever-living, the Self-subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the



earth is His; who is he that can intercede with Him except by His permission? He knows what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the most High, the Great" (2 : 255).

"Dost thou not see that God knows whatever is in heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor between five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; and He will inform them of what they did on the day of resurrection, for God is Cognizant of all things" (58 : 7).

#### 6. DIVINE OMNIPOTENCE.

"He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth" (30 : 19).

"God is He Who raised the heavens without any pillars that you see, and He holds control on the throne, and He made the sun and the moon subservient; each one pursues its course to an appointed time; He regulates the affair making clear the signs that you may be certain of meeting your Lord. And He it is Who spread the earth and made

in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; surely there are signs in this for a people who reflect" (13 : 2, 3).

"And whoever is in the heavens and the earth makes obeisance to God only, willingly and unwillingly, and their shadows too at morn and eve" (13 : 15).

"Do they not consider everything that God has created? Its very shadows return from right and left, making obeisance to God while they are in utter abasement. And whatever creature that is in the heavens and that is in the earth makes obeisance to God only, and the angels too and they do not show pride. They fear their Lord Supreme, and do what they are commanded" (16 : 48—50).

#### 7. DIVINE OMNIPRESENCE.

"And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life vein" (50 : 16).

"And God's is the East and the West, so whithersoever you turn, thither is the face of God" (2 : 115).

"They hide themselves from men but they cannot hide themselves from God and He is with them when they meditate at night that which pleases Him not, and God encompasses what they do" (4 : 108).

"Nowhere is there a secret counsel of three but He is the fourth of them, nor of five but He is the

sixth of them, nor less than that nor more but He is with them wheresoever they are" (58 : 7).

#### 8 DIVINE CREATION OF THINGS.

"Do they not consider that God Who created the heavens and the earth is able to create the like of them" (17 : 99).

"And We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue" (50 : 38).

"Say, Have you considered your associates which you call upon besides God ? Show me what part of the earth they have created or have they any share in the heavens?" (35 : 40).

"And He creates what you do not know" (16 : 8).

"Or have they set up with God associates who have created creation like His, so that what is created became confused to them ? Say, God is the Creator of all things, and He is the One, the Supreme" (13 : 16).

"Wonderful Originator of the heavens and the earth and when He decrees an affair, He only says to it, Be, and there it is" (2 : 117).

"He is God, the Creator (of matter), the Maker (of souls), the Fashioner (of shapes)" (59 : 24).

#### 9. DIVINE CONTROL.

"And He holds control on the throne, regulating the affair" (10 : 3).

"The Creator of all things, therefore serve Him,

and He has charge of all things ” (6 : 103).

“ And God controls all things ” (4 : 85).

### 10. DIVINE GLORY.

“ Glory be to Him and exalted be He in high exaltation above what they say. The seven heavens declare His glory and the earth too, and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification ” (17 : 43-44).

“ Whatever is in the heavens and whatever is in the earth declares the glory of God, and He is the Mighty, the Wise ” (59 : 1).

“ The King, the Holy, the Author of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness ” (59 : 23).

### 11. DIVINE GOODNESS TO MAN.

“ All praise is due to God, nourisher of the worlds unto perfection ” (1 : 1).

“ Surely, His goodness to thee is very great ” (17 : 87).

“ And He gives you of all that you ask Him, and if you count God’s favours, you will not be able to number them ” (14 : 34; 16 : 18).

“ Surely thy Lord is full of goodness towards men but most of them are not grateful ” (27 : 75).

“ He it is who sends His blessings on you and so do His angels ” (33 : 43).

“And give to the believers the good news that they shall have great goodness from their Lord” (33 : 47).

“That God may give them the best reward of what they have done and give more out of His grace” (24 : 38).

“They do not control aught of the grace of God and that goodness is in the hand of God, He gives it to whom He pleases, and God is the Lord of mighty goodness” (57 : 29).

## II. EVOLUTION OF MAN.

## 1. GROWTH OF PHYSICAL LIFE.

“What is the matter with you that you hope not for greatness from God? And indeed He has created you through various grades.....And God has made you grow out of the earth as a growth” (71 : 13—17).

“He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers” (53 : 32).

“Dost thou disbelieve in Him Who created thee from dust, then from a small life-germ, then He made thee a perfect man ” (18 : 37).

“He it is who created you from dust, then from a small life germ, then from a clot, then he brings you forth as a child, then that you may attain your maturity, then that you may be old” (40 : 67).

“And certainly We created man of an extract of clay, then We made him a small life-germ in a firm resting-place, then We made the life-germ a clot, then We made the clot a lump of flesh, then we made bones in the lump of flesh, then We clothed the bones with flesh, then We cause it to grow into another creation ” (23 : 12 - 14).

## 2. A HIGHER LIFE

“And God has made you grow out of the earth as a growth. Then will He return you to it, then

will He bring you forth a new bringing forth " (71 : 17, 18).

" We have ordained death among you and We are not to be overcome that We may change your attributes and make you grow into what you know not " (56 : 60, 61).

" What ! when we have become lost in the earth, shall we then be in a new creation ? Nay ! they are disbelievers in the meeting of their Lord " (32 : 10).

" What ! do you think that We have created you in vain and that you shall not be returned to us ? " (23 : 115).

### 3. LAW OF GROWTH

" A warning to mortals, to him among you who wishes to go forward or remain behind. Every soul is held in pledge for what it earns " (74 : 36—38).

" He will indeed be successful who purifies it, and he will fail who corrupts it " (91 : 9, 10).

" He who has done an atom's weight of good shall see it ; And he who has done an atom's weight of evil shall see it " (99 : 7, 8).

" That no bearer of burden shall bear the burden of another ; And that man shall have nothing but what he strives for ; And that his striving shall soon be seen ; Then shall he be rewarded for it with the fullest reward " (53 : 38—41).

" Every man is responsible for what he shall have wrought " (52 : 21).

" And we have made every man's actions to cling to his neck " (17 : 13).

## III—HOME LIFE.

## 1. PRIVACY OF HOME LIFE.

“ O you who believe ! do not enter houses other than your own houses until you have asked permission and saluted their inmates ; this is better for you that you may be mindful. But if you do not find anyone therein, then do not enter them until permission is given to you ; and if it is said to you, go back, then go back ; this is purer for you ” (24 : 27, 28).

## 2. POSITION OF WOMAN.

*(a) Spiritual.*

“ And whoever does good deeds, whether male or female, and he is a believer—these shall enter the Garden ” (40 : 40 ; 4 : 124).

“ Whoever does good deeds, whether male or female, We will make him live a happy life ” (16 : 97).

“ And We revealed to Moses’ mother, saying, Give him suck, then when thou fearest for him, cast him into the river and do not fear nor grieve ” (28 : 7).

“ And when the angels said, O Mary ! God has chosen thee and purified thee ” (3 : 41).

“ I will not waste the work of a worker among you whether male or female, the one of you being from the other ” (3 : 194).

*(b) Material.*

“ But if the women of themselves be pleased to give up to you a portion of it (their property), then eat it with enjoyment ” (4 : 4).



“Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave” (4:7).

“Men shall have the benefit of what they earn and women shall have the benefit of what they earn” (4:32).

### 3. INTERMINGLING OF SEXES.

“Say to the believing men that they cast down their looks and guard their private parts; that is purer for them. And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof and let them wear their head-coverings over their bosoms” (24:30, 31).

“And as for women advanced in years who do not hope for a marriage, it is no sin for them if they put off their (over) garments without displaying their ornaments” (24:60).

“O Prophet! say to thy wives and thy daughters and the women of the believers that they let down upon them their over-garments; this will be more proper so that they may be known and thus they will not be given trouble” (33:59).

### 4. MARRIAGE.

“And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, God will

make them free from want out of His grace.....  
 And let those who do not find the means to marry  
 keep chaste until God makes them free from want  
 out of His grace" (24:32, 33).

"And when you have divorced women and  
 they have ended their term of waiting, do not  
 prevent them from marrying their husbands when  
 they agree among themselves in a lawful  
 manner.....This is more profitable and purer  
 for you" (2:232).

"And as for those of you who die and leave  
 wives behind, they should keep themselves in  
 waiting for four months and ten days, then when  
 they have fully attained their term, there is no  
 blame on you for what they do for themselves in  
 a lawful manner.... and do not confirm the  
 marriage tie until the writing reaches its end"  
 (2:234, 235).

"And whoever among you has not within his  
 power amplex of means to marry free believing  
 women, then he may marry of those whom your  
 right hands possess from among your believing  
 maidens; and God knows best your faith: you are  
 sprung the one from the other" (4:25).

"Marry such women as seem good to you"  
 (4:3).

##### 5. RELATION OF HUSBAND AND WIFE.

"And one of His signs is that He created mates  
 for you from yourselves that you may find quiet of

mind in them and He put between you love and compassion" (30:21).

"And those who say: Our Lord! grant us in our wives and our offspring the joy of our eyes" (25:74)

"He it is Who has created you from a single being and of the same kind did He make his mate that he might find comfort in her" (7:189).

"(Your wives) are an apparel for you and you are an apparel for them" (2:187)

#### 6. MUTUAL OBLIGATIONS OF HUSBAND AND WIFE.

"And the wives have rights similar to their obligations in a just manner" (2:228).

"Keep them (your wives) in good fellowship or let them go with kindness" (2:229).

"Either retain them in good fellowship or set them free with liberality, and do not retain them for injury so that you exceed the limits; and whoever does this, he indeed is unjust to his own soul, and do not take God's communications for a mockery" (2:231).

"And do not neglect the giving of free gifts between you" (2:237).

"Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them" (65:6).

"And give women their dowries as a free gift, but if they of themselves be pleased to give up to

you a portion of them, then eat it with enjoyment and with a wholesome result" (4:4).

"O you who believe! it is not lawful for you that you should take women as heritage against their will, and do not straiten them..... and treat them kindly; and if you dislike them, it may be that you dislike a thing while God has placed abundant good in it" (4:19).

"And if you .....have given your wife a heap of gold, take not from it anything; would you take it by slandering her and doing her manifest wrong? And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant" (4:20, 21).

"And lawful for you are all women besides this provided you seek them with your property, taking them in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed, and there is no blame on you about what you mutually agree after what is appointed of dowry" (4:24).

"Men are the maintainers of women, because God has made some of them to excel others and because they spend out of their property; the good women are therefore obedient to God, guarding the unseen, as God has guarded their rights" (4:34).

#### 7. DIVORCE.

"And the divorced women should keep themselves in waiting for three courses.....and their

Husbands have a better right to take them back in the meanwhile if they wish for reconciliation " (2 : 228).

"Divorce may be pronounced twice ; then keep them in good fellowship or let them go with kindness ; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of God ; so if you fear that they cannot keep within the limits of God, there is no blame on them for what she gives up to become free thereby " (2 : 229).

"And for the divorced women, provision should be made according to usage ; this is a duty on the righteous" (2 : 241).

"When you divorce women, divorce them for their prescribed time..... Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency..... Thou dost not know that God may after that bring about an event (of reunion). So when they have reached their prescribed time, retain them with kindness or separate them with kindness and call to witness two just ones from among you " (65 : 1, 2).

"And if you fear a breach between the two, then appoint a judge from his people and a judge from her people ; if they both desire agreement, God will effect harmony between them " (4 : 35).

"And if a woman fears ill-usage or desertion on the part of her husband, there is no blame on

them if they effect a reconciliation between themselves and reconciliation is better..... And if they separate, God will render them both free from want out of His ampleness and God is Ample-giving, Wise" (4 : 128—130).

#### 8    RESPECT AND LOVE FOR PARENTS AND OFF-       SPRING.

"And We have enjoined man in respect of his parents—his mother bears him with faintings upon faintings and his weaning takes two years—saying : Be grateful to Me and to both thy parents ; to Me is the eventual coming. And if they contend with thee that thou shouldst associate with Me what thou hast no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me " (31 : 14, 15).

"And thy Lord has commanded that you shall not serve any but Him and goodness to your parents. If either or both of them reach old age with thee, say not to them so much as "ugh " nor chide them and speak to them a generous word. And make thyself submissively gentle to them with compassion, and say, O my Lord ! have compassion on them as they brought me up when I was little " (17 : 23, 24).

"And We have enjoined on man the doing of good to his parents ; with trouble did his mother bear him and with trouble did she bring him forth, and the bearing of him and the weaning of him was thirty months ; until when he attains his maturity and

reaches forty years, he says : My Lord ! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents and that I may do good which pleases Thee and do good to me in respect of my offspring ” (46 : 15).

“ And those who say, O our Lord ! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard against evil ” (25 : 74).

“ Your parents and your children, you know not which of them is the nearer to you in usefulness ” (4 : 11).

#### 9. DOING GOOD TO RELATIVES.

“ And give to the near of kin his due ” (17 : 26 ; 30 : 38).

“ I do not ask of you any reward for it but love for relatives ” (42 : 23)

“ God enjoins the doing of justice and the doing of good and the giving to the kindred ” (16 : 90).

“ And He it is Who has created man from the water, then He has made for him blood-relationship and marriage-relationship ” (25 : 54).

“ And give away wealth out of love for Him to the near of kin and the orphans ’ (2 : 177).

“ And let not those of you who possess grace and abundance swear against giving to the near of kin and to the poor ” (24 : 22).

“ And be careful of your duty to God..... and to the ties of relationship ” (4 : 1).

“ And be good to parents and to the near of kin ” (4 : 36).

## IV.—CIVIC LIFE.

## 1 WORK AND LABOUR

“Your striving is most surely directed to various ends” (92 : 4).

“Surely We have created man to struggle with difficulties” (90 : 4).

“O man ! thou must strive to attain to thy Lord a hard striving until thou meet Him” (84 : 6).

“You shall most certainly enter one state after another” (84 : 19).

“Consider those that go deep (into matters), And those that go forth briskly, And those that run swiftly, Then those who are foremost going ahead, Then those who regulate the affair” (79 : 1 – 5).

“When the great predominating calamity comes : The day on which man shall recollect what he strove after” (79 : 34, 35).

“And that man shall have nothing but what he strives for, And that his striving shall soon be seen, Then shall he be rewarded for it with the fullest reward” (53 : 39 – 41)

“Say, O my people ! work in your place, surely I am a worker” (39 : 39)

“And say to those who do not believe, Act according to your power, we too are acting, And wait, surely we are waiting also” (11 : 121, 122).

“And excellent is the reward of the labourers” (3 : 135).

“I will not waste the work of a worker among



you, whether male or female, the one of you being from the other" (3: 194).

## 2. EARNING OF WEALTH:

"For the protection of the Quraish—Their protection during their trade-journey in the winter and the summer—So let them serve the Lord of this House, Who feeds them against hunger and gives them security against fear" (Ch 106).

"He it is Who made the earth submissive to you, therefore go about in the spacious sides thereof and eat of His sustenance and to Him is the return" (67: 15).

"And We made between them and the town which We had blessed other towns to be easily seen, and We apportioned the journey therein.\* Travel through them night and day, secure" (34: 18).

"Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you" (17: 66).

"And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and thou seest the ships cleaving through it, and that you might seek of His bounty and that you may give thanks" (16: 14; 35: 12).

"And He has cast great mountains in the earth that they might give you food and rivers and

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\* This is a reference to the trade-routes between Yemen and Syria.

roads that you may go aright, And landmarks; and by the stars they find the right way.....And if you would count God's favours, you will not be able to number them" (16 : 15—18).

"And He created the cattle for you; you have in them warm clothing and many advantages and of them do you eat.....And they carry your heavy loads to regions which you could not reach" (16 : 5—7).

"O you who believe! do not devour your property among you falsely, except that it be trading by your mutual consent..... And do not covet that by which God has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask God of His grace; surely God knows all things. And whoever flies in God's way, he will find in the earth many a place of refuge and abundant resources" (4:100).

### 3. INHERITANCE OF WEALTH

"Men shall have a portion of what the parents and near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it: a stated portion" (4 : 7).

"And to everyone We have appointed heirs of what parents and near relatives leave; and as to those with whom your right hands have ratified agreements, give them their portion; surely God is a witness over all things" (4 : 29—33).

## 4. PROPER USE OF WEALTH:

“And give to the near of kin his due and to the needy and the wayfarer, and do not squander wastefully ; Surely the squanderers of wealth are the brothers of the devils and the devil is ever ungrateful to his Lord. And if thou turn away from them to seek mercy from thy Lord which thou hopest for, speak to them a gentle word. And do not make thy hand to be shackled to thy neck, nor stretch it forth to the utmost limit of its stretching forth, lest thou shouldst afterwards sit down blamed, stripped off” (17 : 26—29).

“And those who, when they spend, are neither extravagant nor parsimonious, and keep between these the just mean” (25 : 67).

“And do not slay your children (by keeping them ignorant) for fear of poverty— We provide for you and for them” (6 : 152).

“And give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarers and the beggars and for the emancipation of the captives” (2 : 177).

“They ask thee as to what they should spend ; say : whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, God surely knows it” (2 : 215).

“And they ask thee as to what they should spend. Say, what you can spare” (2 : 219).

“Who is it that will offer to God a goodly gift, so He will multiply it to him manifold, and God receives and amplifies” (2:245).

“The devil threatens you with poverty and enjoins you to be niggardly and God promises you forgiveness from Himself and abundance, and God is Ample-giving, Knowing” (2:268).

“Those who spend their wealth by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear nor shall they grieve” (2:274).

“And do not give your property which God has made a means of support for you to the weak of understanding, and maintain them out of the profits of it and clothe them and speak to them words of honest advice” (4:5).

##### 5. CAPITALISM OR LOVE OF WEALTH.

“Man surely becomes inordinate, If he sees himself free from want” (96:6,7).

“Abundance diverts you, Until you come to the graves” (102:1,2).

“Most surely man is ungrateful to his Lord..... And most surely he is tenacious in the love of wealth” (100:6,8).

“Nay ! but you do not honour the orphan, Nor do you urge one another to feed the poor, And you eat away the heritage, devouring everything indiscriminately, And you love wealth with exceeding love” (89:17—20).

"Wealth and children are an adornment of the life of this world and the ever-abiding works are better with thy Lord in reward and better in expectation" (18 : 46).

"They whose labour is lost in this world's life and they think that they are well-versed in the skill of the work of hands" (18 : 105).

"Those who love this world's life placing it above the hereafter and turn away from God's path and desire to make it crooked — these are in a great error" (14 : 3).

"The love of the desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men ; this is the provision of the life of this world, and God is He with Whom is the good goal of life" (3 : 13).

"O you who believe ! let not your wealth and your children divert you from the remembrance of God ; and whoever does that, these are the the losers" (63 : 9).

"And those who hoard up gold and silver and do not spend it in the way of God, announce to them a painful chastisement" (9 : 34)

"If your fathers and your sons and your brethren and your mates and your kinsfolk and wealth which you have acquired and trade the dullness of which you fear and dwellings which please you, are dearer to you than God and His Apostle and striving in His way, then wait till God brings about His command,

and God does not guide the transgressing people”  
(9 : 24)

### 6. USURY.

“And whatever you lay out at usury, so that it may increase in the property of men, it shall not increase with God ; and whatever you give in charity desiring God’s pleasure, it is these that shall get manifold” (30 : 39).

“Those who swallow down usury cannot arise except as one whom the devil has prostrated by his touch does arise. That is because they say, Trading is like usury ; and God has allowed trading and forbidden usury..... God does not bless usury, and He causes charitable deeds to prosper..... Be careful of your duty to God and relinquish what remains of usury if you are believers. But if you do it not, then be apprised of war from God and His Apostle” (2 : 275—279).

“O you who believe ! do not devour usury, doubling and redoubling, and be careful of your duty to God that you may be successful” (3 : 129).

“Therefore for the iniquity of those who are Jews did We disallow to them good things..... And for their taking usury—though they were forbidden it—and their devouring the property of people falsely” (4 : 160, 161).

### 7. FAITHFULNESS TO AGREEMENTS.

“And those who are keepers of their trusts and their covenant, ..... those shall be in gardens, honoured” (70 : 32—35 ; 23 : 8).

“And fulfil the promise ; surely every promise shall be questioned about” (17 : 34).

“And fulfil the covenant of God when you have made a covenant and do not break the oaths after making them fast and you have indeed made God a surety for you” (16 : 91).

“O you who believe ! be not unfaithful to God and the Apostle, nor be unfaithful to your trusts while you know” (8 : 27).

“And be not a disputer on behalf of the unfaithful.....surely God does not love him who is treacherous, sinful” (4 : 105—107).

“O you who believe ! fulfil all engagements” (5 : 1).

#### 8. HONESTY IN DEALING.

“Woe to the defaulters, Who when they take the measure from men, take it fully, But when they measure out to others or weigh out for them, they are deficient. Do not these think that they shall be raised again, For a mighty day, The day on which men shall stand before the Lord of the worlds” (83 : 1—6).

“And give full measure when you measure out and weigh with a true balance ; this is fair and better in the end” (17 : 35).

“Give full measure and weight and do not diminish to men their things and do not make mischief in the land after its reform” (7 : 85).

#### 9. BEQUEST.

“Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for

parents and near relatives, according to usage, a duty incumbent upon those who guard against evil" (2 : 180).

"But he who fears an inclining to a wrong course or an act of disobedience on the part of the testator and effects an agreement between the parties, there is no blame on him" (2 : 182).

Shares in inheritance are to be paid "after payment of any bequest that may have been bequeathed or a debt that does not harm" (4 : 11, 12).

"Call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons" (5 : 106).

#### 10. CONTRACTS, DEBTS, SECURITY.

"O you who believe ! when you deal with each other in contracting a debt for a fixed time, write it down ; and let a scribe write it down between you with fairness : and the scribe should not refuse to write, as God has taught him, so he should write ; and let him who owes the debt dictate, and he should be careful of his duty to God and not diminish anything from it" (2 : 282).

"And if the debtor is in straitness, then let there be postponement until he is in ease, and if you remit it, it is better for you if you knew" (2 : 280).

"And be not averse to writing it whether it is small or large ; this is more equitable in the sight of God and assures greater accuracy in testimony and the nearest way that you may not entertain doubts afterwards, except when it is ready merchandise which you give and take among yourselves from hand to



hand, then there is no blame on you in not writing it down" (2:282).

"And if you are upon a journey and you do not find a scribe, then there may be a security taken into possession ; but if one of you trusts another, then he who is trusted should deliver his trust" (2:283).

#### 11. EVIDENCE.

"And a witness of her own family bore witness : If his shirt is rent from front, she speaks the truth and he is one of the liars ; and if his shirt is rent from behind, she tells a lie and he is one of the truthful\*" (12:26, 27).

"And who is more unjust than he who conceals a testimony that he has from God, and God is not at all heedless of what you do" (2:140).

"And call in to witness from among your men two witnesses" (2:282).

"And the witnesses should not refuse when they are summoned" (2:282).

"And have witnesses when you barter with one another" (2:282).

"And let no harm be done to the scribe or to the witness, and if you do it, then surely it will be a transgression in you" (2:282).

"And do not conceal testimony, and whoever conceals it, his heart is surely sinful, and God knows what you do" (2:283).

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\*This shows that a case can be decided on the basis of circumstantial evidence.

“So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for God” (65 : 2).

“And as for those who are guilty of an indecency from among your women, call to witness against them four witnesses from among you” (4 : 15).

“And those who accuse free women then do not bring four witnesses, flog them giving eighty stripes, and do not admit any evidence from them ever, and these it is that are the transgressors Except those who repent after this and act aright, for surely God is Forgiving, Merciful” (24 : 4, 5).

“O you who believe ! be maintainers of justice, bearers of witness for God’s sake, though it may be against your own selves or your parents or near relatives : if he be rich or poor, God is most competent to deal with them both ; therefore do not follow your low desires, lest you deviate ; and if you swerve or turn aside, then surely God is aware of what you do” (4 : 135).

“O you who believe ! be upright for God, bearers of witness with justice” (5 : 8).

“O you who believe ! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you..... then if you doubt, they shall both swear by God, saying : We will not take for it a price, though there be a

relative, and we will not hide the testimony of God, for then certainly we should be among the sinners. Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them..." (5:106, 107).

## 12. GUARDIAN AND WARD.

"And they ask thee concerning the orphans. Say, to set right for them their affairs is good, and if you become co-partners with them, they are your brethren; and God knows the mischief-maker and the peace-maker" (2:220).

"If he who owes the debt is unsound in understanding or weak or if he is not able to dictate himself, let his guardian dictate with fairness" (2:282).

"And do not give away your property which God has made for you a means of support to the weak of understanding, and maintain them out of the profits of it and clothe them and speak to them words of honest advice. And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, anticipating their attaining to full age; and the guardian who is rich, let him abstain altogether, and whoever is poor let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and God is enough as a Reckoner" (4:5, 6).

“Those who swallow the property of the orphans unjustly, they only swallow fire into their bellies and they shall enter burning fire” (4:10).

13. SOCIAL RELATIONS WITH OTHER COMMUNITIES.

“Help one another in goodness and piety and do not help one another in sin and aggression” (5:2).

“This day all the good things are allowed to you, and the food of those who have been given the Book is lawful for you and your food is lawful for them, and the chaste from among the believing women and the chaste from among those who have been given the Book before you are lawful for you when you have given them their dowries taking them in marriage, not fornicating, nor taking them for paramours in secret” (5:5).

## V.—STATE POLITY.

## 1. INTER-COMMUNAL RELATIONS.

“And you shall certainly hear from those who have been given the Book before you and from the polytheists much abuse, and if you are patient and guard against evil, this is one of the affairs which should be determined upon” (3:185).

“God does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes, that you show them kindness and deal with them justly ; surely God loves the doers of justice, God only forbids you respecting those who made war upon you on account of your religion and drove you forth from your homes and backed up others in your expulsion that you make friends with them, and whoever makes friends with them, those are the unjust” (60:8, 9).

## 2. FORM OF GOVERNMENT.

“Those who respond to their Lord and keep up prayer and their government is by counsel among themselves” (42:38).

“And it is due to mercy from God that thou dealest with them gently; and hadst thou been rough, hardhearted, they would certainly have dispersed from around thee ; pardon them therefore and ask protection for them and take counsel with them in the

affair\* ; and when thou hast (thus) determined an affair, trust in God" (3 : 158).

### 3. WHO SHOULD BE PLACED IN AUTHORITY.

"Remember Our servant David, the possessor of power ; surely he was frequent in returning to God . . . . And We strengthened his kingdom and We gave him wisdom and a clear judgment" (38 : 17 - 20 .

"Joseph said: Place me in authority over the treasures of the land, surely I am a good keeper, knowing well" (12 : 55).

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil" (22 : 41).

"They said: How can he hold rule over us while we have a greater right to kingdom than he, and he has not been granted an abundance of wealth. He said: Surely God has chosen him in preference to you and He has given him a greater knowledge and better physique" (2 : 247)

"God commands you to make over trusts† to those worthy of them, and that when you judge between people, you judge with justice" (4 : 58)

\*The reference is to certain persons who disobeyed military orders and thus caused heavy loss to the Muslim army. Taking counsel even with such men shows the importance attached to the principle of counsel in all affairs of state.

†By the trusts here are meant the affairs of government which, we are told, should be entrusted to those who are worthy of handling them properly, and thus a most important rule of government is laid down.

## 4. OBEDIENCE TO AUTHORITY.

“O you who believe ! obey God and obey the Apostle and those in authority from among you, then if you quarrel about anything, refer it to God and the Apostle, if you believe in God and the last day” (4 : 59).

## 5. WHO IS FIT TO RULE.

“Then We made you rulers in the land after them so that We may know how you act” (10 : 14).

“Or have they a share in the kingdom? But then they would not give to people even the speck in the date-stone<sup>‡</sup>” (4 : 53).

“God has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will certainly establish for them their religion which He has chosen for them and that He will certainly after their fear give them security in exchange” (24 : 55).

## 6. JUSTICE AS THE BASIS OF RULE.

“O David ! We have made thee a ruler in the land, so judge between men with justice and do not follow desire” (38 : 26).

“*I am commanded to do justice between you*” (42 : 15).

“Surely God enjoins the doing of justice” (16 : 90).

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<sup>‡</sup> This is said in reference to the Jews, and the idea conveyed is that only a people who are liberal in dealing with their subjects are fit to rule.

“And when you speak, then be just though it be against a relative and fulfil God’s covenant” (6 : 153).

“And when you judge between people, judge with justice” (4 : 58).

“We have revealed to thee the Book with the truth that thou mayest judge between people as God has given thee insight and be not a disputer in behalf of the treacherous..... And do not plead on behalf of those who act unfaithfully to their souls” (4 : 105—107).

“O you who believe ! be maintainers of justice, bearers of witness for God’s sake, though it may be against your own selves or your parents or near relatives ; if he be rich or poor, God is most competent to deal with them both, therefore do not follow your low desires, lest you deviate ; and if you swerve or turn aside, then surely God is aware of what you do” (4 : 135).

“Let not hatred of a people incite you not to act equitably ; act equitably, that is nearer to piety, and be careful of your duty to God” (5 : 8).

#### 7. INTERNATIONAL RELATIONS

“You make your agreements to be means of deceit between you because one nation is more numerous than another nation. God only tries you by this.....And do not make your oaths a means of deceit between you” (16 : 92, 94).

“God does not forbid you respecting those who



have not made war against you on account of your religion and have not driven you forth from your homes that you show them kindness and deal with them justly" (60 : 8).

#### 8. WHEN WAR BECOMES NECESSARY

"Permission to fight is given to those upon whom war is made because they are oppressed, and surely God is well able to assist them : Those who have been expelled from their homes without a just cause except that they say, Our Lord is God. And had there not been God's repelling some people by others, certainly there would have been pulled down cloister and churches and synagogues and mosques in which God's name is much remembered" (22 : 39, 40).

"And fight in the way of God with those who fight with you and be not aggressive, for God does not love the aggressors"(2 : 190).

"If they fight you, then fight them.....But if they desist, then surely God is Forgiving, Merciful" (2 : 191, 192).

"And fight with them until there is no persecution and religion should be only for God ; but if they desist, then there should be no hostility except against the oppressors" (2 : 193).

"And what reason have we that we should not fight in the way of God and we have indeed been expelled from our homes and deprived of our children" (2 : 246).

“And were it not for God’s repelling some men by others, the earth would certainly be in a state of disorder” (2 : 251).

“And what reason have you that you should not fight in the way of God and of the weak from among the men and women and the children who say : Our Lord ! cause us to go forth from this town whose people are oppressors, and grant us from Thee a guardian and grant us from Thee a helper” (4 : 75).

“And fight with them until there is no more persecution and all religions are only for God, but if they desist, then surely God sees what they do” (8 : 39).

“Fight.....until they pay the tax in acknowledgement of superiority and they are in a state of subjection” (9 : 29).

#### 9. PEACE :

“And if they incline to peace, incline thou also to it and trust in God ; He is the Hearing, the Knowing. And if they intend to deceive thee, then surely God is sufficient for thee ; He it is Who strengthened thee with His help and with the believers” (8 : 61, 62).

“Those with whom thou makest agreement then they break their agreement every time.....And if thou fear treachery on the part of people then throw back to them (their agreement) on terms of equality,

surely God does not love the treacherous ” (8 : 56 — 58).

“ A declaration of immunity by God and His Apostle towards those of the idolaters with whom you made an agreement .....  
except those of the idolaters with whom you made an agreement then they have not failed you in anything and have not backed up anyone against you, so fulfil their agreement to the end of their term ; surely God loves those who are careful of their duty (9 : 1—4).

## VI.—INTELLECTUAL DEVELOPMENT

## I. THE REASONING FACULTY AND ITS USE:

*(a) Blind following condemned :*

“ They say : We found our fathers on a course and by their footsteps we are guided. And thus We did not send before thee any warner in a town, but those who led easy lives in it said : We found our fathers on a course and we are followers of their footsteps ” (43 : 22, 23).

“ They have hearts with which they do not understand and they have eyes with which they do not see and they have ears with which they do not hear ; they are as cattle ” (7 : 179).

“ And when it is said to them, Follow what God has revealed, they say, Nay ! we follow what we found our fathers upon. What ! and though their fathers had no sense at all, nor did they follow the right way ” (2 : 170).

“ And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry : deaf, dumb and blind so they do not use their reason ” (2 : 171).

“ And when it is said to them, Come to what God has revealed and to the Apostle, they say, That on

which we found our fathers is sufficient for us. What even though their fathers knew nothing and did not follow the right way " (5 : 104).

*Appeal to reason* \* :

" And they shall say, Had we but listened or used reason, we would not be among the inmates of the burning fire " (67 : 10).

" And in the variation of the night and the day, and in what God sends down of sustenance from the cloud then gives life thereby to the earth after its death, and in the changing of the winds, there are signs for a people who understand" (45 : 5).

" And indeed he led astray numerous people from among you. What ! can you not understand ?" (36 : 62)

" Or dost thou think that most of them do hear or understand ? They are simply as cattle " (25 : 44).

" This He has enjoined you with that you may use your intelligence " (6 : 152).

" What ! do you enjoin men to be good and neglect your own souls while you read the Book ? Have you no sense ?" (2 : 44).

" And He shows you His signs that you may understand " (2 : 73).

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\* " The Arabic word for reason is 'aql, which originally means *intelligence, understanding, intellect mind, reason or knowledge* and in its verb form, it is translated as meaning *he looked into, considered, examined or studied the thing repeatedly until he knew it.*" (See Lane's Lexicon.)

“ God thus makes to you clear His communications that you may understand ” (2 : 242).

“ The vilest of animals in God’s sight are the deaf and the dumb who do not use their reason ” (8 : 22).

“ This is because they are a people who do not use their reasoning faculty ” (5 : 58).

## 2 ACQUIREMENT OF KNOWLEDGE

“Read in the name of thy Lord Who created.....  
Read and thy Lord is most High, Who taught to write with the pen, Taught man what he knew not”\*  
(96 : 1 – 5).

“ Are those who have knowledge and those who have no knowledge alike ? Only the men of understanding are mindful ” (39 : 9).

“ Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves. Moses said to him : Shall I follow thee on condition that thou shouldst teach me right knowledge of what thou hast been taught ” (18 : 65, 66).

“And say, O my Lord ! increase me in knowledge ” (20 : 114).

“ And surely he was possessed of knowledge because We gave him knowledge ” (12 : 68).

“ So We made Solomon to understand it, and to each one We gave wisdom and knowledge ” (21 : 79).

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\*This is the first revelation. The first message of the Holy Quran to man was thus to read and write and gain knowledge.

“And We taught him the making of the coats of mail for you that they might protect you in your wars” (21 : 80).

“And He gave Adam knowledge of all things” (2 : 31).

“As We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you what you did not know” (2 : 151).

“He grants wisdom to whom He pleases and whoever is granted wisdom, he indeed is given a great good” (2 : 269).

“And the scribe should not refuse to write—as God has taught him so he should write” (2 : 282).

“And remember what is recited in your houses of the communication of God and the wisdom” (33 : 34).

“And what you have taught the beasts and birds of prey, training them to hunt—you teach them of what God has taught you” (5 : 4).

### 3. STUDY OF NATURE

“And We have made the night and the day two signs. ....so that you may seek grace from your Lord and that you might know the numbering of years and the reckoning, and We have explained everything with distinctness” (17 : 12).

“Surely in the heavens and the earth there are signs for the believers. And in your own creation

and in what He spreads abroad of animals there are signs for a people that would attain to certainty. And in the variation of the night and the day, and in what God sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and in the changing of the winds, there are signs for a people who understand" (45 : 3—5).

"He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and reckoning. God did not create it but with truth.....In the variation of the night and the day and in what God had created in the heavens and the earth, there are sure signs for a people who guard" (10:5, 6).

"And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; surely there are signs in this for a people who reflect. And in the earth there are tracts side by side and gardens of grapes and corn and palm-trees.....and We make some of them to excel others; surely there are signs in this for a people who understand" (13 : 3, 4).

"He causes to grow for you thereby herbage and the olives and the palm trees and the grapes and of all the fruits; surely there is a sign in this for a people who reflect. And He has made subservient to you the night and the day and the sun and the moon,



and the stars are made subservient by His command ; surely there are signs in this for a people who ponder. And what He has created for you in the earth of varied hues ; surely there is a sign in this for a people who are mindful. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and thou seest the ships cleaving through it, and that you might seek of His bounty and that you may give thanks. And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright, and land-marks, and by the stars they find the right way” (16 : 10–16).

“In the creation of the heavens and the earth and the alteration of the night and the day there are surely signs for the men of understanding : Those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth : Our Lord ! Thou hast not created this in vain” (3 : 189, 190).

#### 4. STUDY OF THE CONDITION OF DIFFERENT COUNTRIES

“*Travel in the earth and see how He makes the first creation, then God creates the latter creation ; surely God has power over all things*” (29 : 20).

“See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of degrees and much superior in respect of excellence” (17 : 21).

“Dost thou not see that God sends down water from the cloud, then We bring forth therewith fruits of various sorts ; and in the mountains are streaks, white and red of various hues and others intensely black? And of men and beasts and cattle are various species of it likewise” (35 : 27, 28).

“And in the earth there are tracts side by side and gardens of grapes and corn and palm-trees... they are watered with one water, and we make some of them to excel others in fruit: surely there are signs in this for a people who understand” (16 : 4).

“And how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and how many a deserted well and palace raised high. Have they not travelled in the land so that they should have hearts with which to understand or ears with which to hear ? For it is not the eyes that are blind but blind are the hearts which are in the breasts” (22 : 46).

##### 5. STUDY OF HISTORIES OF DIFFERENT NATIONS.\*

“Have they not travelled in the earth and seen how was the end of those before them ? They were stronger than these in prowess, and dug up the earth and built on it in greater abundance than these have built on it” (30 : 9).

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\* I take only those verses in which a study of the histories of previous people is suggested. The Holy Quran itself is full of such histories.

“Have they not travelled in the earth and seen how was the end of those before them? Mightier than these they were in strength and in fortifications in the land, but God destroyed them for their sins, and there was none to protect them from God” (40 : 21).

“Then should they wait for aught except the course of the former people? For thou shalt not find any alteration in the course of God, and thou shalt not find any change in the course of God” (35 : 43).

“Have they not travelled in the land and seen how was the end of those before them while they were stronger in power than these” (35 : 44).

“In their histories there is certainly a lesson for men of understanding” (12 : 111).

“Bring forth thy people from darkness into light and remind them of the days of God; surely there are signs in this for every patient, grateful one” (14 : 5).

“Indeed there have been examples before you, therefore travel in the earth” (3 : 136).

“Such has been the course of God with respect to those who have gone before, and thou shalt not find any change in the course of God” (33 : 62).

#### 6. MAN CAN RULE THE FORCES OF NATURE.

“And surely We have honoured the children of Adam and We carry them in the land and the sea and We have given them of the good things and

We have made them to excel by a high degree of excellence most of those whom We have created" (17 : 70).

"God is He who made subservient to you the sea that the ships may run therein by His command and that you may seek of His grace and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself ; most surely there are signs in this for a people who reflect " (45 : 12, 13).

"Do you not see that God has made what is in the heavens and what is in the earth subservient to you and made complete to you His favours outwardly and inwardly" (31 : 20).

" He has made the ships subservient to you that they might run their course in the sea by His command and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. And He gives you of all that you ask Him " (14 : 32-34).

" And He made subservient to you the night and the day and the sun and the moon and the stars are made subservient by His commandment ; surely there are signs in this for a people who ponder " (16 : 12).

“And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear and thou seest the ships cleaving through it and that you might seek of His bounty and that you may give thanks” (16 : 14).

“And We made the mountains declaring Divine glory and the birds subservient to David” (21 : 79).

“And We made subservient to Solomon the wind blowing violent, pursuing its course by His command to the land which We had blessed.....And of the devils there were those who dived for him and did other work besides that, and We kept guard over them” (21 : 81, 82).

“Thus have We made them (the camels) subservient to you that you may give thanks” (22 : 3).

“Dost thou not see that God has made subservient to you whatsoever is in the earth and the ships running in the sea by His command?” (22 : 65).

“Shall I seek for you a god other than God while He has made you excel all created things” (7 : 140).

“And when thy Lord said to the angels, I am going to place in the earth one who shall rule” (2 : 30).

“And He gave Adam knowledge of all the things”

“And when We said to the angles, Make obeisance to Adam, they did obeisance”. (2 : 34).

## VII.—MORAL DEVELOPMENT

1. GOOD HELPS THE PROGRESS OF MAN AND EVIL  
RETARDS IT:

“He will indeed be successful who purifies it, and he will fail who corrupts it” (91 : 9, 10).

“Your striving is surely directed to various ends ; Then as for him who gives in charity and is careful of his duty, And believes in goodness, We will facilitate for him the easy end ; And as for him who is niggardly and does not care for his duty And rejects goodness, We will facilitate for him the difficult end” (92 : 4—10).

“That He may reward those who do evil according to what they do, and that He may reward those who do good with goodness” (53 : 31).

“And that man shall have nothing but what he strives for ; And that his striving shall soon be seen, Then shall he be rewarded with the fullest reward” (53 : 39—41).

“O men! your rebellion is against your own souls—a provision only of this world’s life” (10 : 23).

“Good deeds take away evil—this is a reminder to the mindful” (11 : 114).

Hast thou not considered how God sets forth a parable of a good word being like a good tree whose root is firm and whose branches are in the heaven,

yielding its fruit in every season by the permission of its Lord . . . . And the parable of an evil word is as an evil tree pulled up from the earth's surface, it has no stability" (14 : 24—26).

"God sets forth a parable of a slave, the property of another, having no power over anything, and one whom We have granted from Ourselves a goodly sustenance, so he spends from it secretly and openly ; are the two alike ?.....And God sets forth a parable of two men—one of them is dumb, not able to do anything, and he is a burden to his master ; wherever he sends him, he brings no good ; can he be held equal with him who is just and he is on the right path" (16 : 75, 76).

"Whoever does good, whether male or female, and he is a believer, We will most certainly make him live a happy life and We will most certainly give them their reward for the best of what they did" (16 : 97).

"Whoever brings good shall have ten times like it, and whoever brings evil, he shall be recompensed only with the like of it" (6 : 161).

"Who repents and believes and does good—of these God changes the evil into good" (25 : 70).

"The parable of those who spend their wealth in the way of God is as the parable of a grain growing seven ears with a hundred grains in every ear, and God makes it manifold for whom He pleases" (2 : 216).

## 2. BASIC PRINCIPLE OF GOOD MORALS :

“And no one has with him any boon for which he should be rewarded, Except the seeking of the pleasure of his Lord, the Most High, And he shall soon be well-pleased” (92 : 19—21).

“Say : Surely my prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds” (6 : 163).

“And among men is he who sells himself to seek the pleasure of his Lord, and God is Affectionate to the servants” (2 : 207).

“And the parable of those who spend their wealth to seek the pleasure of God and for the certainty of their souls is as the parable of a garden on an elevated ground” (2 : 265).

“Let those fight in the way of God who sell this world's life for the hereafter” (4 : 74).

“There is no good in most of their secret counsels save (in) him who enjoins charity of goodness or reconciliation between people ; and whoever does this seeking God's pleasure, We will give him a mighty reward” (4 : 114).

“If you go forth struggling hard in My path and seeking My pleasure.....”(60 : 1).

“With it God guides him who will follow His pleasure into the ways of peace and brings them out of darkness into light by His will and guides them to the right path” (5 : 16).



### 3. MORALS WHICH BRING ABOUT DEVELOPMENT OF MAN :

#### (a) *Truth* :

“Man is in loss ..... except those who enjoin each other truth” (103 : 23).

“God does not guide him aright who is a liar, ungrateful” (39 : 3).

“Who is more unjust than he who utters a lie against God and he who gives the lie to the truth” (39 : 32).

“The truth has come and falsehood has vanished ; surely falsehood is a vanishing thing” (17 : 81).

“Surely those who forge the lie against God shall not prosper” (16 : 116).

“Avoid the uncleanness of idols and avoid false words” (22 : 30).

“And they who do not bear witness to what is false” (25 : 72).

“Let us be earnest in prayer and pray for the curse of God on liars” (3 : 60).

“O you who believe ! be maintainers of justice, bearers of witness for God’s sake, though it may be against your own selves or your parents or near relatives . . . and if you swerve or turn aside, then God is surely aware of what you do” (4 : 135).

“That God may reward the truthful for their truth” (33 : 24).

“And the truthful men and the truthful women — God has prepared for them protection and a mighty

reward" (33 : 35).

"O you who believe ! be careful of your duty to God and speak the right word" (33 : 70).

"God will say : This is the day when their truth shall benefit the truthful ones ; they shall have gardens beneath which rivers flow to abide in them for ever. God is well-pleased with them and they are well-pleased with God ; this is the mighty achievement" (5 : 119).

"O you who believe ! be careful of your duty to God and be with the truthful ones" (9 : 119).

(b) *Sincerity* :

"Woe to the praying ones, Who are unmindful of their prayers, Who do good to be seen" (107 : 4—6).

"And they were not enjoined anything except that they should serve God, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion" (98 : 5).

"Surely We have revealed to thee the Book with the truth, therefore serve God being sincere to Him in obedience ; Now surely, sincere obedience is due to God alone" (39 : 2, 3).

"They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts" (3 : 166).

"And do not plead on behalf of those who act unfaithfully to their souls ; surely God does not love him who is treacherous, sinful" (4 : 107).

"Surely the hypocrites try to deceive God and

He shall requite their deceit to them, and when they stand up to prayer, they stand up sluggishly ; they do it only to be seen of men and remember God but little" (4 : 142).

"Except those who repent and amend and hold fast to God and are sincere in their obedience to God .....And God will grant the believers a mighty reward" (4 : 146).

(c) *Purity* :

"And thy garments do purify, And uncleanness do shun" (74 : 4, 5).

"He will indeed be successful who purifies it, And he will indeed fail who corrupts it"(91 : 9, 10).

"He indeed shall be successful who purifies himself" (87 : 14).

"Do not attribute purity to yourselves ; He knows him best who guards against evil" (53 : 32).

"Surely God loves those who turn to Him much, and He loves those who purify themselves" (2 : 222).

"God only desires to take away the uncleanness from you, O people of the household ! and purify you a thorough purifying" (33 : 33).

"And were it not for God's grace upon you and His mercy, not one of you would have ever been pure, but God purifies whom He pleases, and God is Hearing, Knowing" (24 : 21).

"He wishes to purify you and that He may complete His favour on you, so that you may be thankful" (5 : 6).

“Take alms out of their property, thou wouldst clean them and purify them thereby” (9 : 103).

“In it are men who love that they should be purified, and God loves those who purify themselves” (9 : 108).

*(d) Unselfishness :*

“And no one has with him any boon for which he should be rewarded, Except the seeking of the pleasure of his Lord, the most High” (92 : 19, 20).

“And they give food out of love for Him to the poor and the orphan and the captive : We only feed you for God’s sake, and desire from you neither reward nor thanks” (76 : 8, 9).

“O my people ! I do not ask of you any reward for it ; my reward is only with Him Who created me” (11 : 51).

“Say, My prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds” (6 : 163).

“And hear and obey and spend, and whoever is saved from the greediness of his soul, these it is that are the successful” (64 : 16).

“And among men is he who sells himself away to seek the pleasure of God, and God is Affectionate to His servants” (2 : 207).

“Those who spend their wealth in the way of God, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord and they shall have no fear, nor

shall they grieve " (2 : 262).

"By no means shall you attain to righteousness until you spend out of what you love, and whatever thing you spend, God surely knows it" (3 : 91).

"Or have they a share in the kingdom? But then they would not give to people even the speck in the date-stone" (4 : 53).

"They prefer others before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones" (59 : 9).

*(e) Humility :*

"And do not go about in the land exultingly, for thou canst not cut through the earth nor reach the mountains in height. All this—the evil of it is hateful in the sight of thy Lord" (17 : 37, 38).

"Thus does God set a seal over the heart of every proud, haughty one" (40 : 35).

"That future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief ; and the good end is for those who guard against evil" (28 : 83).

"And do not turn thy face away from people in contempt, nor go about in the land exulting overmuch ; surely God does not love any self-conceited boaster. And pursue the right course in thy going about and lower thy voice" (31 : 18, 19).

"Surely He does not love the proud" (16 : 23).

"Certainly evil is the dwelling-place of the

proud" (16 : 29).

"Who is it that delivers you from the dangers of the land and the sea when you call upon Him humbly and secretly" (6 : 63).

"Get forth from this state, for it does not befit thee to behave proudly therein. Go forth, therefore, surely thou art of the abject ones" (7 : 13).

"Call on your Lord humbly and secretly ; surely He does not love those who exceed the limits" (7 : 55).

"I will turn away from My communications those who are unjustly proud in the earth" (7 : 146).

"And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones : Who know that they shall meet their Lord and that they shall return to him" (2 : 45, 46).

(f) *Patience* :

"Surely man is in loss, except those who believe and do good and enjoin on each other truth and enjoin on each other patience" (103 : 2, 3).

"And those who believe and do good, He will certainly give them abode in the high places in gardens.....how good the reward of the workers : Those who are patient and on their Lord do they rely" (29 : 58, 59).

"For those who do good in this world is good ; and God's earth is spacious ; the patient will be paid back their reward in full without measure" (39 : 10).

“And whoever is patient and forgiving, that most surely is of the affairs the doing of which should be determined upon” (42 : 43).

“Except those who are patient and do good, they shall have forgiveness and a great reward” (11 : 11).

“But if you are patient, it will certainly be best for those who are patient. And be patient, and thy patience is not but by the assistance of God” (16 : 126, 127).

“God’s reward is better for him who believes and does good, and none is made to receive this except the patient” (28 : 80).

“O you who believe ! seek assistance through patience and prayer ; surely God is with the patient..... And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits ; and give good news to the patient : Who, when a misfortune befalls them, say : Surely we are God’s and to Him we shall surely return. These are they on whom are blessings and mercy from their Lord, and these are the followers of the right course” (2 : 153—157).

“And the patient in distress and affliction and in time of conflict—these are they who are true to themselves and these are they who guard against evil” (2 : 177).

“Our Lord ! pour down upon us patience and make our steps firm” (2 : 259).

“So they do not become weak-hearted on account of what befalls them in God’s way, nor do they weaken, nor do they abase themselves, and God loves the patient” (3 : 145).

“O you who believe ! be patient and vie in endurance and remain steadfast, and be careful of your duty to God that you may be successful” (3 : 199).

(g) *Perseverance.*

“Then set thyself upright to the right course before there come from God the day which cannot be averted” (30 : 43.)

“It is revealed to me that your God is one God, so remain firm in the right way to Him and seek His protection” (41 : 6).

“Those who say, Our Lord is God, then remain firm on the right way, the angels descend upon them, saying, Fear not, nor be grieved, and receive good news of the garden which you were promised : We are your friends in this world’s life and in the hereafter and you shall have therein what your souls desire, and you shall have therein what you ask for ” (41 : 30,31).

“Continue firm in the right way as thou art commanded as also he who has turned to God with thee ” (11 : 112).

“ Those who are constant seeking the pleasure of their Lord.....they shall have the happy issue of the abode ” (13 : 22).



*(h) Thankfulness.*

“ My Lord ! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents and that I may do good which pleases Thee ” (46 : 15).

“ If you are ungrateful, then surely God is Self-sufficient, above all need of you, and He does not like ungratefulness in his servants ; and if you are grateful, He likes it in you ” (39 : 7).

“ Nay ! but serve God alone and be of the thankful ” (39 : 66).

“ And out of His mercy He has made for you the night and the day that you may rest therein and that you may seek of His grace and that you may give thanks ” (28 : 73).

“ And when your Lord made it known, if you are thankful I will certainly give to you more, and if you are ungrateful, My chastisement is truly severe (14 : 7).

“ If you are ungrateful, you and those on earth all together, most surely God is Self-sufficient, Praised ” (14 : 8).

“ Remember Me, I will remember you, and be thankful to Me and do not be ungrateful to Me ” (2 : 152).

“ Eat of the good things that We have provided you with and give thanks to God if Him it is that you serve ” (2 : 172).

“ You should exalt the greatness of God for His having guided you and that you may give thanks ” (2 : 185).

“ Most surely God is full of grace to men but most people are not grateful ” (2 : 243).

“ God does not desire to put on you any difficulty but He wishes to purify you and that He may complete His favour on you so that you may give thanks ” (5 : 6).

“ Thus does God make clear to you His communications that you may give thanks ” (5 : 89).

(i) *Self-Control.*

“ And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden—that is his abode ” (79 : 40, 41).

“ Do not follow desire, lest it should lead thee astray from the path of God ” (38 : 26)

“ Those who are unjust follow their low desires without any knowledge ” (30 : 29).

“ And do not follow him whose heart We have made unmindful to Our remembrance and he follows his low desires and his case is one in which due bounds are exceeded ” (18 : 28).

“ And those who shun the great sins and indecencies and whenever they are angry, they forgive ” (42 : 37).

“ Those who guard against evil, when a visita-

tion from the devil afflicts them, they become mindful, then lo! they see" (7 : 201).

"O you who believe! be maintainers of justice, bearers of witness for God's sake, though it may be against your own selves or parents or near relatives... Therefore do not follow your low desires lest you deviate, and if you swerve or turn aside then surely God is aware of what you do" (4 : 135).

(j) *Chastity.*

"And those who guard their chastity... Those shall be in gardens, honoured" (70 : 29, 35; 23 : 5).

"And go not nigh to fornication; surely it is an indecency and evil is the way" (17 : 32).

"And they who do not call upon another god with God and do not slay the soul which God has forbidden except in the requirements of justice and who do not commit fornication, and he who does this shall find a requital of sin" (25 : 68).

"Say to the believing men that they cast down their looks and guard their chastity, that is pure for them.....And say to the believing women that they cast down their looks and guard their chastity and not display their ornaments except what appears thereof" (24 : 30, 31).

"And let those who do not find the means to marry keep chaste until God makes them free out of His grace" (24 : 33).

"And the men who guard their chastity and the women who guard their chastity.....God has

prepared for them forgiveness and a mighty reward” (33 : 35).

(k) *Courage.*

“Fear not ; surely I am with you : I do hear and see” (20 : 46).

“And I do not fear in any way those that you set up with Him..... ..And how should I fear what you have set up with him, while you do not fear that you have set up with God that for which He has not sent down any authority to you” (6 : 81—83).

“So whoever follows My guidance, they shall have no fear, nor shall they grieve” (2 : 38)

“And the patient in distress and affliction and in time of conflict—these are they who are true to themselves” (2 : 177).

“Those to whom the people said : Men have gathered against you, so fear them ; but this increased their faith and they said : God is sufficient for us and most excellent is the Protector..... ..It is only the devil that causes you to fear from his friends but do not fear them, and fear Me if you are believers. And let not those grieve thee who fall into unbelief hastily ; surely they can do no harm to the cause of God at all” (3 : 172—175).

“Those who deliver the messages of God and fear Him and do not fear any one but God ; and God is sufficient to take account” (33 : 39).

“Do not grieve, for God is with us” (9 : 40).

*(l) Forgiveness.*

“And good and evil are not alike. Repel evil with what is best, when lo! he between whom and thee was enmity would be as if he were a warm friend: And none are granted it save those who are patient and none are granted it but those who have a mighty good fortune” (41 : 34, 35).

“And those who shun the great sins and indecencies, and whenever they are angry, they forgive.....And those who, when great wrong afflicts them, defend themselves. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from God ; surely He does not love the unjust ” (42 : 37—40).

“There shall be no reproof against you this day ; God may forgive you and He is the most Merciful of the merciful ”\* (12 : 92).

“Take to forgiveness and enjoin good and turn aside from the ignorant ” (7 : 199).

“Many of the followers of the Book wish that they could turn you back into unbelievers after your faith.....but pardon and forgive so that God should bring about His command ” (2 : 109).

“And those who restrain their anger and pardon men, and God loves the doers of good ” (3 : 133).

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\* It was in these words of Joseph that the Holy Prophet forgave his arch-enemies, all of them, at the conquest of Mecca—enemies who had been guilty of the cruellest persecution and of the bloodshed of a vast number of innocent men and women.

“Pardon them therefore and ask protection for them and take counsel with them in the affair”\* (3 : 158).

“If you do good openly or do it in secret or pardon an evil, then surely God is Pardoning, Powerful” (4 : 149).

“And they should pardon and forgive (others) ; do you not love that God should forgive you” (24 : 22).

“And thou shalt always discover treachery in them excepting a few of them ; so pardon them and forgive ; surely God loves those who do good” (5 : 13).

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\* This command was given to the Holy Prophet in respect of people who had disobeyed his orders in a battle and as a consequence brought immense loss to the Muslim community. Instead of being court-martialled, the guilty men were not only forgiven but restored to the same position of honour in society as other members.

## VIII.—MYSTIC RELATION OF THE HUMAN SOUL WITH GOD

### 1. DIVINE SOUL IS BREATHED INTO MAN.

“And they ask thee about the spirit. Say : The spirit is by the commandment of my Lord and you are not given aught of knowledge but a little” (17 : 85).

“And He began the creation of man from dust ..... Then He made him complete and breathed into him of His spirit and made for you the ears and the eyes and the hearts ; little is it that you give thanks ” (32 : 7-- 9).

“I am going to create a mortal ...so when I have made him complete and breathed into him of My spirit, fall down making obeisance to him ” (15 : 28, 29).

### 2. PURITY OF HUMAN SOUL.

“ Certainly We have created man in the best make ” (95 : 4).

“ Then set thy face upright for religion in the right state—the nature made by God in which He has made all men ; there is no altering of God’s creation ; that is the right religion but most people do not know ” (30 : 30).

“And the devil shall say when the affair is decided : Surely.....I had no authority over you except

that I called you and you obeyed me ” (14: 22).

“As regards My servants, thou\* hast no authority over them” (15 : 42).

“And when thy Lord brought forth from the children of Adam, from their backs, their descendants and made them bear witness against themselves : Am I not your Lord? They said : Yes ! we bear witness” (7 : 172)

### 3. THE SOUL OF MAN YEARNs AFTER GOD.

(a) *To pray is in man's nature.*

“Thee do we beseech for help ” (1 : 4).

“And when distress afflicts a man he calls upon his Lord, turning to Him frequently ; and when He grants him a favour from Himself, he forgets that for which he called upon Him before” (39 : 8).

“When harm afflicts a man, he calls upon Us, and when We give him a favour from Us, he says, I have been given it only by means of knowledge” (39 : 49).

“And when We show favour to man, he turns aside and withdraws himself, and when evil touches him, he makes lengthy supplications” (41 : 51).

“And when affliction touches a man, he calls on Us whether lying on his side or sitting or standing ; but when We remove his affliction from him, he passes on as though he had never called on Us” (10 : 12).

“He it is Who makes you travel by land and sea, until when you are in the ships, and they sail on with

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\* The devil is addressed.



them in a pleasant breeze and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides and they become certain that they are encompassed about, they pray to God being sincere to Him in obedience : If Thou dost deliver us from this, we will most certainly be of the grateful ones" (10 : 22).

"He calls besides God upon that which does not harm him and that which does not profit him" (22 : 12).

(b) *Benefit of prayer.*

"Ask forgiveness of your Lord, surely He is the most Forgiving : He will send down upon you the cloud, pouring down abundance of rain, and help you with wealth and sons and make for you gardens and make for you rivers" (71 : 10—12).

"God has been gracious to us.....for we used to pray to Him before" (52 : 27, 28).

"My Lord ! I have never been unsuccessful in praying to Thee" (19 : 4).

"I hope I shall not be unsuccessful in praying to my Lord" (19 : 48).

"Surely prayer keeps one away from indecency and evil" (29 : 45).

"Make your houses places of worship and keep up prayer and give good news to the believers" (10 : 87).

"O my people! ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring

down abundance of rain and add strength to your strength and do not turn back guilty" (11: 52).

"And pray for them; surely thy prayer is a relief to them" (9: 103).

"My Lord would not care for you were it not for your prayer" (25: 77).

(c) *Acceptance of prayer.*

"And your Lord says: Call upon Me and I will answer you" (40: 60).

"Who answers the distressed one when he calls upon Him and removes the evil and He makes you successors in the earth" (27: 62).

"Surely my Lord is the hearer of prayer" (14: 39).

"And when My servants ask thee concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should respond to Me and believe in Me that they may walk in the right way" (2: 186).

(d) *How to pray.*

"All praise is due to God, the Lord of the worlds; the Beneficent, the Merciful; Master of the day of requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those on whom Thou hast bestowed favours, not upon those whom wrath is brought down, nor those who go astray" (Ch. 1).

"My Lord! forgive me and my parents and him who enters my house believing and the believing men and the believing women" (71: 28).

“My Lord! make me to enter a goodly entering and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist me” (17: 80).

“Our Lord! grant us mercy from Thee and provide for us a right course in our affair” (18: 10).

“My Lord! expand my breast for me, And Make my affair easy to me; And loose the knot from my tongue, That they may understand my word” (20: 25—28).

“Our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard against evil” (25: 74).

“Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn to Thee and follow Thy way and save them from the chastisement of the hell.....And keep them away from evil deeds, and whom Thou keepest away from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement (40: 7—9).

“My Lord! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee, and do good to me in respect of my offspring; surely I turn to Thee and I am of those who submit” (46: 15).

“My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings:

Originator of the heavens and the earth! Thou art my Guardian in this world and the hereafter; make me die a Muslim and join me with the righteous" (12: 101).

"My Lord! make me keep up prayer and from my offspring too; Our Lord! accept my prayer; Our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass" (14: 40, 41).

"Our Lord! grant us good in this life and good in the hereafter, and save us from the chastisement of the fire" (2: 201).

"Our Lord! pour down upon us patience, and make our steps firm and assist us against the unbelieving people" (2: 250).

"Our Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us; our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people" (2: 286).

"Our Lord! let not our hearts deviate after Thou hast guided us aright and grant us from Thee mercy; surely Thou art the most Liberal in giving" (3: 7).

"Our Lord! forgive us our faults and cover our evil deeds and make us die with the righteous. Our Lord! and grant us what

Thou hast promised us by Thy apostles and disgrace us not on the day of Resurrection ; surely Thou dost not fail to perform Thy promise ” (3 : 192, 193).

“ Our Lord ! forgive us and those of our brethren who had precedence of us in faith and do not allow any spite to remain in our hearts towards those who believe ; our Lord ! surely Thou are kind, Merciful ” (59 : 10).

#### 4. LOVE OF GOD.

“ And they give food out of love for Him to the poor and the orphan and the captive : We only feed you for God’s sake, we desire from you neither reward nor thanks ” (76 : 8, 9).

“ And there are some men who set up equals with God—they love them as they ought to love God—and those who believe are stronger in love for God (2 : 165).

“ Righteousness is this that one should believe in God.....and give away wealth out of love for Him to the near of kin and the orphans and the needy and the way-farer and the beggars and for the emancipation of slaves ” (2 : 177).

“ Say, If you love God, then follow me, God will love you ” (3 : 30).

“ O you who believe ! should one of you turn back from his religion, then God will bring a people whom He shall love and they shall love Him ” (5 : 54).

## 5. FAITH IN GOD

“Those who believe and do good, for them will God create love in the hearts of men” (19 : 96).

“Those who believe and do good, their Lord will guide them by their faith” (10 : 9)

“God is the guardian of those who believe; He brings them out of darkness into the light” (2 : 256, 257).

“On that day thou wilt see the faithful men and the faithful women—their light running before them and after them—good news for you to-day” (57 : 12).

“Those who have faith in God and His apostles, these are the truthful ones and the faithful ones with their Lord; they shall have their reward and their light” (57 : 19).

“These are they into whose hearts He has impressed faith and whom He has strengthened with a spirit from Him ..... God is well-pleased with them and they are well-pleased with God; these are God's party; now surely the party of God are the successful ones” (58 : 22).

“And give good news to those who have faith that they shall have a great grace from God” (33 : 47).

“He it is Who sent down tranquility into the hearts of those who believe that they might have more of faith added to their faith” (48 : 4).

“Certainly God is well-pleased with the believers

...so He sent down tranquility on them and rewarded them with a near victory ” (48 : 18).

“God has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience : These it is that are the followers of a right way ” (49 : 7).

## 6 TRUST IN GOD.

“ With none but God is the direction of my affair to a right issue : on Him do I rely and to Him do I turn ” (11 : 88; 13 : 30).

“ Judgment is only God's ; on Him do I rely and on Him let those who are reliant rely ” (12 : 67).

“ And what reason have we that we should not rely on God and He has indeed guided us in our ways, and certainly we would bear with patience your persecution of us, and on God should the reliant rely ” (14 : 12).

“ And rely on the Living One who dies not and celebrate His praise, and sufficient is He as being Aware of the faults of His servants ” (25 : 58).

“ And whoever trusts in God, He is sufficient for him ; surely God attains His purpose, and God indeed has appointed a measure for every thing ” (65 : 3).

“ Our Lord ! on Thee do we rely and to Thee do we turn, and to thee is the eventual coming ” (60 : 4).

“ If they turn back, say, God is sufficient for

me, there is no god but He ; on Him do I rely and He is the Lord of mighty power ” (9 : 129).

#### 7 REFUGE IN GOD

“ I seek refuge in the Lord of the dawn, from the evil of what He created ” (113 : 1, 2).

“ I seek refuge in the Lord of men, the King of men, the God of men ” (114 : 1—3).

“ O my Lord ! I seek refuge in thee from the evil suggestions of the devil, And I seek refuge in Thee, O my Lord ! from their presence ” (23 : 97, 98).

“ And if a false imputation from the devil afflict thee, seek refuge in God ; surely He is Hearing, Knowing ” (7 : 200).

“ I seek refuge in God from being one of the ignorant ” (2 : 67).

#### 8. CONTENTMENT IN GOD.

“ O soul that art at rest ! Return to thy Lord well-pleased with Him, well-pleasing Him ” (89 : 27, 28).

“ Those who believe and whose hearts are set at rest by the remembrance of God ; now surely by God’s remembrance are the hearts set at rest ” (13 : 28).

#### 9 MEETING WITH GOD.

“ O man ! surely thou must strive to attain to thy Lord a hard striving until thou meet Him ” (84 : 6).

“ And that to thy Lord is the goal ” (53 : 42).

“ And they say, What ! when we are lost in the earth, shall we then be in a new creation ? Nay !



they are disbelievers in the meeting of their Lord” (32 : 10).

“They are losers indeed who reject the meeting of God” (6 : 31).

“And seek assistance through patience and prayer, and surely it is a hard thing except for the humble ones who know that they shall meet their Lord and that they shall return to him” (2 : 45, 46).

“And be careful of your duty to God and know that you will meet Him and give good news to the believers” (2 : 223).

#### 10. GOD IS MAN'S FRIEND.

“And surely the unjust are friends of each other and God is the friend of those who guard against evil” (45 : 19).

“Or have they taken friends besides Him ? But God is the Friend and He gives life to the dead and He has power over all things” (42 : 9).

“Shall I take a friend besides God, the Originator of the heavens and the earth” (5 : 14).

“God is the friend of those who believe ; He takes them out of darkness into the light” (2 : 257).

“And God is the friend of believers” (3 : 67).

“And God is sufficient as a friend and God is sufficient as a helper” (4 : 45).

#### 11. GOD'S LOVE OF MAN.

(a) *Whom God loves.*

“God loves the doers of good” (2 : 195), “those who turn much to Him”, “those who purify them-

selves" (2 : 222), "the righteous" (3 : 75), "the patient" (3 : 145), "those who do good to others" (3 : 147), "those who trust in Him" (3 : 158), "those who judge equitably" (5 : 42), and "those who are careful of their duty" (9 : 7).

(b) *Whom God does not love*

"God does not love those who exceed the limits" (2 : 190), "the unjust" (3 : 56, 139), "the mischief-makers" (5 : 64), "the extravagant" (6 : 142), "the treacherous" (8 : 58), "the proud" (16 : 22), "the exultant" (28 : 76), and "any arrogant, boaster" (57 : 23).

## IX. DIVINE REVELATION.

## 1. REVELATION IS A UNIVERSAL FACT.

"On that day the earth shall tell her news as if thy Lord had revealed to her" (99 : 4, 5).

"So He ordained them seven heavens in two periods and revealed in every heaven its affair" (41 : 12).

"And thy Lord revealed to the bee saying, Make hives in the mountains and in trees and in what they build, then eat of all the fruits and walk in the way of thy Lord submissively" (16 : 68, 69).

"When thy Lord revealed to the angels, I am with you so make firm those who believe" (8 : 12).

## 2. DIVINE REVELATION IS GRANTED TO PROPHETS AS WELL AS NON-PROPHETS.

"And We revealed to Moses' mother, saying, Give him suck, and when thou fearest for him cast him into the river and do not fear nor grieve for We will bring him back to thee and make him one of the apostles" (28 : 7).

"Surely We have revealed to thee as We revealed to Noah and the prophets after him" (4 : 163).

## 3. REVELATION IS A UNIVERSAL EXPERIENCE OF MAN.

"There is not a people but a warner has gone among them" (35 : 24).

"And We sent apostles before thee ; there are some of them that We have mentioned to thee and

there are others whom We have not mentioned to thee" (40 : 78 ; 4 : 164).

"And every nation had an apostle" (10 : 47).

4. FORMS OF REVELATION TO MAN.

"And it is not for any mortal that God should speak to him except by inspiring or from behind a veil or by sending a messenger and revealing by His permission what He pleases\*" (42 : 51).

5. REVELATION DESCENDS UPON THE HEART.

"And He revealed to His servant what He revealed ; the heart was not untrue in making him see what he saw" (53 : 10, 11).

"And most surely this is a revelation from the Lord of the worlds ; The faithful spirit has descended with it, Upon thy heart" (26 : 192—194).

"He (Gabriel) revealed it to thy heart by God's command" (2 : 97).

6. REVELATION HELPS THE GENERAL UPLIFTMENT OF MAN.

"Your striving is surely directed to various ends. Then as for him who gives (in charity) and guards against evil, And accepts the good (that has been revealed), We will facilitate for him the easy end" (92 : 4—7).

"Consider the Quran, possessing eminence" (38 : 2).

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\* The first of these is the inspiring of an idea into the heart ; the second includes dreams, visions and *Ilham* when voices are heard or uttered in a state of trance. The third or the highest form of revelation, in which the message is delivered by the Holy spirit in words, is special to the prophets.

“Say : It is a message of importance from which you are turning aside’ (38 : 67, 68).

“It is nothing but a source of eminence to the nations” (38 : 87 ; 68 ; 52).

“Shall We treat those who believe and do good like the mischief-makers in the earth ? Or shall We make those who guard against evil like the wicked” (38 : 28).

“And whoever comes to Him a believer and he has done good deeds, these it is who shall have high ranks” (20 : 75).

“Is it a wonder to the people that We have revealed to a man from among themselves: Warn the people and give good news to those who believe that they shall have an advancement in excellence with their Lord” (10 : 2).

“I am a warner for you from Him and a giver of good news, and that ask forgiveness of your Lord and turn to Him, He will provide you with a goodly provision to an appointed term and grant His grace to every one who is endowed with grace” (11 : 2, 3).

“God confirms those who believe with the sure word in this world’s life and in the hereafter” (14 : 27).

“But as to him who repents and believes and does good, maybe he will be among the successful” (28 : 67).

“Successful indeed are the believers, Who are humble in their prayers, And who keep aloof from what is vain, And who act aiming at purification.....”

(23 : 1—4).

“This Book, there is no doubt in it, is a guide to those who guard against evil, Those who believe in the unseen and keep up prayer and spend out of what We have given them, And who believe in that which has been revealed to thee and that which was revealed before thee, and they are sure of the hereafter—These are on a right course from their Lord and these it is that shall be successful” (2 : 1—5).

“God will exalt those of you who believe, and those who are given knowledge, in high degrees” (58 : 11).

“God has promised to those of you who believe and do good that He will make them rulers in the earth as He made rulers those before them” (24 : 55).

#### 7. REVELATION HELPS MAN TO OVERTCOME EVIL.

“And We reveal of the Quran that which is a healing and a mercy to the believers” (17 : 82 ; 41 : 44).

“And those who believe and do good, We will do away with their evil deeds, and We will reward them the best of what they did” (29 : 7).

“This is a Book which We have revealed to thee that thou mayest bring forth men, by their Lord’s permission, from darkness into light” (14 : 1).

“Except him who repents and believes and does a good deed ; these are they of whom God changes the evil deeds to good ones” (25 : 70).

“Surely there will come to you guidance from

Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve" (2 : 38 ; 7 : 35).

"We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you what you did not know" (2 : 151 ; 62 : 2).

"If you shun the great things which you are forbidden, We will do away with your evil inclinations, and cause you to enter an honourable place of entering" (4 : 31).

"And those who believe and do good and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition" (47 : 2).

"That He may cause the believing men and the believing women to enter gardens in which rivers flow to abide therein and remove from them their evil, and that is a grand achievement with God" (48 : 5).

"O you who believe ! if you are careful of your duty to God, He will grant you a distinction and do away with your evils and forgive you, and God is the Lord of mighty grace" (8 : 29).

"And God said : I am with you ; if you keep up prayer and pay the poor-rate and believe in my apostles and assist them and set apart for God a goodly portion, I will do away with your evil deeds" (5 : 12).

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“And if the followers of the Book had believed and been careful of their duty, We would have covered their evil deeds and We would have made them enter gardens of bliss” (5: 65).

8. REVELATION AS THE BASIS OF THE MORAL DEVELOPMENT OF MAN :

“Those who are constant at their prayers, And those in whose wealth there is a fixed portion, For the beggar and the destitute, And those who accept the truth of the Judgment day ..... And those who guard..... their chastity ..... And those who are faithful to their trusts and their covenant, And those who are upright in their testimonies, And those who keep a guard on their prayers, These are in gardens (and) honoured” (70 : 23-35).

“And your Lord has commanded that you shall not serve any but Him and goodness to your parents. If either or both of them reach old age with thee, say not to them so much as “ugh” nor chide them, and speak to them a generous word. And make thyself submissively gentle to them with compassion... ..And give to the near of kin his due and to the needy and the way-farer, and do not squander wastefully... ..And do not make thy hand to be shackled to thy neck, nor stretch it forth to the utmost limit of its stretching forth, lest thou shouldst sit down blamed, stripped off... ..And do not kill your children for fear of poverty; We give them suste-



nance and yourselves too; surely to kill them is a great wrong; And go not nigh to fornication; surely it is an indecency and evil is the way. And do not kill any one whom God has forbidden except for a just cause.....And draw not near to the property of the orphan except in a goodly way till he attains maturity and fulfil the promise; surely every promise shall be questioned about. And give full measure when you measure out and weigh with a true balance; this is fair and better in the end. And follow not that of which thou hast no knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that. And do not go about in the land exultingly, for thou canst not cut through the earth nor reach the mountains in height. This is of what thy Lord has revealed to thee of wisdom" (17: 23—39).

"The servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say, Peace. And they who pass the night prostrating themselves before their Lord and standing.....And they who, when they spend, are neither extravagant nor parsimonious, and keep between these the just mean. And they who do not call upon another god with God and do not slay the soul which God has forbidden except in the requirements of justice, and do not commit fornication.....And they who do not bear witness to what is false, and when they pass by what is vain,

they pass by nobly. And they who when reminded of the communications of their Lord, do not fall down thereat deaf and blind. And they who say, O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard against evil. These shall be rewarded with high places because they were patient” (25 : 63—75).

“Do not associate anything with Him and show kindness to your parents and do not slay your children for fear of poverty—We provide for you and for them—and do not draw nigh to indecencies, those of them that are apparent and those that are concealed, and do not kill the soul which God has forbidden except for the requirements of justice ; this He has enjoined you with that you may understand. And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice..... ; and when you speak, then be just though it be against a relative, and fulfil God’s covenant.....And that this is My path, the right one. Therefore follow it and follow not other ways, for they will lead you away from His way” (6 : 152—154).

#### 9. REVELATION AWAKENS CONCIIOUSNESS OF A HIGHER LIFE.

“And God has made you grow out of the earth as a growth. Then He returns you to it, then will He bring you forth a new bringing forth” (71 : 17, 18).

“Does man think that he is to be left to wander without an aim..... Is He not able to give life to the dead?” (75 : 36—40).

“We have ordained death among you, and We are not to be overcome that We may change your attributes and make you grow into what you know not” (56 : 60 , 61).

“What! when we are dead and have become dust? That is a far from probable return. We know indeed what the earth diminishes of them and with Us is a writing that preserves” (50 : 3, 4).

“See how We make some of them to excel others, and certainly the hereafter is much superior in respect of degrees and much superior in respect of excellence” (17 : 21)

“What! when we have become lost in the earth, shall we then be in a new creation? Nay! they are disbelievers in the meeting of their Lord” (32 : 10).

“Says he : Who will give life to the bones when they are rotten? Say : He will give life to them Who brought them into existence first, and He is Cognizant of all creation” (36 : 78, 79).

“Then after that you shall most surely die. Then on the day of resurrection you shall be surely raised to life” (23 : 15, 16).

“What ! do you think that We have created you in vain and that you shall not be returned to Us?” (23 : 115).

“And who believe in that which has been revealed to thee and that which was revealed before thee, and of the hereafter they are sure” (2 : 4).

## X.—THE HIGHER LIFE.

## I. THE HIGHER LIFE GROWS OUT OF MAN'S DEEDS.

“And surely there are keepers over you, Honourable recorders, They know what you do” (82 ; 10—12).

“The book of the wicked is in the prison” (83 : 7).

“The book of the righteous is in the highest places” (83 : 18).

“What ! when we are dead and have become dust ! That is a remote return to life. We know indeed what the earth diminishes of them and with Us is a writing that preserves” (50 : 3, 4).

“He utters not a word but there is by him a watcher at hand” (50 : 18).

“And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open. Read thy book ; thy own self is sufficient as a reckoner against thee this day” (17 : 13, 14).

“This is Our book that speaks against you with justice ; surely We wrote what you did” (45 : 29).

“Or do they think that We do not hear what they conceal and their secret discourses ? Aye ! and Our messengers with them write down” (43 : 80).

“So whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion,

and We write it down for him" (21 : 94).

"There are angels following him closely, before him and behind him, who guard him by God's command" (13 : 11).

## 2. IT BEGINS IN THIS LIFE.

"O soul that art at rest ! Return to thy Lord, well-pleased with Him, well-pleasing Him, So enter among My servants and enter into My paradise" (89 : 27—30).

"And for him who fears to stand before his Lord are two gardens" (55 : 46).

"As for those who say, Our Lord is God, then continue in the right way, the angels descend upon them, saying : Fear not, nor be grieved, and receive good news of the garden which you were promised : We are your friends in this world's life and in the hereafter, and you have therein what your souls desire and you have therein what you ask for : an entertainment by the Forgiving, the Merciful" (41 : 30—32).

"But as to those who are careful of their duty to their Lord, they have gardens in which rivers flow, abiding in them ; an entertainment from their Lord, and that which is with God is better for the righteous" (3 : 197).

## 3. RESURRECTION WILL BRING ABOUT A COMPLETE MANIFESTATION OF THE HIGHER LIFE.

"On that day men shall come forth in sundry bodies that they may be shown their works. So he who has done an atom's weight of good shall see

it. And he who has done an atom's weight of evil shall see it" (99: 6—8).

"Surely He is able to return him to life, On the day when hidden things shall be made manifest" (86: 8, 9).

"On that day you shall be exposed to view—no secret of yours shall remain hidden" (69: 18).

"Certainly thou wert heedless of it but now We have removed from thee thy veil so thy sight to-day is sharp" (50: 22).

"And the earth shall beam with the light of its Lord, and the book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly. And every soul shall be paid back fully what it has done, and He knows best what they do" (39: 69, 70).

"On that day thou wilt see the faithful men and the faithful women—their light running before them and on their right hand—good news for you to-day" (57: 12).

#### 4. PROGRESS IN HIGHER LIFE IS UNCEASING.

"Those who are careful of their duty to their Lord shall have high places, above them higher places, built (for them), in which flow rivers; this is the promise of God; God will not fail in His promise" (39: 20).

“And they shall say: All praise is due to God Who has made grief to depart from us; surely our Lord is Forgiving, Multiplier of reward, Who has made us alight in a house abiding for ever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us” (35 : 34, 35).

“Their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light and grant us protection, for thou hast power over all things” (66 : 8).

## XI.—HUMANITARIAN ASPECT OF REVELATION.

### 1. NATIONAL UNITY.

“And thou shalt see every nation kneeling down; every nation shall be called to its book; to-day you shall be rewarded for what you did” (45: 28).

“Every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before their time” (10: 49; 7: 34)

“Surely God does not change the condition of a people until they change their own condition” (13: 11).

“And never did We destroy a town but it had a term made known. No people can hasten on their doom, nor can they postpone it” (15: 4, 5).

“O you men! We have created you of a male and a female and made you tribes and families that you may know each other” (49: 13).

### 2. UNITY OF THE HUMAN RACE.

“And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; surely there are signs in this for the learned” (30: 22).



“And people are naught but a single nation” (10: 19).

“And this your community is one community and I am your Lord” (23: 52).

“All people are a single nation” (2: 213).

“O people! be careful of your duty to your Lord, Who created you from a single being and created its mate of the same kind and spread from these two many men and women” (4: 1).

“O you men! We have created you of a male and a female, and made you tribes and families that you may know each other” (48: 13).

### 3. PROPHETS WERE RAISED IN ALL NATIONS.

“There is not a people but a warner has gone among them” (35: 24).

“And every nation had an apostle” (10: 47).

“And every nation had a guide” (13: 7).

“And certainly We raised in every nation an apostle, saying, Serve God and shun the devil” (16: 36).

“And We did send apostles before thee: there are some of them that We have mentioned to thee and there are others whom We have not mentioned to thee” (40: 78; 4: 164).

“To every nation We appointed acts of devotion which they observe, therefore they

should not dispute with thee about the matter” (22 : 67).

“For every one of you We did appoint a law and a way” (5 : 48).

#### 4. A MUSLIM MUST BELIEVE IN THE PROPHETS OF ALL NATIONS

And who believe in that which has been revealed to thee and that which was revealed before thee” (2 : 4).

“Say : We believe in God and in that which has been revealed to us and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and in that which was given to Moses and Jesus and in that which was given to the prophets from their Lord ; we do not make any distinction between any of them and to Him do we submit” (2 : 136).

“The Apostle believes in what has been revealed to him from his Lord and so do the believers ; they all believe in God and His angels and His books and His apostles ; we make no difference between any of His apostles” (2 : 285).

“And those who believe in God and His apostles and do not make a distinction between any of them—God will grant them their rewards” (4 : 152).

#### 5. SERVICE OF HUMANITY AS THE GREAT OBJECT OF MAN'S LIFE :

“But he would not attempt the uphill road ; And what will make thee comprehend what the uphill

road is? It is the setting free of a slave, or the giving of food in a day of hunger, To an orphan having relationship, Or to the poor man lying in dust" (90 : 11—16).

"Hast thou considered him who calls the judgment a lie? That is the one who treats the orphan with harshness, And does not urge the feeding of the poor. So woe to the praying ones, Who are unmindful of their prayers, Who make a show of virtue, And refuse acts of kindness" (Ch. 107).

"Nay ! but you do not honour the orphan, Nor do you urge one another to feed the poor" (89 : 17, 18).

"And they give food to the poor and the orphan and the captive out of love for Him: We only feed you for God's sake ; we desire from you neither reward nor thanks" (76 : 8, 9).

"And in their property is a portion due to the beggar and the deprived one" (51 : 19).

"They shall have with their Lord what they please ; that is the reward of those who do good to others" (39 : 34).

"God is surely with the doers of good"(29 : 69).

"Surely God enjoins the doing of justice and the doing of good to others and the giving to the kindred" (16 : 90).

"Surely the mercy of God is nigh to those who do good to others" (7 : 55).

"Whoever submits himself to God and he is the

doer of good to others, he has his reward from his Lord and there is no fear for them nor they shall grieve" (2 : 112).

"Righteousness is this that one should..... give away wealth out of love for Him to the near of kin and the orphans and the needy and the way-farer and the beggars and for the emancipation of slaves" (2 : 177).

"And spend in the way of God and cast not yourselves to perdition with your own hands and do good to others ; surely God loves the doers of good to others" (2 : 195).

"The parable of those who spend their wealth in the way of God is as the parable of a grain growing seven ears with a hundred grains in every ear, and God multiplies for whom He pleases and God is Ample-giving, Knowing Those who spend their wealth in the way of God, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve" (2 : 261, 262).

"O you who believe ! spend of the good things that you earn.....and do not aim at what is bad that you may spend of it" (2 : 267).

"If you do acts of charity openly, it is very well, and if you do them secretly and give charity to the poor, it is better for you" (2 : 271).

"Whatever good thing you spend, it is for your own good and you do not spend but to seek God's

pleasure" (2 : 272).

"By no means shall you attain to righteousness until you spend out of what you love, and whatever thing you spend, God surely knows it" (3 : 91).

"Those who spend in ease as well as in straitness.....and God loves the doers of good" (3 : 133).

"And do good to the parents and to the near of kin and the orphans and the needy and the neighbour who is a relation and the alien neighbour and the companion in a journey and the way-farer and those whom your right hands possess ; surely God does not love him who is proud, boastful : Those who are niggardly and bid people be niggardly and hide what God has given them out of His grace..... And those who spend their wealth to be seen of men" (4 : 36—38).

## XII.—THE HOLY QURAN.

### 1. A LIVING MIRACLE FOR ALL AGES.

“If men and jinn should combine together to produce the like of this Quran, they could not produce the like of it, though some of them were aiders of others” (17 : 88).

“Or, do they say, He has forged it. Say, Then bring ten forged chapters like it, and call upon whom, you can besides God, if you are truthful” (11 : 13).

“Or, do they say, He has forged it. Say, Then bring a chapter like it, and invite whom you can besides God if you are truthful” (10 : 38).

“And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it, and call on your helpers besides God, if you are truthful. But if you do it not—and never shall you be able to do it...” (2 : 23, 24).

### 2. A GUIDANCE.

“Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward” (17 : 9).

“This book, there is no doubt in it, is a guide to those who guard against evil” (2 : 2).

“The month of Ramadhan is that in which the Quran was revealed, a guidance to men and clear

proofs of guidance" (2 : 185).

### 3. HEALS SPIRITUAL DISEASES.

"And we reveal of the Quran that which is a healing and a mercy to the believers" (17 : 82).

"Say : It is to those who believe a guidance and a healing" (41 : 44).

"O men ! there has come to you indeed an admonition from your Lord and a healing for what is (there of disease) in the hearts" (10 : 57).

### 4. A BOOK OF WISDOM.

"And they call it a lie.....And some narratives have already come to them which should have prohibited them—Consummate wisdom" (54 : 3—5).

"O man ! consider the Quran full of wisdom" (36 : 1, 2).

"Consider the Book that makes manifest. We have made it an Arabic Quran that you may understand. And it is in the original of the Book with. Us, truly elevated, full of wisdom" (43 : 2—4).

"These are the verses of the Book full of wisdom" (10 : 1).

"This do We recite to thee of the communications and the Reminder full of wisdom" (3 : 57).

### 5. A SOURCE OF EMINENCE.

"And it is naught but a source of eminence to the nations" (68 : 52).

"Nay ! surely it is a source of eminence—So let him who pleases mind it—In honoured books, Exalted, purified, In the hands of scribes, Noble, virtuous"

{80 : 11—15).

“Consider the Quran, possessing eminence”  
(38 : 1).

“Certainly We have revealed to you a book in which is your eminence” (21 : 10).

#### 6. CONFIRMS PREVIOUS REVELATION.

“It is not a narration which could be forged but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe” (12 : 111).

“And that which We have revealed to thee of the Book, that is the truth, verifying that which is before it” (35 : 31).

“And this is a book We have revealed, blessed, verifying that which is before it” (6 : 93).

“And believe in what I have revealed, verifying that which is with you” (2 : 41).

“And when there came to them a book verifying that which they have” (2 : 89).

#### 7. FULFILLS PREVIOUS PROPHECY.

“And this is truly a revelation from the Lord of the worlds.....And the same is indeed in the scriptures of the ancients. Is it not a sign to them that the learned men of the Israelites know it” (26 : 192, 196, 197).

“Whom they find written down with them in the Torah and the Gospel” (7 : 157).

#### 8. SETTLES DIFFERENCES OF PREVIOUS BOOKS.

“And We have not revealed to thee the Book



except that the mayest make clear to them that about which they differ, and as a guidance and a mercy for a people who believe" (16 : 64).

"Hast thou not considered those who are given a portion of the book? They are invited to the Book of God that it might decide between them, then a part of them turn back and they withdraw" (3 : 22).

9. CONTAINS CLEAR EXPLANATION OF ALL RELIGIOUS PRINCIPLES.

"And certainly We have repeated for men in this Quran every kind of argument, but most men do not consent to aught but denying" (17 : 89).

"A distinct explanation of all things and a guide and a mercy to a people who believe" (12 : 111).

"So that He might make clear to them that about which they differ" (16 : 39).

"And We have revealed the Book to thee explaining clearly everything, and a guidance and good news and mercy for those who submit" (16 : 89).

"A guidance to men and clear arguments of guidance" (2 : 185).

10. BRINGS REVELATION TO PERFECTION.

"An Apostle from God reciting pure pages, wherein are all the right books" (98 : 2).

"And they shall not bring to thee any argument, but We have brought to thee one with truth and best in significance" (25 : 33).

"Muhammad is not the father of any of your men, but he is the Apostle of God and the last of the

prophets ; and God is cognizant of all things" (33 : 40).

"This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion" (5 : 3).

"And We have revealed to thee the Book with the truth, verifying what is before it of the book and a guardian over it" (5 : 48).

#### 11. GUARDED AGAINST CORRUPTION.

"It is a glorious Quran, in a guarded tablet" (85 : 21, 22).

"Certainly it is an honoured Quran, In a book that is protected" (56 : 77, 78).

"We have revealed the Reminder and We shall surely be its guardian" (15 : 9).

#### 12. A GREAT MORAL FORCE BOUND TO CONQUER.

"And if there were a Quran with which the mountains were made to pass away or the earth were travelled over or the dead were made to speak- nay ! the commandment is wholly God's" (13 : 31).

"Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down splitting asunder because of the fear of God, and We set forth these parables to men that they may reflect" (59 : 21).

"He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions" (9 : 33 ; 48 : 28 ; 61 : 9)