

THEOLOGY OF LAND: AN ISLAMIC APPROACH

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Introduction

1. Theology and Hermeneutic

Every theology is an expression of its own hermeneutic, using the vocabulary of the time and motivated by the needs and goals of the community, whether these needs and goals are objective or mere human passions, whether they are ideals and values or expressions of pure egoism. A hermeneutic is often a reading back of a community's holy Scripture, projecting into it the needs and goals on which it is based as if there were no independent meanings for the revealed texts. Indeed, the history of theology is a history of these projections of human passions into the holy Scripture. It shows how humans, represented by theologians, hang their needs and goals on the texts. Is not the internal and independent meaning a mystery which supersedes every human and rational effort to catch it?

Some holy Scriptures, e.g., the Bible, have been originated, developed and canonised according to a certain hermeneutic chosen consciously or unconsciously by the writers, the so called "holy scribes," the narrators, or by the Synagogue or the Church. All of them--writers, narrators, canonisers, theologians and commentators--see in the Scripture what they want to see. There is no objective truth or independent meaning separated from human passions. It is a kind of hermeneutic based on Narcissism. Bergson called this psychological process "le mouvement retrograde du vrai," the projection of the present into the past. By this process Jesus became a feminist, a socialist, a capitalist, a white, a black, etc.

Theology of Land is another actual manifestation of this projective, subjective and Narcissist hermeneutic. Because of the importance of land in our modern times, for the oppressed as well as for the oppressors, theologians of both sides could see in their respective Scriptures a "Theology of Land." Theology serves here as a part of an ideology of liberation for the oppressed or as a justification of colonialism for the oppressors. But a theology of land conceived by the oppressors is indeed a justification of domination, although it is called "Theology of Liberation" in the Third World, especially in Latin America. Camillo Torres is an example. "Theology of Land" may be then a religious purification of "Occupation of Land." Armies begin, theologians follow.

However, a reading back of any holy Scripture is possible if it does not distort the original and independent meaning of the text, especially if the text is from the beginning exempt of every interference of human passions, in writing, in narration or in canonisation. A reading back is possible if an exegete can find the conformity between the original and independent meaning of the text with the objective realities, which are always universal human values. In this case, a hermeneutic can be objective, capable of reaching an objective truth, which is one in every time and space. An exegete doesn't justify. He takes realities in one hand and Scripture in the other. Both are never partial, on the condition that he has the whole of the realities and an authentic Scripture.

2. Theology of Land in Classic Thought

Theology of land, in the modern sense, is a new topic in Islam. It has no precedent in classical theology or philosophy, even in mysticism. Theology was essentially Theology of Unity, which continued to define the traditional monotheism freed from any kind of anthropomorphism. God is defined as a pure Essence having absolute attributes, completely transcendent and perfect. God is correlative to human freedom (Grace and Providence), to nature (creation), and to society (democracy). The foundation of a free, equal and democratic society is a divine imperative: "Do Good and Prevent Evil."

Secondly, philosophy emphasises an Absolute Being per se in opposition to contingent nature per aliud, against the Greek concept of eternity of nature or of a "prime matter." Thirdly, mysticism was essentially a withdrawal from the material world--which was a reaction against the mundane life--to a spiritual one, by the force of love, to be unified with God. Only in jurisprudence does land appear as an object of administration, division, production or even war. Land was an object of legislation without any ontology of land.

We have to ask then: Why was there no Theology of Land, Philosophy of Land, Mysticism or Romanticism of Land, or Ontology of Land in classical times? Obviously, Land created no problem. Land was theirs. With the expansion of Islam, which means liberation of all communities from all kinds of oppression, Persian in the East, Roman in the West, Land extends. When the thing is theirs, it creates no problem. It becomes a problem when it is not theirs, as if the existence inside the human mind is a compensation for the loss of existence outside. Things existing in re do not exist in ratione; things existing in ratione do not exist in re. But things have changed in our modern times. Land became a problem and a great one. Land has become the most important problem of our times, in the last century and even before the land was lost, during the imperialist movement of the European hegemony. Then a Theology of Land began in the Reformist movement of the last century, especially by al-Afgani (1839-1897), Mohammed Abdan (1849-1905), al-Kawakibi (1854-1902), Iqbal (1873-1938) and others.

This Theology of Land is conceived as Theology of Liberation which expresses the theology of the twentieth century, a century of liberation movements in the Third World where the Moslem lands exist. Monotheism took again the original meaning, liberation of humanity from all kinds of oppression, whether from nature or from man. The first expression of faith in Islam begins with a negation: "I don't believe in any other deities except the Only God." Deities change from time to time. They are the wrong ideals of any community. (Any overwhelming power is a deity. Colonialism, Imperialism, Feudalism, Capitalism--all are overwhelming powers to be rejected as deities of our time.)

I. EARTH

1. Possession of God

The term "Land" (Ard) is repeated in the Qoran 462 times, 454 times as substantive and 8 times only as connected with possessive pronouns. This simple enumeration gives us a first statement: Land is not an object of possession. Land is there, in the category of Being not of Having. In this sense Land is the Earth, the whole land.¹ Land is a category completely independent of human existence. Land is an objective truth outside any subjectivity. No body, no community can pretend that he owns the Land. Nobody can claim that the Land is his. As if the Qoran says twelve centuries earlier what Rousseau or Prudhom later said: The first man who put his hand on a land and said: This is mine, is the first thief!

In the 8 times Land is used connected with possessive pronouns, the only occurrence with a first person singular pronoun (My Land) is relative to God. God is the only owner of the Land. He is the Only One Who can attribute the Land to Himself. Land belongs to nobody except to God. Land is the Earth, wide and spacious, enough for all humans to worship God.²

In the Bible this idea of eminent ownership is not repeated often.³ But Earth or Land is always annexed to God's action of giving, swearing, dwelling, bringing, etc., according to the Hebrew custom of attributing everything on earth to God by analogy of greatness and by describing movement by the First Cause. This usage does not mean that God literally gives or brings but that the tribes themselves go and dwell.

This meaning is confirmed by the other uses of the term as substantive. In 60 of the 454 instances the term is used in connection with God to assert the same meaning, that Land is possessed by God, and that God is the only owner of the Land.⁴ He is also the owner of all that is on the Land, things and humans.⁵ This eminent ownership is so clear and evident that it does not even need any affirmative statement except by irony and sarcasm, in interrogative or exclamatory modes.⁶ Heaven and Earth are the kingdom and treasure of God.⁷ It is an implication of monotheism to refer everything in heaven and on earth to the One God and the Only One without any kind of association.⁸ To Him only we address our worship.⁹ His eminent ownership is a result of His absolute attributes: Omniscience,¹⁰ Omnipotence,¹¹ and Eternal Life.¹² Everything comes from Him and everything returns to Him.¹³ Eminent ownership is not only a divine right or a theological idea but it is essentially a real description of human destiny. Man is born on the Earth and he dies on the Earth. He comes on the Earth and he leaves the Earth. The Earth was before him and it remains after him. Man and Earth have two different destinies. Man cannot possess the Earth. He comes with nothing and he leaves with nothing. All he may own is his deeds, his good deeds for which he is responsible. That makes his true happiness. That is why Earth and all that is on Earth is pure appearance, not an ultimate reality. It is a pure decoration for life but not the essence of life.

5. The End of the Earth

But the Earth will not remain forever. It will disappear completely at the end of time.²⁹ There will be trembling, shaking and quaking.³⁰ The Earth will eject its contents, things, animals and humans.³¹ It will be the day of resurrection. The Earth will be changed to another Earth when the trumpet sounds.³² In this day all the inhabitants of the Earth will be judged and it will be a heavy day.³³ Myths or realities? Symbols or images? What is important is that every eschatology expresses a real human structure. The feeling of the end is a real human feeling. When an aim is accomplished, then it is the end. Zweck in German or fin in French means at one and the same time both aim and end. The end of the Earth is not a final end but it leads to the final end, the Resurrection. Resurrection expresses the human hope. The End and the Resurrection of the Earth are the final term of its creation.

II. LAND

1. The Green Land (Soil)

After the Earth as a divine possession, Land appears as the substratum of life: plants, animals, birds and humans. The green land is the creation of God for the welfare of mankind. The image of green color is an image of fertility and all that is positive, good and constructive in human life. Green land is beautiful land. Beauty is a manifestation of God. The green land occurs when water falls on Earth. Life is this passage from dry to wet. Life is a process like the process of water: from up to down, when the rain falls; and from down to up, when the plant grows.³⁴ By water and earth we can have a third element: plant. Any new production is impossible without the conjunction of two elements.³⁵ The action of giving life is assigned as God's action.³⁶ The mixture between water and earth is done according to a certain measure. More water or less water, sandy land or rocky land doesn't make any plants.³⁷ Water itself can be produced by the Land. Although it comes from above it may also come from beneath, from the underground.³⁸

Production by the Land is indeed an image of creativity in human life.³⁹ All these images of the green land are in fact some examples from human life. Nothing new occurs without two elements. Life is founded on this duality: the complex life, the opposition between right and wrong, etc.⁴⁰ Life is there by force of the contraries. A thing is created from its contrary: life from death and death from life.⁴¹ The Earth itself is composed of two contraries: land and sea, mountains and rivers, the same images of soil and water, dry and wet.⁴² The mountains represent the stability in life; the rivers represent the movement and the crossroads. If we refer to human life as the mystics would like to do, it will be an image of the fertility of the heart and the results of good words.⁴³

The produce of the Land is for humans to eat and enjoy.⁴⁴ Man is the king and master of the universe. Everything has been created for him, suitable for his life.⁴⁵ But man has no right to monopolise nourishment and prevent others from eating and enjoying.⁴⁶ The produce of the land is the right of everybody. Animals and birds have the same rights as humans to eat and to enjoy.⁴⁷ Nourishment is given for all living creatures.⁴⁸ Lastly, the Earth is the last dwelling for humans and all living creatures. Man came from Earth and he returns to Earth.⁴⁹ Human existence on Earth is limited.

work by themselves instead of the ancient form of a direct interference of God in the course of history. Some examples: Those who reject the fulfillment of the human vocation, which is at the same time a divine command and a natural law, will never be able to stay on Earth.⁶² Those who reject the truth and the faith will never stay on Earth. The Earth itself is created and based by and on truth.⁶³ Those who are powerful on Earth, feeling free to do all kinds of injustice, will be destroyed. Might without right ends by a complete destruction of might.⁶⁴ Those who do not practice the moral law and do righteousness will end also in complete destruction. Truth is indeed a moral truth. Truth in the end is triumphant.⁶⁵

III. VOCATION ON LAND

1. God of Heavens and Earth

God is described in the Quran not only as "God in the Heavens" but as "God of the Heavens and the Earth."⁶⁶ The connection between Heavens and Earth is indestructible. On the Earth the Word of God is manifest, and God is the Truth on the Earth. The connection is made 217 times out of 462. It is made directly, without interference of other words, 123 times in this formula, "Heavens and Earth." The term "Land" can be mentioned alone. Of the 462 times it is mentioned alone about 245 times. But never is "the Heavens" mentioned alone. God, then, is connected to Heavens as well as to Land but even more to Land. That makes of the Land an absolute value like God, or at least on the same level of absoluteness. God doesn't exist in abstracto but in concreto. This truth is explained otherwise. Geologically Heavens and Earth were one thing and were later disassociated from each other.⁶⁷ Esthetically God is the Light of Heavens and Earth.⁶⁸ Lastly, the word "Heavens" is used in the plural, but "Earth" is always singular. Singularity has more value than plurality.

2. Vice-gerency of Man

Man is the vice-gerent of God on Earth. A vice-gerent is more than a simple representative. God gave truth and left for man the message of fulfilling this truth on Earth. God does not interfere directly in the universe but His words may be fulfilled by man. Vice-gerency is the oath of man to practice virtue, to be just and not to do harm on Earth. If he does, he will succeed God; the Prophets and the believers because they realise God's will on Earth, and will inherit the Land. Vice-gerency here means succession and inheritance.⁶⁹ This vice-gerency is the deposit or the trust which God gave to man and which has been refused by all creatures except by man.⁷⁰ Ignorance or injustice? Misery or greatness? There is no theoretical answer homogeneous and correct. The answer is a practical one. Only man by his life and his deed can prove his worthiness of this message. He can be worthy or unworthy. Only his deed can decide this alternative.

3. The Spacious Land

The Earth is described as strait, long, carpet, spacious, wide expanse for humans to walk upon and to dwell.⁷¹ The spaciousness of the Earth is similar to the spaciousness of the Heavens; both are images of an absolute in time and

space.⁷² The Earth then is a field of human action for the fulfillment of man's vocation and the realisation of the trust that God gave him.⁷³ God could conserve His Word on Earth by Himself but he left the mission to man, and man accepted it willingly. No more miracles are possible.⁷⁴ And even man can control all material phenomena by his action.⁷⁵ God Himself is always in action.⁷⁶

4. The Human Action

This vocation transforms man's weakness into strength. It is man's destiny, his interest and his glory. It is an appeal of his nature as well as an appeal from God, revelation and nature being the same appeal.⁷⁷ There is no other alternative: wealth, social position, racial identity or genealogical descent.⁷⁸ The vocation is done individually. It is a matter of quality of man rather than a quantity of human beings.⁷⁹ It is only the whole action that can save individually, not any other partial or gesticulatory act.⁸⁰ Damage and death will occur, but sacrifice and martyrdom are dimensions of human existence.⁸¹ There is no other physical means to arrive at heaven than the ideal one, human action realising human vocation.⁸²

5. The Objective Truth

God's Word and its realisation by the human vocation is an objective truth completely independent of human passions and particular interests. There is a truth which doesn't leave any occasion for its subjective interpretation. This is a condition of universalism and of the unity of all humans around one truth independent of their inclinations and particular desires. Heavens and Earth together are created by truth and founded on truth.⁸³ The Earth is sensible to truth. It shrinks from non-truth.⁸⁴ Human plotting and deviating from truth by sophistication will never lead to objective truth independent of human passions.⁸⁵ Heaven's truth, Earth's truth and human truth are the same.⁸⁶ That doesn't mean that God's words are finite. They are infinite and will never end even if the trees of the Earth were pencils and the seas on the Earth were ink!⁸⁷

IV. FULFILLMENT OF VOCATION ON LAND

1. Belief in Unity

Man's vocation on Earth is realised by two things: belief and action, belief in God and doing good actions. Belief in God attaches man to the Land. The term "Land" annexed to personal pronouns twice, first person plural "our Land" and second person plural "your Land" (these usages occur 6 times out of 462) informs us that Pharaoh and his court accused Moses and Aaron with the charge that monotheism withdrew people out of their land. It was a false accusation, based on the truth of the contrary. Monotheism attaches people to the Land. Belief in God does not lead to extermination from land except by oppression.⁸⁸ Giving the Land as a natural result of believing in God does not mean believing in a material land and making believing in God a simple justification.⁸⁹ The produce of the Land or the Land itself cannot be a motivation for believing in God. Belief is motivated by the essence of belief itself, not by any material reward. The productivity of the Land is not a reward. There is no promised Land as a reward for believing in God. On the contrary, believing in God liberates the human consciousness from any material motivation. Monotheism has a function of liberating the human conscious-

ness from the domination of matter and the oppression of any human dictatorship. Its aim is the creation of an ideal consciousness, with an independent reason and will, capable of guiding the human life by the aid of revelation, i.e., guidelines for human life, without further waiting for an external divine help for believers or unbelievers.

2. Good Deeds

If monotheism--believing in God--attaches mankind to the Land, good deeds realise the function of this belief. Those who are on the Land and maintain it are those who practice righteousness and do good deeds. Belief and good deeds are two faces of the same coin. One is the manifestation of the other.⁹⁰ Good deeds build the Land. Believing in God means construction of the Land.⁹¹ On the contrary, bad deeds destroy the Land.⁹² There are many kinds of mischief, material and moral. Material mischief is, for instance, destruction of plants, theft and all kinds of destruction of the Earth.⁹³ There is also destruction of human beings at the same time by killing, exiling, imprisoning and oppressing. This is both material and moral wrongdoing.⁹⁴ There is also pure moral mischief like subjecting truth to passion, doing injustice, going to extremes, accepting the authority of any tradition without verification, imitation, forswearing oaths, breaking the covenant, and denying the merits of those who deserve.⁹⁵ Those who construct and those who destroy are not on the same level. They are not equal. The first will have their reward and the second their punishment.⁹⁶

3. Obedience

The Land is given, by the nature of things, for those who obey God. Obedience is the third constituent besides belief and action. The only verse where "Land" is connected with a third person plural pronoun means that Earth is given for those who obey God.⁹⁷ Earth is not inherited in the sense of belonging to but in the sense of obedience and good actions. The heirs of the Land are not an assigned people, for ever, from the beginning of a promise till the end, in the fulfillment of this promise, as an absolute right, a priori or in principio, but non-assigned, temporal, possible, may-happen-or-not, a posteriori, and purely conditional.⁹⁸ Obedience to God does not mean a passive execution of God's commands but an active role of understanding and of acting on that ground.⁹⁹

4. Inheritance as Succession

Inheritance of the Land means a simple succession of people, succession of those who obey God and do good deeds to those who disobey God and do bad deeds.¹⁰⁰ If God is the only Owner and the only Heir, He gives the Land to those who obey Him to live on it as long as they obey and fulfill the oath of obedience. If those who obey God are still a minority or weak, the future will be with them and they will inherit the Land and succeed on it.¹⁰¹ There is no eternal inheritance or everlasting succession as a vested right from the Fathers. There is no homeland and a right of return because there is no rational right except as a myth. Myths work in history as well as truth.

5. Modesty

The first sign of obedience is modesty.¹⁰² No one on earth who is proud of himself, arrogant and turning up his nose can be a successor on Earth. Destruction

of the Land occurs through pride, arrogance and egoism. Those who believe in God will never be arrogant because God is higher than they. There is no place for a feeling of superiority, election or special favor because all humans are equal before God. Things will be worse if to arrogance is added violence, oppression of others, and the division of humankind between Greek and barbarians. The destruction of Pharaoh occurred because of his arrogance. He never conceived that there was a power over his power.¹⁰³ All humans before God feel modest and humble. On the contrary, those who are pious and truly pious are unknown and prefer to be unknown and rather at the end of the line.¹⁰⁴ Are not the first last and the last first? The only difference between humans is that of good deeds.¹⁰⁵

V. THE UNIVERSAL COVENANT

1. The Material Covenant

Many examples are given from history of prophecy showing the connection between obedience and Land and how Land, that is, dwelling in the Land, is a result of obedience. Examples are given from the peoples of Aad and Thamud. But the protoexample and the most recent is that of the people of Israel. God always gave from His side all kinds of grace. Every prophet reminded them constantly of the grace of God and all the favours that God had given them. First of all, God sent to them prophets and messengers in order to guide them in their life and made the children of Israel the inheritors of truth and prophecy.¹⁰⁶ Not only did God provide them with holy words but He supported the prophets with clear signs in order that they might believe and obey.¹⁰⁷

Secondly, God gave them all they demanded of material things: food, water, place, shelter, etc. God did not refuse them anything, even these material things, provided that they believe and obey Him.¹⁰⁸ Thirdly, God gave them the Torah and made in Law life for them.¹⁰⁹ Fourthly, God preserved their unity and their ethnic identity.¹¹⁰ Fifthly, God saved them always from all calamities and catastrophes: crossing the sea and sinking Pharaoh and his soldiers; therefore the children of Israel have been delivered from slavery.¹¹¹ Sixthly, God, because He had to speak to mankind, chose them and preferred them to all nations by the fact that He sent them prophets to guide them and teach them wisdom and perfect life.¹¹² The preference is made not for genealogical characteristics in them or for a special favour they have from God, but only by the fact that God spoke to them through the prophets. The preference here is for giving them prophethood and guidance, never for any material promise or favour. Material favours are given to all nations and individuals.

The covenant of prophethood is from the beginning of prophecy till the end. All the prophets from Adam, Noah, Abraham to Moses, Jesus and Mohammed enter in the Covenant, that of telling the truth and communicating the words of God. Of the 25 times where the term "Covenant" is used, 9 times assign the Covenant of prophethood. Only prophethood is given to the children of Israel.¹¹³ Any material donation was a result of obedience to God. All kinds of material inheritance are a natural consequence of good deeds.¹¹⁴

These material favours were indeed signs of the Presence of God in order that the children of Israel might believe in Him by their own way, the material

favours. But it was not a part of the Covenant. The term 'Aahd, which also means Covenant, may also signify in some of its usages "promise." It has been used about 46 times in various senses of Covenant: word, faith, engagement, enjoinder, contract, alliance, treaty, league; only 6 times in the meaning of promise. Even in these meanings, the promise is not a land, a monarchy or a priesthood, but a sacrifice to God or a saving by God.¹¹⁵ Sometimes the promise is without content, but a long interval of time of tests.¹¹⁶

2. The Contractual Covenant

This favour of God as a sign of His grace had its culmination in the Covenant (Mithaq). It was a pure contractual covenant, not a material, a theological or an ontological one. As long as the Covenant is fulfilled on both sides, the contract remains in force. But if one side looses his stipulations, the other side is free and also has the right to loose his. In this moment the Covenant is broken and is null and void.¹¹⁷ That is why of the 25 times that the term "covenant" is used, 4 times are in the sense of a pure human contract or treaty between two persons or communities, in marriage or mutual defense.¹¹⁸ In the Bible the Covenant means etymologically an agreement between two contracting parties. Berith is synonymous with the Law. The Haggadah treats the Covenant with Abraham in the same contractual sense. God showed him Gehenna and the domination of the nations on the one side, and the revelation on Mt. Sinai and the service in the Temple on the other, and said: If your children honor these last two (the Torah and worship), they shall be spared the first two. If not, the Temple shall be destroyed, and you may now choose between suffering under the heathen and suffering in Gehenna as the punishment of your descendants.¹¹⁹

Another term, 'Aahd in the sense of promise, is used 9 times out of 46 in a contractual sense on the human level. It means also contract, alliance, treaty or league.¹²⁰ The same meaning is employed to define this contractual relation between God and man. A third term, Wa'd which means promise, is used 2 times in the sense of Covenant ratified then broken, and only one time in the sense of human contract between man and woman in marriage (out of 157 uses).¹²¹ This means that the promise is not a part of the Covenant. In the OT the Covenant is assigned as a Covenant of peace 4 times, of priesthood twice, of mercy 3 times, and a brotherly covenant one time out of 157 times!¹²²

The term 'Aahd is used also 6 times out of 46 in the sense of a word to maintain, a faith to fulfill, or an engagement to hold.¹²³ It is also used one time in the meaning of promise like a contractual covenant.¹²⁴ The term Wa'd, which means promise, is used 10 times out of 151 (in a derivative sense Wa'ada as a verb and Mav'id as a noun) in the meaning of an appointment or trust.¹²⁵ The appointment is either a rendez-vous between man and man or between man and God. These uses make the transition from the contractual covenant to the moral covenant. In the OT the contractual covenant is assigned one time out of 151 times!¹²⁶ One time only is assigned as the Covenant of the Law.¹²⁷ There is a constant exhortation to keep the Covenant and to remember it.¹²⁸

3. The Moral Covenant

The content of the Covenant was worship to God, obedience to Him and doing righteousness.¹²⁹ The Covenant was a pure moral Covenant. The inhabitation of the Land is also an aspect of this moral Covenant. The Land is given to them because, as far as Pharaoh is concerned, they were in the right and he in the wrong.¹³⁰ The moral Covenant is not necessarily a written one, on stones, leather or walls. It doesn't need an Ark because it is written on the heart of mankind. It is also not a sacrificial animal or mixing the blood but an absolute adherence to the moral law. It has no material mark like a Sabbath or circumcision but an internal engagement to virtue.

Three terms are used in the Qor'an to give the meaning of Covenant: Mithraq, which means bound or covenant, 'Aahd which means treaty or covenant, and Wa'd which means promise, threat, appointment or covenant. Derivatives of the same term "Covenant" have been used another 9 times to assign any other kind of bond between two sides. The term does not assign exclusively a particular covenant between God and Abraham often renewed by the patriarchs and the prophets, but it means any kind of bond, material or (most of the time) moral. The verb Wathaga means to bind two things together. Belief binds God to man and man to God. A bond can be material, as in punishment when the hands are tied together or when somebody is imprisoned. The substantive Wathaq means bond.¹³¹ The adjective Wuthqa means strong and indestructible.¹³² The noun Mauthiq means oath and swear, a single word to give and to maintain, without any material content.¹³³ The same idea is expressed by other terms like promise (Wa'd or 'Aahd) without any reference to a particular covenant in time and space. The term 'Aahd is used 24 times out of 46 in the sense of a moral covenant.¹³⁴

This moral Covenant is to fulfill. Revelation is a simple reminder for mankind to fulfill this moral Covenant. All the 24 times out of 46 where the term 'Aahd is used in the sense of Covenant, it instigates mankind to fulfill it and not to break it.¹³⁵ The Covenant here is a simple oath and a moral engagement. Those who fulfill their oaths are models of a life of virtue, and their words can be often heard.¹³⁶

The term 'Aahd is used in the sense of a promise about 6 times out of 46 but never in a genealogical sense even in the case of Abraham.¹³⁷ This meaning is asserted very strongly by the uses of the term Wa'd which means literally and even terminologically promise rather than the term 'Aahd. The term Wa'd is used 117 times in the sense of promise out of 157 times. That means it signifies essentially promise. But the promise is not material. There is no promised Land, prosperity or wealth.

The term Wa'd which means promise is used 151 times, with 117 of these meaning the last judgment. The promise is what God has announced during the human life on the tongue of the prophets, that there will be a Last Day when all mankind will be judged.¹³⁸ The fulfillment of the promise means that in the Last Day humans will see the event and they will know that what God promised was true. The promise here is not a material reward, a land, children or wealth but the reality of the Truth and the event of the Word.¹³⁹ The only absolute and true promise is that of God, because God fulfills His promise and maintains the Word. The true promise is against the illusory one.¹⁴⁰

What God promises is the Last Judgment, that there will be an end for the world and the day of resurrection. The promise here is the fact of returning back.¹⁴¹ The indetermination of time requires from man always to be ready for a judgment.¹⁴² In the Last Judgment the promise will be of two kinds: a good promise for good deeds, and an evil promise for bad deeds. The good promise is forgiveness, felicity, beatitude, all that is always represented by the image of Paradise.¹⁴³ The evil promise is the destruction of vices and all kinds of non-truth on Earth. It is also represented by the image of Hell and eternal punishment.¹⁴⁴ That is why in 20 of the 151 times where the term Wa'd is used it means threat, warning or punishment.¹⁴⁵ Promise in the meaning of threat can be given by anyone else, e.g., the Evil One. The Wa'd becomes Wa'id, which means literally warning.¹⁴⁶

4. The Broken Covenant

But the result of this Covenant was miserable. Obedience to the commandments of God did not occur. There was deliberate disobedience rather than obedience. The Covenant was broken. In 6 of the 25 times where the term Covenant is used the reference is to the broken Covenant.¹⁴⁷ It was broken by constant and permanent disobedience to God. First, the children of Israel did not obey the Prophets; they even poisoned some and killed another. They did not communicate the words of God, and they even altered them deliberately.¹⁴⁸ They never believed in God and His absolute attributes. During the absence of Moses they worshipped the golden calf. They even wanted to see God face to face believing that God can be seen.

Secondly, they disobeyed the Prophets and refused to follow them and to defend the words of God on Earth, which is the natural result of a good faith.¹⁴⁹ Thirdly, they transgressed the Torah and deviated from the Law.¹⁵⁰ And they even altered the Law and made it more strict than it was through hypocrisy.¹⁵¹ Fourthly, they missed the moral law and the practice of virtue, which is the essence of the Covenant. They had a hard heart and they did mischief on Earth.¹⁵² That is why they were condemned by most of their Prophets to the extent that the holy Bible can be called a history of damnation and malediction (curses of the Covenant, Deut. 24: 5) rather than a history of benediction and salvation.¹⁵³ Berith itself comes from bara, which means to cut. (In the OT the term Covenant is used 253 times, 53 of which refer to the broken Covenant.) The Covenant was broken, forgotten, profaned, forsaken, transgressed, not obeyed, not kept, dealt falsely with, not steadfast with, made void, despised and corrupted. The broken Covenant is declared by the Prophets, especially the last ones, as the final result of the experience.

5. The Remnant

But there is the remnant, members of a small group who could extract themselves from the general disobedience of the people and could obey God, fulfill His promise and maintain the stipulations of the Covenant from their side.¹⁵⁴ They indicate the presence of truth on Earth and even the courage to announce it in spite of all kinds of danger. They indicate also the presence of the individual dimension outside the categories of group, people, community, tribe, children, family, etc. Finally they show the presence of the natural light in man and the autonomy of his will. The human consciousness affirms his existence as awareness and shows the successful result of the long experience of revelation, which has one goal, the independence of the human consciousness.

6. The New Covenant

The new Covenant was the last test for the children of Israel to believe in God, to obey His commands and to practice virtue. It is not an eternal Covenant fulfilled from God's side to anyone by a mere belief in a new prophet but a continuation of the previous Covenant with the same conditions and with the same results, acceptance of some and rejection of others.¹⁵⁵ And even the new believers in the new prophet retained a part of the Covenant and forgot the other part.¹⁵⁶ The Qoran, containing the Islamic revelation, is itself a part of the Covenant. As an authentic book historically speaking, it can be considered as a criterion of divergencies in the other holy Scriptures, texts or commentaries. It admits and confirms the preceding revelations still rejected by the children of Israel as a part of their whole rejection of the Covenant.¹⁵⁷

Adam broke the Covenant but he repented and God forgave him.¹⁵⁸ Human nature is innocent of every inherited sin. Adam was responsible only for his sin. Every human being is responsible for his. Human nature is good rather than bad. It is ready for either good or evil. Only human free will can dispose one of them. (Original sin is outside individual responsibility.) That is why there is no room for any salvation by the other. Every one can save himself by himself, by his own deeds. What passivity! Somebody sins for man and somebody else saves him, and he is between them sinful and saved! Mediation, redemption, salvation--all these categories are forged by dogmatic theology inaugurated by Paul, who was motivated by a sense of guilt toward the Christians and his persecution of them, by his inferiority complex toward the disciples and those who had seen the Master, and by his own character: passion, aggression, violence, rhetoric and apology. Salvation by the Church or the Synagogue is a pure justification for the authority of the Establishment. Jesus himself never pronounced one word on the Covenant. It is mentioned once in Luke, in the prayer of Zachary to remember the holy Covenant, and twice in the Acts, once in the speech of Peter and once in Stephen's speech, as a particular Covenant in the flesh marked by circumcision.¹⁵⁹ All the other usages are from Paul (about 17 times) and most of them (11 times) in the Letter to the Hebrews.

7. The Universal Covenant

The Covenant now is a universal conditional and moral one.¹⁶⁰ It is universal for all mankind, not given to a particular ethnic group as in the beginning of the experience of revelation. It is offered for every people and even for every individual without any distinction of race, color, geographical or historical determinations. It is conditional because of its contractual meaning. In the previous experience the Covenant was broken from the human side. But God because of His mercy did not break it from His side in order to give humans more occasions for the fulfillment of the Covenant from their side. The last experience was of Jesus, but the Covenant was also broken, whether by those who didn't believe in Jesus or by those who believed in him by words and not by deeds, or changed his words and submitted them to their passions, personal desires and interests.

After this eminent experience God and man, the universal Man, became the two contractors of the Covenant. If it is maintained by Man it will be maintained by God, and if it is loosed by Man it will be loosed also by God. Man, then, is the motive force of the continuation and the fulfillment of the Universal Covenant. The Covenant still has its eternal meaning, the moral meaning, doing righteousness and practicing virtue. This universal conditional and moral Covenant is the only way to succession on the Land.

NOTES

1. The same term exists in the OT, Adama or Eretz which means: Earth, land, ground, soil.
2. "My servants who believe! Truly, spacious is thy earth: Therefore serve ye Me (And Me alone)!" 29:56.
3. The only clear attribution of the Land to God is "They shall not dwell in the Lord's land" Hos. 9:3.
4. "Knowest thou not that to God belongeth the domination (possession, Mulk) of the Heavens and the Earth?" 2:17, 3:109, 5:17, 5:18, 5:40, 5:120, 7:158, 9:116, 24:42, 25:2, 39:44, 45:27, 57:2, 57:5, 85:9.
5. "To Him (God) belong all that is in the Heavens and on Earth" 2:107, 2:284, 3:109, 3:129, 4:126, 4:131, 4:132, 4:170, 14:2, 16:52, 22:65, 31:26, 34:1, 42:4, 42:53, 53:31. "His are all things in Heavens and on Earth" 2:255, 10:68. "Is it not that to God belongeth whatever is in the Heavens and on Earth?" 10:55, 24:14. "Behold! verily to God belong all creatures, in the Heavens and on Earth" 10:66, 21:19, 30:26. "To Him belongs what is in the Heavens and on Earth, and all between them, and all beneath the soil" 20:6, 42:85.
6. "Say: To whom belong the Earth and all beings therein? (say) if you know!" 23:84.
7. "Do they see nothing in the Kingdom of the Heavens and Earth and all that God hath created?" 7:185. "But to God belong the treasures of the Heavens and the Earth" 63:7.
8. "They say: God has begotten a son: Glory to Him. Nay, to Him belongs all that in the Heavens and on Earth" 2:116.
9. "To Him belongs...All are devoutly obedient to Him" 30:26.
10. "No slumber can seize Him, nor sleep. His are all things..." 2:255. "To God do belong the unseen of the Heavens and the Earth" 11:123, 16:77, 18:26, 25:6, 35:38, 49:18. "I know the secrets of Heaven and Earth" 2:33. "Well doth He know what you are intent upon" 24:64. "From God, verily nothing is hidden on Earth or in the Heavens" 3:5. "He knoweth what ye hide, and what ye reveal" 6:3. "And it is your Lord that knoweth best all beings that are in the Heavens and on Earth" 17:55. "My Lord knoweth word in the Heavens and on Earth" 21:4. "Knowest thou not that God knows all that is in Heavens and on Earth?" 22:70. "He knows what is in the Heavens and on Earth" 29:52, 49:16, 64:4. "God doth know all that is in the Heavens and on Earth" 58:7. "There is not a grain in darkness of the Earth or anything fresh or dry but is in a record clear" 6:59. "Nor is hidden from thy Lord the weight of an atom on the Earth or in Heaven" 10:61. "For nothing whatever is hidden from God, whether on Earth or in Heaven" 14:38. "God who brings to light what is hidden in the Heavens and the Earth" 27:25. "Nor is there aught of the unseen in Heaven or Earth but is

in a clear record" 27:75. "He knows all that goes into the Earth and all that comes out thereof" 34:2. "By Him who knows the unseen, from whom is not hidden the last little atom in the Heavens or on Earth" 34:3. "He knows what enters within the Earth and what comes forth out of it" 57:4.

11. "And God hath power over all things" 3:189, 5:120. "To Him belong the keys of the Heavens and the Earth" 39:63. "For to God belong the forces of the Heavens and the Earth" 48:4, 48:7.
12. "Unto God belongeth...He giveth life and he taketh it" 9:116.
13. "To God belongs...To Him do all questions go back" 3:109, 57:5. "And to Him is the final goal" 5:18.
14. "The likeness of the life of the present is as the rain which we send down from the skies. But its mingling raises the produce of the Earth which provides food for men and animals, (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty). The people to whom it belongs think they have all powers of disposal over it. There reaches it our command by night or by day, and we make it like a harvest clean mown, as if it had flourished only the day before!" 10:24. "That which on Earth we have made but as a glittering show for the Earth in order that we may test them, as to which of them are best in conduct" 18:7. "(Iblis) said, 'O my Lord! because thou has put me in the wrong, I will make (wrong) fair-seeming to them on the Earth and I will put them all in the wrong'" 15:39.
15. "It is we who will inherit the Earth and all beings thereon" 19:40. "For to God belongs the heritage of the Heavens and the Earth" 3:180, 57:10.
- 16. Deut. 28:63, 29:28, Kin. 14:15, Jer. 12:14.
17. "A revelation from Him who created the Earth and the Heavens" 20:4. "Praise be to God who created the Heavens and the Earth" 6:1. "See they not that God who created the Heavens and the Earth has power to create the likes of them?" 17:99. "It is He who created the Heavens and the Earth" 6:73. "If indeed you ask them who it is that created the Heavens and the Earth, they would be sure to say 'God'" 39:38.
18. "To Him is due the primal origin of the Heavens and the Earth. When He decreeth a matter, He saith to it: 'Be and it is'" 2:117. "He said: Nay, your Lord is the Lord of the Heavens and the Earth, He who created them (from nothing)" 12:56.
19. "Your Guardian-Lord is God, who created the Heavens and the Earth in six days..." 7:54. "Verily your Lord is God who created the Heavens and the Earth in six days" 10:3. "He it is who created the Heavens and the Earth in six days" 11:7, 57:4. "He (we) who created the Heavens and the Earth and all that is between, in six days..." 25:59, 50:38.
20. "See they not that God, who created the Heavens and the Earth, has power to create the like of them (anew)?" 17:99. "To blasphemy indeed are those that say that God is Christ, the son of Mary. say: 'Who then hath the last power against God, if His will were to destroy Christ, the son of Mary, his mother, and all everyone that is on the Earth?'" 5:19. "Not on Earth nor in Heaven will be able to frustrate" 29:22.

21. "See they not that God, who created the Heavens and Earth, and never wearies with their creation, is able to give life to the dead? Yea, verily He has power over all things" 46:33.
22. "It was our power that made the violent wind flow for Solomon" 21:81.
23. "He said to it (sky) and to the Earth: Come ye together, willingly or unwillingly? They said: We do come (together) in willing obedience" 41:11. "Then the word went forth: O Earth! Swallow up thy water, and O sky! Withhold (the rain)! and the water abated.." 11:44.
24. "While all creatures in the Heavens and on Earth have, willingly or unwillingly bowed to His will" 3:83.
25. "Say: Who is the Lord and sustainer of the Heavens and the Earth?" 13:16. "(Moses) said: The Lord and cherisher of the Heavens and the Earth" 26:24. "Lord of the Heavens and the Earth" 37:5, 38:66, 43:82, 44:7, 45:36, 51:23, 78:37.
26. "The seven Heavens and the Earth and all beings therein, declare his glory. There is not a thing but celebrates His praise; And yet ye understand not how they declare His glory!" 17:44. "Then the word went forth: O Earth swallow up thy water..." 11:44. "Whatever beings there are in the Heavens and the Earth do prostrate themselves to God..." 13:15. "Seest thou not that to God bow down in worship all things that are in the Heavens and on Earth" 22:18. "And to God doth obeisance all that is in the Heavens and on Earth" 16:49. "Not one of the beings in the Heavens and the Earth but must come to God most gracious as a servant" 19:93. "Seest thou not that it is God whose praises all beings in the Heavens and on Earth do celebrate and the kinds with wings outspread? Each one knows its own prayer and praise" 24:41. "To Him be praise, in the Heavens and on Earth" 30:18. "Whatever is in the Heavens and on Earth, let it declare the praises and glory to God" 57:1, 59:1, 59:24, 61:1, 62:1, 64:1.
27. "And how many signs in the Heavens and Earth do they pass by?" 12:105. "And among His signs is the creation of the Heavens and the Earth" 42:29. "Verily in the Heavens and the Earth are signs for those who believe" 45:3. "On the Earth are signs for those of assured faith" 51:20. "And among his signs is this that Heaven and Earth stand by this command" 30:25.
28. "If there were a Qoran with which mountains were moved or the Earth were cloven asunder or the dead were made to speak, but truly, the command is with God in all things" 13:31.
29. "Day! When the Earth is pounded to power!" 89:21. "And the Earth is moved, and its mountains and they are crushed to powder at one stroke" 69:14.
30. "When the Earth is shaken to her convulsion" 99:1. "When the Earth shall be shaken to its depth" 56:4.

31. "And the Earth throws up her burdens" 99:2. "One day we shall remove the mountains and thou wilt see the Earth as a level stretch, and we shall gather them, all together, nor shall we leave out anyone of them" 18:47.
32. "One day the Earth will be changed to a different Earth" 14:48. "And the day that the trumpet will be sounded, then will be smitten with terror those who are in Heavens, and those who are on Earth" 27:87. "The trumpet will be sounded, when all that are in the Heavens and on Earth will swoon" 39:68.
33. "Heavy were its burden through the Heavens and the Earth" 7:187.
34. "Seest thou that God sends down rain from the sky, and forthwith the Earth becomes clothed with green?" 22:63. "In the rain which God sends down from the skies, and the life which he gives therewith to an Earth that is dead." 2:164. "And God sends down rain from the skies, and gives therewith life to Earth after its death" 16:65. "...Who it is that sends down rain from the sky, and gives life therewith to the Earth after its death" 29:63. "...And He sends down rain from the sky and with it gives life to the Earth after its death" 30:24. "It is God who sends forth the winds so that they raise up the clouds and we drive them to a land that is dead, and revive the Earth therewith after its death" 35:9. "And thou seest the Earth barren and lifeless, but when we pour down rain on it, it is stirred to life, it swells..." 22:5. "And who sends you down rain from the sky; Yes, with it we cause to grow well planted orchards full of beauty and delight" 27:60. "...God sends down sustenance from the sky and revives therewith the Earth after its death" 45:5. "Thou seest the Earth barren and desolate. But when we send down rain to it, it is stirred to life and yields increase" 41:39.
35. "A sign for them is the Earth that is dead. We do give it life, and produce again..." 36:33. "...We do drive rain to parched soil and produce therewith crops..." 32:27. "...God sends down rain from the sky, and leads it through springs in the Earth. Then the causes to grow, therewith, produce of various colors; then it withers; thou wilt see it grow yellow..." 39:21.
36. "How He (God) gives life to the Earth after its death" 30:17, 30:50, 57:17.
37. "And we send down water from the sky according to measure and we cause it to soak in the soil" 23:18.
38. "And we caused the Earth to gush forth with springs" 54:12. "And by the Earth which opens out "(for the gushing of springs or the sprouting of vegetation) 86:12.
39. "The likeness of the life of the present is as the rain which we send down..." 10:24. "Set forth to them the similitude of the life of this world. It is like rain..." 18:45
40. "Glory to God, who created in pairs all things that the Earth produce, as well as their own (human) kind and (other) things of which they have no knowledge" 36:36. "We send down rain from the sky, and produce on the Earth every kind of noble creature, in pairs" 31:10. "...Of every kind he made in pairs, two and two" 13:3. "...and produced therein every kind of beautiful growth in pairs" 50:7. "Do they not look at the Earth, how many noble things of all kinds in pairs we have produced therein" 26:7.

41. "It is He who brings out the living from the dead and brings out the dead from the living..." 30:19.
42. "And the Earth we have spread out; set thereon mountains firm and immovable" 15:19, 50:7. "And He has set up on the Earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourself" 16:15, 21:31. "Or, who has made the Earth firm to live; made rivers in its midst; set thereon mountains immovable" 27:61.
43. "And the parable of an evil word is that of an evil tree. It is torn up by the root from the surface of the Earth. It has no stability" 14:26.
44. "O ye people! East of what is on Earth lawful and good" 2:168. "And in the Earth are tracts neighbouring, and gardens of vines and fields, sown with corn and palm trees, growing out of single roots or otherwise, watered with the same water, yet some of them we make more excellent than others to eat" 13:4.
45. "Seest thou not that God has made subject to you all that is on the Earth" 22:65.
46. "O ye who believe! Give of the good things which ye have earned and of the fruits of the Earth which we have produced for you" 2:267.
47. "This she-camel of God is a sign unto you. So leave her to graze in God's Earth, and let her come to no harm" 7:73. "There is no moving creature on Earth but its sustenance dependeth on God..." 11:6.
48. "Says who is it that sustains you (in life) from the sky and from the Earth" 10:31. "And who gives you sustenance from Heaven and Earth?" 27:64.
49. "It is He who has multiplied you through the Earth" 67:24. "And God has produced you from the Earth growing and in the end He will return you into the (Earth) and raise you forth" 71:17. "And He has multiplied you through the Earth, and to Him shall ye be gathered back" 23:79. "What number of years did ye stay on Earth?" 23:112. "We already know how much of them the Earth takes away..." 50:4.
50. God 23:19, 33:26, Deut. 7:13, 11:21, 26:10, 28:18, 13, 42, 51, 30:9, Gen. 26:22, Lev. 25:19 ...etc.
51. Gen. 26:1, 41:57, 43:1, 47:4.
52. "There is not an animal on the Earth, nor a being that flies on its wings but communities like you" 6:38.
53. "And when the word is fulfilled against them (the unjust) we shall produce from the Earth a beast to (face) them. He will speak to them, for that mankind did not believe with assurance in our signs" 27:82.
54. "Then God sent a raven who scratched the ground, to show him how to hide the shame of his brother. Woe is me! said he. Was I not even able to be as this raven and to hide the shame of my brother? Then he became full of regret" 5:31.

55. "And things on this Earth which He has multiplied in varying colors.." 16:13.
56. "And did not God check one set of people by means of another, the Earth would indeed be full of mischief..." 2:251. "(God) said: get ye down with enmity between yourselves. On Earth will be your dwelling place and your means of livelihood for a time" 7:24. "He who forsakes his home in the cause of God, finds in the Earth many a refuge, wide and spacious. Should he die as a refugee from home for God and his Apostle, his reward becomes due and sure with God" 4:100.
57. "O ye who believe! What is the matter with you, that when ye are asked to go forth in the cause of God, ye cling heavily to the Earth..." 9:38. "It is not fitting for an Apostle that he should have prisoners of war until he has thoroughly subdued the land" 8:67.
58. "See they not that we gradually reduce the land from its outlying borders? Is it then they who will win?" 21:46.
59. "When angels take the souls of those who die in sin against their souls, they say: In what (plight) were ye? They reply: Weak and oppressed were we in the Earth! They say: Was not the Earth of God spacious enough for you to move yourselves away?" 4:97.
60. "...The land for all that it is wide did constrain you, and ye turned back in retreat" 9:25. "To the three who were left behind, to such a degree that the Earth seemed constrained to them for all its spaciousness..." 9:118.
61. "Do they not travel through the Earth and see what was the end of those before them?" 12:109. "So travel through the Earth and see what was the end of those who denied" 16:36. "Do they not travel through the land so that their hearts may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts" 22:46. Say: Go ye through the Earth and see what has been the end of those guilty" 27:69. Say: Travel through the Earth and see how God did originate creation..." 29:20. "Do they not travel through the Earth and see what was the end of those before them? They were superior to them in strength. They killed the soil and populated it in greater numbers than these have done. There came to them their Apostles with clear (?) It was not God who wronged them but they wronged their own souls" 30:9. "Travel through the Earth and see what was the end of those before. Most of them worshipped others besides God" 30:42. "Do they not travel through the Earth and see what was the end of those before them? They were more numerous than these and superior in strength and in the traces in the Land. Yet all that they accomplished was of no profit for them" 40:82. "Many were the ways of life that have passed away before you. Travel through the Earth and see what was the end of those who rejected truth" 3:137, 6:11. "Do they not travel through the Earth and see what was the end of those before them though they were superior to them in strength? Nor is God to be frustrated by anything whatever in the Heavens or on Earth" 35:44. "Do they not travel through the Earth and see what was the end of those before them? God brought other destruction on them and (?) those who reject God" 47:10. "Their purpose was to scare thee off the Land in order to expel thee. But in that case they would not have stayed after thee except for a little while" 17:76.

62. "See they not what is before them and behind them, of the sky and the Earth? If we wished, we could cause the Earth to swallow them up or cause a piece of the sky to fall upon them" 34:9. "Nor can ye frustrate through the Earth. Nor have ye besides God anyone to protect or to help" 42:31. "But we think that we can by no means frustrate God throughout the Earth, nor can we frustrate Him by flight" 72:12. "If any does not hearken to the one who invites to God, he cannot frustrate on Earth and no protectors can he have besides God. Such men are in manifest error" 46:32.
63. "Never think thou that the unbelievers are going to frustrate on Earth..." 24:57. "And Noah said: O my Lord! Leave not of unbelievers a single one on Earth!" 71:26.
64. "See they not how many of those before them we did destroy? Generations we had established on the Earth, in strength such as we have not given to you, for whom we poured out rain from the skies in abundance, and gave streams flowing beneath them. Yet for their sins we destroyed them, and raised in their walk fresh generations" 6:6. "They will in no wise frustrate on Earth, nor have they protectors besides God. Their penalty will be doubled. They lost the power to hear, and they did not see!" 11:20. "Go ye, then for four months, backwards and forwards throughout the Land but now ye that ye cannot frustrate God, but that God will cover with shame those who reject Him" 9:2. "They shall have none on Earth to protect or help them" 9:74.
65. "And we delivered him and (?) to the Land which we have blessed for the nations" 21:71.
66. "Lord of Heavens and Earth" 19:65, 21:56, 26:26, 43:82, 51:23. "Lord of Heavens and Lord of Earth" 65:36. "Lord of Heavens and Earth and all between them" 37:5, 38:66, 44:7, 78:37. "It is He who is God in Heaven and God on Earth" 43:84.
67. "Don't the unbelievers see that the Heavens and the Earth were joined together before we clove them asunder?" 21:30. See also, Matt. 3:15.
68. "God is the light of the Heavens and the Earth" 24:35.
69. "Behold, they Lord said to the angels: I will create a vicegerent on Earth. They said: Wilt thou place therein one who will make mischief therein and shed blood?" 2:33. "O David! We did indeed make thee a vicegerent on Earth, so judge thou between men in truth, nor follow thou the lusts for they will mislead thee from the path of God" 38:26. "Thus did we establish Joseph in the Land" 12:21. "He (Joseph) said: set me over the store houses of the Land, I will indeed guard them..." 12:55. "Thus we did establish power to Joseph in the Land to take possession therein" 12:56. "He it is that has made you vicegerents (inheritors) in the Earth" 35:39. "It is we who have placed you with authority on Earth, and provided you therein with means for the fulfillment of your life" 7:10. "It is He who hath produced you from the Earth and settled you therein" 11:61.

70. "We did indeed offer the trust to the Heavens and the Earth and the mountains, but they refused to undertake it, being afraid thereof. But man undertook it" 33:72. "And if it were our will, we could make angels from amongst you, succeeding each other on the Earth" 43:60.
71. "Who has made the Earth your couch" 2:22. "He who has made for you the Earth like a carpet spread out has enabled you to go about therein by roads..." 20:43, 43:10. "It is God who has made for you the Earth as a resting place..." 40:64. "And we have apread out the (spacious) Earth, how excellently we do spread out!" 51:48. "It is He who has apread out the Earth for creatures" 55:10. "And God has made the Earth for you as a carpet (spread out)" 71:19. "Have we not made the Earth as a wide expanse?" 78:6. "...on Earth will be your dwelling place and your means of livelihood for a time" 2:36. "And at the Earth how it is spread out" 88:20. "By the Earth and its (wide) expanse" 91:6. "Spacious is God's Earth!" 39:16.
72. "...and for a garden whose width is that of the Heavens and of the Earth" 3:133. "They will dwell therein for all the time that Heavens and the Earth endure" 11:107-108. See also "...Land is as the Garden of Eden" Joel, 2:3.
73. "Have we not made the Earth to draw together" 77:25. "O ye who believe! Be not like the unbelievers who say of their brethren when they are traveling through the Earth or engaged in fighting: if they had stayed with us, they would not have died or been slain..." 3:156.
74. "If it had been thy Lord's will, they would all have believed, all who are on Earth. Wilt thou then compel mankind against their will to believe" 10:99. "God created the Heavens and the Earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged" 45:22. "They say: We shall not believe in Thee until Thou cause a spring to gush forth for us from the Earth... Say, glory to my Lord. Am I aught but a man, an Apostle" 17:90. "If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign..." 6:35.
75. "It is He who has made the Earth manageable for you, so traverse ye through its tracks..." 67:15. "Do ye not see that God has subjected to your (use) all things in the Heavens and on Earth..." 31:20.
76. "Of Him seeks every creature in the Heavens and on Earth. Every day in new (splendor) doth He" 55:29.
77. "Say: if there were settled on Earth, angels walking about in peace and quiet, we should have certainly sent them down from the Heavens an angel for an apostle" 17:95. "Then when He calls you, by a single call, from the Earth, behold ye come forth" 30:25. "And we understood not whether it is intended to those on Earth or whether their Lord intened to guide them to right conduct" 72:10.

78. "But those who respond not to Him, even if they had all that is in the Heavens and on Earth, and as much more would they offer it for ransom" 13:18. "Even if the wrong-doers had all that there is on Earth, and as much more, would they offer it for ransom from the pain of the penalty on the day of judgment" 39:47. "And those who reject faith, and die rejecting, never would be accepted. From any such as much gold as the Earth contains though they should offer it for ransom" 3:41. "And all, all that is on Earth, so it could deliver him" 70:14. "Not if thou hadst spent all that is in the Earth could it thou have produced that affection, but God has done it" 8:63. "Every soul that has sinned, if it possessed all that is on Earth would fain give it in ransom" 10:54.
79. "And Moses said: if ye show ingratitude, ye and all on Earth together, yet is God free of all wants" 14:8.
80. "When ye travel through the Earth, there is no blame on you if ye shorten your prayers..." 4:102. "And when the prayer is finished, then may ye disperse through the Land and seek of the bounty of God" 62:10. "...Others traveling the Land seeking of God's bounty" 73:20.
81. "...If you are journeying through the Earth and the chance of death befalls you..." 5:105. "...Misfortune can happen on Earth or in your souls..." 57:22. "Nor does anyone know what it is that he will earn on the morrow, nor does anyone know in what land he is to die" 31:34.
82. "O ye assembly of jinns and men! If it be ye can pass beyond the zones of the heavens and the Earth, pass ye! Not without authority shall ye be able to pass!" 55:33.
83. "If the truth had been in accord with their desires, truly the Heavens and the Earth and all beings therein would have been in confusion and corruption" 23:71. "Seest thou not that God created the Heavens and the Earth in truth?" 14:19. "We created not the Heavens, the Earth and all between them but in truth (just ends)" 15:83, 30:8, 46:3. "He has created the Heavens and the Earth in truth (just ends)" 16:3, 29:44, 69:3. "Or have they taken gods from the Earth" 21:21.
84. "Indeed ye have put forth a thing most monstrous! At it the skies are ready to burst, the Earth to split asunder, and the mountains to fall down in utter ruin" 19:89-90.
85. "Do then those who devise evil (plots) feel secure that God will not cause the Earth to swallow them up" 16:45 "...like one whom the evil ones have made into a fool wandering bewildered through the Earth..." 6:71. "Went thou to follow the common run of those on Earth they will lead thee away from the way of God" 6:116. "...But, he inclined to the Earth and followed his own vain desired..." 7:176.
86. "And neither Heaven nor Earth shed a tear over them" 44:29.
87. "And if all the trees on Earth were pens and the ocean (were ink) with seven oceans behind it to add to its (supply) yet would not the words of God be exhausted (in the writing)" 31:27.

88. "Said the chiefs of the people of Pharoah: This is indeed a sorcerer well versed. His plan is to get you out of your Land..." 7:110. "They said: These two are certainly magicians. Their object is to drive you out of your Land with their magic and to do away with your most cherished institutions" 20:63. "His plan is to get you out of your Land by his sorcery..." 26:35. "He said: Hast thou come to drive us out of our Land with thy magic, O Moses?" 20:57. "And the unbelievers said to their apostles: Be sure we shall drive you out of our Land, or ye shall return to our religion" 14:13. "They said: If we were to follow the guidance with thee we should be snatched away from our Land" 28:57. "Said Pharoah: Leave me to slay Moses and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the Land!" 40:26.
89. "And remember ye said: O Moses! We cannot endure one kind of food. So beseech thy Lord for us to produce for us of what the Earth groweth - its pot-herbs and cucumbers, its garlic, lentils, and onions. He said: Will ye exchange the better for the worse? Go ye down to any town and ye shall find what ye want! They were covered with humiliation and misery. They drew on themselves the wrath of God. This because they went on rejecting the signs of God and slaying His messengers without just cause. This because they rebelled and went on transgressing" 2:61.
90. "(They are) those who, if we establish them in the Land, establish regular prayer and give regular charity, enjoin the right and forbid wrong" 22:41. "If the people of the towns had but believed and feared God, we should indeed have opened out to them blessings from Heaven and Earth..." 7:96.
91. "...But do thou good, as God has been good to thee, and seek not mischief in the Land for God loves us and those who do mischief" 28:77. "To the Madian (people) (we sent) their brother Shu'aib. Then he said: O my people serve God, and fear the last day, nor commit evil on Earth, with intent to do mischief" 29:36. "Who makes mischief in the Land, and mend not" 26:152. "Thus doest God show forth truth and vanity, for the scum disappears like froth cast out; while that which is for the good of mankind remains on Earth" 13:17.
92. "When it is said to them: make not mischief on Earth, they say: Why, we only want to make peace!" 2:11. "...But they strive to do mischief on Earth and God loveth not those who do mischief" 5:64. "Do no mischief on the Earth after it hath been set in order" 7:56. "...And refrain from evil and mischief on the Earth" 7:74. "...The Gog and Magog do great mischief on Earth..." 18:94. "Then is it to be expected of you if ye were put in authority that you will do mischief in the Land, and break your ties of kith and kin?" 47:22. "...They transgress insolently through the Earth in defiance of right..." 10:23. See also "...Remove the iniquity of that Land..." Zech. 3:9. The transgression on Land..., Prov. 2:21.
93. "When he turns his back, his aim everywhere is to spread mischief through the Earth and destroy crops and cattle, but God loveth not mischief" 2:205. "(The brothers) said: By God, will ye know that we came not to make mischief in the Land, and we are no thieves!" 12:73.

94. "On that account, we ordained for the children of Israel that if anyone slew a person, unless it be for murder or for spreading mischief in the Land, it would be as if he slew the whole people. And if anyone saved a life it would be as if he saved the life of the whole people" 5:32. "The blame is only against those who oppress men with wrong doing and insolently transgress beyond bounds through the Land defying right and justice" 42:43.
95. "If the truth had been in accord with their desires, truly the Heavens and the Earth and all beings therein would have been in confusion and corruption" 23:71. "And O my people! give just measure and weight, nor withhold from the people the things that are their due. Commit not evil in the Land with intent to do mischief" 11:85. "...Many of them continued to commit excesses in the Land" 5:32. "Those who break God's Covenant after it is ratified and who sends what God has ordered to be joined, and do mischief on Earth. These cause loss to themselves" 2:27. "But those who break the Covenant of God, after having plighted their word thereto, and cut asunder those things which God has commanded to be joined, and work mischief in the Land" 13:25. "There were in the city nine men of a family who made a mischief in the Land and would not reform" 27:48. "Give just measure and weight, nor withhold from the people the things that are their due, and do no mischief on the Earth after it has been set in order" 7:85. "And withhold not things justly due to men, nor do evil in the Land, working mischief" 26:183.
96. "Shall we treat those who believe and work deeds of righteousness the same as those who do mischief on Earth. Shall we treat those who guard against evil, the same as those who turn from the right" 38:28. "We broke them up into sections on this Earth. There are among them some that are the righteous and some that are the opposite" 7:168. "Why were there not, among the generations before you persons possessed of balanced good sense, prohibiting from mischief in the Earth, except a few among them whom we saved; But the wrong-doers pursued the enjoyment of the good things of life which were given them and persisted in sin" 11:116. "The punishment of those who wage war against God and his apostle, and strive with might and main for mischief through the Land is: execution or crucifixion or the cutting off of hands and feet from opposite sides or evil from the Land" 5:36. "But when he delivered them, behold they transgress insolently through the Earth in defiance of right" 10:23. "And we caused the Earth to swallow him up and his house" 28:81, 29:40, 67:16.
97. "And He made you heirs of their Lands, their houses and their goods and of a Land which ye had not frequented (before) 33:27. "Verily, we established his power on Earth and we gave him the ways and the means to all ends" 18:84.
98. "Before this we wrote in the Psalms, after the message (given to Moses): My servants, the righteous shall inherit the Earth" 21:105. "O my people, yours is the domination this day. Ye have the upper hand in the Land..." 40:29. "God said: Therefore will the Land be out of their reach for forty years. In destruction will they wander through the Land. But sorrow thou not over these rebellious people" 5:126.
99. Psalms XXV, 13 "His seed shall inherit the Earth", XXXVII, 11, "The meek shall inherit the Earth" quoted by Jesus in Matt. V, 3. XXXVII, 29 "The righteous shall inherit the Land."

100. "To those who inherit the Earth in succession to its (previous) possessors..." 7:100. "Said Moses to his people: Pray for help from God and (wait) in patience and constancy, for the Earth is God's to give as a heritage to such of his servants as he pleaseth; and the end is (best) for the righteous" 7:128. "He said: if may be that your Lord will destroy your enemy and make you inheritors in the Earth, that so he may try you your deeds" 2:129. "It is He who hath made you (his) agents, inheritors of the Earth..." 6:165. "And remember how He made you inheritors after the Aad people and gave you habitations in the Land..." 7:74. "Then we made you heirs in the Land after them to see how ye would behave" 10:14. "God has promised to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the Land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state) after the fear in which they (lived), to one of security and peace. They will worship Me (alone) and not associate aught with me. If any do reject faith after his, they are rebellious and wicked" 24:55. "And verily we shall cause you to abide in the Land and succeed them..." 14:14. "They will say: Praise be to God, who has truly fulfilled His promise to us and has given us (this) Land in heritage" 39:74. "Therefore will I not leave this Land until my Father permits me, or God commands me" 12:80.
101. "And we made a people, considered weak inheritors of Lands in both east and west..." 7:137. "And we wished to be gracious to those who were being depressed in the Land, to make them leaders and make them heirs, to establish a firm place for them in the Land..." 28:5-6. "The Roman Empire has been defeated in a Land close by, but after defeat of theirs will soon be victorious" 30:3.
102. "Nor walk on the Earth with insolence, for thou canst not rend the Earth asunder nor reach the mountains in height" 17:37. "Those who behave arrogantly on Earth in defiance of right, them will I turn away from my signs" 7:146. "Thy intention is none other than to become a powerful violent man in the Land and not to be one who sets things right!" 28:19. "On account of their arrogance in the Land and their plotting of evil" 35:43. "Now the Aad behaved arrogantly through the Land against (all) truth and reason and said: Who is superior to us in strength? What! Did they not see that God who created them was superior to them in strength?" 41:15.
103. "And certainly Pharoah was mighty on Earth and one who transgressed all bounds" 10:83. "Truly Pharoah elated himself in the Land and broke up its people into sections depressing a small group among them..." 28:4. "And he was arrogant and insolent in the Land, beyond reason, he and his hosts" 28:39. "...But they have behaved with insolence on the Earth..." 29:39. "Moses said: I have indeed called upon my Lord and your Lord from my arrogance" 40:27. "That was because ye were wont to rejoice on the Earth in things in other than the truth, and that ye were wont to be insolent.... And evil is abode of the arrogance" 40:75-76.
104. "And the servants of (God) most gracious are those who walk on the Earth in humility and when the ignorant address them, they say, peace!" 25:63. "And swell not the cheek (for pride) at men, nor walk in insolence through the Earth, for God loveth not any arrogant boaster" 31:18. "That home of me hereafter we shall give to those who intend not high-handedness or mischief on Earth" 38:83. "Even those who are in His presence are not too proud to serve him..." 21:19.

105. "It is who hath made you (this) agents, inheritors of the Earth, He hath raised you in ranks, some above others, that He may try you in the gifts He hath given you" 6:165.
106. "And we gave Moses the book and made it a guide to the children of Israel" 17:2. "We did aforetime give Moses the (book of) guidance and we gave the book in inheritance to the children of Israel" 40:53. "We did aforetime grant to the children of Israel the Book, the power of command and prophethood" 45:16. "We did indeed aforetime give the Book to Moses. Be not then in doubt of its reaching. And we made it a guide to the children of Israel" 32:23. "O children of Israel! call to mind the favour I bestowed upon you..." 2:40.
107. "Now have I come unto you, from your Lord, with a clear sign" 7:105. "To Moses we did give nine clear signs" 17:101.
108. "We settled the children of Israel in a beautiful dwelling place, and provided for them sustenance of the best..." 10:93. "We gave them for sustenance, things good and pure" 45:16.
109. "...We ordained for the children of Israel that if anyone slew a person, unless it be for murder or for spreading mischief in the Land, it would be as if he slew the whole people. If anyone saved a life it would be as if he saved the life of the whole people" 5:32.
110. "Aaron replied: O son of my mother I seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say: thou hast caused a division among the children of Israel and thou didst not respect my word" 20:94.
111. "...The fair promise of my Lord was fulfilled for the children of Israel, because they had patience and constancy, and we levelled to the ground the great works and fine buildings which Pharoah and his people elected. We took the children of Israel (with safety) across the sea" 7:137-38. "We took the children of Israel across the sea. Pharoah and his soldiers followed them in insolence and spite. At length, when overwhelmed with the flood" 10:90. "O ye children of Israel! We delivered you from your enemy" 20:80. "We did deliver aforetime the children of Israel from humiliating punishment inflicted by Pharoah" 44:30. "And this is the favour with which thou hast reproach me, that thou hast enslaved the children of Israel" 26:22. "So go ye both to him and say: verily we are Apostles sent by thy Lord. Sent forth, therefore, the children of Israel with us, and inflict them not" 20:47.
112. "O children of Israel! Call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (for my message)" 2:47, 2:122. "And we favoured them above the nations" 45:16. "Those were some of the prophets on whom God did bestow His grace, of the posterity of Adam, and of those whom we carried (in the ark) with Noah, and of the posterity of Abraham and Israel of those we guided and chose. Whenever the signs of (God) most gracious were rehearsed to them, they would fall down in prostrate adoration and in tears" 19:58.

113. "Thus it was, but we made the children of Israel inheritors of such things" 26:59.
114. "And remember, we took from the prophets their covenant as (we did) from thee: From Noah, Abraham, Moses and Jesus the son of Mary. We took from them a solemn covenant: that (God) may question the (custodians) of truth concerning the truth they (were charged with)" 33:7-8. "Behold! God took the covenant of the prophets saying: I give you a book and wisdom. Then comes to you an Apostle, confirming what is with you. Do ye believe in him and render him help. God said: Do you agree and take this my covenant as binding on you? They said: We agree. He said: Then bear witness and I am with you among the witnesses" 3:81.
115. "They said: God took our promise not to believe in an apostle unless he showed us a sacrifice consumed by fire" 3:183. "Every time the penalty fell on them, they said: O Moses! on our behalf call on thy Lord in virtue of his promise to thee..." 7:134. "And they said: O thou sorcerer! Invoke thy Lord for us according to His covenant with thee for we shall truly accept guidance" 43:49.
116. "Did then the promise seem to you long?" 20:86.
117. "O children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfill my covenant with you, and fear none but Me" 2:40.
118. "Except those who join a group between whom and you there is a treaty" 4:90. "If he belonged to a people with whom ye have a treaty of mutual alliance..." 40:92. "Except against a people with whom ye have a treaty of mutual alliance" 8:72. "And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant" 4:21.
119. The Jewish Encyclopedia, "Covenant," Vol. 4, p. 321.
120. "A (declaration) of immunity from God and His Apostle, to those of the pagans with whom ye have contracted mutual alliances" 9:1. "...to fulfill the contracts which they have made..." 2:177. "...or has he taken a contract with Most Gracious" 19:78. "(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided anyone against you" 9:4. "How can there be a league, before God and His Apostle, with the pagans, except those with whom ye made a treaty..." 9:7.
121. "So He hath put as a consequence hypocrisy into their hearts till the day whereon they shall meet Him because they broke the covenant with God and because they lied" 9:77. "O ye children of Israel! We delivered you from your enemy and We made a covenant with you on the right side of Mount, and we sent down to you manna and quails" 20:80. "But do not make a secret contract with them except in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled" 2:235.
122. Covenant of peace: Num. 25:12, Ez. 34:25, 37:26, Isa. 54:10; covenant of priesthood: Num. 25:13, Nah. 13:14; covenant of mercy: Neh. 1:5, Dan. 9:6, Deut. 7:9; brotherly covenant: Amos 1:9.

123. "Nay, those that keep their plighted faith and act aright, verily God loves those who act aright" 3:76. "As those who sell the faith they owe to God and their own plighted word for a small price they shall have no portion in the hereafter" 3:77. "And fulfill engagement for engagement will be inquired into" 17:34. "So fulfill your engagements with them to the end of their term, for God loveth the righteous" 9:4. "Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan, for that he was to you an enemy avowed?" 36:60.
124. "...Say: have ye taken a promise from God, for He never broke His promise?" 2:80.
125. "And remember We appointed forty nights for Moses" 2:51. "Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment" 8:42. "...but they have their appointed home beyond which they will find no refuge" 18:58. "...Aye, ye thought We shall not fulfill the appointment made to us to meet (Us)" 18:48. "...but We fixed an appointed time for their destruction" 18:59. "Morning is their time appointed. Is not the morning nigh?" 11:81. "Say, the appointment to you for a day, which ye cannot put back for an hour nor put forward" 34:30. "So make a tryst between us and thee which we shall not fail to keep, neither we nor they..." 20:38. "Moses said: Your tryst is the day of the festival" 20:59.
126. "If you will obey...and keep My covenant..." Ex. 19:5.
127. "Keep the Sabbath...for a perpetual covenant" Ex. 31:16.
128. Gen. 9:16, 17:4, 17:9-10, Exod. 6:5, Lev. 26:42,45, Deut. 29:9, 2Ch. 6:14, Neh. 1:5, Psalms. 74:20, 103:18, 105:8, 106:45, 111:5, 132:12, Eze. 16:60, 17:14, 20:37.
129. "And remember We took a covenant from the children of Israel: Worship none but God; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people. Be steadfast in prayer; and practice regular charity..." 2:83. "God did aforetime take a covenant from the children of Israel, and we appointed twelve captains among them. And God said: I am with you, if ye (but) establish regular prayers, practice regular charity, believe in my apostles, honor and assist them, and loan to God a beautiful loan, verily, I will wipe out from you your evils and admit you to gardens with rivers flowing beneath. But if any of you after this resisteth faith, he hath truly wandered from the path of rectitude" 5:12.
Ex., xix: 7-8: "Moses called for the elders of the people...and all the people answered together and said: All that the Lord hath spoken we will do."
130. "So he resolved to remove them from the face of the earth, but we did drown him and all who were with him. And we said thereafter to the children of Israel: Dwell securely in the world..." 17:103-4. "And be steadfast in prayer, practice regular charity and bow down your heads with those who bow down" 2:43.
131. "And his bonds will be such as none (other) can bind" 89:26. "At length, when ye have thoroughly subdued them, bind a bond firmly (on them)" 47:4.

132. "Whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks" 2:256. "Whoever submits his whole self to God and is a doer of good, has grasped indeed the most trustworthy hand-hold" 31:22.
133. "(Jacob) said: Never will I send him with you until ye swear a solemn oath to me, in God's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath he said: Over all that we say, be God the witness and the guardian" 12:66. "The leader among them said: Know ye not that your father did take an oath from you, in God's name" 12:80.
134. "And We covenanted with Abraham and Isma'il that they should sanctify My house for those who compass it round, or use it as a retreat, or bow or prostrate themselves" 2:125. "Amongst them are men who made a covenant with God that if He bestowed on them of His bounty, they would give in charity and be truly amongst those who are righteous" 9:75.
135. "Then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfills what he has covenanted with God, God will soon grant him a great reward" 48:10. "Fulfill the covenant of God when ye have entered into it, and break not your oaths after ye have confirmed them" 16:91. "And fulfill the covenant of God..." 6:152. "Those who fulfill the covenant of God and fail not in their plighted word" 13:20. "And who is more faithful to his covenant than God?" 9:111. "And those who respect their trusts and covenants" 70:32. "Those who faithfully observe their trusts and their covenants" 23:8. "They are those with whom thou didst make a covenant but they break their covenant every time and they have not the fear (of God)" 8:55. "Is it not that every time they make a covenant some party among them throw it aside? Nay, most of them are faithless" 2:100. "And yet they had already covenanted with God not to turn their backs, and a covenant with God must (surely) be answered for" 33:15. "Those who break God's covenant after it is ratified..." 2:27. "Most of them we found not men (true) to their covenant but most of them we found rebellious and disobedient" 7:102. "But those who break the covenant of God after having plighted their word thereto..." 13:25. "Nor sell the covenant of God for a miserable price..." 16:95. "They are those with whom thou didst make a covenant but they break their covenant every time and they have not the fear (of God) 8:56. "But if they violate their oaths after their covenant..." 9:12.
136. "None shall have the power of intercession, but such a one as has received permission (promise) from God Most Gracious" 19:87.
137. "And remember that Abraham was levied by his Lord with certain commands, which he fulfilled. He said: I will make thee an Imam to the nations. He pleaded: And also from my offspring! He answered: But my promise is not within the reach of evil doers" 2:124.
138. "This what Most Gracious had promised and true was the word of the Apostles" 36:52. "This is what God and His Apostles told us what was true" 33:22. "He (Isma'il) was true to what he promised" 19:54. "Never think that God will fail His Apostles in His promise" 14:47. "Our Lord, grant us what thou didst promise unto us through thine Apostle..." 3:194.

139. "...we have indeed found the promises of Our Lord to be true" 7:44.
 "It was God who gave you a promise of truth. I (Satan) too promised but I failed in my promise to you" 14:22. "All that hath been promised to you will come to pass" 6:134. "Far, very far is that which ye are promised" 23:26. "Verily that which you are promised is true" 51:5. "Assuredly, what ye are promised must come to pass" 77:7. "A promise of truth which was made to them" 46:16. "God's promise is the truth, and whose word can be truer than God's?" 4:122. "The promise of God is true and sure" 10:4. "...is it not that God's promise is assuredly true?" 10:55. "There a promise not to be belied" 11:65. "It was God who gave you a promise of truth" 14:22. "Truly has the promise of Our Lord been fulfilled" 17:108. "...that they might know that the promise of God is true" 28:13. "Never does God depart from His promise" 30:6. "For verily the promise of God is true" 30:60, 31:9, 31:33, 35:5, 40:55, 40:77, 45:32, 46:17, 11:38, 11:45. "A promise We have undertaken. Truly shall we fulfill it" 21:104. "His promise needs must be accomplished" 73:18. "A promise to be prayed for from Thy Lord" 25:15. "God has indeed fulfilled His promise to you" 3:152. "For His promise must come to pass" 19:61. "But God will not fail in His promise" 22:47, 30:6. "Praise be to God who has truly fulfilled His promise" 39:74. "God never fails in His promise" 3:9, 3:194, 13:31, 39:20.
140. "The hypocrites and those in whose hearts there is a disease say: God and His Apostle promised us nothing but delusions!" 33:12. "Satan makes them promises, and creates in them false desires. But Satan's promises are nothing but deception" 4:120, 17:64.
141. "Does he promise that when ye die and become dust and bones, ye shall be brought forth?" 23:35. "Such things have been promised to us and to our fathers before!" 23:83, 27:68.
142. "But I know not whether that which ye are promised is near or far" 21:109. "Say: I know not whether that which ye are promised is near or whether my Lord will appoint for it a distant hour" 72:25. "They cry: When will this promise come to pass, if you are telling the truth?" 10:48, 21:38, 27:71, 34:29, 36:45, 67:25.
143. "Unto all hath God promised good" 4:95, 57:10. "Are those alike? One to whom We have made a goodly promise, and who is going to reach it, and one to whom We have given the good things of life, but who, on the Day of Judgment, is to be among those brought up" 28:61. "Did not your Lord make a handsome promise to you?" 20:86. "To those who believe and do deeds of righteousness hath God promised forgiveness and a great reward" 5:9, 48:29. "God has promised to believers, men and women, gardens under which rivers flow to dwell therein..." 9:72. "Gardens of Eternity, those which Most Gracious has promised to His servants" 19:61. "And grant, Our Lord! that they enter the Gardens of Eternity which thou hast promised to them and to the righteous among their fathers, their wives and their posterity" 40:8. "The garden which the righteous are promised, beneath it flow rivers" 13:35, 47:15, 39:20. "Is that best, or the Eternal Garden, promised to the righteous?" 25:15. "But receive the glad tidings of the garden which you were promised" 41:30. "And in Heaven is your sustenance as that which ye are promised" 51:21.

144. "But when the promise of my Lord comes to pass, He will make it into dust" 18:98. "In the end We fulfilled to them Our promise and We saved them and those whom We pleased. But We destroyed those who transgressed beyond the bounds" 21:9. "God hath promised the hypocrites, men and women, and the rejectors of faith the fire of Hell..." 9:68. "It is fire God has promised to the unbelievers..." 22:72. "And verily, Hell is the promised abode for them all!" 15:43.
145. "Bring us what thou threatenest us with, if so be that thou tellest the town" 7:70, 7:77, 11:32, 44:22. "The Evil One threatens you with poverty and bids you to conduct unseemly" 2:268. "And squat not on every road, breathing threats" 7:86. "And we are certainly able to show thee that against which they are warned" 23:95. "This is the Hell of which ye were warned" 36:63. "When the first of the warnings came to pass..." 17:5. "When the second of the warnings came to pass" 17:7, 17:104.
146. "...and explained therein in detail some of the warnings" 20:113. "That will be a day whereof warning" 50:20. "I had already in advance sent you warning" 50:28. "And my warning was duly fulfilled" 50:14.
147. "But every time we removed the penalty from them according to a fixed term which they had to fulfill, behold! they broke their word!" 7:134. "And cover not truth with falsehood nor conceal the truth when ye know" 2:47.
148. "We took the covenant of the children of Israel and sent them Apostles. Every time there came to them an Apostle with what they themselves desired not--some (of these) they called imposters, and some they slew" 5:70. "And remember God took a covenant from the people of the book to make it known and clear to mankind and not to hide it. But they threw it away behind their backs and purchased with it some miserable gain! And evil was the bargain they made!" 3:187. "After them succeeded an (evil) generation. They inherited the Book, but they chose the vanities of this world saying: (Everything) will be forgiven us, (even so) if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to God anything but the truth" 7:169. "But because of their breach of their covenant, we cursed them and made their hearts grow hard. They change the words from their(right)places and forget a good part of the message that was sent them..." 5:13.
149. "But when they were commanded to fight, they turned back" 2:246. "O my people, enter the holy land which God hath assigned unto you, and turn not back ignominiously for then will be overthrown to your own ruin. They said: O Moses! in this land are a people of exceeding strength. Never shall we enter it until they leave it. If they leave then shall we enter. Among God-fearing men were two on whom God had bestowed His grace. They said: Assault them at the gate. When once ye are in, victory will be yours. But on God put your trust if you have faith. They said: O Moses! while they remain there never shall we be able to enter, to the end of time. Go thou and thy Lord, and fight ye two, while we sit here. He said: O my Lord! I have power only over myself and my brothers. So separate us from this rebellious people. God said: Therefore will the land be out of their reach for forty years. In distraction will they wander through the land. But sorrow thou not over those rebellious people" 5:21-26.

150. "And for their covenant We raised over them (the towering height) of Mount (Sinai) and We said: Enter the gate with humility. And We commanded them: Transgress not in the matter of the Sabbath, and we took from them a solemn covenant. In that they broke their covenant, that they rejected the signs of God, that they slew the messengers in defiance of right" 4:154-5. "And remember we took your covenant: Shed no blood amongst you, nor turn out your own people from your homes. And this ye solemnly ratified and to this ye can bear witness. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes, assist (their enemies) against them, in guilt and rancour. And if they come to you as captives, ye ransom them though it was not lawful for you to banish them" 2:84-5. "And remember we took your covenant and We raised above you of Mount. Hold firmly to what We have given you and bring to remembrance what is therein. Perchance ye may fear God. But ye turned back thereafter... And well ye knew more amongst you who transgressed in the matter of Sabbath" 2:63-5. "And remember we took your covenant and We raised above you of Mount. Hold firmly to what We have given you, and hearken. They said: We hear and we also obey. And they had to drink into their hearts of the calf because of their faithlessness" 2:93.
151. "All food was lawful to the children of Israel except what Israel made unlawful for itself, before the Law was revealed. Say: Bring ye the Law and study it if ye be men of truth." 3:93.
152. "But because of their breach of their covenant, We cursed them and made their hearts grow hard..." 5:13. "In that they broke their covenant... that they said: Our hearts are the wrappings. Nay, God hath set the seal on their hearts for their blasphemy" 4:155. "And We gave warning to the children of Israel in the Book that twice would they do mischief on the earth and be elected with mighty arrogance" 17:4.
153. "Curses were pronounced on those among the children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary, because they also obeyed and persisted in excesses" 5:71.
154. "...nor wilt thou cease to find them--barring a few--ever bent on (new) deceit" 5:13. "And little is it they believe" 4:155. "And a witness from among the children of Israel testifies to its similarity, and has believed while ye are arrogant" 46:10. "Among God-fearing men there were two on whom God had bestowed His grace..." 5:23.
155. "And appointed him (Jesus) an Apostle to the children of Israel" 3:49. "Then a portion of the children of Israel believed and a portion disbelieved" 61:14. "They do blaspheme who say: God is Christ the son of Mary. But said Christ: O children of Israel! Worship God, my Lord and your Lord" 5:72. "And behold! I did not restrain the children of Israel from thee when thou didst show them the clear signs, and the unbelievers among them said: This is nothing but evident magic" 5:110. "He (Jesus) was no more than a servant. We granted Our favour to him, and We made him an example to the children of Israel" 43:59.
156. "From those who call themselves Christians We did take a covenant, but they forgot a good part of the message we sent to them. So We estranged them,

with enmity and hatred between the one and the other, to the day of judgment. And soon will God show them what it is they have done" 5:14.

157. "And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject faith therein, nor sell my signs for a small peace, and fear me and me alone" 2:4. "Is it (the Qoran) not a sign to them that the learned of the children of Israel knew it (as true)?" 26:197. "Verily this Qur'an doth explain to the children of Israel most of the matters in which they disagree" 27:76. "And remember Jesus, the son of Mary, said: O children of Israel! I am the Apostle of God to you, confirming the Law before me, and giving glad tidings of an Apostle to come after me, whose name shall be Ahmed.* But when he came to them with clear signs, they said: This is evident sorcery!" 61:6.
- *The praised one, translation of the Greek word panclytos. In John xiv:16, xv:26, xvi:7 paraclytos means Advocate, a corrupted reading of the Greek word. Y. Ali, note 5438, p. 1540.
158. "We had already, beforehand, taken the covenant of Adam, but he forgot, and We found on his part no firm resolve" 20:115.
159. Luke 1:72, Acts 3:25, 7:8.
160. "Those who fulfill the covenant of God and fail not in their plighted word" 13:20. "What cause have ye why ye should not believe in God? And the Apostle invites you to believe in your Lord, and has indeed taken your covenant if you are men in faith" 57:8. "Those who break God's covenant after it is ratified, and who sunder what God has ordered to be joined, and do mischief on earth, these cause loss to themselves" 2:27. "Those who break the covenant of God, after having plighted their word thereto and cut asunder those things which God has commanded to be joined, and work mischief in the land. For them is the terrible home!" 13:25. "And call in remembrance the favour of God unto you, and His covenant which He ratified with you when ye said: We hear and we obey" 5:7. "Those who believe and those who follow the Jewish and the Christians and the Sabians, anyone who believes in God and the Last Day and works righteousness shall have their reward" 2:62.