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SPIRITUAL VALUES FROM
THE QURAN



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Goodword Books
CPS International

First published 2024
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An Introduction of the Quran

The Quran is a book of God revealed to the Prophet Muhammad. It did not come to him in the form of a complete book, but in parts over a period of 23 years. The first verses were revealed in 610 AD, when the Prophet Muhammad was in Makkah. Subsequently, different parts continued to be revealed regularly, the final portion being revealed in 632, when the Prophet was in Madinah.

The Quran comprises 114 chapters of varying lengths, containing approximately 6,200 verses. Upon revelation, its verses were recorded on diverse materials such as parchment, palm-leaf stalks, and thin stones, while also being memorized



by individuals. After the Prophet's passing, a complete written compilation of these revelations was prepared during the caliphate of Abu Bakr (r. 632–634), using papyrus (known in Arabic as *qirtas*).

During this process, people committed the verses to memory, thus the Quran continued to be simultaneously memorized as well as written down. This method of preservation continued during the lifetime of the Prophet Muhammad. In this way, the Quran was preserved during the lifetime of the Prophet.

If you read the Quran, you will find that it deals with all of the subjects relating to human beings. The Quran lays great emphasis on patience (39:10), reconciliation (4:128), forgiveness (42:40), avoidance (7:199), contentment, and so on.

Why all these teachings? These teachings apparently seem to advocate passivity. But that is not so, for they embody great wisdom. The Quran tries to build that kind of mind which is able to manage all the affairs of life on the basis of spirituality. It is not passivity that is advocated but skill in the proper management of life's problems. The purpose of this formula – indeed, it is the Quran's greatest concern – is to concentrate on high goals and one who wants to achieve high goals has no option but to foster the aforementioned qualities. He has to try to effectively manage all undesirable situations. Otherwise, he will become preoccupied by trivial issues and will fail to continue his journey towards higher goals.

The purpose of this compilation is to give an insight to the reader into the spiritual wisdom contained in the Quran. Leaving aside technical and legal discussions, the focus here is to enlighten a person about the creation plan for human beings as envisaged

in the Quran, the nature of life and death, the principles for managing individual and societal issues, and dealing with life's vicissitudes.

Spiritual and Intellectual Development

Learning from Everyone

The Quran lays great importance on learning, for it is learning that promotes and sustains the process of intellectual development. A verse of the Quran in the chapter Maryam



The Quran lays great emphasis on patience, reconciliation, forgiveness, avoidance and contentment.

(Mary) gives a notable example of this in a conversation the Prophet Abraham had with his father:

Father, I have been given some knowledge which has not come to you, so follow me: I shall guide you along a straight path. (19:43)

Obviously, Abraham's father, who was called Azar, was Abraham's senior. So he could have been reluctant to take advice from someone who was very much his junior. But in the matter of learning, senior and junior have no meaning, for words of wisdom should be heeded, even if the speaker is a much younger person.

If you want to be an intellectually developed person, adopt the habit of acquiring knowledge from all and sundry. The universe of knowledge and wisdom is so vast that it cannot be encompassed by any single mind. The only thing that can help you to gain more and more knowledge is the spirit mentioned in the Quran. Everyone must develop an insatiable intellectual thirst for the gaining of knowledge from many different quarters – every day and every night.

There are several ways of acquiring knowledge, one of them being through discussion or dialogue. Discussion or dialogue is not just a debating practice; it is an intellectual exchange.

Books are a great source of knowledge. But the study of books

is not simply reading. It is establishing contact and consulting with other thinkers and scholars. It is like a global discussion, if the reader has the true spirit, and has the ability to acquire knowledge from universal sources. The library is the place for this, for it is like a global conference room. A library makes it possible for you to reach all the world's minds.

The Prophet of Islam once said that you should acquire wisdom, even if you have to go to the ends of the earth. All men and women should become imbued with this spirit.

The Art of Dematerialization

Rain is a unique and natural phenomenon, which is referred to several times in the Quran. One such reference is given in the chapter *Qaf*; its translation is as follows:

And We have sent down from the sky blessed water with which We have brought forth gardens and grain to be harvested. (50:9)

'Blessed water' in this verse means fresh water. This is purified water that comes down as rain, giving vital nourishment to all the greenery on the surface of the earth. Without rain all the land surface becomes like a vast desert.

Purified water means desalinated water. The original source of this water is the salt water stored in the seas and oceans that are spread over three-fourths of the earth's surface. This stored water is saline, nature having mixed 3.5 percent of salt in this water as a preservative. However, salt water is useful neither for man nor for agriculture.

It is nature that initiates a global process of desalination. It is

There are several ways of acquiring knowledge, one of them being through discussion or dialogue. Discussion or dialogue is not just a debating practice; it is an intellectual exchange.

desalinated water that rises in the form of vapour and forms clouds. Then from the clouds there is a downpour of fresh water. It is this blessed water, or desalinated water, that descends and fulfils the needs of humans and agriculture.

It is a demonstration by nature of how we can purify ourselves. By following this natural pattern, we have to process things around us through contemplation, and then make this serve as a tool for the purification of the soul (*tazkiya*).

Nature's reservoir of water has a certain salt content. But nature separates the water content from the salt content and thus makes the water useful for humans and for agriculture. This is true of all other things. Everything around us, big or small, has material content as well as spiritual content. We have to dematerialize these things in order to extract the spiritual content. And then we take the spiritual content as food for our souls. We receive water by a natural process, but spiritual food can only be obtained through an intellectual process. Without this process, we will certainly face spiritual starvation and finally spiritual death.

For example, everyone can speak. Yet the verbal exchange of dialogue is a rare phenomenon peculiar to human beings: no other creature of this world shares this capacity with us. Speech apparently is a physical phenomenon, but it also has spiritual

content, in that it reminds us of the special blessing we have been endowed with by God.

And this discovery enables us to acknowledge God in elevated language – something that cannot be done by any other creature in the physical world.

Self-Correcting Mechanism

It is said that once a man came to the Prophet and after some discussion the Prophet said to him: “Stay with Ali ibn Abi Talib – one of his companions – for your further training.”

A few days later, the Prophet asked Ali about the man who had come to him. He replied that he had stayed with him for a while and then he had gone away, and that now he had no knowledge of his whereabouts. The Prophet said: “Anyone who meets him, bring him to me.” After a few days the Prophet was able to meet him again. The Prophet said to him: “I asked you to stay with Ali for your further training. Then why did you leave him?” He replied: “You asked me to take training from him. I did so and then I went away.” Replying to a further question, he said that Ali had taught him chapter *Al-Zalzalah* of the Quran, which says:

“Whoever has done the smallest particle of good will see it; while whoever has done the smallest particle of evil will see it.” (99:7-8)

Quoting these verses of the Quran, the man said that from these verses, he had found the complete message; so there was no need to stay on any longer with Ali. The Prophet asked: “How did you find the complete message in these verses?” He replied: “These verses tell us that a person is accountable to God and



every deed of his, big or small, will be evaluated by God. Now I always keep this in mind. I always do what seems good to me and I always refrain from what seems bad to me.”

This story explains very beautifully how the Quran develops a self-correcting mechanism in every man and woman. The Quran wants everyone to be on his or her guard all the time. This concept is bound to make a person conduct himself properly. It is at the basis of character-building.

Spiritual Partners

The Quran gives great importance to the institution of marriage. According to the Quran, the home is the first unit of any society, and is the primary source of all kinds of valuable experiences. If the home is good, then the whole of society will automatically emerge as a good society.

In the chapter *Al-Rum* (The Romans) the Quran gives basic guidelines in this regard. The translation of one of these verses is as follows:

Another of His signs is that He created for you from among yourselves spouses, so that you might find repose in them, and He created between you affection and kindness. Truly there are signs in this for people who reflect. (30:21)

In these verses, the Quran reveals an important law of nature, that is, that a man and a woman are the counterparts of each other. According to a saying of the Prophet, men and women are two equal halves of a single unit. A man and a woman as a pair can fulfil the real purpose of human life.

According to this, man and woman are spiritual partners to each other. Mutual love and affection are the binding forces for both. Starting life as a pair enables them to have experiences of an elevated nature. In their daily meetings, they can share spiritual experiences and through discussion they can plan their lives on a spiritual basis. They can find time for joint study. They can together embark on discovering broader areas of the spiritual world.

Both men and women are like cogwheels. One cog cannot move the wheel: the wheel of life can be moved only with the joint effort of both.

But there is a price to be paid for this. This price, in a single word, is none other than adjustment. The fact is that in spite of all their similarities, both have been born with differences. There is no uniformity in the scheme of things in nature. So, we have no option but to learn the art of difference management.

A rights-based ideology is focused upon what has to come from others, whereas a duty-based ideology starts with the self. The rights-based ideology is based on the 'we and they' concept, while the duty-based ideology is based on the 'we and we' concept.

One's failure in this regard is tantamount to failure in life itself. If you want to develop your spirituality, try to adjust with your spouse. Spirituality is the highest goal one can aim to achieve. Without spirituality, both man and woman are incomplete. Spirituality gives you wisdom and strength. And both are necessary to have a successful life.

Reflections on Social Life

All Human Beings are Equal

After an incident in Makkah, the Prophet received a revelation from God Almighty, which has been recorded in the Quran in the chapter *Abasa* (He Frowned). The chapter begins thus:

He frowned and turned away when the blind man approached him, for how can you know that he might seek to purify himself, or take heed and derive benefit from [Our] warning? As for him who was indifferent, you eagerly attended to him – though you are not to be blamed if he would not purify himself – but as for one who comes to you eagerly and in awe of God you pay him no heed. (80:1-10)

The background to these verses is that, one day, the Prophet was engrossed in a conversation with some influential persons

of Makkah, hoping to convince them – and, through them, the Makkan community at large – of the truth of his message. At that point, he was approached by one of his followers, Abdullah ibn Umm Maktum, who was blind and poor – with the request for a repetition or elucidation of certain earlier passages of the Quran. Annoyed by this interruption of what he momentarily regarded as a more important endeavour, the Prophet “frowned and turned away” from the blind man – and was immediately, there and then, reproved by the revelation of the first ten verses of this chapter. In later years he often greeted Ibn Umm Maktum with these words of humility: “Welcome to him on whose account God has rebuked me!”

This incident, recorded in the Quran, teaches the universal lesson that every human being is worthy of respect and should be treated on an equal basis, regardless of whether he is poor or rich, a common man or a highly placed person.

Equality is not simply a moral value, it is more than that. Equality means equal regard, equal opportunities, equal freedom, equal right to development and progress.

Equality has an absolute value in Islam. Muhammad was a Prophet of God, but in terms of equality, the Quran did not differentiate between the Prophet and a common man.

A Duty-Conscious Society

One unique aspect of the Quran is that it always lays stress on duties rather than on rights. There are many verses which tell us to do this or do that. But you will not find a single verse in the Quran that encourages human beings to make demands. No verse suggests that people should be able to expect that they

can make claims on society. The whole of the Quran is based on this norm.

One such Quranic verse says:

God commands justice, kindness and giving their [due to] near relatives, and He forbids all shameful deeds, and injustice and transgression. He admonishes you so that you may take heed! (16:90)

Any ideology based on individual entitlement is unnatural, while any ideology based on duty is natural. Those who are conscious of their own rights will always make demands upon others. Their formula is: Others have to give to us. While the duty-conscious person will always think in terms of self-construction. He will always try to fulfil his own duty. The formula of a rights-conscious person is: They must do it. While the formula of a duty-conscious person is: I will do it. A rights-based ideology is focused upon what has to come from others, whereas a duty-based ideology starts with the self. The rights-based ideology is based on the 'we and they' concept, while the duty-based ideology is based on the 'we and we' concept.

A rights-based ideology leads to social anarchy, for it is bound to create different rival classes, while a duty-based ideology leads to harmony, solidarity, peace and compassion.

This same principle is laid down in a saying of the Prophet: "Give to others what others want from you and ask for your rights from God." (*Sahih al-Bukhari*, hadith no. 7052) This means that you should fulfil your duty towards others and achieve what you want to achieve by your own efforts. This is the only feasible formula in this world. According to the creation plan of God,



this world is based on challenge and competition. No one is going to give you what you want: you have to work hard for everything on your own.

A person who is obsessed with what is due to him from others will fail to plan his life on a realistic basis. He is doomed to live a life of failure and tension. A duty-conscious person, on the other hand, will fulfil his duties towards others. And according to the law of nature, he will certainly be requited by others. It is this fact that reflects in the saying: ‘It is in giving that we receive.’

This world is based on the principle of give and take, so you have to give something to others before you can expect anything from them, and if you ask others to fulfil your needs, no one will pay heed to your demands.

No-Problem Person

In the chapter *Al-Waqi'ah* (The Inevitable Event) the Quran tells us about Paradise. How people will live in Paradise is portrayed as follows:

They will not hear therein any vain or sinful talk, only words of peace and tranquillity. (56:25-26)

Paradise of the Hereafter is an ideal society. The present world is like a recruiting ground, in which people are being put to the test. Those who qualify in this test will gain entry to Paradise. The present world is a selecting ground and Paradise is a place where those selected will be settled. One quality required of the people of Paradise is the ability to refrain from creating a nuisance for others, i.e. the ability to live in society in complete peace and tranquillity.

According to the Quran, there are two criteria for anyone to be included in the society of Paradise; the first is that they should live in complete peace, thus ensuring peace and tranquillity for other members of society. Then the second condition is that they should refrain from creating a nuisance for others. In other words, they must prove to be no-problem members of society. Although the above-mentioned verse is about the society of Paradise, it tells us what kind of social values are acceptable in the present world as well. When we keep in mind that the present world is a selecting ground, then it becomes very clear that in both the places the same ethical norms are required – in the present world as well as in the world Hereafter.

Any part of your behaviour that is found undesirable by your fellow beings is a nuisance. You cannot say that you did not act

in this manner for the sake of creating a nuisance for others; it is not your opinion that determines what is a nuisance and what is not; it is your fellow beings who have the sole right to determine what is a nuisance and what is not.

In this situation, you have no excuse; you have no right to say that your intentions were good. If your behaviour is acceptable to your fellow beings, then it is not a nuisance and if your behaviour is not acceptable to your fellow beings, then it is certainly a nuisance.

On Anger, Stress and Conflict

Positive Response at the Moment of Anger

Social problems are the constant concern of the Quran and it sets about addressing them. One of these kinds of problems is anger – a phenomenon which is in evidence in every society. In fact, wherever there are two persons, there must also be provocation and anger. On this subject, the Quran gives a piece of guidance in the chapter *Al-Imran* (The Family of Imran). Its translation is as follows:

For those who spend, both in prosperity and adversity, who restrain their anger and are forgiving towards their fellow men – God loves those who do good works. (3:134)

In this verse the Quran does not say that a true believer is devoid of anger; it says instead that a true believer is one who is able to restrain his anger. So, the definition of a true believer is not one who is free of anger, but one whose faith is so powerful that he

is able to control his temper whenever the fire of anger begins to smoulder in his heart.

Anger is not an evil. It is a part of human nature. In fact, anger is a negative expression of a healthy aspect of human nature. A human being is a sensitive animal endowed with conscience which tells him what is good and what is bad. So, it is but natural that when he sees some unprincipled behaviour or an immoral act, he becomes disturbed. But in such a situation, there are two options: to show a negative reaction or give a positive response.

A person of elevated character is one who has the ability to give a positive response at that time. A negative response arises out of hate, whereas a positive response flows from love and compassion. The message of the Quranic verse is: Do not give a hateful reaction but try rather to give a response out of well-wishing.

Anger is generally the result of provocation, and provocation is a test of your capacity to exercise self-control. It is useful to view provocation simply as a challenge to your imperturbability. So at the time of provocation, prove to be a person who can maintain his or her equilibrium and rise above all irritants. Be the master of your negative sentiments. This upholds the true dignity of human beings, both men and women.

Do Not Provoke Others

During the Prophet's time, some of his companions used objectionable language against the gods of the non-believers. This resulted in a reaction from the other party. In this situation, the Quran gave a very important piece of advice to the believers. This is recorded as follows in the chapter *Al-An'am* (The Cattle):



Do not revile those [beings] whom they invoke instead of God, lest they, in their hostility, revile God out of ignorance. Thus to every people We have caused their actions to seem fair. To their Lord they shall all return, and He will declare to them all that they have done. (6:108)

God Almighty never guided the Muslims to require others not to abuse Him or the Prophet of Islam; instead, God Almighty advised Muslims to refrain from using derogatory language about the idols of others. That would only provoke them and in return they would abuse God and His Prophet.

This verse sets an example. Muslims must unilaterally uphold ethical standards on this issue. In other words, the Quran points to the reason for conflict: provocation. If one refrains from provocation, one will automatically save oneself from retaliation.

This Quranic notion explains human life. It explains not only the existence of man, but also all the misadventures that he faces in this world. It gives great meaning to all the good and the bad in life.

If you are hurt by the negative statements of others, you are not allowed to demand that others should not hurt you. It is your problem and not that of others. According to Quranic teachings, one must keep one's patience and refrain from giving the other party the chance to hit back. This principle can be called the 'save yourself' formula. Don't make demands of others, but rather control yourself in your speech and behaviour.

This formula gives the easiest solution to problems of antagonism. Moreover, by this method you can save your time and energy and can find more time for constructive activities. This formula saves you from being a victim of distraction, for distraction always leads to useless, time-consuming activities.

It is pointless to say to others: "Don't hurt me!" It is better to avoid hurting others and then the problem is instantly solved. It is not the believer's task to complain about others' behaviour or to demand that others remain silent or refrain from using such language as does not suit the believers.

The Best Way of Settlement

In the chapter *Al-Nisa'* (Women) the Quran gives guidelines on resolution of disputes. The translation of the relevant verse is as follows:

If a woman fears ill-treatment or indifference on the part of her husband, it shall be no offence for her to seek a reconciliation, for reconciliation is best. But people are prone to selfish greed. If you do good and fear Him, surely God is aware of what you do. (4:128)

Here the Quran enjoins us to adopt the policy of reconciliation in controversial matters. The immediate context of this verse is the resolution of husband-wife differences, but the Quran, by giving a particular reference, gives a general direction. The policy of reconciliation is not only effective for problems between husband and wife, but is equally useful for all other problems, both national and international.

When controversy arises, reconciliation is the best course. That is, you have to adopt a conciliatory rather than a confrontational



approach. The conciliatory approach always minimizes the problem, while the confrontational approach aggravates matters, while leaving the initial problem unsolved.

The fact is that you are not living on an isolated island; you are bound to live in society. You have no option other than to live with others, with a family, with a society, with a nation – this list goes on to international affairs. In such a situation, you cannot afford to live on your own. If you become egocentric and ignore other people, you will unnecessarily make others your rivals, so the best policy is to accept others, adopting the policy of adjustment. You have to avoid all kinds of clash, so that you may save your energy and your time.

Adopting the policy of reconciliation is not just a question of being accommodating towards others. It is much more than that. It allows you to continue your journey of life without any break. It saves you from deviation and permits you to dedicate your life more and more to worthy goals.

The best policy, therefore, is to rid oneself of the confrontational mentality at the very outset.

Why Revenge is Not an Option

According to Quranic teachings, revenge is not an option. Revenge only increases the problem. The chapter *Al-Nahl*

One positive contribution of death is that it makes you live in contentment, and contentment is the only source of peace and a tension-free life.

(Bees) of the Quran gives practical advice on this point. The translation of the relevant verses is as follows:

If you want to retaliate, retaliate to the same degree as the injury done to you. But if you are patient, it is better to be so. (16:126)

Revenge is the action of inflicting hurt or harm on someone for an injury or wrong suffered at their hands. According to Quranic teachings, there are two levels of revenge – one may be called equal revenge and the second may be called forgetting the bad experience received from others.

Although revenge or retaliation is allowed, but with a strict condition – that it should be an equal revenge, not exceeding the others' bad action. But when seriously thought about, one realizes that this is not an option. It is so difficult that no sincere person can take this option. Because there is no available measurement that may tell you that your retaliation was completely equal to the action you received from the other. This option is, therefore, only a hypothetical option. Any sincere person will decide not to take this option, because if during the retaliation you exceed the limit you will be answerable to God Almighty.

So, practically there is only one option and that is forgiveness. While revenge may open a new chapter that is revenge after revenge, forgiveness puts an end to this chain. Forgiveness means that you have put a full stop, while revenge in this case means that you have put commas.

When you forgive a person, you hit his conscience. Forgiveness is a kind of corrective measure. Forgiveness creates a sense of

repentance in the other person and he tries to correct himself. In this sense, forgiveness has a value in terms of social reform.

Although Islam allows retaliation with certain strict conditions, but fulfilling these conditions is so difficult that it practically means that one should not retaliate. The message of the Quran in such situations is: Opt for forgiveness. Do not try to retaliate, because retaliation is bound to create some more problems.

The Nature of Life and Death

The Creation Plan of God

Everyone asks the same questions: Who am I? Why I am here on this planet earth? What is the purpose of human life? What is success and what is failure? These questions may be summed up in a single sentence: What is the creation plan of the Creator? Chapter sixty-seven of the Quran, *Al-Mulk* (The Kingdom), gives the answer to this question. The translation of the relevant verse is as follows:

God created death and life so that He might test you, and find out which of you is best in conduct. He is the Mighty, the Most Forgiving One. (67:2)

According to the Quran, a human being was created as an eternal being. In the above Quranic verse ‘death and life’ represent both the pre-death period of life and the post-death period of human life. So, death and life cover the entire eternal lifespan of human beings.

God created humans with a well thought-out plan, the essence

Only that person will be selected for Paradise who has proved in the present world that he is so intellectually developed that he can live in society with peace and compassion.

of which is to give a person complete freedom – not simply as a gift, but as a test. The result of this test would enable God to know who misused his freedom and who put his freedom to the best use. This was, and still is, the divine scheme of things for man.

This test is not just for the sake of testing mankind. It is for a high purpose. Before creating humans, God created an ideal world, that is, Paradise. Now God wanted ideal men and women who would merit being settled in this Paradise for all eternity. Therefore, the present world is a selection ground for Paradise.

According to this divine scheme, the present human lifetime affords a great opportunity to a person. In the pre-death period of life, an individual has the chance to qualify himself for Paradise, so that in the post-death period of life he may be settled as a deserving candidate in this perfect world. This divine scheme gives one great hope. The present world may be one of problems, for in this world there are sorrows, pains and unwanted situations. But the divine scheme of life prescribed in the Quran gives us a great solace. It is like a bright light in the darkness. It gives men and women great hope that all those sorrows they experience in the present world are for the temporary period of testing, and that once they qualify in the test, they will be fortunate candidates for eternal Paradise.



This Quranic notion explains human life. It explains not only the existence of man, but also all the misadventures that he faces in this world. It gives great meaning to all the good and the bad in life.

Given his often untimely demise, a human being seems to be a completely inexplicable phenomenon, but in the light of the above divine scheme, human life becomes completely explainable and understandable.

The Road to God

Man is a creature and God is the Creator. Every creature must seek the blessings of his Creator. Every man and woman must proceed towards this goal destined by God. This is laid down in the Quran in the chapter *Al-Dharyat* (Scattering Winds). The translation of this verse is as follows:

Therefore hasten to God; truly, I am sent by Him to give you clear warning. (51:50)

It is an established fact that every person is born with a certain inner urge – nature’s gift to him – to reach a particular a goal. This urge is so common that there is no exception whatsoever – rich and poor, or educated and uneducated, all are born with this natural urge. So, it is an issue for all individuals.

What is this goal? First of all, it is to find out one’s own Creator, to understand the creation plan of God and to grasp all those factors that are relevant to life in this world.

All prophets came to guide mankind towards this goal. To this end, they received revelations which took the form of guidance from God Almighty.

The only path that has no end is the road to God. It continues even after the death of human beings, both men and women. It is an unbroken trajectory into eternity, from the limited world to a world without limitations. This represents a transition from the imperfect world to the perfect world, from materialism to spirituality and, as such, is a voyage from time and space to beyond time and space. All other roads end with the death of the human being.

It is a fact that a person often experiences frustration. The reason is that a human being by birth wants a complete world to live in, but in the present world he is compelled to live in a world that is not complete. Journeying on the road to God is the solution. This road takes you from the incomplete to the complete: it is the hallowed nature of God’s path that gives the traveller of this path unlimited bliss.

The Concept of Death

One of the most important teachings of the Quran concerns death. Death is the end of the life of every man and woman, but

no one knows when it will come. The Quran refers to this fact in the chapter Luqman:

No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, God is all-knowing, all-aware. (31:34)

Death is like an individual earthquake. Everyone is doomed to die, but no one knows when he is going to face this fateful moment. Death means complete detachment from the present world. It is like compulsory eviction from the world he has built for himself.

This being so, everyone is living in a state of emergency. Every moment could be his last moment. Every breath may prove to be his last. At any time he may face the fatal verdict of destiny – he may reach the point of no return in his life.

This situation is very serious; it is a great teacher for every man and woman. It creates a new kind of ethics that is based on death. This concept, if taken as a living concept, may change the whole way of a person's life. It may indeed revolutionize the course of his life.

The concept of inevitable death makes you very sincere. It saves you from all kinds of distractions. It nullifies all kinds of lust and exploitation. It tells a person that negative planning is pointless because before its fulfilment, one may die – and death is for all eternity. One may think against his fellow men but no one has the power to fulfil his evil desires against others.

One positive contribution of death is that it makes you live in contentment, and contentment is the only source of peace

and a tension-free life. In fact, the desire for more and more is an outcome of unawareness about death and contentment is a result of awareness of this universal fact.

The concept of death serves as a speed breaker in one's life. Death makes people adopt a realistic approach. Death reminds one of one's limitations. Death is like a corrective measure in one's life, the concept of death serves as a check and balance force in life.

Death serves as a regulator of life. Death serves as a positive teacher of every human being. Death enables one to live a healthy and constructive life.

The concept of death makes you set your target and priorities, and then exert all your energy and time for that target. Death is not a negative event in one's life; it has a completely positive lesson.



Deserving Candidate for Paradise

Who is a deserving candidate for the eternal world of Paradise? According to the Quran, only a *muzakka* (20:76) person will be selected for being settled into Paradise.

Muzakka means a purified soul. The *muzakka* person is one who prepares himself in terms of the Paradise culture, who develops his personality on the lines required for living in the society of Paradise. Paradise is an ideal society. The qualities that are required in a *muzakka* person are given in the Quran in detail.

The hearts of the people of Paradise will be filled with the glory of God (39:75). This is the first quality of a *muzakka* person. That is, he must discover the glory of God in the present world and acknowledge it from deep within his heart. Glorifying God is always a result of discovery. It means that a person should adopt the culture of contemplation (*tadabbur*), and through thinking and reflection, discover God as the Lord of the Universe. This discovery must be intellectually so deep that it should bring about a revolutionary change in his personality. In this way he becomes a *rabbani* (divine) person. (3:79)

A scene from Paradise has been given in the Quran in chapter *Al-Qamar* (The Moon) in these words:

The God-fearing will find themselves in gardens and rivers,
in the seat of truth with an all-powerful sovereign. (54:55)

It means that the people of Paradise will have the qualities of truthfulness and sincerity in the complete sense of the word. Those who have proved that they possess this high quality will be enrolled in the bright list of entrants to Paradise.

This Quranic notion explains human life. It explains not only the existence of man, but also all the misadventures that he faces in this world. It gives great meaning to all the good and the bad in life.

The Quran refers to Paradise as *dar us-salam* (10:25). *Dar us-salam* means the home of peace. According to this, every member of the high society of Paradise will be a peaceful person. Only that person will be selected for Paradise who has proved in the present world that he is so intellectually developed that he can live in society with peace and compassion. No excuse, whatsoever, would develop the slightest feelings of hate and violence against anyone in his heart.

About the sublime society of Paradise, there is a very meaningful verse in the Quran in chapter *Al-Nisa* (Women). It says:

Whoever obeys God and the Prophet will be among those He has blessed: the prophets, the truthful, the witnesses for God, and the righteous. What excellent companions these are! (4:69)

The society of Paradise will be a collection of the best individuals from the whole of human history. Every member of this society will possess the fine qualities of positive thinking, peaceful behaviour, sublime character, truthfulness, sincerity and amiable personality, idealist in thought and perfectionist in behaviour.

Those who have developed this kind of personality in the present world are competent members of their society. Only those persons will find entry into Paradise who have qualified themselves in the present world.



Paradise is not anyone's birth right, nor will one receive entry into it through recommendation or wishful thinking. Entry into Paradise is totally a matter of selection, and this selection will be done by none other than God Almighty in the world Hereafter. This criterion has been given in the Quran in these words: "[In the Hereafter] man shall have only that for which he strives." (53:39) It means only that person will find entry into Paradise who qualifies for it.

Spiritual Values from the Quran highlights that the Quran is more than a book of legal rules; it offers profound guidance for navigating life with wisdom and peace. It emphasizes qualities like patience, forgiveness, contentment, and reconciliation, providing principles for success in this world and the Hereafter. The book inspires readers to lead a God-centered life, fostering inner peace, spiritual growth, and moral development. Introspection empowers individuals to overcome life's challenges while fostering personal growth and a deepening their faith.

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ISBN 978-93-94886-62-9



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