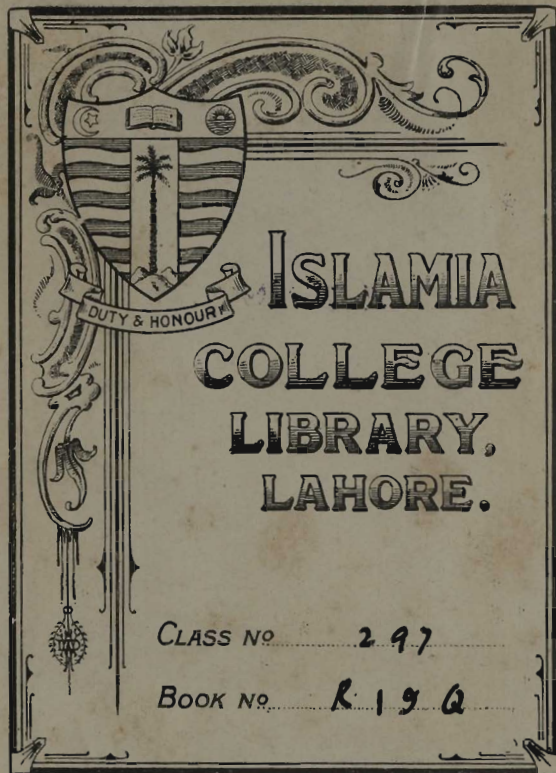


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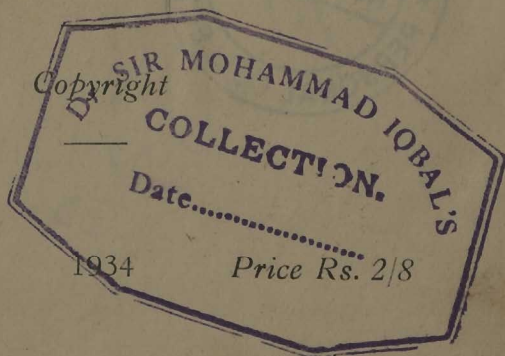
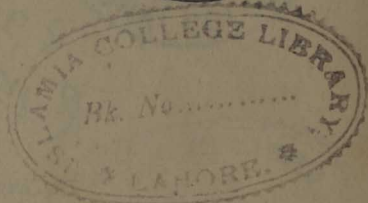
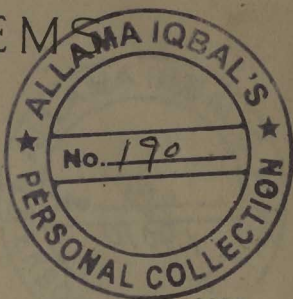
BEING
AN ENGLISH TRANSLATION
OF
CLASSIFIED SELECTIONS
FROM
THE HOLY QURAN
WITH NOTES

BY

GHULAM MUHAMMAD RATHOR

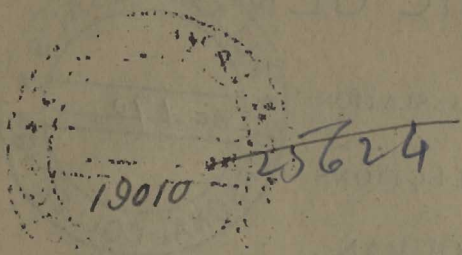
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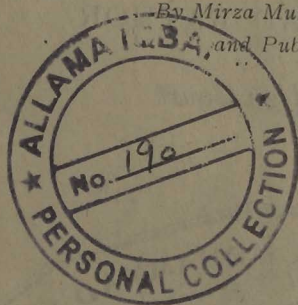
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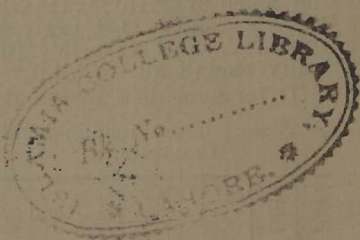
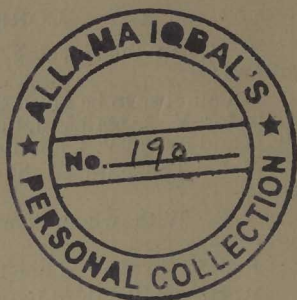


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189





190

CORRECTION SLIP

P. X. In the opening Chapter enumerate the verses as follows:—

No number to be given to the words, "In the name of God" etc. Thus for V. 2, read V. 1, for V. 3, read V. 2, for V. 4, read V. 3, for Vv. 5 and 6 read V. 4, and for V. 7 read V. 5.

V. 6. The path of those on whom Thou hast bestowed grace—

V. 7. With whom Thou art not displeased, and who go not astray.

P. 115. In the 2nd line for V. 19 read Vv. 18, 19.

P. 115. In the third para. 3rd line for (S. ii) read (S. iii); in 4th line for (S. xiii and S. xxiv) read (Ss. xiv and xxv); in the 5th line for (S. xix) read (S. xx); in the 6th line for (S. lxix to S. lxxiv) read (S. lvii to S. lxii); in the 7th and 8th line for (S. xxiii, S. xxiv, V. 152, S. xxx, V. 33, S. xxxiv, V. 6) read (S. xxiv, S. xxv, V. 152, S. xxxi, V. 33, S. xxxv, Vv. 60, 61); in the 9th line for (S. xliii to S. xlix) read (S. xlv to S. L.)

Other corrections are as follows:—

Note. Lines include headlines, numbers of sections and footnotes.

Page	Line	For	Read	Page	Line	For	Read
iv	25	his	has	125	23	his	their
vii	9	Retualistic	Ritualistic	134	10	consultion	consultation
2	18	distinction	separation	142	20	God,	God alone,
3	3	"	"	151	5	Prophet	the Pro-phet
5	20	"	"				
66	25	do than	doth an	152	10	his hus-	husbands'
67	11	;				band's	
68	25	v. 56	v. 54	153	25	four-wal is	four walls
78	15	become	became	172	17	(comforter)	(comforter),
105	15	sa	as	177	foot-	Ball	Baal
108	7	,	;	note			
114	14	add. See C. 9, Vv. 2 and 5.	191	9	evil; of	evil of
				197	5	differed.	differed,"
				200	21	inequity	iniquity
118	12, 13	} the slaves	{ those	216	21	other	their
			{ persons.	228	17	poeniteutice	penitentieoe
125	20	he be	a	232	20	Sec. C. 8	Sec. iv, C. 8
"	22	him	them	237	20	S. xliii	Ss. x & xliii
				246	18	.	!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا مُحَمَّدُ عَلَى رَسُولِكَ الْكَرِيمِ

PREFACE

This little volume contains extensive selections from the Holy Quran and gives a fairly complete view of its main doctrines.

The selections are, however, not exhaustive, and cannot serve as a substitute for the Holy Book, but only as a key to its intelligent study.

I hope the book will prove interesting reading for everyone who believes in the unity of God and brotherhood of man.

My thanks are due to Messrs Rodwell and Sale, and M. Muhammad Ali, and some other translators and commentators whose works proved of great help to me.

I may add that I have taken very great pains to make the translation literally correct. But it is impossible to give expression to the eloquence, the force and above all to the heavenly rhythm of the original.

GHULAM MUHAMMAD RATHOR

MUZAFFARGARH

(Punjab)

EXPLANATORY NOTE

(1) The letters C. and V. denote the Chapter and verse of the Quran if no other book is mentioned.

(2) The letter S. denotes a section of a chapter or of a part of this book.

(3) In different translations the verses of the Quran are sometimes differently numbered. The enumeration which I have adopted is according to Rodwell's translation "Everyman's Library" Edition. In other translations a verse may be found by looking a little up or down.

(4) No difficulty will be found in finding chapters of the Quran in translations which adopt the orthodox arrangement. But in Rodwell's translation the chapters are arranged according to their chronological order. A reference to the annexed table will show at a glance where to find a certain chapter of the Quran in that translation.

(5) The chronological arrangement adopted by Rodwell is generally correct and is helpful in showing at a glance that the doctrines of the Quran as regards the duty of tolerance and justice towards non-Muslims are the same in the latest chapters as in the earliest ones. It is for this reason that I have adopted it for reference. Otherwise the translation has numerous mistakes in it.

COMPARATIVE TABLE

The chapter of the Quran.	The corresponding chapter of Rodwell's translation.	The chapter of the Quran.	The corresponding chapter of Rodwell's translation.	The chapter of the Quran.	The corresponding chapter of Rodwell's translation.	The chapter of the Quran.	The corresponding chapter of Rodwell's translation.
1	8	15	57	29	81	43	61
2	91	16	73	30	74	44	53
3	97	17	67	31	82	45	72
4	100	18	69	32	70	46	88
5	114	19	58	33	103	47	96
6	89	20	55	34	85	48	108
7	87	21	65	35	86	49	112
8	95	22	107	36	60	50	54
9	113	23	64	37	50	51	43
10	84	24	105	38	59	52	44
11	75	25	66	39	80	53	46
12	77	26	56	40	78	54	49
13	90	27	68	41	71	55	48
14	76	28	79	42	83	56	45

The chapter of the Quran.	The corresponding chapter of Rodwell's translation.	The chapter of the Quran.	The corresponding chapter of Rodwell's translation.	The chapter of the Quran.	The corresponding chapter of Rodwell's translation.	The chapter of the Quran.	The corresponding chapter of Rodwell's translation.
57	99	72	62	87	25	102	15
58	106	73	3	88	38	103	27
59	102	74	2	89	39	104	13
60	110	75	40	90	18	105	19
61	98	76	52	91	23	106	20
62	94	77	36	92	16	107	14
63	104	78	37	93	4	108	12
64	93	79	35	94	5	109	9
65	101	80	24	95	26	110	111
66	109	81	32	96	1	111	11
67	63	82	31	97	21	112	10
68	17	83	41	98	92	113	6
69	42	84	33	99	30	114	7
70	47	85	28	100	34		
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AL-FATIHA

THE OPENING CHAPTER OF THE QURAN

- V. 1. In the name of God, the Great Giver
of all good, the Merciful.
- V. 2. Praises and thanks to God, Lord of
the universe !
- V. 3. The Great Giver of all good, the
Merciful !
- V. 4. Master of the day of Judgment !
- V. 5. Thee alone do we worship, and from
- V. 6. Thee only do we seek help.
- V. 7. Lead us in the straight path,
The path of those on whom Thou
hast bestowed grace—with
whom Thou art not angry and
who go not astray.

Book I

RELIGION

THEY were not commanded anything but to worship God with sincere faith in Him, leaving all other gods; and to keep up prayer; and pay the alms. And that is the true religion.

(The Quran—C. 98, V. 4.)

Part I.
BELIEFS
CHAPTER I

ISLAM

Note.—The word “Islam” means “surrender”, “submission” to God’s will. It also means “peace” from its root word “silm”. “Silm” has been used as an alternate expression for “Islam” in the Quran.

In order to understand its full import, this chapter should be read with chapter V of this book.

I

C. 2, V. 130. Say, we believe in God and that which hath been sent down to us, and that which hath been sent down to Abraham, and Ismael and Isaac, and Jacob, and the tribes, and that which was given to Moses and Jesus, and that which was given to the prophets from their Lord : we make no distinction between any of them, and to God are we resigned.

II

C. 3, V. 77. Do they seek any other religion but God’s? And to Him doth submit whosoever is in the heavens and the earth voluntarily or in forced obedience ; and to Him shall they return.

V. 78. Say : We believe in God and in what hath been revealed unto us, and what was revealed unto Abraham and Ismael, and Isaac, and Jacob and

the tribes, and in what was given to Moses and Jesus, and the prophets from their Lord ; We make no distinction between any of them and to God are we resigned.

- V. 79. And whoso seeketh any other religion than Islam, it shall not be accepted of him : and in the next life he shall be one of the losers.

III

- C. 4, V. 124. And who hath a better religion than he who surrendereth himself unto God, and is a worker of righteousness, and followeth the way of Abraham the faithful. And God held Abraham His friend.

IV

- C. 5, V. 48. We did surely reveal the law (unto Moses), in which there is guidance and light: thereby did the Prophets, who professed Islam, judge the Jews.....

V

- C. 3, V. 17. Verily the true religion in the sight of God is Islam; and they who had received the scriptures dissented not therefrom until after the knowledge had come unto them, out of envy in them; but whosoever believeth not in the signs of God, verily God will be swift in bringing him to account.
- V. 18. If they dispute with thee then say, "I have surrendered myself unto God and he who followeth

me doth the same." And say unto those who have received the Scriptures and unto the ignorant, "Do ye also surrender yourselves unto God?" If they submit unto God then they are rightly directed; but if they turn their backs, verily thy duty is only to preach; for God seeth His servants.

VI

- C. 10, V. 84. And Moses said: "O my people! if ye believe in God, then put your trust in Him, if ye have surrendered yourselves to Him.

VII

- C. 42, V. 11. He hath ordained you the religion which We commanded Noah, and which We have revealed unto thee, and which We commanded Abraham and Moses and Jesus: saying, "Observe this faith, and be not divided therein."
- V. 12. The worship of one God, to which thou invitest them, is grievous unto the unbelievers: God will elect thereto whom he pleaseth, and will direct unto the same, him who shall repent.
- V. 13. And they were divided into sects through mutual enmity, after the knowledge had come to them. And had not a word from thy Lord preceded granting them respite, judgment had been pronounced between them. They who have inherited the Book after the Prophets of yore are in a perplexing doubt concerning the same.

V. 14. Wherefore invite them to the faith and persevere in the right course as thou hast been commanded, and follow not their desires: and say: "I believe in all the Scriptures which God hath sent down; I am commanded to establish justice among you: God is our Lord and your Lord: unto us our actions and unto you your actions: let there be no wrangling between us and you; for God will assemble us all (at the last day) and unto Him shall we return."

VIII

C. 4, V. 149. Verily they who do not believe in God and His apostles and seek to divide God and His apostles and say, "We believe in some and reject others" and desire to take a middle course.

V. 150. These are really unbelievers and We have prepared for the unbelievers a disgraceful punishment.

V. 151. But they who believe in God and His apostles and make no distinction between any of them, unto these We will surely give their reward; for God is Gracious and Merciful.

IX

C. 21, V. 92. Verily this, your religion, is one Religion; and I am your Lord wherefore serve me.

V. 93. But men have rent asunder this their concern among themselves. All of them shall return to Us.

V. 94. Whosoever shall do good works being a

believer, his efforts shall be recognised, and surely We will write them down for him.

Note.—Those who do not believe in God, can not reasonably expect any reward from Him. So all promises of God are given to believers who act virtuously.

X

C. 21, V. 108. Say, verily what hath been revealed unto me is that your God is One God; will ye then submit unto Him?

XI

C. 23, V. 52. Surely this your religion is one religion; and I am your Lord: Therefore fear Me. But men have rent their affair (*i. e.* religion) into fragments: each party rejoiceth in what it has got. Wherefore leave them in their confusion until a certain time.

XII

C. 46, V. 13. Surely those who say "Our Lord is God; and who act uprightly, on them shall no fear come, neither shall they be grieved. These shall be the inhabitants of Paradise, they shall remain therein for ever: in recompense for what they have wrought.

XIII.

C. 5, V. 69. Verily they who believe, and the Jews, and the Sabians, and the Christians, whoever of them believeth in God and the last day, and doth

that which is right, there shall come no fear on them, nor shall they be grieved.

Note.—See also C. 2, V. 62.

XIV

C. 5, V. 52. Unto every one of you We have given a law and a procedure ;

V. 53. if God had pleased, He had surely made you one people ; but He hath given you different laws, that He might try you in what He hath given you respectively. Therefore strive to excel each other in good works : unto God shall you return, and He will explain to you the subjects of your disputes.

Note.—Thus the law has been changing, but religion is one *viz.*, that of entire submission to God and resignation to His will, *i. e.*, Islam. This never changed and shall never change, and no other religion will be accepted. (See C. 3, V. 79.)

XV

C. 4, V. 123. It shall not be according to your desires, nor according to the desires of those who have received the Scriptures. Rather, whoso doth evil, shall be punished for it ; and shall not find any patron or helper besides God.

V. 124. But whoso doth good works whether he be male or female, and is a believer, they shall enter paradise, and shall not in the least be unjustly dealt with.

- V. 125. Who is better in point of religion than he who resigneth himself unto God, and is a worker of righteousness and followeth the faith of Abraham, the Faithful.

XVI

- C. 30, V. 29. Wherefore set thy face steadfastly towards the Faith,—the Divine law in conformity to which man hath been made. The nature made by God shall never change. That is the true religion, but most people do not know.
- V. 30. And be turned unto Him, and fear Him, and keep up prayer; and be not of those who associate other deities with God.
- V. 31. Who have split up their religion, and have become divided into separate sects, every party rejoicing in what they have got.

Note.—Men generally take hold of a fragment and believe that it is the whole truth.

- C. 10, V. 104. Say: O men! if ye are in doubt as to my religion, verily I do not worship what ye worship besides God; but I worship God who will cause ye to die; and I am commanded to be a believer.
- V. 105. And (the commandment says to me) "Set thy face towards the faith, in single-minded devotion, and be not of those who join other gods with God.
- V. 106. Neither invoke beside God what can neither

help nor hurt thee: for if thou do this thou wilt certainly be one of those who act sinfully.

V. 107. And if God lay the touch of trouble on thee, none can deliver thee from it but He; and if He intend any good unto thee, none can keep back His bounty. He will confer His grace on such of His servants as He chooseth: and He is most Gracious and merciful."

V. 108. Say: O men! now hath the Truth come unto you from your Lord. He therefore who is rightly directed, is so directed for the good of his own soul, and he who errs does so to its detriment; and I am not a guardian over you.

Note.—In the preface to Rodwell's translation of the Quran it is said ".....except in the phrase 'the Lord of the Worlds', he (Muhammad) seems carefully to have avoided the expression 'the Lord,' probably because it was applied by the Christians to Christ or to God the Father." These remarks are quite groundless. The phrase translated as "the Lord of the Worlds" in the above-mentioned preface, is "Rab-il-alimin", of which the correct translation is "Lord of the Worlds" and which is so translated by Rodwell himself. See chapter VIII of Rodwell's translation.

"Rab" is a name of the Deity and occurs almost on every page of the Quran in the same form as in "Rab-il-alimin".

Muslims also use such expressions as "Our Lord Muhammad", "Our Lord Jesus", but then they do not use the word Rab, but say "Syed-i-na Muhammad", "Syed-i-na Isa".

CHAPTER II

ATTRIBUTES OF THE DEITY

I

- C. 112, V. 1. Say : God is One.
 V. 2. God is Independent.
 V. 3. He begetteth not, and He is not begotten.
 V. 4. And there is none like unto Him.

II

- C. 57, V. 1. Whatever is in the heavens and the earth, praises God, and He is the Mighty, the Wise.
 V. 2. The kingdom of the heavens and the earth is His; He gives life and causes death; and He has power over all things.
 V. 3. He is the First, and the Last; the Manifest and the Hidden; and He knows every thing.

III

- C. 2, V. 255. God! There is no god but He; the Living, the Eternal. Slumber seizeth Him not, nor sleep. Whatever is in the heavens and whatever is in the earth is His. Who is he, that can intercede with Him but by His permission?

He knows what has been before them and what shall be after them; and they can not comprehend any thing of His knowledge, except so far as it may please Him. His kingdom extends over the heavens and the earth, and the upholding of them both, is no burden to Him; and He is the High and the Great.

IV

- C. 55, V. 26. All on the Earth is subject to decay,
 V. 27. But the face of thy Lord shall abide for ever: the Lord of Majesty and Glory.
 V. 28. Unto Him do all creatures which are in the heavens and the Earth make petition:
 V. 29. Every day is He employed in some new work.

V

- C. 20, V. 84. Surely I am most Forgiving unto him who repenteth, and believeth and acteth virtuously, and then continueth to follow the right way.

VI

- C. 2, V. 182. And when My servants ask thee concerning Me, Say, Verily! I am near; I hear the prayer of him that prayeth, when he prayeth unto Me: but let them hearken unto Me and believe in Me, that they may be rightly directed.

VII

- C. 3, V. 16. God bears witness that there is no god but He: and the angels, and men of learning

proclaim that He is stablished in righteousness ;
there is no god but He, the Mighty, the Wise.

VIII

- C. 6, V. 100. Praise be unto Him ! He is far above
what they (*i. e.* ignorant folk) attribute unto Him.
V. 101. The Great Originator of the heavens and the
earth ! how should He have any issue, when He
hath no consort ? He hath created all things and
He is omniscient.
V. 102. This is God your Lord, there is no God but
He, the Creator of all things ; therefore worship
Him ; for He taketh care of all things.
V. 103. The sight comprehendeth Him not, but He
comprehendeth the sight, He is the Incompre-
hensible, the All-Knowing.

IX

- C. 13, V. 41. God doth rule, there is none who can
put back His decrees.

X

- C. 7, V. 179. God hath most excellent names : there-
fore call on Him by the same ; and withdraw
from those who use His names perversely, they
shall be rewarded for what they shall have
wrought.

XI

- C. 13, V. 15. It is He who ought of right to be
invoked ; and the things whom they invoke beside
Him, shall not hear them at all, otherwise than

as he succeeds who stretcheth forth his hand to the water that it may ascend to his mouth, when it cannot ascend thither ; the prayer of the unbeliever is utterly lost.

V. 16. Whatsoever is in the heaven and the earth worships God voluntarily, or by compulsion ; their very shadows also morning and evening.

V. 17. Say, Who is the Lord of the heavens and the earth ? Say, God. Say, Why then have ye taken unto yourselves protectors besides Him, who are unable either to do good to themselves or to defend themselves from hurt ? Say, shall the blind and the seeing be esteemed equal, or shall darkness and light be accounted the same ? Or have they attributed unto God, companions, who have created as He hath created, so that the creation of the former and the latter seem alike unto them ? Say, God is the Creator of all things, the One, the Victorious.

XII

C. 40, V. 60. Your Lord Sayeth : Call upon me. I will hearken unto You : but they whom pride prevents from serving Me, shall soon enter hell in disgrace.

XIII

C. 17, V. 45. Glory be to Him and far exalted be He above what the unbelievers say of Him ! The seven heavens praise Him, and the earth and

all who are therein ; neither is there anything which doth not celebrate His praise, but their songs of praise ye understand not : He is Gracious and Merciful.

XIV

- C. 17, V. 110. Say : Call upon Allah or Call upon Al-Rahman, by whichsoever name ye invoke Him, His names are good.

XV

- C. 23, V. 116. Glory be to God, the King, the Truth ! There is no God but He the Lord of the Majestic Throne.

XVI

- C. 35, V. 11. If any one desireth honour let him know that all honour is God's. Unto Him ascend the good words, and the righteous deed doth he exalt. But a severe punishment will be meted out to the plotters of evil things, and their tactics shall come to nought.

XVII

- C. 40, V. 1. The revelation of this Book is from God, the Almighty, the All-Knowing, the Forgiver of sin, and the Acceptor of repentance ; severe in punishing ; long suffering ! There is no god but He, to Him must all return.

XVIII

- C. 6, V. 12. Say, unto whom belongeth whatsoever is in the heavens and the earth ? Say unto God.

He hath prescribed unto Himself mercy. He will surely gather you together on the day of resurrection, there is no doubt of it.

- V. 13. They who destroy their own souls are those who will not believe. Unto Him belongeth whatever happeneth by night and by day ; it is He who heareth and knoweth.
- V. 14. Say shall I take any other protector than God, the Creator of the heavens and the earth, Who feedeth all and is not fed ?
- V. 15. Say, Verily I am commanded to be the first to submit (and it was said unto me,) Thou shalt not be one of the idolaters.

XIX

- C. 85, V. 13. He it is who bringeth things into being and causeth them to return. He is the Forgiver of sins, the Loving one ; Lord of the glorious throne ; Able to perform what He willeth.

XX

- C. 43, V. 84. He who is God in Heaven, is God on earth also, and He is the Wise, the Knowing.

XXI

- C. 51, V. 57. I require not any sustenance from them, neither will I that they feed Me.
- V. 58. Verily God is He who provideth sustenance for all creatures, possessed of Mighty Power.

XXII

- C. 62, V. 1. All that is in the heavens and the

earth praiseth God, the King, the Holy, the Mighty, the Wise.

XXIII

C. 20, V. 4. God of mercy sitteth on His Throne :

V. 5. Hjs, whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them both, and whatsoever is beneath the humid soil !

V. 6. Thou needest not raise thy voice : for He knoweth the secret whisper, and the yet more hidden.

XXIV

C. 59, V. 22. He is God, the One, besides whom there is no God, The Knower of the hidden and the manifest, The Great Giver of all good, the Merciful.

V. 23. He is God, the One, besides whom there is no God, The King the Holy, the Peace, the Refuge, the Guardian, the Mighty, the Strong, the Great. Far be God exalted above what they associate with Him.

V. 24. He is God, the Creator, the Maker, the Fashioner ; He hath most excellent names. Whatever is in the heavens and the earth praiseth Him ; And He is the Mighty, the Wise.

XXV

C. 27, V. 75. And surely thy Lord is full of goodness towards men, but most of them do not give thanks.

- C. 19, V. 96. As for those who believe and do good works, the Merciful will bestow on them love.

XXVII

- C. 6, V. 59. With Him are the keys of the secret things ; none knoweth them besides Himself. He knoweth that which is on the dry land and in the sea ; there falleth no leaf but He knoweth it, neither there is a single grain in the dark recesses of the earth, neither a green thing nor a dry thing, but it is written in the perspicuous book.

XXVIII

- C. 24, V. 35. God is the Light of the Heavens and the Earth. The similitude of His Light is like a niche with a lamp in it ; the lamp encased in a glass ; the glass as it were a shining star, lighted with the oil of a blessed tree, an olive neither of the East nor of the West, whose oil would well nigh shine out, though fire touched it not ;—Light added to light ;—God will guide to His Light whom He pleaseth ; and God declareth parables to men, and He knoweth everything ;
- V. 36. (Burning) in houses which God hath commanded to be raised, that His name may be commemorated therein, wherein do praise Him morning and evening,
- V. 37. Men whom trade and business beguile not from the remembrance of God, and from the observance of prayer, and the payment of alms,

who fear the day when hearts and eyes shall fail through awe,

V. 38. And who hope that for the good they do, God may recompense them, and of His grace may increase to them more and more, for God giveth His gifts freely to whom he pleaseth.

V. 39. And those who do not believe (in this Divine Light), their actions are like a mirage in a desert, which the thirsty man thinketh to be water, but when he approacheth it, he findeth it to be nothing, and findeth God nearby, who maketh up his account, and God is quick in taking account ;—

V. 40. Or like the darkness in the deep sea, covered by waves riding on waves, above which are clouds—darkness overlapping darkness—when he stretcheth forth his hand, he is far from seeing it, And unto whomsoever God shall not grant His Light, he shall enjoy no light at all.

Note.—The simile of the light being placed in a niche, encased in glass and burning pure olive oil is meant to bring out the idea of "Light added to Light" while the qualification of its being the light burning in temples is meant to exclude light burning in evil places from resemblance to Divine Light. Then in verses 39 and 40 is described the condition of those who have no faith in God. All their actions fair-seeming in their eyes, only lead them more and more towards spiritual darkness and death.

CHAPTER III

THE SIGNS

Note.—The performing of an extraordinary deed by a man as the proof of his claim, may convince people of one locality, but may not be believed by inhabitants of other places, or by people of succeeding generations. So when his countrymen asked the Prophet to show them a miracle, they were told that the whole universe was itself a great and wonderful miracle proclaiming its maker.

As regards the Prophet, the proof of the truth of his mission was the message itself. Every doctrine must be tested by its intrinsic worth. The Quran asks us again and again to seriously consider and weigh its teachings. For extrinsic evidence see the Prophecies discussed elsewhere.

I

C. 2, V. 158. Your God is one God, there is no god but He, the Great Giver of all good, the Merciful. In the creation of the heavens and the earth; and the vicissitudes of night and day; and in the ships which sail in the sea laden with what is useful to man; and in the rain which God sendeth from heaven, quickening thereby the dead earth, and replenishing the same with all sorts of cattle; and in the change of winds, and the clouds which

are compelled to do service between the heaven and the earth; are signs for those who use their reason.

II

C. 13, V. 2. It is God who hath raised the heavens without any pillars that you see. He is in firm control of everything, and compelleth the sun and the moon to perform their work: every one of the heavenly bodies runneth its appointed course. He ordereth all things. He showeth His signs distinctly, that ye may be assured that ye must meet your God.

V. 3. It is He who hath stretched forth the earth, and placed therein steadfast mountains, and rivers; and hath ordained therein of every fruit two different kinds.

He causeth the night to cover the day. Herein are certain signs unto people who think over them.

V. 4. And in the earth are tracts of land of different natures, though bordering on each other; and also vineyards, and seeds, and palm trees springing several from the same root, and from different roots. They are watered with the same water, yet We render some of them more excellent than others to eat. Herein are surely signs for people who understand.

III

C. 16, V. 10. It is He who sendeth down rain from

heaven : it forms your drink,¹ and causeth those plants to grow, on which ye feed your cattle. By it He causeth the corn and the olives and the palm trees, and the grapes and all kinds of fruits to spring forth for you : verily in this there are signs for a people who are thoughtful. He hath made the night and the day, the sun and the moon to render service unto you, and the stars too are subject to His command ; verily in this there are signs for a people who understand.

C. 16, V. 13. And many things of varied hues hath He made for you in the earth ; verily in this there are signs for a people who remember.

V. 14. It is He who hath subjected the sea unto you, that you may eat fresh meat thereout, and take from thence ornaments for you to wear : thou seest the ships ploughing the waves thereof, that ye may seek of His abundance, and that ye might give thanks.

IV

C. 35, V. 39. Verily God sustaineth the heavens and the earth, lest they fail : and if they should fail, none could support the same besides Him.

V

C. 41, V. 37. Among the signs of His power are the night, and the day, and the sun and the moon.

¹Rain and snow are the only natural source of water serviceable for drinking purposes or growing vegetation.

Worship not the sun, neither the moon: but worship God who hath created them, if ye serve Him.

VI

C. 42, V. 7. Do they take other patrons besides Him? Whereas God is the only true patron: He quickeneth the dead; and He is Almighty.

V. 8. This is God my Lord: in Him do I trust, and unto Him do I turn; the Creator of the heavens and of the earth: He hath given you wives of your own species, and cattle both male and female—by this means to multiply you: there is nothing which may be likened to Him and He is the Hearer, the Beholder of all things.

V. 9. His are the keys of the heavens and the earth: He bestoweth provision abundantly on whom He pleaseth, and He is sparing unto whom He pleaseth; for He knoweth all things.

VII

C. 30, V. 19. Of His signs it is that He hath created you of dust, and behold, ye are become men, spread far and wide.

V. 20. And of His signs it is that He hath created for you, out of yourselves wives, that ye may find comfort in them, and hath put love and tenderness between you: verily herein are signs for a people who are thoughtful.

V. 21. And of His signs are also the creation of the

heavens and the earth, and the variety of your languages and of your complexions: verily herein are signs for the learned.

V. 22. And of His signs are your sleeping by night and by day, and your seeking of His bounties: verily herein are signs for a people who listen.

V. 23. Of His signs others are, that He showeth you the lightning, to strike terror, and to give hope of rain, and that He sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead: verily herein are signs unto people who understand.

V. 24. And of His signs this also is one, that the heaven and the earth stand firm at His command; hereafter when He shall call you out of the earth at one summons, behold, ye shall come forth. Unto Him are subject whosoever are in the heavens and on the earth: all are obedient unto Him.

V. 25. It is He who bringeth into existence a creation and then causeth it to return; and this is most easy with Him; His are the most exalted attributes in the heavens and the earth; and He is the Mighty, the Wise.

CHAPTER IV

MUHAMMAD

I

- C. 96, V. 1. Read, in the name of thy Lord, who hath created all things ;
- V. 2. Who hath created man of congealed blood.
- V. 3. Read, by the most beneficent Lord ; who taught the use of pen ;
- V. 4. Who teacheth man that which he knoweth not.

Note.—These were the first verses of the Quran to be revealed to the Prophet.

II

- C. 25, V. 8. They say, what kind of apostle is this ? He eateth food, and walketh in the streets ; why an angel hath not been sent down unto him, and become a fellow preacher with him ?
- V. 9. Or why is not a treasure sent down to him (from heaven) ? Or why he has not a garden whereof he may eat the fruit ? The ungodly say, "Ye follow no other than a man who hath been bewitched."
- V. 10. Behold, what they liken thee unto. But they are in error, and are not able to find a way.
- V. 11. Blessed be He, who, if He pleases, will make for thee a better provision than what they speak of—make for thee gardens through which rivers flow and provide thee with palaces.

III

C. 6, V. 34. And apostles before thee have been accounted liars: but they were patient in spite of being belied, and persecuted, until Our help came unto them, for there is none who can change the commandments of God: and thou hast received information concerning those prophets.

V. 35. If the aversion of thy people be grievous unto thee, then if thou canst seek out a den into the earth, or a ladder into the heaven, in order that thou mayst show them a sign, do so; but if God had pleased He would bring them all to the truth: be not therefore one of the ignorant.

IV

C. 6, V. 50. Say, I say not unto you, that the treasures of God are in my power; neither do I say, that I know the secrets of God: neither do I say, unto you, that I am an angel: I follow only what is revealed unto me. Say: "shall the blind and the seeing be held equal? Do ye therefore reflect"?

V

C. 7, V. 183. Do they not meditate that their companion is not mad—he is but a plain warner.

V. 188. Say it is not in my power to do good unto myself, or to avert evil, except as it may please God. If I knew the secrets of God, I should surely enjoy abundance of good, neither should

evil befall me. But I am only a warner and a messenger of good tidings to those who believe.

VI

- C. 10, V. 94. And If thou art in doubt concerning any part of that which we have sent down unto thee, ask them who have read the scriptures (sent) before thee. Verily the truth hath come unto thee from thy Lord : be not therefore of those who doubt.
- V. 95. Neither be thou one of those who charge the signs of God with falsehood, lest thou become one of those who perish.

VII

- C. 11, V. 114. Believe firmly what thou hast been ordered and let those who have become converts along with thee do the same, and transgress ye not the commandments,—He beholdeth what ye do.
- V. 115. Lean not towards the evil doers lest the Fire touch ye. Ye have no protector, save God, and ye shall not be helped against Him.

VIII

- C. 42, V. 50. It is not for man that God should speak unto him but by revelation, or from behind a veil : Or by sending a messenger to reveal by His permission, what He pleaseth : for He is the High, the All-Wise.

IX

- C. 10, V. 50. Say : I have no power over my own

weal or woe, but as God pleaseth.

X

- C. 12, V. 104. Thou shalt not ask of them any recompense for thy message. It is a warning to all mankind.

XI

- C. 15, V. 85. Verily the Hour must come, wherefore forgive thy people with a gracious forgiveness.
- V. 86. For thy Lord, He is the Creator, the All-Knowing.
- V. 87. We have given thee the seven verses which are to be frequently repeated and the glorious Quran.
- V. 88. Strain not thine eyes after the good things We have bestowed on some of the unbelievers; neither be thou grieved on their account, and demean gently towards the believers.
- V. 89. And say, "I am only a public preacher."

XII

- C. 17, V. 1. Praise be to Him Who took His servant (Muhammad) on a night from the sacred Mosque to the more remote temple, whose precincts have been blessed by Us, that We might show him of Our signs!

XIII

- C. 17, V. 96. And nothing hindereth men from believing, when the guidance hath come unto them, except that they say, "Hath God sent a man for

His Apostle”?

- V. 97. Answer if angels had been walking on the earth as inhabitants thereof, We had surely sent down unto them from heaven an angel for Our Apostle.

XIV

- C. 18, V. 26. Recite what hath been revealed unto thee, of the Book of thy Lord: there is none who can change His words; and thou shalt not find any refuge besides Him.
- V. 27. Behave thyself with patience towards those who call upon their Lord morning and evening, seeking His goodwill; and let not thine eyes be turned away from them, in quest of the pomp of this life; neither obey him, whose heart have We caused to neglect the remembrance of Us, and who followeth his lusts, and leaveth the truth behind him; and say, “The truth hath come from your Lord, let him who will, believe, and let him who will, be incredulous.”

XV

- C. 28, V. 85. Verily He who hath given thee the Quran for a rule of faith and practice, will certainly bring thee to thy home.¹ Say my Lord best knoweth him, who hath guidance and him who is in manifest error.

¹Probably by “home” is here meant “heaven”; but it may mean the worldly home of the Prophet, *i. e.*, Mecca.

- V. 86. Thou didst not expect that the book would be revealed to thee. Of thy Lord's mercy only hath thou received it. Be thou not then partial to the unbelievers :
- V. 87. Neither let them turn thee aside from the commandments of God after they have been revealed to thee, but call men unto thy Lord, and be not thou an idolater.
- V. 88. And invoke not any other god with the true God : there is no god but He. Everything shall perish except Him : Unto Him belongeth judgment, and to Him shall ye return.

XVI

- C. 29, V. 44. Rehearse what hath been revealed unto thee of the Book, and be constant at prayer, for prayer restraineth a man from sins and from that which is blameable ; and the remembering of God is surely a most important duty ; and God knoweth what ye do.
- V. 45. Dispute not with those who have received the Scriptures, unless in the mildest manner, except against such of them as wrong you : and say, "We believe in the revelation which hath been sent down to us, and also in that which hath been sent down unto you ; our God and your God is One, and unto Him are we resigned."
- V. 46. Thus We have sent down the Quran unto thee : and they unto whom We have given the

former Scriptures believe therein ; and of Arabians also there is he who believeth therein : and none reject Our signs except the obstinate, the unbelieving.

V. 47. Thou didst not read any book before this, neither didst thou write one with thy right hand : for then the gainsayers might have doubted.

V. 48. But the same is a clear sign in the hearts of those whom knowledge hath been granted. For none reject Our signs except the unjust.

V. 49. They say, unless a sign be sent down unto him from his Lord, we will not believe.
Answer, signs are in the power of God alone, and I am no more than a public preacher.

V. 50. Is it not sufficient for them, that We have revealed unto thee the Book, to be read unto them ?¹ Verily herein is mercy, and admonition unto people who believe.

XVII

C. 33, V. 40. Muhammad is not the father of any man among you, but the apostle of God and the seal of the Prophets : and God knoweth all things.

V. 44. O Prophet We have sent thee to be a

¹The Quran is really a miracle which will stand before the world for ever. V. 47 proves that the Prophet was illiterate and therefore the miracle becomes all the more wonderful. See also C. 10, V. 21.

Witness, and an Herald of glad tidings, and a Warner ;

V. 45. And one who by His command, inviteth to God—a Light-Giving Torch.

V. 46. Bear good tidings therefore unto true believers, that great blessings do await them from God ;

V. 47. And obey not the unbelievers and the hypocrites, and mind not their evil treatment, but trust in God: for God is sufficient as a Protector.

XVIII

C. 34, V. 27. We have sent thee to mankind in general, a bearer of good tidings and a warner: But most men understand not.

V. 45. Say: One thing in sooth do I advise you: that ye stand before God, two and two or singly, and then reflect seriously that there is no madness in your companion (*i. e.*, Muhammad); he is no other than a warner unto you; sent before an impending calamity.

V. 46. Say: I ask not of you any reward for my preaching; keep it for yourselves: my reward is from God alone, and He is a witness over all things.

Note.—At his death Muhammad left not a penny for his wives or daughters, neither did he appoint his grandsons as his heirs to succeed him. In the strictest sense he looked for his reward from God alone.

- V. 47. Say : verily my Lord is wielding the (weapon of) Truth : the Great Knower of the secrets is He.
- V. 48. Say : Truth is come and falsehood is vanished, and shall not return any more.
- V. 49. Say : If I err, the error is due to myself, and if I find guidance, it is due to what my Lord hath revealed unto me, for He heareth and is near.

XIX

- C. 39, V. 37. Is not God a sufficient protector of his servant? Yet they attempt to make thee afraid of the false deities which they worship besides God. He whom God shall cause to err, shall have none to direct him :
- V. 38. And he whom God shall direct, shall have none to mislead him. Is not God most mighty, able to avenge.
- V. 39. If thou ask them, who hath created the heavens and the earth, they will surely answer, God. Say, do ye think therefore that the deities which ye invoke besides God, if He pleased to afflict me, are able to relieve me from His affliction? or if he be pleased to show mercy unto me, that they are able to withhold his mercy?
- Say, God is my sufficient support: in Him let those who seek a support put their trust.

XX

- C. 40, V. 57. O Prophet, bear the insults of the infidels with patience; for the promise of God is

true ; and ask pardon for thy fault ; and celebrate the praise of thy Lord, in the evening and in the morning.

- V. 58. As to those who impugn the signs of God, without any proof which hath been revealed unto them, there is nothing but pride in their hearts ; but they shall not attain their desire, wherefore fly for refuge unto God, for it is He who heareth and seeth.

XXI

- C. 41, V. 5. Say : verily I am only a man like unto you. It is revealed unto me that your God is one God, Wherefore direct your way straight unto Him ; and ask forgiveness of sins from Him.

XXII

- C. 42, V. 2. Say : For this my preaching I ask no wages of you, except love among kinsmen.

Note.—The *verse* means that Muhammad would feel sufficiently compensated if his teachings promoted feelings of love among his followers, and especially among those connected by the ties of blood.

XXIII

- C. 42, V. 47. If they turn aside from thee, verily We have not sent thee to be their guardian. 'Tis thine only to preach.

XXIV

- C. 43, V. 2. Hold thou fast what hath been revealed

to thee, for thou are on the right path:

And it is a memorial unto thee and to thy people, and ye shall soon be questioned concerning the same.

XXV

C. 2, V. 114. Neither the Jews nor the Christians will be pleased with thee, until thou follow their religion. Say: verily guidance of God, is the true guidance!

And if thou follow their desires after the "Knowledge" hath reached thee, no friend or helper will save thee from God.

XXVI

C. 46, V. 8. Say I am not singular among the apostles; neither do I know what will be done with me or with you hereafter:

V. 9. Only what is revealed unto me do I follow; neither am I any more than a public warner.

XXVII

C. 80, V. 1. He (*i. e.*, Muhammad) frowned and turned his back,

V. 2. Because a blind man came unto him:

V. 3. And how dost thou know, if peradventure he may have been purified by the Faith,

V. 4. Or warned, and the warning may have profited him.

V. 5. The man who is indifferent,

V. 6. Thou dost receive respectfully,

- V. 7. Yet it is not thy concern if he be not purified ;
 V. 8. But him who cometh unto thee earnestly seeking after the Truth,
 V. 9. And who feareth God,
 V. 10. Dost thou neglect.¹

XXVIII

- C. 18, V. 110. Say, verily I am only a man like unto you. It is revealed unto me that your God is One Only God: let him, therefore, who hopeth to meet his Lord, act righteously; and let him not make, in the worship of his Lord, any other being a sharer with Him.

XXIX

- C. 33, V. 56. Verily God and His angles bless the the Prophet; O ye believers! call for blessings on him, and invoke peace on him.

Note.—Muhammad was born in 571 and died in 633. It will be impossible to give a sketch of his life in the brief space of a note, but I may mention an incident which illustrates his characteristic truthfulness. His son Ibrahim died a few years before his own death. It so happened that the sun suffered an eclipse on that date. It seemed as if nature was sharing the Prophet's grief. Such strange coincidences have been recorded in history. On the day of Jesus

¹These verses were revealed on the occasion of the Prophet's indifference towards a blind man who came to see him while he was engaged in a talk with a Chieftain.

Christ's sufferings on the Cross, a similar event is said to have occurred. See Luke C. 23, vv. 44-45. "And it was about the 6th hour and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst." There are numerous pious Christians, who even in these days, look upon this event, as a proof of the divinity of Jesus Christ. The Prophet was loved and honoured by his followers as no man has ever been, and they began to say that the sun was darkened on account of the death of Ibrahim. These whispers soon reached the Prophet's ears. It was a capital opportunity for him to raise himself still more in the estimation of his followers. His silence would have been enough for the purpose. But he could not allow any false superstition to gain ground among the people. He told his followers at once that the eclipses of the sun and the moon were natural events and had nothing to do with the death of any one.¹ Blessed be the great soul, the bearer of the message of Truth.

See C. 33, V. 42 p. 96 of this book, where it is said that God and His angels bless the true believers.

¹ The words of the Prophet as reported by Bukhari, translated literally are as follows: "The sun and the moon are two signs, among the many signs of God; they are not eclipsed on account of the death of any one."

CHAPTER V THE FORMER PROPHETS

I

C. 16, V. 38. We have heretofore raised in every nation an apostle to admonish them, saying, Worship God and avoid false deities.

II

C. 40, V. 78. We have sent a great number of apostles before thee, the histories of some of whom We have and of others We have not related unto thee.

III

C. 13, V. 6. Unto every people hath a guide been sent.

IV

C. 4, V. 48. Unto every nation hath an apostle been sent.

V

C. 14, V. 4. And in order that he might explain fully to them, We have not sent any Apostle, save with the speech of his own people.

VI

C. 6, V. 42. And we sent apostles to the people who have gone before thee, and We afflicted them with troubles and adversity in order that they might repent.

V. 43. Were it that they had repented when Our chastisement came upon them ! But their hearts

were hardened and Satan made their acts fair-seeming to them.

V. 44. And when they neglected their warnings, We opened unto them the gates of all good things. Thus while they were rejoicing for what had been given to them, We suddenly laid hold on them, and lo ! they were seized with despair ;

V. 45. And the uttermost part of the people who had acted wickedly was cut off : Praise be unto God, Lord of the Universe !

VII

C. 10, V. 47. And every nation had had an apostle, and when their apostle came, their case was decided between¹ them with Justice, and they were not wronged.

VIII

C. 35, V. 22. There hath not been a people but had a warner sent to them.

¹ *i. e.*, as between the apostle and the people who disobeyed him.

CHAPTER VI THE QURAN

I

C. 8, V. 24. O ye faithful! Obey God and follow His apostle when He calleth you to that which shall give you life.

II

C. 10, V. 58. O ye people! now hath instruction come to you from your Lord, and a perfect cure for the diseases of your souls, and a guide and mercy for the believers.

V. 59. Say: Verily it is the grace of God and His mercy and in its possession let them rejoice. It is far better than what they hoard.

III

C. 4, V. 84. Do they not ponder over the Quran? Had it been from any other than God they would surely have found in it many contradictions.

IV

C. 4, V. 152. They who have received the scriptures ask thee to cause a book to descend on them from heaven. They formerly asked Moses a greater thing than this; for they said, "Show us God visibly".

V

C. 6, V. 7. And if We had sent down to thee a Book written on paper, which they could have touched with their hands, still the infidels would have

said, "This is nothing but a manifest sorcery."

V. 8. And they say "Why hath not an angel been sent down to him." But if We had sent down an angle the matter would have been settled, and they would not have been granted time.

V. 9. And had We made an angle a companion of the Prophet, We should certainly have made him in the form of a man, and the doubts which they now cherish, would have even then confused them.

VI

C. 18, V. 1. Praise be unto God, Who hath revealed unto His servant the Book, and hath not made therein any crookedness.

V. 2. But hath made it plain, that he might warn unbelievers, of grievous punishment from Him; and give good tidings unto the faithful, who work righteousness, that they shall receive an excellent reward.

V. 3. Wherein they shall remain for ever;

V. 4. And that He may warn those who say, "God hath begotten a son."

VII

C. 10, V. 16. And when Our evident signs are recited unto them, they who hope not to meet Us, say, "Bring a different Quran from this or make some change in it." Say: "it is not for me to change it as I may please. I follow that only which is revealed to me: verily, I fear, if I dis-

obey my Lord, the punishment of the great day."

- V. 17. Say: "If God had so pleased, I had not recited it unto you, neither had I taught you the same. I have already dwelt among you for years, before I received it. Do ye not understand?"

VIII

- C. 12, V. 2. An Arabic Quran have We sent it down, that ye might understand it.

IX

- C. 16, V. 66. And We have sent down the Book to thee, that thou mightest clear up their differences, and it is a guidance and a mercy to those who believe.

X

- C. 26, V. 192. This book is certainly a revelation from the Lord of all creation,
 V. 193. Which the Faithful Spirit hath caused to descend,
 V. 194. Upon thy heart, that thou might be a warner.
 V. 195. It is in plain Arabic language and it is foretold in the ancient Scriptures.
 V. 196. Was it not a sign unto them that the wise-men among the sons of Israel recognised it?

XI

- C. 2, V. 91. Say: Who is an enemy to Gabriel, for he hath caused the Quran to descend on thy heart, by the command of God, confirming what was

revealed previously, a guidance and good tidings to the believers? Whosoever is an enemy to God, or His angels, or His apostles, or to Gabriel or Michael, verily God is an enemy to the unbelievers.

Note.—It is commonly supposed in Christian countries, that Muhammad claimed that the Quran written on paper had descended to him from heaven. This notion is groundless.

XII

C. 36, V. 69. We have not taught him poetry, nor is it beseeing unto him to be a poet. This is no other than an admonition from God, and a plain recital, that he may warn him who, is living, and that the word may become conclusive against the infidels.

XIII

C. 38, V. 78. A blessed book have We sent down unto thee, that men may reflect on its verses, and those endued with reason, may bear it in mind.

XIV

C. 39, V. 24. Most excellent discourse hath God sent down—a book in unison with itself, and teaching by iteration; the very skins of those who fear their Lord do creep for awe at its recital, and then bow down body and soul in prayer to God. It is God's guidance, He guideth with it whom He pleaseth, and no one can guide him from whom

God shall withhold His guidance.

XV

C. 41, V. 41. Verily they who believe not in the admonition (*i. e.*, the Quran) after it hath come unto them, shall one day see their mistake. It is a glorious book.

V. 42. Falsehood shall not come nigh it, either from before or from behind, a revelation from the All-wise, the Praised One.

V. 43. Nothing¹ hath been said to thee, which hath not been said to apostles before thee.

Verily thy Lord is able to forgive, and is also able to chastise severely.

V. 44. If We had revealed the Quran in a foreign language, they had surely said, "Would it were that its verses had been explicit. What! a foreign language and the people Arabian." Answer: It is to those who believe a sure guide, and a healing balm, but unto those who believe not, it is deafness for their ears, and darkness which blindeth them; they are like unto those who are called from a distant place.

XVI

C. 17, V. 107. And We have divided the Quran, that thou mightest recite it unto men by slow degrees: and We have revealed it in portions.

¹The records of the teachings of the ancient Prophets have, however, often been greatly corrupted.

V. 108. Say, whether ye believe therein, or do not believe, verily those who have been favoured with knowledge of the Scriptures which were revealed before it, when it is rehearsed unto them, fall down on their faces worshipping.

V. 109. And they say: "Praised be our Lord! for the promise of our Lord was surely to be fulfilled!"

V. 110. And they prostrate themselves weeping, and it increaseth their humility.

XVII

C. 43, V. 30. And they say, "Had this Quran been sent down to some great man of either of the two cities, we would have received it."

V. 31. Do they distribute the grace of thy Lord? It is We, who distribute their necessities of life among them, in this present life; and We raise some of them several degrees above the others, that the one of them may take the other to serve him: but far better is the grace of thy Lord than all their hoardings.

XVIII

C. 47, V. 26. Will they not then, seriously reflect on the Quran? Are there locks upon their hearts?

XIX

C. 38, V. 28. A blessed Book have We revealed to thee, that they may seriously reflect on its verses, and that the men of understanding may be edified.

XX

C. 5, V. 18. O ye who hold the Scriptures ! Now is
Our Apostle come to you to explain to you much
that ye concealed of those Scriptures, and to pass
over many things. Now hath Light come to you
from God and a plain book ;

V. 19. By it God will guide those persons, who shall
seek His good pleasure, to paths of peace, and will
bring them out of darkness into light, by His will,
and will lead them to straight road.

Note.—It is often asserted by the opponents of
Islam, that Muhammad was an epileptic subject, and
liable to morbid and fantastic hallucinations, and
alternations of excitement and depression. A perusal
of the Quran from one end to the other, is the
best answer to this false charge. The whole book
from beginning to end is a calm and serene discourse,
and nowhere betrays the least traces of excitement
or depression.

CHAPTER VII
THE DAY OF JUDGMENT
AND
THE FUTURE LIFE.

I

- C. 29, V. 64. This present life is nothing but sport and play, while the future life¹ is the Life indeed. Would that they knew it.

II

- C. 6, V. 29. And they say: "There is no other than our present life, neither shall we be raised again."
- V. 30. But if thou were to see them, when they shall stand before their Lord. He will say to them, "Is not this (*i. e.* Resurrection) true," They shall reply "Yea by our Lord." He will say, "Taste the punishment for that which ye did not believe."
- V. 31. Lost are they who deny the meeting with God. When "the hour" will suddenly come upon them, they will say, "Oh, our negligence of this day." And they shall bear their burdens on their backs. What an evil with which they shall be burdened.
- V. 32. The life of this world is but a play and pastime; and better surely for the pious will be the future mansion: Will ye not then comprehend.

¹ Lit. the future abode.

III

- C. 11, V. 10. If thou say, "Ye shall surely be raised again, after death;" the unbelievers will say, "This doctrine savoureth of magic."

IV

- C. 13, V. 5. If ever thou needst marvel, surely marvellous is their saying. "What when we have been reduced to dust, shall we be created anew?"

V

- C. 23, V. 101. When death overtaketh one of the unbelievers he saith, "O Lord suffer me to return to the world which I have left, that I may act virtuously." By no means. These are useless words which he speaks, for behind the dead there shall be a bar till the day of resurrection.

VI

- C. 36, V. 78. He (*i. e.* man) propoundeth unto us an argument, forgetful of his creation, and saith, "Who shall restore bones to life when they are rotten?"

- V. 79. Answer. He shall restore them to life who produced them the first time, for He is skilled in every kind of creation:

- V. 80. Who hath placed for you fire in the green tree, and lo! you kindle the flame from it.

- V. 81. Is not He who hath created the heavens and the earth, mighty enough to create new creatures like unto men? Yea, certainly: He is the All-

Knowing Creator.

- V. 82. His command when He willeth a thing, is only that He saith unto it, "Be," and it immediately comes into being ;
- V. 83. So glory be unto Him, in whose hand is the sovereignty of all things, and unto whom ye all shall return.

VII

- C. 17, V. 19. Whosoever chooses this transitory life, We will bestow quickly on him (on such as We please), that which We please ; afterwards will We appoint him hell, he shall enter it disgraced and an outcast.
- V. 20. But whosoever chooseth the life to come, and directeth his endeavour towards the same, being a believer, the efforts of these shall be accepted and rewarded.
- V. 21. On all We bestow on these as well as on those, the gifts of thy Lord ; for the gifts of thy Lord shall not be denied to any.
- V. 22. Behold how we have caused some of them to excel others in the present life, but the next life shall be of far greater honour and of far higher excellence.

VIII

- C. 56, V. 47. And they say, "after we shall have died, and become dust and bones, shall we surely be raised to life?"
- V. 48. Shall our forefathers also be raised again?"

- V. 49. Say, Verily both the first and the last,
 V. 50. Shall surely be gathered at the prefixed time
 of a known day.
 V. 51. Then ye O men, who have erred, and denied
 the resurrection as a falsehood,
 V. 52. Shall surely eat of the tree of bitterness
 (Zukum),
 V. 53. And shall fill your bellies therewith;
 V. 54. And ye shall drink thereon boiling water;
 V. 55. And ye shall drink as a thirsty camel drink-
 eth.
 V. 56. This shall be their entertainment on the day
 of judgment.
 V. 57. We have created you : will ye not therefore
 believe, that we can raise you from the dead ?
 V. 58. What think ye ? The germs of life.
 V. 59. Do ye create the same, or are We their
 creator ?
 V. 60. We have decreed death unto you all : and We
 are not to be prevented,
 V. 61. From substituting others like unto you in
 your place, and from producing you again in a
 form ye know not.
 V. 62. Ye have surely known the first creation, will
 ye not therefore reflect ?
 V. 63. What think ye ? The grain which ye sow.
 V. 64. Do ye cause the same to spring forth or do
 we cause its upgrowth ?

- V. 65. If we pleased verily We could render the same dry and fruitless, so that ye would not cease to wonder,
- V. 66. Saying " Verily we are burdened with debt,
- V. 67. But we are not permitted to reap the fruit."
- V. 68. What think ye of the water which ye drink ?
- V. 69. Do ye send down the same from the clouds, or are We the senders thereof ?
- V. 70. If We pleased We could render the same brackish. Will ye not therefore give thanks ?
- V. 71. What think ye ? The fire which ye strike,
- V. 72. Do ye produce the tree whence ye obtain the same, or are We the producers thereof ?
- V. 73. We have ordained the same for an admonition and an advantage unto those who travel through the desert. Wherefore praise the name of thy Lord, the Great.

Note.—Those who think that the Quran teaches a corporeal resurrection should consider V. 61 given above. If these very bodies which we have got now, were to rise to life again, then it would not be "a form which we know not."

IX

- C. 17, V. 101. Do they not perceive that God who created the heavens and the earth is able to create their like ?

X

- C. 17, V. 53. They say, "After we shall have becom

bones and dust, shall we surely be raised to life, as new creatures ?”

V. 54. Answer, “ Yes, though ye be stones, or iron, or some other matter yet more hard to be raised to life in your opinion. ”

V. 55. But they will say, “ Who shall restore us to life ?” Say, “ He who created you for the first time ”; and they will wag their heads at thee, saying, “ When shall this be ?” Say, “ Haply it is nigh. ”

V. 56. On the day when God shall call you, ye shall obey with celebration of His praise ; and ye shall think that ye tarried but a little while.

XI

C. 14, V. 48. Do not think that God will fail His promise to His apostles ; surely God is Almighty, able to avenge.

V. 49. The day will come when the earth shall be changed into another earth and the heavens shall be changed likewise, and men shall appear before God, the One, the Victorious.

XII

C. 7, V. 186. They will ask thee concerning the last Hour ; at what time its coming is fixed ?

V. 187. Say : Verily the knowledge thereof is with my Lord, none shall manifest it in its time but He. The expectation thereof is greivous in the heavens and the earth : it shall not come upon

you but suddenly.

XIII

- C. 25, V. 27. On that day the heaven shall be cloven asunder with clouds, and the angels shall be sent down, descending (visibly) therein.
- V. 28. On that day the Kingdom shall of right belong wholly unto the Merciful ; and that day shall be grievous for the unbelievers.
- V. 29. On that day the unjust person shall bite his hands for anguish and despair, and shall say, O that I had taken the way of truth with the Apostle :
- V. 30. Alas for me : O that I had not taken such a one for my friend :
- V. 31. He seduced me from admonition after it had come unto me ; for the devil is the betrayer of man.

XIV

- C. 27, V. 89. On that day the trumpet shall be sounded ; and whoever is in the heavens and on the earth shall be struck with terror, except those whom God shall please to exempt therefrom : and all shall come before Him in humble guise.
- V. 90. And thou shall see the mountains, which thou thinkest so firmly fixed, passing away even as the clouds pass away. This will be the work of God, who hath made all things perfectly ; and He is well acquainted with what ye do.

XV

- C. 31, V. 32. O men, fear your Lord, and dread the day whereon father shall not atone for son, neither shall a son in the least atone for his father : the promise of God is assuredly true.
- V. 33. Let not this present life, therefore, deceive you, neither let the deceiver deceive you concerning God.

XVI

- C. 39, V. 61. On the day of resurrection thou shalt see the faces of those who have uttered lies concerning God, become black : is there not an abode in hell for the arrogant ?
- V. 62. But God shall deliver those who shall fear Him, and shall set them in place of safety : evil shall not touch them neither shall they be grieved.
- V. 63. God is the Creator, and the Governor of all things.

XVII

- C. 39, V. 67. They make not a due estimation of God : the whole earth shall be but His handful on the day of resurrection and the heavens shall be rolled together in His right hand. Praise be unto Him : and far be He exalted above the false gods which they associate with Him.
- V. 68. The trumpet shall be sounded, and whoever is in the heavens and whoever is on the earth

shall die, except those whom God shall be pleased to exempt from that fate. Then the trumpet shall be sounded again, and Lo : they shall arise and shall gaze around them.

- V. 69. And the earth shall shine with the light of her Lord, and the Book shall be laid open, and the prophets and the martyrs shall be brought up as witnesses ; and judgment shall be given between them with truth, and they shall not be treated unjustly.
- V. 70. And every soul shall be fully rewarded, according to that which it shall have wrought ; for He perfectly knoweth whatever they do.
- V. 71. And the unbelievers shall be conveyed to hell in groups ; and when they reach it, its doors shall be opened, and its guards shall say to them : Did not prophets from among you come to you, reciting to you the commandments of your Lord, and warning you of your meeting this day ? They shall say : Yes. But the sentence of punishment against the unbelievers was justly due.
- V. 72. Therefore it shall be said : " Enter ye the gates of hell, to abide therein for ever." And wretched is the abode of the arrogant.
- V. 73. And those who feared their Lord, shall be conveyed in troops to the garden ; and when they reach it, its doors shall be opened, and its guards shall say to them : Peace be on you, you

did well, so enter it to abide for ever.

V. 74. And they shall say : Praised be God Who has made good to us, His promise, and has made us inherit the earth that we may dwell in paradise where we please. And excellent is the reward of the workers.

V. 75. And thou shalt see the angels going in procession round the Throne, celebrating the praises of their Lord : and judgment shall be given between them with justice and it shall be said, " Glory be to God, Lord of the Worlds."

XVIII

C. 40, V. 17. On that day shall every soul be rewarded according to its merits ; there shall be no injustice done on that day. Verily, God will be swift in taking account.

V. 18. Warn therefore of the approaching day, when men's hearts shall come up to their throats, choking them.

V. 19. The ungodly shall have no friend or intercessor who shall be heard.

V. 20. God will know the deceitful eye, and that which their breasts conceal ; and God will judge with truth : but the false gods which they invoke besides Him shall not judge at all ; for God is He who heareth and seeth.

XIX

C. 41, V. 18. And warn of the day, on which the

enemies of God shall be gathered together unto hell fire, urged on in bands;

V. 19. And when they shall all arrive thereat, their ears, and their eyes, and their skins shall bear witness against them of that which they shall have wrought.

V. 20. And they shall say unto their skins, "Why witness ye against us?" They shall answer God hath caused us to speak who giveth speech unto all things: He created you at first, and to Him are ye brought back."

V. 21. And ye did not hide yourselves so that neither your eyes, nor your ears, nor your skins should witness against you: but ye thought that God knew not many a thing that ye did: And this your thought concerning your Lord hath ruined you, so that you are become of those who shall perish.

XX

C. 45, V. 26. Unto God appertaineth the kingdom of the heavens and the earth; and the day whereon the hour shall be fixed, on that day those who disbelieved in its coming, shall perish.

V. 27. And thou shalt see every nation kneeling: every nation shall be called unto its book of account; and it shall be said unto them "This day shall ye be rewarded according to what ye have wrought."

- V. 28. Here is our book which speaketh of you with truth : therein have we written down whatever ye have wrought.
- V. 29. As to those who shall have believed and done good works, their Lord shall lead them into His mercy : this shall be undoubted bliss.
- V. 30. But as to the unbelievers, it shall be said unto them, " Were not my signs rehearsed unto you ? but ye proudly rejected them and became a wicked people ? "
- V. 31. And when it was said unto you " Verily the promise of God is true, and as to the Hour there is no doubt of it, " Ye answered, " We know not what the Hour is,—we think it to be a mere conceit—we have no assurance of it. "
- V. 32. But on that day the evils of what they have wrought shall appear unto them ; and what they mocked at shall encompass them ;
- V. 33. And it shall be said unto them " This day will We forget you, as ye did forget the meeting of this your day ; and your abode shall be fire ; and ye shall have none to deliver you. "
- V. 34. This shall ye suffer, because ye turned the signs of God to ridicule ; and the present life deceived you. " On this day therefore, they shall not be taken forth from thence, neither shall they be asked any more to render themselves well pleasing unto God.

V. 35. Wherefore praise be unto God, Lord of the Heavens and Lord of the Earth, Lord of the Universe ;

V. 36. And unto Him be glory in the heavens and the earth ; for He is the Mighty, the Wise.

XXI

C. 50. V. 14. Are We wearied out by the first creation, that they are in doubt with regard to a new creation ?

V. 15. We created man: and we know what his soul whispereth within him ; and we are nearer to him than his jugular vein ;—

V. 16. There are two accountants, writing down the actions of a man, one sitting on the right hand and the other on the left.

V. 17. He uttereth not a word but there is a watcher with him ready to note it down.

V. 18. And (by and by) the stupor of certain death cometh upon him :—“This is what thou wouldst have shunned.”

V. 19. And there shall be a blast upon the trumpet,—it is the threatened day.

V. 20. And every soul shall come,—an angel with it urging it along ; and an angel to witness against it.

V. 21. Saith he, “Of this day didst thou live in heedlessness, but we have taken off thy veil from thee, and thy sight is become piercing this

day."

- V. 22. And his other companion shall say, "This is what is ready with me to be attested."
 V. 23. And God will order, "Cast ye, into Hell, every ungrateful, perverse person,
 V. 24. And every one who forbade good, and every transgressor, and doubter of the faith,
 V. 25. Who set up other gods with God. Cast ye him into the fierce torment."

.....

- V. 30. And Paradise shall be brought near unto the Pious.
 V. 31. "This is what ye have been promised: every one who hath turned in penitence to God and kept His Laws;
 V. 32. Who hath feared the God of mercy in secret, and come to Him with a contrite heart.
 V. 33. "Let them enter it in peace: this is the day of Eternity."
 V. 34. There shall they have all that they can desire: and Our's will it be to augment their bliss.

XXII

- C. 57, V. 12. On a certain day thou shalt see the true believers, men and women, with their light running before them, and on their right hand.
 "Good tidings unto you this day of gardens through which rivers flow; ye shall remain therein for ever." This will be the supreme success.

V. 13. On that day the hypocritical men and hypocritical women shall say unto those who believe, "Stay for us, that we may borrow some of your light." It shall be answered, "Return ye back and seek light for yourselves."

Then a high wall shall be set between the two, with a gateway, within which shall be mercy, and without it, in front, the torment of hell.

V. 14. The hypocrites shall call out unto the true believers. "Were we not with you?" They shall answer, "Yea; but ye led yourselves into temptation, and ye delayed, and ye doubted and your wishes deceived you, until the decree of God came, and the deceiver deceived you concerning God."

Note.—Cf. Luke C. 13, V. 28 and Matt. C. 25, Vv. 1—13.

XXIII

C. 75, V. 20. Ye love the transitory,

V. 21. And ye neglect the life to come.

V. 22. On that day shall some faces beam with delight ;

V. 23. Gazing on their Lord; ¹

V. 24. And some faces on that day shall be dismal.

V. 25. Knowing that there was certain to befall

¹It is a cardinal doctrine of Islam that the faithful shall be privileged to behold God in the Future life. See Matt. C. 5. V. 8, "Blessed are the pure in heart for they shall see God."

them a great calamity.

XXIV

- C. 79, V. 27. Are ye more difficult to be made, or the heaven which He hath built?
- V. 28. He reared its height and fashioned it,
- V. 29. And made the night thereof dark, and produced the light thereof.
- V. 30. And, besides, stretched forth the earth,—
- V. 31. He brought forth from it, its waters and its pastures.
- V. 32. And set the mountains firm,
- V. 33. For the use of yourselves and of your cattle.
- V. 34. When the great overthrow shall come,
- V. 35. On that day shall man call to remembrance what he had wilfully done.
- V. 36. And hell shall be in full view of all who will be looking on ;
- V. 37. Then as for him who shall have transgressed,
- V. 38. And shall have chosen this present life,
- V. 39. Verily, Hell shall be his abode.
- V. 40. But as to him who shall have feared the appearing before his Lord, and shall have restrained his soul from wanton desires :
- V. 41. Verily, Paradise shall be his abode.
- V. 42. They will ask thee of " the Hour," when is its fixed time ?
- V. 43. But what knowledge hast thou of it ?
- V. 44. Its time is known only to thy Lord ;

- V. 45. And thou art only charged with the warning of those who fear it.
- V. 46. On the day when they shall see it, it shall seem to them as though they had not tarried in the world longer than an evening or a morning thereof.

XXV

- C. 17, V. 14. The deserts of every man have We fastened about his neck, and on the day of resurrection will We bring out for him a register which he shall see wide open before him.
- V. 15. "Read thy book. Today thou sufficeth as thine own accountant."

XXVI

- C. 83, V. 10. Woe on that day to those who treated Our signs as lies,
- V. 11. Who treated the day of Judgment as a lie.
- V. 12. None treateth it as a lie, save the transgressor, the criminal,—
- V. 13. Who when our signs are rehearsed to him, saith, "Fables of the ancients".
- V. 14. By no means: but rather their actions have smitten their hearts with rust.
- V. 15. Nay; they shall be shut out as by a veil from their Lord on that day.¹

¹Compare C. 75, V. 23.

CHAPTER VIII

THE HOLY SPIRIT AND THE ANGELS

I

C. 16, V. 2. By his own behest doth He cause the angels to descend with the Spirit, on whom He pleaseth among His servants, to warn the people (saying). "There is no God but Me, therefore fear Me."

Note.—In C. 78, V. 38 also, the Spirit is distinguished from the Angels, "The day whereon the Spirit and the Angels shall stand in order; none shall speak except he to whom the Merciful shall grant permission, and who shall say that which is right."

II

C. 16, V. 104. Say : The Holy Spirit hath brought the revelation with truth from thy Lord, that He may confirm those who have believed, and as guidance and glad tidings to those who are obedient.

III

C. 17, V. 87. And they ask thee of the Spirit. Say : The Spirit precedeth at my Lords' command : but of knowledge only a little to you is given.

Note.—Compare verse 52, C. 42 which mentions the Quran as a Spirit—

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

C. 42, V. 51. "Thus We have revealed to thee a Spirit by our command."

Note.—In the Bible the Holy Spirit is figuratively spoken as a dove. See Matt. C. 3, V. 16.

"And Jesus when he was baptized went up straightway out of the water; and lo the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him."

IV

C. 58, V. 22. Thou shalt not find a people, of those who believe in God and the last day, to love him who opposeth God and His apostle; even though they be their fathers, or their sons, or their brethren, or their nearest relations. On the hearts of these hath God graven the Faith, and by a Spirit from Himself hath He strengthened them; and He will lead them into gardens beneath which rivers flow, to remain therein for ever. God is well pleased in them and they in Him. These are the party of God; and shall not the party of God prosper?

V

C. 2, V. 91. Say whoever is an enemy of Gabriel (for he hath caused the Quran to descend on thy heart, by the command of God, confirming that which was before revealed, a direction and good tidings to the faithful); whoever in an enemy to God, or His angels, or His apostles, or to Gabriel

or Michael, verily God is an enemy to the unbelievers.

VI

C. 40, V. 7. The angels who bear the throne of God and they who are stationed around it, celebrate the praise of their Lord, and have faith in Him, and ask pardon for the true believers, saying, "O Lord ! Thy mercy and knowledge embraceth all things ; forgive, therefore, those who repent and follow Thy path, and deliver them from the pains of hell :

V. 8. O Lord lead them also into gardens of eternal bliss which thou hast promised unto them, and to the righteous ones of their fathers, and their wives and their children ; for thou art the All-Mighty, the All-Wise :

V. 9. And keep them from evil ; for whomsoever thou shalt deliver from evil on that day, on him will thou show mercy ; and this will be the great salvation."

VII

C. 82, V. 10. . . . Truly there are guardians over you :

V. 11. Illustrious recorders :

V. 12. Cognizant of your actions.

VIII

C. 86, V. 4. Every soul hath a guardian set over it.

CHAPTER IX

REPENTANCE AND HOPE

I

- C. 9, V. 104. Do they not know that God accepteth repentance from His servants.

II

- C. 42, C. 24. He it is who accepteth repentance from His servants and forgiveth their sins.

III

- C. 4, V. 21. Verily God accepteth the repentance, but of them only, who commit evil ignorantly, and then turn speedily unto Him. These ! God will turn unto them ; for God is All-Knowing, and Wise.

- V. 22. But no repentance is for those who do evil, until when death is in sight of one of them, he saith, "I repent now ;" nor for those who die unbelievers ; for them We have prepared a grievous torment.

Note.—In V. 21 the phrase "who commit evil ignorantly" means committing an act without knowing its full import ; or not knowing the prohibition against it contained in the word of God.

IV

- C. 1, V. 110. And whoever do than evil or wrongs his soul, and then asketh forgiveness from God, will find God Forgiving and Merciful.

V

- C. 4, V. 111. And whoever committeth sin, committeth it to his own hurt. And God is Knowing and Wise.

VI

- C. 39, V. 54. Say, O my servants who have transgressed against your own souls, despair not of the mercy of God : Verily God will forgive all sins for He is Forgiving and Merciful.
- V. 55. And be turned unto your Lord, and resign yourselves unto Him ; before the punishment overtake you ; for then ye shall not be helped.
- V. 56. And follow that most excellent truth which hath been sent down to you from your Lord, before the punishment overtake you suddenly, when ye looked not for it.

VII

- C. 30, V. 40. Disorder hath appeared on land and sea for the sins which men's hands have committed ; that they might be made to taste some of the fruits of their doings, that haply they may turn to God.

VIII

- C. 4, V. 51. Verily God will not forgive associating other gods with Him, but may forgive any thing besides that to whom He may like ; so any one who associates other gods with God, commits a very great sin.

IX

- C. 57, V. 21. Hasten with emulation to obtain pardon from your Lord, and paradise—the extent whereof is like the extent of the heaven and the earth—prepared for those who believe in God and His apostles. That is the grace of God : He will give the same unto whom He pleaseth ; and God is extremely Gracious.

X

- C. 57, V. 28. O ye who believe! be careful of your duty to God and believe in His apostle : He will give you His mercy twofold ; He will vouchsafe you Light to walk in, and He will forgive you : for God is Forgiving, Merciful. That those who have received the scriptures may know that they have no control at all over the grace of God, and that all good is in His hand ; He bestoweth the same on whom He pleaseth, for God is the master of boundless grace.

XI

- C. 20, V. 84. Surely I am most forgiving unto him who repenteth, and believeth and doth good, and then continueth to follow the right course.

XII

- C. 6, V. 56. And when they who believe in Our signs shall come unto thee, say, “ Peace be upon you : Your Lord hath prescribed unto Himself mercy ; so that whoever among you doth evil

through ignorance, and then repenteth and acteth virtuously, unto him He will be gracious and merciful.

XIII

- C. 16, V. 120. To those who have done evil through ignorance, but have afterwards repented and reformed themselves, verily unto these thy Lord will be Gracious and Merciful after their repentance and reformation.

XIV

- C. 29, V. 22. They who do not believe in the signs of God, and meeting Him, it is they who shall despair of My Mercy, and for them is a painful chastisement.

XV

- C. 53, V. 32. As to those who avoid great sins and indecencies, and are guilty only of lighter faults, verily thy Lord shall be extensive in mercy towards them.

He well knew you when he produced you out of the earth, and when ye were embryos in your mothers' wombs: wherefore justify not yourselves: He best knoweth the man who feareth Him.

XVI

- C. 33, V. 5. There is no sin in what you may have done ignorantly; but the sin is for doing a thing which is intended by your hearts.

Note.—Though the Quran repeatedly lays stress

on the doctrine that a man shall reap in the next life only what he has sown in this, it does not by any means follow that Muslims are taught to pride themselves on their works. Rather it is made clear that they should not think much of their righteousness as God knows them better than they know themselves.

He is the judge of our works and unless He finds them true, we have no right whatever to justify ourselves.

CHAPTER X HEAVEN AND HELL

I

C. 7, V. 38. Verily they who charge Our signs with falsehood and turn away from them in their pride, shall not have Heaven's Gates opened unto them, nor shall they enter into Paradise, until a camel pass through the eye of a needle ; and thus will We reward the wicked.

Note.—Compare the above verse with Matt. C. 19, V. 24—26 :

“24. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.

25. When his disciples heard it they were exceedingly amazed, saying who then can be saved.

26. But Jesus beheld them and said unto them, with men this is impossible but with God all things

are possible."

II

C. 104, V. 5. And what shall cause thee to understand what is Hell?

V. 6. It is the kindled fire of God which riseth above the hearts.

Note.—Compare also C. 87, vv. 27 to 30, where soul is thus addressed :—

O thou soul which art at rest,
Return unto thy Lord, pleased and pleasing Him :
Enter thou among my servants,
And enter my Paradise.

III

C. 19, V. 72. There shall be none of you but shall descend into Hell : this is an established decree with thy Lord. Afterwards We shall deliver those who have been pious, but We will leave the ungodly therein on their knees.

IV

C. 14, V. 48. On the day when the earth shall be changed into a different earth and the heavens also, men shall come forth to appear before God, the One, the Victorious.

V

C. 83, V. 13. Verily they (the wicked) shall be shut out from their Lord on that day.

VI

C. 57, V. 13. And a high wall shall be set betwixt them, wherein shall be a gate within which shall

be mercy and without over against the same, the torment of hell.

Compare Luke C. 13, VI. 24--28, and C. 16, vv. 19--31.

VII

C. 32, V. 17. No soul knoweth, what happiness is reserved for the pious as a reward of their actions.

VIII

C. 6, V. 128. They shall dwell in peace in¹ the presence of their Lord, and He shall be their Patron, in reward of their actions.

IX

C. 35, V. 30. Into the gardens of eternal abode they shall enter ; they shall be adorned therein with bracelets of gold and pearls, and their raiment therein shall be of silk.

V. 31. And they shall say, "Praise be unto God Who hath taken away sorrow from us ! Verily our Lord is a Forgiver (of sins) and a Requirer (of virtue),

V. 32. Who through His mercy hath lodged us in a mansion of eternal duration, wherein no trouble shall reach us, and no weariness shall touch us."

X

C. 36, V. 55. On that day the inhabitants of Paradise shall be filled with joy :

V. 56. They and their wives shall rest in shady groves leaning on magnificent couches.

V. 57. There shall they have fruits, and they shall

¹ Lit. they shall have an Abode of Peace.

obtain whatever they shall desire.

- V. 58. "Peace" shall be the word from a Merciful Lord.

XI

- C. 78, V. 31. Verily the righteous will achieve success,
 V. 32. Gardens and vineyards ;
 V. 33. And beautiful ones, equals in age,
 V. 34. And a full cup :
 V. 35. They shall hear no vain discourse there nor any falsehood.
 V. 36. This shall be their recompense from thy Lord ; a reward according to their deserts :
 V. 37. From the Lord of the heavens and the earth, and of whatever is between them—the God of Mercy ! Whom they shall not dare to address.
 V. 38. The day whereon the Spirit, and the Angels shall stand in order, none shall speak but he only to whom the Merciful shall grant permission, and who shall say that which is right.
 V. 39. That is the day which is sure to come. Whoso, therefore, willeth let him turn unto his Lord.
 V. 40. Verily We threaten you with a punishment nigh at hand : the day whereon a man shall behold the deeds which his hands have sent before him ; and the unbeliever shall say, " Oh ! Would I were dust ! "

XII

- C. 44, V. 51. The pious shall be in an abode of peace,

V. 52. Amid gardens and fountains :

V. 53. They shall be clothed in silk and satin, and shall sit facing one another ;

V. 54. Thus shall it be : and We will make them companions of fair beautiful damsels.

Note.—In V. 54 above the original words are *دزواجهم بهوورعين* (wa zawwajnahum bihoorin 'in). Popularly the phrase is translated "We will marry them to fair beautiful damsels." But if we compare the use of the same word in the following verses, it will be clear that the meaning adopted by me is the correct one :

C. 37, V. 22. *احشروا الذين ظلموا وازواجهم* (Ushshirulzina zalamu wa azwajahum). "Gather together the sinners and their associates". Azwajahum here cannot mean "wives" but "fellow sinner's, "companions".

C. 42, V. 49. *او يزوجهم ذكراً و انثى* (au yozawwij hum zukranan wa inasa). "Or He gives them children of both sexes at the same time" *i. e.* twins.

So we should adopt the meaning here which is more in consonance with the spirit of the Quranic teachings.

In Chapter 56, V. 61 it is said that man will be produced again in a form which he does not know. Further it is said that man cannot see God in this life. C. 42, V. 50. Moses was told *"لن تراني"* "Thou shalt not see Me." But in the future state of bliss, the righteous will be privileged to behold God

and this will be their crowning joy. C. 75, Vv. 22, 23.

See also C. 32, V. 17 : "No soul knoweth what happiness is reserved for the pious." Therefore it is clear that our future life will be quite a different state of being than our present life. But no description of future life can be effective unless it borrows conditions of present life. It will not do to say that we will be angels in the next life or that we will be spirits. For what is an angel to us or even a spirit? It is our present senses which are to be impressed, and they will not be impressed by anything which they cannot comprehend. In the Bible the descriptions of heaven and hell are similar to those given in the Quran. See St. Luke C. 16, Vv. 19—31. A rich glutton and Lazarus a beggar die. The glutton goes to hell. He lifts up his eyes and sees Luzarus in heaven in the company of Abraham. He implores Abraham to have mercy on him and send Lazarus that he may dip the tip of his finger in water that he (the rich man) may cool his tongue as he was tormented in flames, etc., etc.

These descriptions are necessarily figurative.

The great poet Hafiz says :—

چو طفلان زاهدان آئے فریبی بسیب بوستان و شہد و شیرم
من آن مرغم کہ ہر شام و سحر گاہ ز ہام عرش عے آید سفیرم

"O ! Thou pious man ! Why dost thou beguile me like a child with the stories of apples of Paradise, its honey and milk.

Let me soar high up, as my soul is constantly receiving calls from the balconies of the Throne of the most High."

This was said in Persia many centuries ago when the power of Islam was at its height. The poet was paraphrasing *والله يدعو إلى دار السلام*

"God is calling to the abode of Peace." C. 10, V. 26.

V. 55. In that place shall they call for all kinds of fruits, in full security :

V. 56. They shall not taste death therein, after the first death, and God shall save them from the pains of hell.

V. 57. A grace from thy Lord. This is the great success.

Note.—Offspring of the faithful will follow them, see C. 52, V. 21. So also their wives, see C. 36, V. 56 ; C. 43, V. 70 ; C. 40, V. 8 ; and C. 13, V. 23.

Compare Luke 16, 19-31. Compare also Revelations C. 21.

There Hell is described as "the lake which burneth with fire and brimstone." Paradise is described as a beautiful city. This is of course all symbolical as of necessity all descriptions of future life must be.

While, however, the Bible gives the length and breadth of the happy abode of peace, the Quran speaks of it as a place "whose extent is like the

extent of the Heaven and the Earth." C. 57, V. 21.

XIII.

C. 9, V. 72. The faithful men and the faithful women are helpers of one another: they command what is just and they forbid what is evil; they are constant at prayer and pay alms; and obey God and His apostle: unto these will God be merciful, for He is Mighty and Wise.

V. 73. God promiseth unto the believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever, and happy dwellings in the gardens of Eden: but their greatest reward shall be God's pleasure in them. That shall be the greatest success.

Note.—To be received in the grace of God and in His Joy is described as the greatest reward of the faithful.

CHAPTER XI

FREE WILL

Note.—Man is a free agent. But a man may do his utmost to do a certain thing and yet may not succeed because God may will it otherwise. God, however, does not prevent a man from exercising his will in opposition to His own Will. And that means free will. The execution of man's will may be frustrated by numerous causes human or divine. It should, however, be noted that it is Gods' will that men

should follow His will and He is always ready to help men to come out of darkness towards light. Man must, however, move to come towards light. And those who willingly persist to remain in darkness, He will leave them there. For such men it is said in the Quran that "no one can guide those whom God has not vouchsafed guidance." God does not lead anyone to commit sin. It is a blasphemy to think so, according to the generally accepted doctrine among all Muslims.

I

C. 61, V. 5. Moses said to his people "O my people why are you troubling me, while ye know that I am God's apostle to you." So when they become crooked, God made their hearts crooked; and God does not give guidance to the wicked people.

II

C. 52, V. 21. For its own works lieth every soul in pledge.

III

C. 2, V. 191. Do not throw yourselves with your own hands into perdition, and do good, God loveth those who do good.

Note.—Rodwell's note to this verse is as follows:—"This shows that Muhammad inculcated the doctrine of entire freedom of the will."

IV

- C. 67, V. 1. Blessed be He in whose hand is the Kingdom and who has power over all things !
- V. 2. Who hath created death and life, that He might prove you, which of you is most righteous in his actions : and He is mighty ready to forgive.

V

- C. 2, V. 256. There is to be no compulsion in religion ;
- V. 257. Verily the truth hath been separated from error. Therefore whoever disowns the devil and puts his faith in God, lays hold on a strong chain which shall never break : and God is He who heareth, knoweth.
- V. 258. God is the helper of those who believe : He brings them out of darkness into Light : while the helpers of those who do not believe are the devils who take them from Light into darkness ; they are the inmates of fire in which they shall dwell for ever.

VI

- C. 5, V. 103. And when it was said unto them, come unto that which God hath revealed, and to the apostle, they answered, "The religion which we found our fathers to follow is sufficient for us." What though their fathers knew nothing, and were not rightly directed.

VII

C. 7, V. 27. And when they do something wicked they say "We found our forefathers doing so and God had commanded us to do it." Verily God enjoineth not wickenness. Will ye speak of God what ye know not?

V. 28. Say: "My Lord enjoineth righteousness, and that ye turn your faces towards Him at every prayer time, calling upon Him in sincere obedience.

As He created you, so to Him shall ye return." Some hath He guided, and some hath He justly left in error because they have taken the devils as their friends beside God, and have imagined that they were guided aright.

VIII

C. 11, V. 9. It is He who hath created the heavens and the earth in six days, and His throne was on the waters, that He might prove you, and see which of you excelleth in good works.

IX

C. 16, V. 37. They who join gods with God say, "If God had pleased, we had not worshipped anything besides Him, neither had our fathers done so; neither had we forbidden anything which He did not forbid." They who went before them acted in the same way. But is the apostles' duty any other than public preaching?

Note.—Evidently the doctrine of "Qismet" or fatalism has no place in the Quran. It is in clear terms condemned in this verse.

X

C. 4, V. 80. Wherever ye be, death will overtake you, although ye be in lofty towers! If good befall them, they say, "This is from God" and if an evil befall them, they say, "This is from thee." Say: All is from God; and what aileth these people that they are so far from understanding what is said unto them.

V. 81. Whatever good befalleth thee is from God and whatever evil befalleth thee is from thyself.¹

XI

C. 17, V. 15. The record of the actions² of every man have We placed in his neck, and We will produce unto him on the day of resurrection, a book which he will see wide open: "Read thy book, thy own soul will be a sufficient accountant against thee, this day."

¹ Sale's note is as follows:—

"These words are not to be understood as contradictory to the preceding, 'That all proceeds from God': since the evil which befalls mankind, though ordered by God, is yet the consequence of their own wicked actions."

² Sale has translated the word *tair* as fate. The verse means that the result of a man's actions clings to him, and as it were hangs round his neck.

- V. 16. He who will be rightly directed, will be directed to the advantage of his own soul, and he who will err, shall err only against the same : Nor shall any carrier carry the burden of another.

XII

- C. 31, V. 20. And when it is said unto them, "Follow what God hath revealed" ; they answer, "Nay we will follow what we found our fathers to practise." What though the devil invite them to the torment of hell.
- V. 21. Whoever resigneth himself unto God, being a worker of righteousness, taketh hold on a strong handle ; for unto God belongeth the issue of all things.

XIII

- C. 36, V. 47. And when it is said unto them, give alms of that which God hath bestowed on you, the unbelievers say unto those who believe, by way of mockery, "Shall we feed him whom God can feed, if He pleaseth?" Verily ye are in no other than a manifest error.

Note.—The doctrine of Qismet or fatalism is again condemned in this verse. It is evidently a blasphemy according to the Quran.

XIV

- C. 37, V. 67. They found their fathers erring, and they hastened on in their footsteps.

XV

- C. 43, V. 19. And they say: "If the Merciful had pleased, we had not worshipped them (*i. e.*, false deities)." They have no knowledge herein: they only utter a baseless lie.
- V. 20. Have We given them a book before this and do they keep the same in their custody?
- V. 21. But they say "Verily we found our fathers practising a religion; and we follow in their footsteps."
- V. 22. We sent no preacher before thee, unto any city, but the inhabitants thereof who lived in affluence said "Verily we found our fathers practising a religion, and we tread in their footsteps."
- V. 23. And the preacher answered, "What although I bring you something far better than ye found your fathers practising?" And they said, "Verily we believe not in your message."

Wherefore We took vengeance on them: and behold what hath been the end of those who accused Our apostles of imposture.

XVI

- C. 50, V. 44. We know best what the infidels say; and thou art not sent to compel them forcibly to the faith.
- V. 45. Wherefore warn, by the Quran, him, who feareth My admonition.

XVII

- C. 57, V. 22. No accident happeneth in the earth nor in your persons, but the same is entered in a book before We bring it into existence: Verily this is easy with God.
- V. 23. Lest ye grieve for the good which escapeth you or be overjoyed at what is given to you; for God loveth not proud or vainglorious persons.
- V. 24. Who are niggardly themselves and incite others to niggardliness. And whoso turneth back, (does not injure God) for God is He who is Self-Sufficient, the Worthy of Praise.

XVIII

- C. 64, V. 11. No misfortune happeneth but by the permission of God; and whoso believeth in God, his heart will He guide aright: and God knoweth all things.

God! there is no God but He: Wherefore in God let the faithful put their trust.

Note :—See note to C. IV, V. 80, p. 81.

XIX

- C. 29, V. 5. Whoever striveth, striveth for his own good. Verily God is independent of all His creatures.

XX

- C. 33, V. 5. It shall be no sin in you, what you are led to do by mistake; but that shall be sinful which your hearts purposely design.

XXI

C. 42, V. 19. Whoso will choose the harvest field of the life to come, to him will We give increase in that his harvest field : and whoso chooseth the harvest field of this life, thereof will We give him : but no portion shall there be for him in the life to come.

XXII

C. 51, V. 9. Whoso turneth (from the truth), is turned away.

XXIII

C. 9, V. 116. God shall not let a people to err, after He hath guided them (to the faith), untill what they ought to avoid is made known to them.

XXIV

C. 2, V. 24. Verily God is not ashamed to set forth the parable of a mosquito or of a still humbler object. As to those who have believed, they know it to be the truth from their Lord, but as to the unbelievers, they will say, " what meaneth God by this parable ? " He will thereby cause many to err, and will direct aright many thereby : but He will cause none to err thereby except the transgressors.

V. 25. Who make void the covenant of God after the establishing thereof, and cut asunder what God hath commanded to be joined, and cause disorders in the earth. They shall be the losers.

Note.—The sense is clear that a man may be condemned to remain in error as a punishment for his sins.

XXV

C. 10, V. 99. If thy Lord had pleased, verily all who are on the earth should have believed. Will thou then compel men to become believers?

V. 100. No soul can believe but by the permission of God; and He shall lay His wrath on those who will not use their reason.

Note.—God as the Creator of our natures could make all of us of one mode of belief. So compulsion on the part of man against his fellow man is quite uncalled for. But we must remember that we have got freedom of will by the permission and grace of God, and not by our own power. Therefore if we do not use our reasoning faculties aright and, persist wilfully and perversely in sin, God Almighty may take away this freedom from us, and may harden our hearts. Thus as a punishment for our sins we may lose our choice and may be condemned to remain in unbelief and error.

Compare with the above C. 76, Vv. 29, 30, and C. 81, Vv. 28, 29.

XXVI

C. 90, V. 8. Have We not made him two eyes,

V. 9. And a tongue and two lips;

V. 10. And shown him the two highways (of good

and evil)?

- V. 11. Yet he attempteth not the uphill path.
- V. 12. What shall make thee to understand what the uphill path is?
- V. 13. It is to emancipate the slave ;
- V. 14. Or to feed in the day of famine,
- V. 15. The orphan who is of kin,
- V. 16. Or the poor man who lieth in the dust.
- V. 17. Whoso doth this, and is one of those who believe, and enjoin patience on each other, and enjoin mercy on each other ;
- V. 18. These shall be the people of the right hand.
- V. 19. But as to those who do not obey our commandments they shall be the people of the left hand.
- V. 20. On them, there shall be heaps of fire.

XXVII

- C. 18, V. 23. Be patient with those who call upon their Lord morning and evening, and who seek to follow His Will; and let not thine eyes be turned away from them, seeking the pomp of this life : neither obey him whose heart We have caused to neglect the remembrance of Us, and who followeth his lusts, and leaveth the Truth behind him ; and say, "The truth is from your Lord, wherefore let him who will, believe, and let him who will, be an unbeliever."

XXVIII

- C. 53, V. 37. Hath he not been informed of what is in the pages of Moses ?
- V. 38. And of Abraham who performed his pledge ?
- V. 39. That no carrier shall carry the burden of another,
- V. 40. And that a man shall have nothing, but that for which he hath made efforts ;
- V. 41. And that his effort shall at last be seen,
- V. 42. Then he shall be rewarded a full reward.

XXIX

- C. 26, V. 2. Thou may not kill thyself with grief that they do not believe.
- V. 3. We could send down to them a sign from Heaven, so that their necks should bend before it.

Note.—According to the Quran it is God's purpose that man should progress by his own efforts, by using his own understanding and other faculties bestowed on him by God Almighty. If he bows before a miracle or a special sign he deserves no credit for it.

XXX

- C. 6, V. 159. What wait they for, but the coming of the angels to them, or the coming of the Lord Himself, or that some of the signs of thy Lord should come to pass? On the day when some of thy Lord's signs shall come to pass, its faith shall not profit a soul which believed not before, nor

wrought good works in virtue of its faith. Say :
Wait ye verily we shall also wait.

XXXI

- C. 33, V. 72. We offered responsibility to the heavens and to the earth, and to the mountains, but they refused to take up the burden and were afraid of it, while man took it up, but hath proved unjust and foolish.

Note.—The word in the original is "amanat" which means "responsibility", "trust" and not "faith." "Amin" means a "trustworthy", "responsible" man.

XXXII

- C. 17, V. 75. And verily, they had tried to beguile thee from what We revealed to thee, so that thou mayest invent something else in Our name, and then they would surely have taken thee as a friend.

V. 76. And had We not established thee, thou might certainly have inclined to them a bit.

V. 77. In that case We would certainly have made thee to taste a double punishment in this life and a double punishment after death: then thou wouldst not have found any helper against Us.

Note (1).—Rodwell has wrongly translated this verse. He translates "Zief" to mean "woe", while it means "double". He has probably confused it with "Zuaf". See also C. 33, V. 30.

(2) Maulana Rum in his "Masnavi" has

a very interesting discussion on Freedom of will, in the course of which he says:—

چمله قرآن امر و نهی است و رو عید امر کردن سنگ مرمر را که دید

“The whole of the Quran consists of commandments and warnings. Who has ever seen any one giving orders to a stone !”

CHAPTER XII

INTERCESSION

I

C. 6, V. 51. Preach unto those who fear being brought before their Lord that patron or intercessor they shall have none except Him,—that peradventure they may take heed unto themselves.

II

C. 6, V. 69. And leave those who take their religion a sport and pastime, and whom this present life hath deceived : and warn them by it (*i. e.* the Quran) that a soul becometh liable to destruction for what it earneth ; it shall have no patron or intercessor, besides God.

III

C. 2, V. 44. Dread the day wherein one soul shall not make satisfaction for another soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped.

Note.—Almost exactly the same words are repeated in C. 2, V. 117.

IV

C. 2, V. 254. O true believers give alms of what We have bestowed on you, before the day cometh wherein there shall be no bargaining, nor friendship, nor intercession.

V

C. 32, V. 5. Ye have no patron or intercessor besides Him. Will ye not therefore consider?

VI

C. 74, V. 48. Then the intercession of intercessors shall be of no use to them.

VII

C. 19, V. 94. He encompasseth them (*i. e.*, men) by His knowledge, and doth count them with an exact computation,

V. 95. And they shall come unto Him on the day of resurrection solitary,¹

V. 96. As for those who believe and do good works, the Merciful will bestow on them love.

VIII

C. 39, V. 1. The revelation of this book is from God, the Almighty, the All-Wise!

V. 2. We have revealed the book unto thee in truth: serve thou God then, and be sincere to

¹ *i. e.*, unaided, without any helper or follower.

Him in obedience.

V. 3. Be sure a sincere worship is due to God.

V. 4. But as to those who take other patrons besides Him, saying, "We worship them only that they may bring us nearer unto God;" verily God will judge between them concerning that wherein they disagree.

IX

C. 39, V. 9. No carrier shall carry the burden of another.

X

C. 39, V. 44. Have men taken idols for their intercessors with God? Say, what although they have not dominion over anything, neither do they understand?

V. 45. Say, Intercession is altogether in the disposal of God: His is the kingdom of the heavens and the earth, and hereafter unto Him shall ye return.

V. 46. When the One and Only God is mentioned; the hearts of those who do not believe in the life to come, shrivel up, but when the false gods besides Him are mentioned, behold they are filled with joy.

V. 47. Say, O God, the Creator of the heavens and the earth, who knowest that which is secret, and that which is manifest, thou shalt judge between thy servants, concerning that wherein

they disagree.

- V. 48. If those who act unjustly, were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection: and there shall appear unto them from God, terrors, which they never imagined; and there shall appear unto them the evils of what they shall have wrought; and what they mocked at, shall encompass them.

XI

- C. 34, V. 22. No intercession will be of service in His presence, except the intercession of him to whom He shall grant permission; and they shall wait in suspense, until when the terror shall be taken off from their hearts, they shall say to one another, "What doth your Lord say?" They shall answer, "That which is just: and He is the High, the Great."

XII

- C. 42, V. 6. The unjust shall have no patron or helper. Do they take other patrons besides Him? Whereas God is the only true patron: He quickeneth the dead and He is the Almighty.

Part II

RITUALISTIC OBSERVANCES

C. 22, V. 66. Unto the followers of every religion We have appointed certain rites which they observe.

Note.—In the preface to Rodwell's translation, it is said, that the Quran teaches a childish ceremonial. We are not told what ceremonial the critic regards as childish. The fact is that a man bred and brought up in the traditions of his own faith comes to look upon them as holy and sublime, while he looks upon the beliefs and practices of other people as outlandish. Let every reader leave this sentiment aside and then compare in the light of stern reason the beliefs and practices enjoined by the Quran with those of his own religion as well as of other religions.

Circumcision is enjoined in the Old Testament. It is not mentioned or referred to in the Quran, though it is practised as a custom by Muslims in honour of Abraham, its founder. The Holy Communion in which bread figures as the body and wine as the blood of Christ, is a Christian sacrament, and so is baptism. The rites prescribed by the Quran are detailed in this part and the reader shall see for himself how they compare with the rites of other faiths. See also Part VI, Chapter XIV, "The Baptism of God".

CHAPTER I

DIVINE WORSHIP

I

- C. 40, V. 14. Call on God offering Him a pure worship, though the unbelievers may abhor it.

II

- C. 3, V. 187. Verily in the creation of the Heavens and the Earth, and the vicissitudes of night and day are signs unto those who are endued with understanding ;
- V. 188. Who remember God standing, and sitting, and lying on their sides ; and meditate on the creation of the heavens and the earth, saying, " O our Lord, Thou hast not created all this in vain. Glory be to Thee ! Save us then from the torment of fire."

III

- C. 7, V. 203. And when the Quran is recited, listen to it, and be silent, that ye may obtain mercy.
- V. 204. And meditate on thy Lord, in thy mind, with humility and fear, without loud spoken words, in the morning and in the evening, and be not one of the negligent.
- V. 205. Verily they who are near thy Lord, disdain not to serve Him, but are always celebrating His praise and worshipping Him.

IV

- C. 33, V. 41. O believers ! remember God with fre-

quent remembrance and celebrate His praise morning and evening.

- V. 42. He blesseth you, and so do His angels, that He may lead you forth from darkness into Light; and He is merciful towards the true believers.

V

- C. 76, V. 24. Patiently wait the judgment of thy Lord, and obey not the wicked and the unbelieving among them.
- V. 25. And commemorate the name of thy Lord, in the morning and in the evening; and during a part of the night worship Him, and praise Him a long part of the night.

VI

- C. 52, V. 48. Celebrate the praise of thy Lord when thou riseth up;
- V. 49. And praise Him in the night, and when the stars begin to disappear.

VII

- C. 2, V. 39. Clothe not the truth with falsehood, neither conceal the truth when ye know it.
- V. 40. Be constant in prayer, give alms, and kneel down (in prayer) with those who kneel.

VIII

- C. 50, V. 38. Bear patiently what they say, and celebrate the praise of thy Lord before sunrise and before sunset: And praise Him in the

night, and after the prostrations.

IX

C. 2, V. 238. Be vigilant in offering prayers, especially the middle prayer—and persevere in humble devotion towards God.

V. 239. And if ye be in danger then pray on foot or riding.

X

C. 20, V. 130. Patiently bear what they say, and celebrate the praise of thy Lord before sunrise and before sunset; and praise Him in the hours of the night, and at the end of day, that haply thou mightest find joy.

XI

C. 17, V. 110. Say not thy prayer in a very loud voice, nor be silent with regard to it, but follow a middle way between the two.

XII

C. 18, V. 27. Be patient with those who call on their Lord morning and evening, seeking His goodwill.

XIII

C. 17, V. 80. Observe prayer from the setting of the sun, till the darkening of the night, and recite the Quran at day-break. Verily the recital of the Quran at day-break is particularly witnessed.

Note.—By the recital of the Quran at day-break

is meant offering morning prayers. As the Quran is necessarily recited in every prayer, it has been figuratively used for the prayer itself.

V. 81. And offer prayer in the (late hours of) night also, but it shall not be obligatory on thee; haply thy Lord may raise thee to a glorious station.

V. 82. And say: O my Lord! when I enter let me enter in the service of Truth, and when I come out let me come out in the service of Truth, and from Thy presence make success my companion.

V. 83. And say: "Truth is come and falsehood is vanished: verily, falsehood was doomed to perish."

XIV

C, 11, V. 116. Pray regularly morning and evening; and in the first hours of the night, for good driveth away evil.

XV

C. 6, V. 71. Observe ye the times of prayer.

XVI

C. 33, V. 41. O believers! remember God very often, and praise Him morning and evening.

Note.—Morning and evening prayers are also incidently mentioned in the following verse.

C. 24, V. 57. O true believers! let your slaves and those among you who shall not have attained the

age of puberty, ask leave of you, before they come into your presence, three times in the day; namely before the morning prayer, and when ye lay aside your garments at noon, and after the prayer of the nightfall.¹

XVII

Note.—See C. 5, V. 8 as to the necessity of washing face and hands before saying prayers.

Majority of translators, think that feet are also to be washed when preparing for prayers. But taking the whole passage together it is clear that only the face and hands upto the elbows are ordered to be washed while the head and feet are to be wiped clean by cloth, etc.

When no water may be obtainable for washing the face and the hands, we are commanded to wipe the face and hands, and it is not repeated that we should wipe the head and feet also. Had the Quran intended that feet were to be ordinarily washed, then in case of not finding water feet would have been mentioned along with the face and the hands.

The verse also mentions the other circumstances such as sickness, etc., when washing may be dis-

¹ *Ishae* has been translated by Sale as well as Rodwell as "evening prayer." The majority hold that it is the prayer next after the evening prayer. The word is applicable to both the evening and night prayers. "*Ishae*" is the time of night between sunset and bed time.

pensed with, as also the circumstances when the washing of the whole body is absolutely necessary. See also C. 4, V. 46.

XVIII

C. 4, V. 102. And when ye march to war in the land, it shall be no crime in you if ye shorten your prayers, in case ye fear the unbelievers may attack you.

V. 104. And when ye shall have ended the prayer, meditate on God, standing, sitting, and reclining : but when ye are secure from danger observe regular prayers ; for to the faithful prayer is a prescribed duty to be performed at appointed times.

XIX

C. 7, V. 53. Call upon your Lord with all humility and in secret ;¹ He does not love the transgressors.

V. 54. And commit not disorders in the land after it hath been at peace, and call upon Him with fear and hope : verily the mercy of God is nigh unto those who do good.

THE CONGREGATION

C. 62, V. 9. O ye who believe ! when ye are called to prayer on the day of the congregation (*i. e.*

¹Compare Sermon on the Mount. "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Matt. C. 6, V. 5.

Friday), hasten to the worship of God, and leave all business. This will be better for you if ye understand.

V. 10. And when the prayer is ended, disperse yourselves in the land, and seek the bounty of God, and remember God much that ye may prosper.

Note.—There is no day of rest prescribed by the Quran. Muslims are ordered to leave business at the prayer time and then to return to their occupations. But of course there is nothing prohibiting recreation and innocent enjoyments, or devoting the whole day to meditation.

QIBLA

Note.—Qibla means the point which is in front of a person. In the phraseology concerning Muslim divine service it is the direction towards which Muslims turn their faces in prayer. For the sake of uniformity it is necessary that a direction should be fixed to which all persons should turn in prayer, especially in congregational prayers.

At first the Prophet used to turn his face towards Jerusalem in prayers. But this evidently gave the Jews a handle to taunt the Muslims. So the Prophet wished to turn his face towards Kaaba. The verses relating to this question are given below.

XX

C. 2, V. 109. The East and the West are God's; therefore whichever way ye turn, there is the face of God."

XXI

C. 2, V. 136. The foolish ones will say, "What hath turned them from the Qibla which they observed?" Say: The East and the West are God's. He leadeth whom He will in the right path.

V. 138. We appointed the Qibla which thou formerly didst observe, only that We might know him who followeth the apostle, from him who turneth on his heels: The change is a difficult one, but not for those whom God hath guided. And God will not let your faith be wasted; for God is Merciful and Gracious.

V. 889. We have seen thee turning thy face towards every part of the Heaven; so We will have thee turn to a Qibla which shall please thee. Turn then thy face towards the Sacred Mosque, and wherever ye may be, turn your face towards it.

XXII

C. 2, V. 172. There is no virtue in turning your faces towards the east or the west, but he is virtuous who believeth in God, and the last day, and the angels and scriptures, and the prophets, who for the love of God giveth his wealth to his

kindred, and to the orphans, and the needy, and the homeless, and the beggars, and for the emancipation of slaves ; who observeth prayer, and payeth the alms ; who are faithful to their engagements when they have entered in them, and are patient under hardships and trouble and in time of war : these are they who are true and these are they who fear God.

CHAPTER II

FASTING

I

C. 2, V. 178. O ye belivers ! Fasting is prescribed to you, as it was prescribed, to those before you,¹ that ye may fear God.

V. 179 A certain number of days shall ye fast : but he among you who may be sick, or on a journey, may instead complete the number at another time ; and those who can keep it (but fail to do so) must in expiation feed a poor man (every day).

Whoever doth good willingly, it will be to his

¹ See Sermon on the Mount, Matt. C. 6, V. 16 : " When ye fast, be not, as hypocrites, of a sad countenance : for they disfigure their faces, that they may appear to men to fast. V. 17. But thou, when thou fastest, anoint thy head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret and thy Father which is in secret shall reward thee openly. Again see Matt. C. 17, V. 21.

own advantage, and if ye fast it will be better for you, if ye knew it.

- V. 180. It was in the month of Ramdhan that the Quran was sent down, guidance for men, nay a miracle of guidance and enlightenment. Therefore let him among you who shall be present in the month, fast therein ; but he who shall be sick or on a journey, shall fast the like number of other days.

God wants to promote your welfare and does not want to put you to hardship ; that ye may complete the number of days, and glorify God, inasmuch as He hath directed you, and that ye may give thanks.¹

CHAPTER III

ALMS AND USURY

I

- C. 2, V. 211. They ask thee : How should they spend (the portion assigned for alms).

Say : Whatever you spend in alms is for your parents, and near of kin, and orphans, and the poor, and the homeless ; and whatever good you do God knoweth it.

II

- C. 2, V. 217. And they will ask thee what they shall bestow in alms. Say : What ye have to

¹ For other directions as to fasting see C. 2, V. 183.

spare. Thus God showeth you His signs that ye may ponder concerning this present world and the next.

III

C. 2, V. 266. O ye who have believed do not vitiate your alms with reproaches and injury, like him who spendeth his wealth to be seen of¹ men, and doth not believe in God and the last day. The likeness of such an one is that of a rock with a thin layer of earth on it, on which a heavy rain falleth, and leaveth it bare: they shall not be able to get any advantage from what they did;—and God doth not guide the unbelieving people.

V. 267. And the likeness of those who spend their riches out of the desire to please God while their souls are firmly established in the faith, is sa a garden on an elevated ground, on which the heavy rain falleth and it yieldeth its fruits twofold; and

¹ Compare the Sermon on the Mount. Matt. C. 6, V. 1.

“Take heed that ye do not your alms before men to be seen of them. Otherwise ye have no reward of your Father which is in heaven.”

“Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward,” etc., etc.

Thus it will be seen that the prayers, fasting, and alms—giving are as clearly enjoined in the Bible as in the Quran.

if no rain come then dew will suffice it. And God beholdeth what you do.

IV

C. 2, V. 268. Were one of you to have a garden of palms and vines with streams flowing therein, supplying all kinds of fruit, while he was approaching old age, and had weakly offspring, when suddenly a fiery wind were to strike it and burn it. Would he like it? Thus God maketh plain His signs that ye may reflect.

Note.—Vv. 263—81 treat of two subjects of alms and usury. On a superficial view the two themes would seem to require separate treatment but in reality the Quran has taken them as two aspects of the same problem, *viz.* the care of the poor. It is also important to read the usury laws with their context, as otherwise they are liable to be misunderstood and applied to a state of things for which they were not meant, *e. g.* ordinary commercial discount and interest.

V

C. 2, V. 275. They who spend their wealth in charity by night and by day, secretly and openly, shall have their reward with their Lord, no fear shall come upon them nor shall they be grieved.

276. They who swallow usury, shall arise as he ariseth whom the Devil hath rendered imbecile by his touch. This, for that they say, "Verily sale is

like usury : and yet God hath permitted sale and forbidden usury." Whoever when this warning reacheth him from his Lord, obeyeth it, shall retain what he got in the past, and God will deal with him mercifully. But they who return to usury shall be the inmates of hell ; therein shall they abide for ever.

277. God meaneth to decrease usury and to increase alms-giving, and He loveth not ungrateful disobedient people. They who believe in God and act virtuously, and observe the prayers and give alms, shall have their reward with their Lord, no fear shall come on them, neither shall they suffer grief.

278. O believers ! fear God and give up what may be remaining due to you of usury, if you are true believers.

279. But if you do not desist then take warning that God and His Apostle are going to wage war against you : if ye repent ye shall have your principal debt. Injure not and you shall not be injured.

280. And if your debtor be in difficulty grant him time till he becometh of easy circumstances ; but if you remit the principal also as alms, it will be better for you, if ye knew it.

VI

C. 3, V. 125. O ye believers ! do not devour usury

double and quadruple, and fear God that ye may prosper.

VII

C. 9, V. 60. Alms are to be spent in helping the poor, and the needy ; in rewarding the collectors thereof, and those whose hearts have to be won over, in freeing slaves ; and in helping debtors ; to succour those who are actively serving God ; and to minister to the needs of the homeless. This is an ordinance of God : and God is Knowing and Wise.

Note :—This is a very important verse. It will show at a glance that alms were meant to be collected in the public treasury and to be spent on specific objects. If correctly assessed and collected, they would amount to a very large sum which would alleviate much of the misery now existing among the Muslims. In these days we have no need for freeing the slaves, but after leaving a definite portion for missionary propaganda, the rest should be spent in relieving poverty in its various forms, and paying the debts.

When we read the prohibition of taking interest or usury we should keep in mind this ordinance.

I think a time must come when usury will be abolished, and that time will come when the rich people heartily come to obey the injunctions of the Quran as to their duty with regard to the poor, and

when the poor come to understand the value of co-operation. Evidently the Holy Quran is right in forbidding usury and I hope that the dawn of that blessed time is not distant when co-operation among the poor supported by the generosity of the rich will usher in a period of happiness for the masses. The people who used to look askance at the injunctions of the Quran regarding usury, are likely to find one day the whole system of usury smashed under its own weight.

VIII

C. 30, V. 37. Give unto him who is of kin to thee
his due ; and also to the poor and the homeless
this is better for those who seek the face of God ;
and they shall prosper.

CHAPTER IV

PILGRIMAGE

Note.—The institution of Haj has proved very effective in breaking racial barriers among Muslim people in the past, and let us hope it will prove even more useful in the future.

C. 2, V. 119: And remember when We made the House a place of resort and of safety for men, and ordered them to take the station of Abraham as a place of prayer. And We commanded Abraham and Ishmael to purify My House for those who as visitors shall go round it, and those who shall abide there for devotion, and those who shall bow down in worship.

V. 121. And Abraham and Ishmael raised the foundations of the House saying, "O our Lord! accept it from us, for thou art He Who heareth and knoweth:

V. 122. O our Lord! make us resigned unto Thee, and of our posterity a people resigned unto Thee. and show us how we may worship Thee; and forgive us, for Thou art Forgiving and Merciful.

V. 123. O Lord! raise up in the midst of them an apostle from among them, who may declare Thy signs unto them, and teach them the Book, and Wisdom, and may purify them. Verily Thou

art the Mighty, the Wise.

II

- C. 3, V. 90. Indeed the first house of Divine worship built for men is the one at Becca—full of blessings and guidance for the world.
- V. 91. There are found in it clear sings, the standing place of Abraham, and any one who entereth it is safe.
- V. 92. And for such persons as are able to find a way to it, the pilgrimage to the House is a duty to be performed for God's sake.

III

- C. 22, V. 27. And We gave the site of the House to Abraham, saying, "Do not associate anything with Me; and cleanse My House for those who make a circuit of it, and who stand up or bow down in worship there.
- V. 28. And proclaim unto the people a solemn pilgrimage; that they may come to thee on foot, and on wiry camels, arriving from every distant road;
- V. 29. That they may be witnesses of the advantages which accrue to them from visiting this holy place, and may mention the name of God on the appointed days over the brute cattle with which He hath supplied them. Then eat yourselves

¹ Mecca is called "Becca" in the Quran and is mentioned only once by name.

thereof, and feed the needy and the poor.

V. 30. Afterwards let them cleanse themselves and let them fulfil their vows, and make a circuit of the Ancient House.

Note.—See Vv. 34—38 of Chapter 22, and also Ch. 2, V. 153 for further information.

As to the animals slain in sacrifice V. 38 says :—

“By no means doth their flesh reach unto God, nor their blood, but piety on your part reacheth Him.”

IV

C. 5, V. 96. O true believers ! kill no game while you are on pilgrimage.

It is lawful to fish in the sea, and to eat what ye may thus catch—a provision for you and for those who travel ; but it is unlawful for you to engage in sport on land while ye are on pilgrimage.

Note.—The prohibition of hunting and shooting, etc. was necessary to maintain the solemnity of pilgrimage as well as for the protection of game. At the same time every pilgrim was ordered to bring an animal for sacrifice. It may be noted that the Holy Quran does not prescribe any animal sacrifice on any other occasion except that of pilgrimage. The flesh of the animals so sacrificed was not to be burnt or destroyed but was meant to be eaten by the poor and needy (C. 22, Vv. 29, 37). It was also stated in express words that the flesh and blood of animals

does not reach God but our piety reaches Him.
(C. 22, V. 38.)

V

C. 2, V. 196. For Haj there are well-known months; so any one who vows to perform the pilgrimage (Haj) in these months should avoid carnal thoughts, and all sin, and quarrelling, in the days of the Haj (*i. e.* from making of the vow to the performing of the pilgrimage); and whatever good ye do is known to God.

(Then follow full instructions as to how to perform the pilgrimage.)

Note.—It is evident from V. 196 given above that Haj may be performed in any of the four sacred months, Shawal, Ziqad, Zil Haj, and Mohurram.

If a man, in any of these months, visits Kaaba with the prescribed ritual and performs the rites mentioned in the Holy Book he will be discharging his duty as to performing the Haj.

Visiting the Kaaba in any other month except those mentioned above is called '*Amra*.'

The performing of the Haj on the 9th of Zil Haj is called Haj-il-Akbar as the day on which Muslims from all parts of the world are expected to gather, and which precedes the day of rejoicing (I'd).

Haj-il-Akbar is mentioned in Ch. 9, V. 3, "Proclaim to the people on the day of Haj-il-Akbar on the part of God and His Apostle that God is free

to deal with the polytheists, as is His Apostle." The "great Haj" is distinguished by commentators from 'Amra but I think the Holy Book really distinguishes it from "Haj". It will be absolutely unnecessary and even unmeaning to distinguish Haj-il-Akbar from 'Amra as there can be no confusion between Haj and 'Amra. So the meaning is clear that "Haj" is a visit to *Kaaba* at any time within the sacred months but the pilgrimage performed on the day preceding the I'd is Haj-il-Akbar.

In pre-Islamic days Rajab, Zeiq'a'd, Zilhaj and Moharram were regarded as sacred months. I think the sense of the Quran is to reckon four consecutive months.

Part III

THE PATHS OF PEACE

C. 5, V. 18. Now hath Light come to you from God and a plain book, by which God will guide those who seek His good pleasure to Paths of Peace, and will bring them out of darkness into Light by His Will, and will lead them to the straight road.

Note.—This part deals with the ethics of the Quran. It has not been possible to divide it into chapters, as often the same verses contain exhortations on several subjects.

Among many verses of sublime beauty special attention is invited to those which enjoin fair dealing with people of other faiths (S. ii), speaking the truth though against one's own interest (s. xiii and s. xxiv), doing Justice to enemies (s. xix), helping the orphans and the poor (s. lxix to s. lxxiv); and to those which forbid infanticide (s. xxiii, s. xxiv v. 152, s. xxx, v. 33, s. xxxiv, v. 6) and disturbance of the peace (s. xliii to s. xlix).

I

C. 52, V. 21. Every man lieth in pledge for his works.

II

C. 74, V. 41. Every soul is held in pledge for what it has wrought.

III

C. 3, V. 68. There is among the followers of the

Scriptures one to whom if thou entrust a heap of gold, he will restore it to thee, and there is of them one to whom if thou entrust a penny, he will not restore it to thee, unless thou keep watching him, because they say "we are not bound to keep faith with the pagans," and they tell a lie against God and they know that they do so.

V. 69. Rather whoso is true to his word and feareth God—Verily God loveth those who fear Him.

V. 70. Those who sell their covenant with God, and their oaths, for a paltry price, shall have no part in the future life, and God will not speak to them and will not look on them, on the day of resurrection, nor will He purify them and for them there will be a grievous punishment.

IV

C. 3, V. 86. Ye shall certainly never attain virtue, till ye spend for God's sake out of what ye love; And whatever ye spend, verily God knoweth it.

V

C. 3, V. 125. O ye believers! devour not usury double and quadruple, and fear God that ye may prosper.

V. 126. And fear the fire which is prepared for the unbelievers.

V. 127. And obey God and the Apostle that ye may obtain mercy.

- V. 128. And run with emulation to obtain pardon from your Lord and a paradise vast as the Heavens and the Earth, which is prepared for the pious.
- V. 129. Who spend (for God's sake) alike in prosperity and adversity, and control their anger and forgive people, and God loveth those who are good to their fellow beings.
- V. 130. And who, after they have committed a sin or dealt unjustly with their own souls, remember God and ask pardon for their sins (for who forgiveth sins but God?) and persist not knowingly in the wrong which they did.
- V. 131. It is they whose reward will be pardon from their Lord, and a paradise below which rivulets will be flowing, and excellent will be the reward of the workers.

VI

- C. 3, V. 200. O ye who believe! be patient and strive to excel in patience and be united, and fear God, that it may be well with you.

VII

- C. 21, V. 112. My Lord sayeth: Judge ye with truth.

VIII

- C. 4, V. 33. O ye believers! devour not each other's substance wrongfully, unless it be by way of trade, by mutual consent, and do not commit

suicide,¹ as verily God is merciful to you.

IX

C. 4, V. 35. If you avoid the great sins which you are forbidden, We will remove from you evil, and cause you to enter an honourable place.

X

C. 4, V. 40. Serve God and associate no creature with Him; and shew kindness unto parents, and relations, and orphans and the poor, and your neighbour who is of kin to you and also your neighbour who is a stranger, and to your companion on a journey, and the homeless, and the slaves whom your right hands shall possess; for God loveth not the proud or vainglorious,

V. 41. Who are covetous and recommend covetousness unto men, and conceal that which God of His bounty hath given them, (We have prepared a shameful chastisement for the unbelievers),

And who bestow their wealth in charity to be seen of men, and believe not in God, nor in the last day; and whoever hath Satan for a companion, an evil companion hath he!

XI

C. 4, V. 61. Verily God commandeth you to return things deposited with you, to their owners, and when ye judge between men, that ye judge with

¹Suicide here includes both moral and spiritual suicide as well as physical.

equity-and surely an excellent virtue it is to which God exhorteth you. Verily God heareth and seeth.

- V. 62. O ye believers! obey God, and obey the Apostle, and those who are in authority among you, and if ye differ in anything, refer it unto God and the Apostle, if ye believe in God and the last day.

XII

- C. 4, V. 87. He who recommendeth good, shall have a portion of the good and he who recommendeth evil shall have a portion of the evil. And God seeth every thing.

XIII

- C. 4, V. 136. Verily the people who believed, then became apostates, then again believed and again became apostates, and increased in infidelity, God will by no means forgive their sins, nor direct them into the right way.

Note.—This verse incidently shows that apostates were not punished with death.

XIV

- C. 4, V. 134. O ye believers! Be upholders of justice, bearers of testimony for God's sake, though it be against yourselves, or your parents, or your relations; whether the party be rich or poor,—for God is better able to take care of them both. Therefore follow not your own desire in bearing testimony, lest ye swerve from justice. And if

ye wrest your evidence, or decline giving it, God is well acquainted with what ye do.

XV

C. 4, V. 137. Inform the hypocrites that a grievous torment is prepared for them.

V. 138. They who take the unbelievers for friends besides the faithful, do they seek honour at their hands? Verily all honour belongeth unto God.

V. 139. And already hath He sent this down to you in the Book that when ye hear that the signs of God are being disbelieved and scoffed at, ye are not to sit with such people until they engage in other discourse, otherwise ye will become like them.¹

XVI

C. 6, V. 67. And when thou seest some persons engaged in ridiculing Our signs witddraw from them, until they be engaged in some other discourse: and if Satan cause thee to forget this, do not sit with the ungodly people, after recollection.

V. 68. The pious are not responsible for anything done by the wicked, but their duty is only to remind, that haply people may fear God.

XVII

C. 4, V. 147. God loveth not the speaking ill of any one in public, unless he who is injured call for

¹This verse has been translated wrongly by Rodwell and Sale, although both of them refer to C. 6, V. 67.

assistance. God it is who Heareth and Knoweth.

V. 148. Whether ye publish a good action, or conceal it, or forgive evil, verily God is Gracious and Mighty.

Note.—See also C. 24, V. 18.

XVIII

C. 5, V. 1. O believers, perform your contracts.

XIX

C. 5, V. 3. Let not your hatred against the people who prevented you from proceeding to the Holy Mosque lead you to commit aggression.

Assist one another in justice and piety, but assist not one another in sin and aggression.

XX

C. 5, V. 11. O ye believers! Be always ready for God's sake to bear witness to what is just, and any people's enmity towards you, should not lead you to commit injustice. Do justice it is the highest virtue. And fear God. Verily God is apprised of what ye do.

Note.—Racial or political enmity should not influence judges. A judge who favours men of his own race or religion, is their greatest enemy.

XXI

C. 5, V. 46. If they (the Jews) come to thee (to have some of their disputes settled) thou art permitted to judge between them or to refuse to do so. And if thou refuse, they will not be able to

injure thee in the least. But if thou judge between them judge equitably. Verily God loveth the just.

XXII

- C. 6, V. 120. Leave the manifest and the hidden sins ; those who commit sins shall soon get the reward of their misdeeds.

XXIII

- C. 6, V. 108. Revile not them, whom they invoke besides God, lest they revile God, out of spite and ignorance.

XXIV

- C. 6, V. 141. Verily great losers are they who foolishly and ignorantly kill their children.

XXV

- C. 6, V. 146. Say in what is revealed to me, I do not find forbidden (*haram*) anything which a person may eat, unless it be that which dieth of itself, or fluid blood, or swine's flesh : for this is unclean : or an animal killed disobediently in the name of some other being than God ; but whoso is compelled by necessity (to eat any of these things), not out of desire, or wilful disobedience, verily thy Lord will be Gracious unto him and merciful.

Note.—The pagan Arabs held many things *haram*, i.e. unclean to eat, and the Prophet seems to have been a good deal worried by them on the food question.

All this will be found in C. 6, Vv 147 to 151. Then, to make the people understand the question in its true proportions, the Quran proceeds:

C. 6, V. 152. Say: come, I will rehearse unto you what your Lord hath made *haram* (lawful or unlawful) to you: that ye be not guilty of associating partners with Him, and that ye show kindness to your parents, and that ye kill not your children for fear of poverty: We will provide for you and them; and draw not nigh unto wickedness, open or secret; and slay not the soul which God hath forbidden you to slay, unless for a just cause. This hath He enjoined ye that ye may understand.

V. 153. And meddle not with the substance of the orphan, otherwise than for the improving thereof, until he attain his age of strength; and use a full measure and just balance. (We will not impose a task on any soul, beyond its ability.)

And when ye speak, observe justice, although it be against one who is near of kin; and fulfil the covenant of God. This hath God commanded you that ye may be admonished.

XXVI

C. 6, V. 163. Say: my prayer, and my worship, and my life, and my death are dedicated unto God, Lord of the Worlds. He hath no companion.

This I am commanded and I am the foremost to submit.

- V. 164. Shall I desire any other Lord besides God, when He is Lord of all things? No soul shall do aught but it shall be responsible for it, and no carrier shall carry another's burden.

XXVII

- C. 7, V. 198. Be forgiving, enjoin what is just, and keep aloof from the company of the wicked.
- V. 199. And if an evil suggestion from Satan come to thee, fly thou for refuge unto God, for He heareth and knoweth.
- V. 200. Verily the pious, when a temptation from Satan assaileth them, remember God, and behold! they come to see clearly.

XXVIII

- C. 31, V. 14. Live with them (*i. e.* your parents) in this world justly, but follow the path of him who turneth to Me.

XXIX

- C. 29, V. 7. We have commanded man to show kindness towards his parents: but if they try to prevail upon thee to associate with Me a being, concerning which thou hast no knowledge, obey them not.

XXX

- C. 16, V. 92. Verily God commandeth justice; and the doing of good; and gifts unto kindred; and

He forbiddeth wickedness, iniquity, and oppression:
He admonisheth ye that ye may remember.

- V. 93. Perform your covenant with God, when ye enter into covenant with Him; and violate not your oaths, after the ratification thereof; since ye have made God a witness over you. Verily God knoweth what ye do.
- V. 96. Therefore take not your oaths between you deceitfully, lest your foot slip after it hath been firmly fixed, and ye taste evil in this life, for your having turned aside from the way of God; and ye suffer a grievous punishment in the life to come.
- V. 97. And sell not the covenant of God for a paltry price; for with God is a better recompense for you, if ye be men of understanding.
- V. 98. That which is with you will fail; but that which is with God is permanent: and We will surely reward those who shall persevere, according to the utmost merit of their actions.
- V. 99. Whoso worketh righteousness, whether he be male or female, and is a believer, We will surely raise him to a pure life; and We will reward him,¹ according to the utmost merit of his² actions.

XXXI

- C. 17, V. 23. Set not up another god with the true God, lest thou sit down in disgrace and helpless.

¹Literally "them".

²Literally "their".

- V. 24. Thy Lord hath commanded that ye worship none besides Him; and that ye show kindness to your parents, whether the one of them or both of them attain to old age with thee. Wherefore say not unto them, "Fie on you!" neither reproach them, but speak respectfully unto them,
- V. 25. And submit to behave humbly towards them, out of tender affection, and say, O Lord, have mercy on them both, as they nursed me when I was a baby,
- V. 26. Your Lord well knoweth what is in your minds; He knoweth whether ye be men of integrity:
- V. 27. And He will be gracious unto those who sincerely return unto Him.
- V. 28. Give unto him who is of kin to you his due, and also unto the poor and the homeless, but do not squander wastefully.
- V. 29. For the wasteful are brethren of the devil; and Satan was ungrateful to his Lord.
- V. 30. And if thou turn away from them (*i. e.* the poor) in expectation of the mercy which thou hopest from thy Lord, (at least) speak kindly unto them.
- V. 31. Let not thine hand be tied up to thy neck; nor open it with an unbounded expansion, lest thou become worthy of reprehension and be reduced to poverty.
- V. 32. Verily thy Lord will enlarge the store of

whom He pleaseth, and will be sparing unto whom He pleaseth, for He knoweth and regardeth His servants.

- V. 33. Kill not your children for fear of being brought to want: We will provide for them and for you: verily to kill them is a great sin.
- V. 34. Draw not nigh unto fornication, for it is a wickedness and an evil way.
- V. 35. Neither slay the soul which God hath forbidden you to slay, unless for a just cause; and whosoever shall be slain wrongfully, We have given to his heir power to demand satisfaction; but let him not exceed the limits of justice in slaying, since he is assisted (by law).
- V. 36. And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength: And perform your covenant; verily the performance of your covenant shall be enquired of:
- V. 37. And give full measure when ye measure, and weigh with a just balance. This will be fair and the best in its results.
- V. 38. And follow not that whereof thou hast no knowledge; for the hearing and the sight, and the heart, each of these shall be questioned at the last day.
- V. 39. Walk not proudly on the earth, for thou cans't not cleave the earth, neither shalt thou

equal the mountains in stature.

V. 40. All this is evil and abominable in the sight of thy Lord.

XXXII

C. 41, V. 34 Good and evil shall not be held equal. Turn away evil with that which is good ; and behold ! the man between whom and thyself there was enmity shall become thy warm friend.

V. 35. But none shall attain to this perfection except they who are patient ; nor shall any attain thereto except the most highly favoured (of God).

V. 36. And if a malicious suggestion (to avenge thyself on thy enemies) be offered unto thee from Satan, then take refuge in God ; for He heareth and knoweth.

XXXIII

C. 40, V. 9. If two parties of the faithful be at war, then make ye peace between them : and if the one of them transgresseth against the other, fight against that party which is the transgressor, until they return to the judgment of God ; and if they do return make peace between them with equity : and act with justice ; for God loveth those who act justly.

V. 10. Verily the true believers are brethren : wherefore reconcile your brethren ; and fear God, that ye may obtain mercy.

V. 11. O believers, let not men laugh other men to

scorn, who peradventure may be better than themselves ; neither let women laugh other women to scorn who may possibly be better than themselves. Neither defame one another by nick-names. Bad is the very name of wickedness after having embraced the faith : and whoso repenteth not, they will be the wrong-doers.

V. 12. O true believers carefully avoid entertaining a suspicion of another : for some suspicions amount to sin. Inquire not out of mere curiosity into other men's failings : neither let the one of you speak ill of another in his absense. Would any of you desire to eat the flesh of his dead brother ? Surely ye would abhor it. And fear God : for God is forgiving, Merciful.

V. 13. O men ! verily We have created you of a male and a female ; and We have divided you into nations and tribes, that ye might identify one another. Verily the most honourable of you, in the sight of God, is the one who is the most pious of you. Verily God is All-Knowing and All-Wise.

V. 14. The Arabs of the desert say "We believe." Answer "Ye by no means believe ; but say 'We profess Islam,' for the faith hath not yet found its way into your hearts."

If ye obey God and His apostle, he will not defraud you of any part of the merit of your works for God is Forgiving and Merciful.

- V. 15. Verily the true believers are those who believe in God and His apostle and afterwards doubt not; and who employ their substance and their persons in the defence of God's cause. These are they who speak sincerely.
- V. 16. Say: Will ye inform God concerning your religiousness? But God knoweth whotever is in the heavens and in the earth: for God is omniscient.
- V. 17. They think that they lay thee under an obligation by accepting Islam. Say, "Do not consider your conversion to Islam as a favour to me: rather ye are beholden to God, inasmuch as He hath guided you to the true faith, if ye are sincere."
- V. 18. Verily God knoweth the secrets of the Heavens and of the Earth: and God beholdeth what ye do.

XXXIV

- C. 61, V. 2. O ye believers, why do ye say that which ye do not practice? It is most odious in the sight of God, that ye should speak what ye do not practice.

XXXV

- C. 16, V. 60. And when one of them is informed of the birth of a female child, his face becometh black, and he is deeply afflicted.
- V. 61. He hideth himself from the people because

of the ill tidings received by him : (saying to himself) "Shall he keep the child alive, in spite of disgrace, or shall he bury it in the dust ?" Do they not make an ill judgment ?

XXXVI

C. 2, V. 222. By your oaths do not make God's name an obstacle to virtue, piety, and promoting of peace among men, for God heareth and knoweth.

Note :—This verse means that no oath should be taken of which the effect is to prevent good being done to men.

V. 223. God will not punish you for (breaking) your absurd oaths, but He will punish you, when your hearts commit sin ; and God is Forgiving and Merciful.

XXXVII

C. 2, V. 184. And do not devour each other's wealth unjustly, nor make it a means of influencing judges so that some may eat others' substance sinfully, while you know.

XXXVIII

C. 59, V. 9. He who is saved from the the covetousness of his own soul shall surely prosper.

XXXIX

C. 17, V. 56. Enjoin my servants to speak gently. Verily Satan soweth discord among them, and Satan is a declared enemy unto men.

XL

C. 25, V. 64. The servants of the Merciful are they

who walk meekly on the earth, and when the ignorant address them (roughly), they reply "Peace (be on you.)"

- V. 65. And who pass the night adoring their Lord prostrate and standing ;
- V. 66. And who say, O our Lord avert from us the torment of hell, for the torment thereof is perpetual ; verily the same is a miserable abode, and a wretched station ;
- V. 67. And who when they spend are neither extravagant nor niggardly, but observe the mean between the two ;
- V. 68. And who invoke not another god, with the true God, neither slay the soul which God hath forbidden to be slain, unless for a just cause, and who do not commit fornication, (and he who shall do this shall meet the reward of his wickedness.
- V. 69. His punishment shall be doubled unto him on the day of resurrection, and he shall remain therein covered with ignominy for ever ;
- V. 70. Except him who shall repent, and believe and act righteously, unto them will God change their evil into good ;¹ for God is Forgiving and Merciful.
- V. 71. And whoever repenteth and doth good works ; verily he turneth unto God with a true conversion.)

¹ i.e. will forgive the punishment of the sin which they had committed.

- V. 72. And who do not bear false witness ; and when they happen to pass by frivolities, pass by the same with dignity.
- V. 73. And who when they are reminded of the commandments of God, do not fall down as if they were deaf and blind.
- V. 74. And who say, O our Lord grant us in our wives and our offspring the joy of our eyes ; and make us the leaders of those who fear thee.
- V. 75. These shall be rewarded with the highest appartments in paradise, because they were patient, and shall be met therein with greetings and salutations ;
- V. 76. They shall remain in the same for ever—an excellent abode and habitation it shall be!

XLI

- C. 9, V. 72. The believing men and the believing women are active helpers of each other : they enjoin what is just and forbid what is evil ; they observe prayer and pay alms ; and obey God and His apostle. On these will God have mercy soon. Verily God is Almighty and All-Knowing.
- V. 73. To the believing men and the believing women hath God promised gardens beneath which the rivers flow, in which they shall abide for ever, and goodly dwellings in the gardens of Eden. And God's good pleasure in the believers will be their crowning joy. That will be the highest bliss.

XLII

C. 42. V. 34. Whatever things are given you, are the provision of this present life : but better and more durable is the reward with God for those who believe and put their trust in their Lord ;

✓ V. 35. And who avoid great sins and filthy deeds and when they are angry, forgive ;

✓ V. 36. And who hearken unto their Lord and keep up prayer, and whose affairs are directed by consultation among themselves, and who give alms out of what we have bestowed on them ;

✓ V. 37. And who when an evil is done unto them take only a just vengeance ;—

V. 38. For the retaliation of evil ought to be an evil proportionate thereto. But he who forgiveth, and is reconciled unto his enemy shall receive his reward from God. He loveth not the unjust.

✓ V. 39. No blame shall rest on him who after being wronged avengeth himself ;

✓ V. 40. But they shall be blameworthy who oppress men, and rebel unjustly in the earth. These shall suffer a grievous punishment.

✓ V. 41. And whoso beareth injuries patiently and forgiveth ; verily this is a bounden duty.

XLIII

✓ C. 76, V. 8. They who though wanting it for themselves, give their food to the poor, and the orphan, and the captive, " We feed you for the

sake of God : We seek from you no recompense, nor thanks : Verily we dread, from our Lord, a dismal and a calamitous day."

XLIV

- C. 28, V. 83. This future mansion We will give unto those who seek not to exalt themselves in the earth, nor to commit disorders ; for the happy issue shall attend the pious.

XLV

- C. 2, V. 10. And when it is said to them "Cause not disorders in the earth," they say "Rather we are peace makers."

- V. 11. Behold ! surely they are themselves the peace-breakers but they know it not.

XLVI

- C. 7, V. 53. Call upon your Lord humbly and in secret, for He loveth not the arrogant.

- V. 54. And commit not disorders on the earth after it hath been peaceful ; and call on Him with fear and hope : Verily the mercy of God is nigh unto the righteous.

Note.—See also C. 7, Vv. 72 and 83 to the same effect.

XLVII

- C. 26, V. 151. Obey not the bidding of the transgressors, who cause disorders on the earth and do not set things right.

XLVIII

C. 6, V. 181. Give just measure, and be not defrauders;

✓ Weigh with an equal balance; and do not cause loss unto men of aught of their things;

And do not commit violence in the earth disturbing the peace.

XLIX

✓ C. 7, V. 83. Commit no disorders on the earth after it hath been peaceful. This will be better for you if ye believe. And lay not in ambush by every road causing alarm, nor mislead him who believeth in God, from His way, nor seek to make the way crooked; and remember when ye were few, He multiplied you, and see what hath been the end of those who caused disorders.

L

C. 2, V. 204. There is a man who causeth thee to to marvel by his speech concerning this present life and he calleth God to witness concerning that which is in his heart. Yet he is most intent in opposing thee.

V. 205. And when he turneth away from thee, he hasteneth to cause mischief in the earth and to destroy harvests and living beings and God loveth not disturbance of peace.

✓ V. 206. And if one says to him "Fear God"; pride siezeth him and maketh him firm in his sin. So

hell shall be his reward and an unhappy place shall it be.

LI

✓ C. 22, V. 31. Shun the abomination of idols and avoid speaking that which is false.

✓ V. 32. Be sound in faith towards God, associating no god with Him; for whoever associateth any other being with God is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far distant place.

LII

✓ C. 2, V. 23. Give happy tidings to those who believe and do good works, that for them there are gardens beneath which rivers flow.

LIII

✓ C. 5, V. 73. Verily they who have believed, and the Jews, and the Sabeians, and the Christians, whosoever of them believe in God, and in the last day, and act virtuously, on them shall come no fear, neither shall they suffer grief.

LIV

✓ C. 19, V. 96. God of mercy will bestow His love on those who believe, and act virtuously.

LV

✓ C. 20, V. 111. He who shall have acted virtuously, being a believer, shall fear neither injury nor loss.

LVI

C. 7, V. 29. O men ! Put on your clothes¹ at every prayer time ; and eat and drink ; but be not intemperate, for God doth not love those who are extravagant.

V. 30. Say : Who hath prohibited the beautiful things, and the good food-stuffs which God hath produced for His creatures. Say : All good things on the day of resurrection will be specially for those who have believed in this their present life. Thus We do make Our signs clear for a people who have knowledge.

V. 31. Say : my Lord hath indeed forbidden filthy actions, whether open, or secret, and iniquity, and oppression, and that ye associate with Him, that for which He hath not sent down any authority, and that ye speak of Him, what ye do not know.

Note.—I give below those verses of the Quran which demonstrate that after belief in God, the book lays the greatest stress on the relief of the poor and the service of humanity.

LVII

C. 69, V 30. Catch hold of him and chain him.

V. 31. Then cast him into hell.

V. 32. Then bind him in a chain the length of which is seventy cubits,

¹ Praying in a state of nudity is not allowed. "Zinat", however, does not mean beautiful clothes but simply clothes.

V. 33. (For) certainly he did not believe in God the great,

V. 34. Not did he urge the feeding of the poor,

V. 35. Therefore he shall have here none to befriend him today.

LVIII

C. 70, V. 15. Assuredly it is a flaming fire,

V. 16. Dragging by the scalp :

V. 17. It shall claim him who turns back and rebels.

V. 18. And amasses riches and then shuts them up.

V. 19. Surely man is by nature covetous,

V. 20. When a calamity afflicts him, he is impatient ;

V. 21. And when good befalls him, he denieth it to others ;

V. 22. Except the Prayerful,

Who are constant in their prayers ;

V. 23. And in whose wealth there is a known portion,

V. 24. For the beggars and the dumb suffering poor.

LIX

C. 74, V. 41. They shall ask the offenders

V. 42. What has brought you to hell?

V. 43. They shall say, We were not of those who prayed,

V. 44. And we used not to feed the poor.

V. 45. We used to enjoy vain talk.

And called the Day of Judgment a lie.

V. 46. Till the certainty overtook us.

LX

- C. 89, V. 17. Nay, but ye do not honour the orphan,
 V. 18. And ye do not urge one another to feed the poor.

LXI

- C. 90, V. 11. He did not attempt the steep;
 V. 12. And what will make ye understand, what the steep is?
 V. 13. It is emancipating a slave
 V. 14. Or feeding in the day of famine,
 V. 15. An orphan near of kin,
 V. 16. Or a poor man lying in the dust.
 V. 17. Then to be of those who believe, and who enjoin patience on one another and enjoin mercy on one another.

LXII

- C. 107, V. 1. Have you seen the man who does not believe in the Day of Judgment?
 V. 2. That is the one who pushes away the orphan,
 V. 3. And does not urge (men) to feed the poor.
 V. 4. Woe to those prayer-mongers
 V. 5. Who are absent minded in their prayers,
 V. 6. Who pray to be seen of men,
 V. 7. And withhold alms.

Note.—See also the story of the owners of the orchard given in Chapter 68, Vv. 1—33 of the Quran.
 The present-day Muslims have made Islam to consist

of mechanical prayers and fastings, etc. Active service of humanity is the main point on which stress is laid in the Quran. This must be the distinguishing trait of a Muslim. The orphans, the poor, the homeless, and the slave whom Muslims are commanded to relieve and to help are not Muslim orphans, or Muslim slaves. But all the orphans, all the poor, all the slaves, without any qualification as to caste, or creed. Sheikh Sa'adi has well put the underlying principle of the Quranic teachings, in the following couplet of his famous book the Gulistan :—

عبادت بیچز خدمت خلق نیست
به تسبیح و سجاده و دلق نیست

“ True worship of God is the service of His creatures, It does not lie in rosaries, and prayer carpets, and saintly robes.”

Part IV

THE WARNINGS

I

- C. 59, V. 19. Be not as those who have forgotten God, and whom He hath caused to forget their own selves! these are the evil-doers.

II

- C. 40, V. 82. Have they not journeyed in the world and seen what hath been the end of those who lived before them? They were more numerous than these and more mighty in strenght and left more considerable monuments of their power in the earth: yet their acquirements did not avail them.
- V. 83. And when their apostles came to them with evident proofs of their mission, they made boast of what they possessed of knowledge: but what they mocked at encompassed them.
- V. 84. And when they beheld Our vengeance, they said, "We believe in God, and we renounce what we used to associate with Him." But their faith after they had beheld the approaching punishment profited them not,—such is the immutable law of God at work among men—and thus the unbelievers perished.

III

- C. 2, V. 74. And they (*i. e.*, the Jews) say, "Fire

shall not touch us except for a few days." Say,
 "Have ye taken a covenant from God as to this?
 for then God will not go against His covenant;
 or do ye speak of God what ye know not?"

V. 75. But the truth is that they who do evil and
 are encompassed by their iniquity, shall be the
 companions of hell fire, and shall remain therein
 for ever.

V. 76. While they who believe and do good works,
 they shall be the inhabitants of paradise, and shall
 continue therein for ever.

IV

C. 2, V. 88. Say if the future mansion with God be
 prepared specially for you (*i. e.*, the Jews),
 exclusive of the rest of mankind, wish for death if
 ye speak the truth.

Note.—The Jews are again and again rebuked
 for believing that they alone will be saved while the
 rest of the mankind will be damned.

V

C. 2, V. 203. There is a man who selleth his very
 self to obtain the good-will of God, and God is
 extremely affectionate to His creatures.

V. 204. O ye believers! enter completely in God's
 peace and do not follow the footsteps of Satan;
 surely he is your open enemy.

V. 205. And if ye lapse after the clear command-
 ments have reached you, then know that God is

Mighty and Wise.

- V. 206. Do they expect that God should come to them in clouds, attended by angels, and decide the question? And to God shall all things return.

VI

- C. 3, V. 97. O believers, fear God with due fear; and die not but that ye be in a condition of complete resignation to His will.¹
- V. 98. And hold ye fast by the cord of God, all of you, and be not separated; and remember the favour of God towards you: How when ye were enemies, He put love in your hearts, and by His grace ye became brethren; and when ye were on the brink of a pit of fire, He delivered you from the same. Thus God declareth to you His signs that ye may be rightly directed.

VII

- C. 8, V. 21. Be not as they who say, "We hear," when really they do not hear.
- V. 22. Verily the worst of beasts in the sight of God are the (spiritually) deaf and dumb, who do not use their reason.
- V. 23. If God had known any good in them, he would have certainly caused them to hear: but even if he had caused them to hear, they would surely have turned back, and withdrawn.²

¹ *lit.* but that ye be Muslims.

² *i. e.*, they were determined to set God's will at naught.

- V. 24. O believers, answer God and His Aspostle, when He calleth you to that which giveth you life, and know that God is present midway between a man and his heart,¹ and that ye shall be assembled before Him.
- V. 25. Beware of tribulation : it shall not affect particularly those who shall have sinned among you, and know that God is severe in punishing.
- V. 26. And remember when ye were few and deemed weak in the land, and ye feared lest men should snatch you away, He sheltered you, and strengthened you with His help, and provided you with good things, that ye might give thanks.
- V. 27. O believers, deceive not God and His apostle ; nor violate your trusts knowingly.
- V. 28. And know that your wealth and your children are a source of trial, and that with God is a great reward.
- V. 29. O believers if ye fear God, He will grant you ability to distinguish between truth and falsehood, ² and will remove your evils from you, and forgive you, for God is the Lord of great beneficence.

VIII

- C. 45, V. 22. Dost thou see him who taketh his own

¹ *i. e.*, knows the secrets of his heart.

² *lit.* He will grant you 'Al-Furqan'.

low desire for his God, and whom God hath caused to err,¹ in spite of knowledge, and whose ears and whose heart He hath sealed up, and over whose eyes He hath cast a veil? Who shall guide him, after God shall have forsaken him? Will ye not therefore be admonished?

- V. 23. They say, "There is no other life except our present life; we live and we die, and nothing destroyeth us but time". They have no knowledge in this matter, they follow only a vain conjecture.

IX

- C. 53, V. 30. Withdraw from those who turn away from Our admonition, and seek only the present life,

- V. 31. Which is the limit of their knowledge.

X

- C. 33, V. 35. Verily the men who resign themselves to God, and the women who so resign themselves; the believing men and the believing women, the devout men and the devout women, the truthful men and the truthful women, the patient men and the patient women, the meek men and meek women, the men who give alms, and the women who give alms, the men who fast and the women who fast, the chaste men and the chaste women,

¹ *i. e.*, who has erred though he had knowledge. The hardening of heart, etc. is a punishment for man's wilful sins.

and the men and women who often remember God, for them hath God prepared forgiveness and a great reward.

XI

- C. 22, V. 45. How many cities have We destroyed, which were ungodly, and which are now fallen to ruin on their roofs? And how many wells have been abandoned, and lofty castles? Why do they not journey through the land? And have they not hearts to understand with or ears to hear with? Surely as to these things their eyes are not blind, but the hearts are blind which are in their breasts.

XII

- C. 35, V. 16. O men! You stand in need of God, but God is the Rich, the Praiseworthy.
 V. 17. If He please, He will make you extinct, and bring a new creation.
 V. 18. It is not at all difficult for Him.
 V. 19. And no carrier shall carry the burden of another, and if one soul shall cry for another to carry its burden, it shall not be relieved in the least, though the other be near of kin.
 V. 20. Thou dost warn only those who fear their Lord in secret and keep up prayer: And he who purifieth himself doth so only for the good of his own soul, and to God must all return.

XIII

- C. 12, V. 104. Thou dost not ask of them any

- reward for the message. It is a (free) warning for all mankind.
- V. 105. And many are the signs in the Heavens and the Earth which they pass by, and from which they turn away their faces.
- V. 106. And most of them do not believe in God without associating others with Him.
- V. 107. What! Are they sure that the overwhelming chastisement of God shall not come upon them, or the Hour shall not come upon them unawares?
- V. 108. Say: "This is my Way: I call you to God. I and whoso followeth me are truly guided. Glory be to God. I am not one of those who add other deities with Him."
- V. 109. Before thee, We did not send any but men to whom We made revelations—chosen from among the towns. Will they not journey through the land, and see what hath been the end of those who were before them? No doubt the future habitation shall be better for the pious. Will they not comprehend?
- V. 110. When at last Our apostles lost all hope, and became sure that they were belied, Our aid reached them and we delivered whom We pleased. Our vengeance is not averted from the wicked.
- V. 111. In their histories there is an awful lesson for men of understanding. This is not a tale of fiction, but is a confirmation of what has gone before it, and an explanation of all things, and guidance and mercy to those who believe.

Part V SOCIAL REGULATIONS

I

C. 4, V. 88. When ye are accosted with a salutation, return the greeting with a better salutation or (at least) the same; verily God taketh account of all things.

II

C. 58, V. 11. O believers! When ye are asked to make room in assemblies then make room; God will grant you abundance. And when ye are asked to rise up, do so; God will raise those of you who believe, and those to whom knowledge is given to higher grades, for God is aware of what you do.

III

C. 24, V. 27. O true believers! enter not any house besides your own houses, until ye have asked permission, and have saluted the inmates thereof: this is better for you; peradventure ye will be admonished.

V. 28. And if ye shall find no persons in the house, then do not enter there, until leave be granted you: and if it be said unto you, 'Return back'; then return back. This will be more decent for you; and God knoweth what ye do.

V. 29. It shall be no crime in you, that ye enter uninhabited houses, wherein ye may have your

goods. And God knoweth what ye do openly and what ye conceal.

IV

C. 24, V. 57. O true believers : let your slaves and those among you who shall not have attained the age of puberty, ask leave of you, before they come into your presence three times in the day : namely before the morning prayer, and when ye lay aside your garments at noon, and after the evening prayer. These are your three times of privacy : it shall not be sinful in you, or in them, if they come to you without asking permission besides these times, while ye are in frequent attendance, the one of your on the other.

V. 58. And when your children come of age, let them ask permission to come into your presence, in the same manner, as other grown up persons before them used to do. Thus God declareth His signs unto you ; and God is Knowing and Wise.

V. 59. As to such women as are past child bearing, who hope not to marry again, because of their advanced age, it shall be no sin in them, if they lay aside their outer garments (but not with intent to show their ornaments) albeit if they abstain from this it will be better for them.

V

C. 24, V. 61. It shall be no crime in you whether ye eat together or separtely. And when ye enter

houses, salute one another by invoking a holy and pure blessing from God. Thus God declareth His signs that ye may understand.

VI

C. 33, V. 32. O wives of Prophet, ye are not as other women; if ye fear God, be not too complaisant in speech, lest he should covet you, in whose heart there is sin, but speak words of virtue.

V. 33. And abide in your houses, and set not out yourselves ostentatiously as in the time of ignorance; and observe prayer and give alms; and obey God and His apostle, for God desireth to remove filth from you, the household of the Prophet, and to purify you by a perfect purification.

VII

C. 33, V. 59. O prophet! speak unto thy wives and thy daughters, and the wives of the true believers, that they should have their gowns¹ on them (when they go outdoors). Thus they will be more easily known and not subjected to annoyance. And God is Forgiving, Merciful.

VIII

C. 24, V. 30. Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions: this will be purer for

¹“ Gown ” meaning a loose flowing upper garment, is exactly the equivalent of the word *jilbab* used in this verse.

them; for God is well acquainted with that which they do.

V. 31. And speak unto the believing women, that they restrain their eyes; and preserve their modesty, and discover not their ornaments except what necessarily appeareth thereof: and let them throw their head-coverings over their bosoms,¹ and not show their ornaments except to their husbands, or their fathers, or their husbands' fathers or their sons or their his husbands' sons or their brothers or their brothers' sons or their sisters' sons, or their women, or the captives which their right hands possess, or unto such male servants as have passed the age of passion or unto children who have not yet reached it. And let them not so strike their feet (in walking), that their hidden ornaments may be known (by the tinkling² thereof). And be ye all turned unto God, O true believers! that ye may be happy.

X

C. 24, 32. And marry those who are single among you, and such as are virtuous of your male slaves and female slaves; if they are poor God will enrich them of His abundance, for God is bounteous and wise.

¹ So as to cover their heads, necks and breasts.

² As to similar rules in the Bible see 1 Cor. C. 11, V. 6, Tit. C. 2, V. 3, & V. 5. 1 Tim. C. 2, V. 9, 1 Tim. C. 5, V. 13.

V. 33. And let those who cannot find a match live in continence until God shall enrich them of His bounty.

Note.—The verses from Chapters 24, and 33 given above lay down the principles of civilised social intercourse. In order to grasp their true import they must be read together. C. 33, Vv. 33 and 59 and C. 24, V. 31 have been taken as authority for enforcing the seclusion of women.

But V. 59 expressly says that believing women should wear decent dress, so that they may be easily recognised and not subjected to annoyance. This clearly implies that they were free to go out in public.

C. 4, V. 19 says that women found guilty of adultery were to be confined in their houses, as a punishment for misbehaviour, besides being subjected to flogging in public. It is a matter of history based on authentic reports that in the Prophet's time veiling of the face was not in vogue, women attended prayers in mosques along with men, and even spoke in assemblies. In later times the *purdah* system was evolved to safeguard the morals of society and thus women of well-to-do families came to be kept as prisoners within the four-walls of their homes. This custom has done incalculable harm to Muslim people.

See the subject discussed in my Urdu book "Mashwara" published in 1914.

Part VI
MISCELLANEOUS

CHAPTER I

PREACHING OF THE FAITH

I

- C. 3, V. 100. Let there be among you a body of persons who should invite towards what is good, and enjoin what is just, and forbid what is evil; and they shall be the blessed.
- V. 101. And be ye not like unto those who became divided and fell to variance after clear signs had come to them.

II

- C. 9, V. 6. And if any one of the idolators shall demand protection of thee, grant him protection, that he may hear the word of God; and afterwards let him reach his place of security. This shalt thou do, because they are a people who do not know (the truth).

III

- C. 16, V. 126. Invite the people unto the way of thy Lord, by wisdom, and kindly exhortation, and dispute with them in the gentlest manner: for thy Lord well knoweth him who strayeth from His way, and He well knoweth those who are rightly directed.

V. 127. If ye take vengeance, then take a vengeance proportionate to the wrong which hath been done to you : but if ye suffer persecution patiently, surely it will be best for the patient.

V. 128. Then be patient, though thou canst be patient but by the grace of God, and be not grieved about the unbelievers ; and be not troubled at their intrigues ; for God is with those who fear Him and do good.

IV

C. 3, V. 106. Ye are the best people that hath been raised up unto mankind : ye enjoin justice and ye forbid wrong ; and ye believe in God.

V

C. 2, V. 154. They who conceal the self-evident (teachings) and the guidance, after our making it clear to men in the Book, God shall curse them and they who curse shall curse them.

V. 155. But as for those who repent, and act virtuously, and make known (the Truth), even unto them will I turn Me, for I am He who turneth, the Merciful.

CHAPTER II

EMIGRATION

I

C. 16, V. 43. As for those who have fled their country for the sake of God, after they had been

subjected to oppression, we will surely provide them an excellent habitation in this world, but the reward of the next life shall be greater if they knew it.

II

C. 16, V. 111. Verily thy Lord will be gracious and merciful unto those who fled their country after having suffered severe persecution, and then struggled hard and bore their sufferings patiently.

Note.—“*Fituah*” means throwing precious metals in the fire to test their purity. These verses show that emigration for the sake of conscience should be resorted to only after severe persecution. Otherwise if Muslims run away for ordinary inconvenience they will be unable to spread the light of Islam throughout the world. The Prophet and his companions put up with every inconvenience, even they were content to perform their religious observances secretly, and it was only when their life was in danger that they left their homes.

A resort to fighting, was of course permitted in a still more extreme case, when even emigration of Muslims from their home did not pacify their oppressors.

A perusal of C. 22, Vv. 40-41 will make it clear.
See Law of War Section II.

See also as to emigration C. 4, Vv. 99—101

CHAPTER III

TOLERATION

I

C. 2, V. 258. There is no compulsion in religion. Now is the path of virtue made distinct from error. Whoever, therefore, shall deny the devil and believe in God, he will have taken hold of a strong handle which shall never break.

II

C. 3, V. 19. Say unto those who have received the Scriptures and to the ignorant folk "Do ye Surrender,"¹ If they surrender, they are rightly directed ; but if they turn their backs, verily unto thee belongeth preaching only ; for God regardeth His servants.

III

C. 50, V. 44. We know best what the unbelievers say ; and thou art not sent to compel them forcibly to the faith. But preach the Quran to him who feareth My warning.
See also sec. III of Chapter I of this Part.

IV

C. 27, V. 94. Whoever is rightly guided will be to his own good.

¹ 'Do ye surrender' means do ye profess Islam, *i. e.* resignation to the will of God. If they resign themselves to the will of God, they are rightly directed.

V. 95. And as to him who erreth say I truly am a warner only.

V

C. 4, V. 82. Whoever obeyeth the Apostle indeed obeyeth God : and as to those who become apostates, We have not sent thee to be their keeper.

VI

C. 39, V. 41. Whoever followeth the right way, it is for his own soul, and whoever erreth, doth err to its detriment ; and thou are not a custodian over them.

VII

C. 88, V. 21. Therefore preach, for thou art only a preacher, Thou art not a custodian over them.

CHAPTER IV

THE COVENANT

C. 7, V. 171. And (remember) when thy Lord summoned the unborn generations of the sons of Adam before Himself (in spirit) and took them to witness against themselves, saying, "Am I not your Lord?" They answered, "Yes, we do bear witness." This was done lest ye should say on the day of Resurrection "Truly of this were we uninformed."

V. 172. Or lest ye should say, "Verily our fathers associated others with God before us, and we (their) descendants after them, (followed in

their wake). Will thou destroy us for what the wicked men did."

Note.—This verse means that man has been given innate knowledge of his duty to his Maker. The Prophets from time to time were sent merely as a matter of Grace by God.

CHAPTER V

ELECTION

C. 28, V. 68. Thy Lord createth what He pleaseth, and doth elect whom He pleaseth. It is not theirs to choose. Glory be to God ! and high let Him be exalted above those whom they associate with Him.

Note.—The above verse means that God knows best whom to choose as His apostle. The choice does not rest with men.

CHAPTER VI

EQUALITY OF MEN

C. 49, V. 13. O men, verily We have created you of a male and a female, and We have divided you into nations and tribes, that you may be able to identify each other. Verily of you the most honourable in the sight of God, is he, who is the most pious of you. Verily, God is Wise and Knowing.

CHAPTER VII

EMANCIPATION OF SLAVES

C. 24, V. 33. As to those of your slaves who desire a deed of manumission, execute it in their favour, if ye know good in them, and give them a portion of the wealth of God, which He hath given you. And do not compel your slave girls to commit sin, seeking the advantage of this life, if they wish to live chaste lives. But if any one compel them, God will be Forgiving and Merciful to such women, after their compulsion.

Note.—Slaves of good character were entitled to demand freedom, and masters were bound to free them. A certain sum was generally fixed by mutual consent, which the slave was to pay, by instalments if he chose. But I do not think, the Quran makes it necessary for the slave to make any payment, as the above verse says that the master was to give the slave a portion of the wealth which God had given him, evidently in order to set up the slave in life. Slaves of bad character may not be let loose on society, though there was nothing to prevent masters from freeing them.

Alms could validly be spent in freeing slaves, by the individual, or by the State, as alms were meant to be collected in the public treasury and were at first so collected. See Part II Chapter III S. VII of

this book. Thus a slave who wanted to purchase his freedom could not have found much difficulty in obtaining money.

Emancipating a slave is extolled as an act of high merit. See Part III, S. LXI, etc.

CHAPTER VIII

CLEANLINESS

I

C. 2, V. 2. God loveth those who turn to Him, and loveth those who are clean.

II

- C. 74, V. 1. O thou wrapped in a mantle,
 V. 2. Arise, and preach,
 V. 3. And magnify thy Lord.
 V. 4. And cleanse thy garments:
 V. 5. And fly all uncleanness.
 V. 6. Do not give, in the hope to receive more in return.
 V. 7. And suffer patiently for the sake of thy Lord.

Note.—These words are addressed to the Prophet.

CHAPTER IX

LEARNING AND KNOWLEDGE

I

- C. 35, V. 25. Dost thou not see that God sendeth down rain from heaven, and that We thereby produce fruits of various colours? In the

mountains also there are some tracts white and red, of various colours; and others are of a deep black: and of men, and beasts, and cattle, the colours are in like manner various. Surely of His servants only the learned fear God. Verily God is mighty and Gracious.

Note.—Here evidently reference is to knowledge of the physical phenomenon.

II

C. 20, V. 113. Say O Lord, increase my knowledge.

III

C. 2, V. 30. And when thy Lord said to the angels "I am going to appoint a viceregent on the earth," they said, "Shalt thou appoint as viceregent one who causeth disorders in it and sheddeth blood; while we celebrate Thy praise and declare Thy holiness." God said, "I know what ye know not."

C. 2, V. 31. And He taught Adam the names of all things, and then put them to the angels, and said, "Declare unto Me the names of these things if ye speak the truth."

V. 32. They answered "Praise be unto Thee, we have no knowledge, but what Thou hast taught us, for Thou art Knowing and Wise."

V. 33. God said, "O Adam tell them their names."

V. 34. And when he had told them their names, God said, "Did I not tell you that I know the secrets

of the heavens and the earth, and know what ye discover and what ye conceal."

Note.—In reproducing conversations and anecdotes it is characteristic of the Quran to omit lengthy details. The thread of a conversation or of a narrative is taken up suddenly at some point. Thus it would appear that when the angels were informed that God was going to appoint a viceregent on the earth, man already existed there as a savage. The angels objected to his appointment as ruler of the earth, because he was addicted to cause disorders and to shed blood. It is a fundamental doctrine of the Quran that no one knows the future except God. So the angels must have spoken from their knowledge of man as he then existed. But God knew the destiny of man. So the angels are told "I know what ye do not know." Moreover when the Quran goes on to say that God taught man the names (*i. e.*, the knowledge) of all things, it does not mean that it was done in one moment. It may have taken ages for the evolution of human faculties. It was only when a certain stage in his evolution had been reached that man is named Adam, and the more perfect in knowledge he grows, the more he is fulfilling the Divine will by which he was appointed ruler of the earth.

IV

C. 38, V. 71. When thy Lord said to the angels

“ Verily I am about to make man of clay :

So when I shall have perfected him and shall have breathed my spirit into him, then do ye fall down and make obeisance unto him.”

Note.—This verse clearly corroborates the interpretation which I have adopted in the note to the last verse. Evidently this verse does not say that as soon as man was created out of the earth, the angles were ordered to bow to him. They were ordered to do so when he had been perfected and God had breathed His spirit into him. It may have taken many ages before man reached that stage. The Arabic words, *فان اسويته ونفخت فيه من روحي* “When I shall have perfected him, etc. :” refer to physical as well as spiritual development. God breathing His spirit into man means giving man a knowledge of the laws of God. See C. 42, V 52 where Quran is termed a spirit from God. Thus it means the same thing as teaching Adam names of all things is spoken of in the last verse which has generally been interpreted by commentators to mean teaching Adam properties of things, as name of a thing connotes its properties.

Comp. C. 91, V-6 “By the soul and Him who made it perfect.” Here also the same word *sawa* is used.

See also C. 15, Vv. 26-27, and C. 32, Vv. 6-9.

It is said in the preface to Rodwell's translation

that the Quran contains fantastic visions and legends. It is sufficient to say in reply to this that the stories given in the Quran are full of truth and wisdom. The story of the creation of Adam given above may be taken as a sample. Most of the stories given in the Quran are the same as given in the Old Testament, but the Quranic version is always free from unhistoric or illogical accretions.

V

C. 2, V. 248. Their prophet told them, verily God hath made Saul King over them. They answered, "What right hath he got to become our King, seeing we are more deserving of the kingdom than he, neither is he possessed of great riches." He said, "Verily God hath chosen him in preference to you and hath granted him increase in knowledge and physique, for God giveth His land unto whom He pleaseth."

VI

C. 3, V. 16. God doth bear witness that there is no god but He, established in righteousness; and the angels and learned men do bear witness to the same: there is no God but He, the Mighty, the Wise.

VII

C. 2, V. 272. He giveth wisdom unto whom He pleaseth; and he unto whom wisdom is given,

hath received much good.

VIII

C. 3, V. 158. Now hath God been gracious unto believers when He hath raised in the midst of them an apostle from among them, who doth recite His signs unto them, and purify them, and teach them the book and wisdom; whereas they were before in manifest error.

Note.—It is the grace of God that He has raised prophets from among different people from time to time. But even if no prophet had been raised still it was the duty of mankind to worship one True God. The Quran for this purpose again and again appeals to human reason. He shall lay his wrath on those who will not understand. See C. 10, V. 100.

IX

C. 12, V. 22. And when he (Joseph) had attained the age of maturity, We bestowed on him wisdom and knowledge; for thus do We recompense the righteous.

X

C. 30, V. 21. And one of His signs is the creation of the heavens and the earth and the difference of your languages and colours. Surely in this, there are signs for the learned.

XI

C. 39, V. 12. Shall they who have knowledge and they who are ignorant be treated alike?

XII

C. 96, V. 3. The most Beneficent Lord who taught the use of pen ;

V. 4. Who taught man what he knew not.

Note.—But we are not to be proud of our knowledge, nor should misuse it.

XIII

C. 2, V. 225. They (*i. e.*, men) shall not comprehend anything of His knowledge, but so far as He pleaseth.

C. 17, V. 87. You are not given of knowledge except a little.

C. 28, V. 76. When Karun's people said unto him, "Be not ostentatious, for God loveth not those who are ostentatious :

V. 77. But seek to attain by means of the wealth which God hath given thee, the future mansion. And forget not thy part in this world ; but be thou good as God has been good to thee, and seek not to cause disorders on the earth for God loveth not those who cause disorders.

V. 78. He answered, "I have received these riches, only because of the knowledge which is with me." Did he not know that God had already destroyed, before him several generations, who were mightier than he in strength, and had amassed more abundant riches. (And when the punishment cometh the wicked shall not be asked of their crimes.)

And Karun went forth unto his people, in his pomp. And they who loved this present life said, "Oh that we had the like wealth as hath been given unto Karun ! verily he is master of a great fortune."

But those who on whom knowledge had been bestowed, answered, "Alas for you ! the reward of God in the next life, will be better unto him who shall believe and do good works : but none shall attain the same, except those who persevere with constancy."

XIV

And again the people are reminded—

C. 40, V. 83. Have they not travelled in the land and seen what hath been the end of those who were before them ? They were more numerous than these and, more mighty in strength, and left more considerable mounments of their power in the earth : yet that which they had acquired profited them not.

And when their apostles came unto them with evident proofs of their mission, they bragged of the knowledge which was with them : but that which they mocked at encompassed them.

CHAPTER X

CREATION

I

C. 71, V. 16. God hath caused you to spring forth

from the earth like a plant.

II

- C. 84, V. 19. Ye shall be carried on from one state to another.

III

- C. 76, V. 28. We have created them, and strengthened their joints; and when We please with others like unto themselves will We replace them.

IV

- C. 44, V. 38. We have not created the Heavens and the Earth and whatever is between them by way of sport.

- V. 39. We did not create them but with a purpose.

V

- C. 38, V. 26. We have not created the Heaven and the Earth and whatever is between them in vain. That is the whim of the unbelievers.

VI

- C. 23, V. 117. What! Did you imagine that We had created you for a pastime.

VII

- C. 30, V. 7. Do they not consider within themselves that God hath not created the Heavens and the Earth and whatever is between them, otherwise than in truth, and for a determined period.

VIII

- C. 46, V. 2. We have not created the Heavens and Earth, and whatever is between them, otherwise

than in truth and for a determined period.

IX

C. 15, V. 58. We have not created the Heavens and the Earth and all that is between them, but for a worthy end.

See C. 10, V. 5.

X

C. 16, V. 3. He hath created the Heavens and the Earth to set forth His truth. High let Him be exalted above the gods they join with Him !

XI

C. 51, V. 56. I have not created genii and men, but that they should worship Me : I require no sustenance from them, neither I desire that they should feed me ;

V. 57. Verily God Himself is the Giver of sustenance (to all creatures,) Lord of unshakeable power.

Note.—V. 56 means that man is elevated by paying homage to his Maker.

But God's Glory and Majesty are in no way increased or diminished by man's homage or rebellion.

CHAPTER XI

PROPHECIES CONCERNING MUHAMMAD

I

C. 2, V. 141. They to whom We have given the scriptures, recognise him (*i. e.* Muhammad) as

they recognise their own children, but a group of them wilfully conceal the truth.

II

C. 7, V. 155. I will inflict My punishment on whom I please, and My mercy encircleth everything.

I will grant mercy unto those who shall fear Me, and give alms, and who shall believe in Our signs;

V. 156. Who shall follow the Apostle—the illiterate Prophet—whom they find mentioned in the Law and Gospel which they have got: he will command them what is just, and will forbid them what is evil, and will allow unto them as lawful, good things, and will prohibit those which are bad; and he will ease them of their heavy burden and of the yokes which were upon them. And those who believe in him, and honour him and assist him, and follow the light which hath been sent down with him, shall achieve success.

V. 157. Say, O men, verily I am the messenger of God unto you all: unto Him belongeth the kingdom of the Heavens and the Earth; there is no God but He; He giveth life and He causeth to die. Believe therefore in God and His Apostle, the illiterate Prophet—who believeth in God and His word, and follow him that ye may be rightly directed.

Note.—No one can fully benefit by the teachings embodied in the Quran, unless he believes in the

truth of the Prophet's mission. We are asked to believe in him only as a messenger and a servant of God.

III

C. 61, V. 6. And remember when Jesus the son of Mary said, "O children of Israel! verily I am the apostle of God sent unto you, confirming the law which was given before me, and giving good tidings of an apostle who shall come after me and whose name shall be Ahmed!" But when he (Ahmed) came to them with clear proofs of his mission, they said, "This is a manifest sorcery."

Note.—Rodwell's comment on this passage is as follows:—

"Muhamad had no doubt heard that Jesus had promised a 'paracletos' (Comforter) John XVI. 7. This title understood by him, probably from the similarity of sound, as equivalent to periclytos (Praised one) he applied to himself with reference to his own name Muhammad (*i.e.* praised, glorified), from the same root and of the same meaning as Ahmed, also one of the Prophet's names."

These remarks presume that Muhammad knew Greek, and so he wilfully perverted paracletos into periclytos! But such a presumption is quite groundless. Probably there were some Arabic versions of

the Bible current in his time and with these he may be presumed to have been acquainted. Would he then substitute the word "Ahmed" in place of the "Comforter" in the face of such documents? Therefore the only reasonable conclusion is that the word now translated "Comforter" had been translated into "Ahmed" by the Arabian translators of pre-Islamic times. Did they make a mistake? And had the Prophet's grandfather when he named him "Muhammad" at his birth any idea to make capital out of this mistake, or from the "similarity of sound" of the Greek words "paracletos" and "pericyltos"?

The words of the prophecy as given in John C. 16. Vv. 7—14 strongly suggest a prophet having been intended. The Christians say that the prophecy refers to the coming of the Holy Ghost. But the existence of Christ on earth was not incompatible with the coming of the Holy Spirit here. See Matt. C. 3, V. 16 as to Holy Spirit descending on Jesus Christ. See also Matt. C. 3, V. 11 where John the Baptist says: "I indeed baptise you with water... but he that cometh after me...shall baptise you with the Holy Ghost and with fire." Then what is the meaning of Christ saying "If I go not away the Comforter shall not come unto you." The prophecy proceeds to say "Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall

hear, that shall he speak...." Can the words "whatsoever he shall hear, that shall he speak" apply to the Holy Spirit. Does the Holy Spirit ever speak except through a man? In fact this prophecy was concerning the same Prophet who is mentioned in Deut. C. 18, V. 18, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command them." Reference to the same Prophet is made also in John C. 1, Vv. 19—21, as follows :

V. 19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou?

V. 20. And he confessed and denied not; but confessed, I am not the Christ.

V. 21. And they asked him, what then? Art thou Elias? And he saith I am not. Art thou that Prophet? And he answered, No."

A record of this incident in the Gospel, by St. John without expressing any dissent from it, shows that the writer himself did not differ from the meaning put on Deut C. 18, V. 18 by the Jews.

But Jesus Christ made another very striking prophecy about his successor, which leaves no doubt whatever that whether we read paracletos or periclytos in John C. 16, V. 7 the word refers to no other than the Prophet. We read in Matt. C. 21, V.v 42-43

as follows:—

V. 42. Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing and it is marvellous in our eyes.

V. 43. Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

V. 42 refers to Ps. 118, 22. But Jesus made the meaning more plain by adding that the kingdom of God shall be taken from Israel and given to another nation. Christian writers have taken this prophecy to refer to Jesus himself *i. e.* his rejection by the Jews. But there are weighty considerations against it. The "builders" is not a word which can correctly be applied to the Jews of Christ's time. He calls them a generation of vipers. The word "builders" properly refers to the Jewish Patriarchs Abraham and Isaac. Ishmael had been turned out as an outcaste from among the household of Abraham. See Genesis C. 21, V. 10. "Wherefore she (Sarah) said unto Abraham cast out this bondswoman and her son, for the son of the bondswoman shall not be heir with my son even with Isaac." Thus Ishmael was the stone which the builders had rejected. Jesus was of the line of Judas, and hence there could have been nothing to marvel at in his becoming the

"headstone of the corner". This distinction was, however, to go to the line of the outcast Ishmael, and it was about this that the prophecy said, "This is the Lord's doing and it is marvellous in our eyes."

CHAPTER XII THE QURANIC PROPHECIES

I

- C. 9, V. 31. They take their priests and their monks and the Messiah, son of Mary, for Lords besides God, though commanded to worship one God only. There is no God but He ! Far be from Him what they associate with Him.
- V. 32. They seek to extinguish God's light with their mouths : but God willeth no other but to perfect His light, though the unbelievers be averse to it.
- V. 33. It is He Who hath sent His Apostle with the guidance and the religion of truth, that He may make it victorious over every other religion, though it may displease those who assign partners to God.

II

- C. 48, V. 27. Now hath God in truth, made good to His Apostle the vision, wherein He said "Ye shall surely enter the Holy Mosque, if God please, in full security ; having your heads shaved, and your hair cut : ye shall not fear ; for God knoweth

what ye know not ; and He hath appointed you besides this a speedy victory."

V. 28. It is He who hath sent His Apostle with the guidance, and the religion of truth, that he may make it victorious over all religions ; and God is a sufficient witness thereof.

V. 29. Muhammad is the Apostle of God : and those who are with him are unyielding as against the unbelievers, ¹but tender towards one another. Thou mayst see them bowing down, prostrating themselves, imploring God's blessings and His grace. Their signs are in their faces,—the marks caused by prostration. This is their description in the Law and their description in the Evangel : They are as the seed which putteth fourth its stalk, then strengtheneth it, then it groweth stout, and riseth upon its stem, giving delight to the husbandman, that the unbelievers may suffer the pangs of jealousy against them.

To such of them as believe and do good works, hath God promised forgiveness and a great reward.

III

C. 41, V. 53. We will soon show them Our signs in remote regions of the earth and among themselves, until it become plain to them that it is the Truth. Is is not sufficient for thee that thy Lord is a witness of all things ?

¹ They will not bow their knee to Ball.

Note.—This verse foretells the conversion of Arabians themselves and the spread of Islam throughout the world.

IV

C. 14, V. 29. Dost thou not see how God putteth fourth a parable ; a good word is like unto a good tree, with it root firmly fixed and its branches in the sky.

V. 30. It yieldeth its fruit in all (due) seasons by the will of its Lord. God propoundeth these parables unto men that haply they may understand.

V. 31. And an evil word is like unto an evil tree which grows on the face of the earth, and hath no stability.

V. 32. God shall, by the steadfast word, establish the believers, both in this life, and hereafter ; but the wicked shall go astray, for God doth that which he pleaseth.

Note.—The good word is the word of truth, *i. e.* the Quran, and the evil word denotes false doctrines.

V

C. 24, V. 54. God promiseth unto such of you as believe, and do good works that he will surely make them rulers in the earth, as He gave the rule unto those who were before them, and that He will establish for them their religion which He hath chosen for them, and will change their

fear into security. They shall worship Me, and shall not associate any other with me. But whoever shall disbelieve after this, they will be the wicked persons ;

- V. 55. And observe prayer, and give alms and obey the apostle that ye may obtain mercy.

VI

- C. 5, Vv. 16, 17. And from those who say, We are Christians, We did receive their covenant ; but they have forgotten part of what they were commanded ; wherefore we have raised up enmity and hatred among them till the day of resurrection.

VII

- C. 5, V. 85. Of all men thou shalt certainly find the Jews and the polytheists, to be the worst enemies of the believers ; and thou shalt certainly find the best friends of the believers to be those who say " We are Christians". This is so because there are among them learned and God-fearing men, and because they are free from pride.

- V. 86. And when they hear what hath been sent down to the apostle thou seest their eyes overflowing with tears on account of their recognizing the truth : they say O our Lord ! we believe so write us down with the bearers of testimony (to the truth).

VIII

- C. 41, V. 6. And Jesus the son of Mary said, "O Children of Israel ! Verily I am God's apostle to you to confirm what preceded me of the Torah, and to give the good tidings of the coming of an apostle after me whose name shall be Ahmad !" But when he came with clear proofs, they said, "This is a manifest sorcery".
- V. 7. But who more impious than he who when called to Islam deviseth a falsehood against God ? And God guideth not the perverse people !
- V. 8. They wish to put out God's light with their mouths, but God will perfect His light, though it may displease the unbelievers.
- V. 9. He it is who hath sent His apostle with guidance and the religion of truth that He may make it victorious over every other religion, though it may displease those who join other gods with God.

CHAPTER XIII

JESUS AND TRINITY

I

- C. 10, V. 69. They say God hath begotten a son. God forbid ! He is self-sufficient, unto Him belongeth whatsoever is in the heavens and on the earth : Ye have no proof of your assertion. Do ye speak of God that which ye know not.

II

C. 2, V. 110. They say that God hath begotten a son. God forbid ! unto Him belongeth whatever is in the heavens and the earth ; all is possessed by Him, the Creator of the heavens and the earth. When He decreeth a thing He only saith unto it "Be" and lo ! it is.

III

C. 43, V. 81. Say, if the Merciful had a son, verily I would be the first to worship Him !

V. 82. But far be the Lord of the Heavens and of the Earth, the Lord of the Throne, from that which they affirm of Him !

V. 83. Wherefore let them wade in their vanity, and divert themselves, until they arrive at their day with which they have been threatened.

V. 84. He who is God in the Heaven, is God on Earth also : and He is the Wise, the Knowing.

V. 85. And blessed be He Whose is the kingdom of the Heavens and of the Earth, and of all that is between them ; for with Him is the knowledge of the Hour, and to Him shall ye be brought back.

IV

C. 4, V. 154. (The Jews were rejected) for their having belied the signs of God, and having put the prophets to death unjustly, saying our hearts are well protected (nay God hath sealed their hearts for their unbelief, therefore they shall not believe

except a few of them).

V. 155. And for their unbelief, and for their having spoken a grievous calumny against Mary.

V. 156. And for their saying "Verily we have slain Christ Jesus the son of Mary," an apostle of God, while they slew him not, nor did they put him to death on the cross, but it was made to appear so to them : and verily they who differ in this matter (from what is revealed in the Quran) are themselves uncertain about it, and have no sure knowledge thereof, but follow mere surmise. They certainly did not kill him, but God raised ¹ him to Himself, and God is Mighty and Wise.

V. 157. And there shall be not one of those who have received the Book but shall believe in him before his death ; ² and on the day of resurrection he will be a witness against them.

Note.—Rodwell thinks that the pronouns "him" and "he" in V. 157 refer to "God," in V. 156.

V

C. 3, V. 48. Remember when God said, O Jesus! verily I will cause thee to die, and I will raise thee to Myself, and I will deliver thee from the unbelievers ; and I will place those who follow thee above the unbelievers until the day of resurrection : Then

¹ *i. e.*, exalted him. See the next section

² *i. e.*, it is the duty of every follower of the Book before death overtakes him to have the right belief in Jesus.

unto Me shall ye return, and I will judge between you of that concerning which ye disagree.

VI

- C. 4, V. 169. O ye who have received the scriptures, do not commit excess in your religion, neither speak of God other than the truth. Verily Christ Jesus the son of Mary is an apostle of God, and His Word, which He conveyed to Mary, and a spirit from Him. Believe therefore in God, and His apostles, and say not "Three". Forbear ! it will be better for you. God is but one God. Far be it from Him that He should have a son ! Unto Him belongeth whatsoever is in the heavens and in the earth ; and God is sufficient as a Protector.
- Christ doth not disdain to be a servant of God ; neither the angels who are nigh unto Him.

VII

- C. 19, V. 91. They say, the Merciful hath begotten a son.
- V. 92. Surely ye have spoken something very strange ;
- V. 93. It is not far that it might cause the very heavens to split, and the earth to cleave asunder, and the mountains to fall down in fragments,
- V. 94. That they attribute a son to the God of mercy ;
- V. 95. Whereas it becometh not the Merciful to-

beget a son.

- V. 96. Verily there is none in the heavens or the earth, but shall approach the Merciful as a servant.

VIII

- C. 43, V. 59. Jesus was no more than a servant whom We favoured, and We made him an example for the children of Israel. (If We pleased verily we could from yourselves produce angels, to succeed you on the earth.)

And he is a sign of the hour; wherefore doubt not thereof, and follow me: this is the right way.

IX

- C. 5, V. 19. They are unbelievers, who say, "Verily God is Christ, the son of Mary". Say unto them, "Who could withhold God if He pleased to destroy Christ the son of Mary, and his mother, and all those who are on the earth?"

X

- C. 5, V. 76. They are surely unbelievers, who say, "Verily God is Christ the son of Mary." But Christ said, O children of Israel, serve God, my Lord and your Lord; whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be fire; and the ungodly shall have none to help them.
- V. 77. They are certainly unbelievers, who say, God is the third of the three: for there is no god besides

One God ; and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers.

V. 78. Will they not therefore be turned unto God, and ask pardon of Him? Since God is Gracious and Merciful.

V. 79. Christ the son of Mary is no more than an apostle ; other apostles have preceded him, and his mother was one of the sincere¹ they both ate food. Behold how We declare unto them the signs ; and then behold how they turn aside.

CHAPTER XIV

THE BAPTISM OF GOD.

C. 2, V. 132. The baptism of God! and whose baptism is better than God's, and it is Him that we do serve.

Note.—The verse means that it is the Divine touch which transforms a man and not immersion in water. It also hints that there is no value in mere empty forms, and no ceremony is required to initiate a person in the true faith.

¹ *Siddiq* literally means one perfect in truth. Comp. C. IV, V. 71 where four grades of the faithful are given, namely the prophets, the sincere, the martyrs, and the righteous. The word translated martyr, literally means one who faithfully testifies to the truth.

CHAPTER XV

FOOD QUESTION

I

C. 5, V. 4. Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any other besides God hath been invoked, and that which hath been strangled, and that killed by a blow, or a fall, or by goring, and that which hath been eaten by a wild beast, except what ye shall purify yourselves; and that which hath been sacrificed upon stones (idols); and ye are also forbidden to divide (meat) by arrows.

.....

V. 5. But whosoever shall be driven by necessity through hunger, to eat of what We have forbidden, and not through wilful disobedience, surely God will be indulgent and merciful to him.

V. 6. They ask thee, as to what is lawful for them to eat. Say, such things as are good are allowed to you, and what ye shall teach animals of prey to catch, teaching them according to the skill which God hath taught you. Eat therefore of what they shall catch for you, and make mention of the name of God thereon; and fear God; for God is swift in taking account.

V. 7. This day ye are allowed to eat such things as

are good, and the food of those to whom the Scriptures were given is allowed as lawful to you and your food is allowed as lawful unto them.

II

C. 2, V. 216. They ask thee concerning wine and gambling. Say : In both of them there is great sin, and there are also some advantages for men, but their sinfulness is greater than their advantage.

III

C. 5, V. 89. O true believers ! forbid not the good things, which God hath allowed you, and do not exceed the limits ; for God loveth not the transgressors.

.....

V. 92. O true believers ! surely wine and gambling, and idols, and divining arrows are an abomination of Satan's creation. Avoid them that ye may prosper.

V. 93. Satan seeketh to sow dissenſion and hatred among you by means of wine and gambling and to divert you from remembering God and from prayer : Will ye not therefore abstain from them ? Obey God and obey the Apostle, and be on your guard : but if ye turn back know that the duty of Our Apostle is only to preach openly.

CHAPTER XVI

PRAYERS

I

In the name of God, the Great Giver of all good,
the Merciful.

Praises and thanks to God, Lord of the uni-
verse !

The Great Giver of all good, the Merciful !

Master of the day of judgment !

Thee alone do we worship, and from Thee only
do we seek help.

Lead us in the straight path,

The path of those on whom Thou hast bestowed
grace—with whom Thou art not angry and who go
not astray.

II

C. 2, V. 197. O our Lord ! Grant us good in this
world and also in the next, and save us from the
hell fire.

III

C. 3, V. 7. O our Lord ! Let not our hearts
swerve from the truth after Thou hast shown
us the right path : and grant us mercy from
Thy own presence, for Thou art the Free Giver
of all good.

IV

C. 21, V. 87. There is no god but Thou : Thou

art Holy ! Verily, I have been one of the sinners.

V

C. 7, V. 22. O our Lord ! We have wronged our souls : if Thou forgive us not, and have not mercy on us, we shall certainly be of those who perish.

VI

C. 9, V. 130. God sufficeth me : There is no God but He. In Him do I put my trust, and He is the Lord of the glorious Throne.

VII

C. 20, V. 113. O my Lord ! grant me increase in knowledge.

VIII

C. 14, V. 42. O Lord ! grant me constancy in the performance of divine service, and unto my posterity also, O Lord ! and grant my supplication. O Lord ! forgive me, and my parents, and the faithful, on the day wherein account shall be taken.

Note.—This verse is commonly repeated at the end of prayers.

IX

C. 3, V. 186. Unto God belongeth the kingdom of the Heavens and the Earth ; God is Almighty.
V. 187. In the creation of the Heavens and of the Earth, and the vicissitudes of night and day, are

signs unto those who are endued with understanding ;

Who remember God standing and sitting and reclining, and meditate on the creation of the heavens and the earth, saying, " O our Lord, Thou hast not created all this in vain, Thou art Holy ! Deliver us, then, from the torment of hell fire.

V. 188. O our Lord ! Thou wilt cover with shame him, whom Thou shalt throw into the fire, and the wrong-doers shall have none to help them.

V. 189. O our Lord ! we have heard a preacher inviting us to the faith, saying " Believe in your Lord " ; and we have believed.

V. 190. O our Lord forgive us then our sins, and remove our evil from us, and cause us to die with the righteous.

V. 191. O our Lord give us also the reward which Thou hast promised by Thine apostles ; and cover us not with shame on the day of resurrection. Verily Thou wilt not fail thy promise."

X

C. 59, V. 10. O our Lord ! forgive us and our brethren who have preceded us in the faith, and let not there be illwill in our hearts against those who have believed. O our Lord ! Thou verily art Kind and Merciful.

XI

In the name of God, the Great Giver of all good, the merciful.

C. 113, V. 1. Say : I fly for refuge to Lord of the Day-Break.

V. 2. From the evil of that which He hath created ;

V. 3. And from the evil of the darkness of night when it cometh on ;

V. 4. And from the evil ; of those who blow on knots ¹.

V. 5. And from the evil of the envious when he envieth.

XII

In the name of God, the Great Giver of all good, the Merciful.

C. 114, V. 1. I fly for refuge to Lord of Men,

V. 2. King of men,

V. 3. God of men,

V. 4. From the evil of the whisperer who slyly withdraweth,

V. 5. Who whispereth evil suggestions into the hearts of men.

V. 6. From among the genii and the men.

Note.—The whisperer, the seducer is the devil, who may be of the species of genii or may be a man, a devil in human form.

¹ *i.e.*, from the secret machinations of associations of wicked persons.

XIII

- C. 23, V. III. O our Lord ! we have believed, forgive us, then, and be merciful unto us, for Thou art the most merciful of those who are merciful.

XIV

- C. 3, V. 24. O God ! Owner of the kingdom ! Thou givest the kingdom unto whom Thou wilt, and Thou takest away the kingdom from whom Thou wilt. Thou exalteth whom it pleaseth Thee, and Thou doth abase whom it so please Thee. All good is in Thine hand. Thou art Almighty.
- V. 25. Thou makest the night to succeed the day ; Thou bringest out the living out of the dead, and Thou bringest forth the dead out of the living ; and providest sustenance unto whom Thou wilt without measure.

XV

- C. 3, V. 141. O our Lord ! forgive us our sins, and our mistakes in (the performance of) our duty, and make our feet firm and help us against the unbelieving people.

XVI

- C. 2, V. 286. God will not burden any soul beyond its power. Its shall be (the good of) what it hath earned, and on it (shall fall the consequences of) the evil which it hath wrought.
- O our Lord ! punish us not if we forget, or make a mistake ; O our Lord ! lay not on us a load like

that which Thou didst lay on those who have been before us; O our Lord! and lay not us that which we have not the strength to bear, but pardon us and forgive us, and have mercy on us, Thou art our protector, so help us against the unbelieving people.

Note.—Sections I, XI, or XII form complete chapters, most of the other extracts to be fully understood should be read with the context.

Selections XIV, XV, XVI are what may be called wartime prayers. They are also prayers for the spiritual victory of Islam. S. XVI requires some more comments. The verse begins with stating the general rule that God will not impose on any soul a duty which it has not the strength to bear. This must encourage us to overcome difficulties and trials by God's help. But as frail human beings we may fail in our duty. Therefore we are taught to pray that God in His mercy may not punish us for our shortcomings in the performance of our duty; and if we are to be punished the punishment may not be so severe as was inflicted on some people of the bygone times who were wiped out of existence.

The prayer is also meant to teach us humility, and to put a check on our boastful natures, so that we may not think much of our actions and of our own strength to overcome difficulties without Divine help.

It may also be noted that we invoke Divine help against the aggression of unbelievers and not for aggression against them, as aggression is absolutely prohibited by the Quran. See Book I, Part III, Ss. XLII, XLIV, etc., and the Law of War, Book II Part III.

CHAPTER XVII

THE REVELATION PERFECTED

C. 5, V. 4. This day have the unbelievers despaired of (destroying) your religion! So do not fear them, but fear Me.

V. 5. This day have I perfected your religion for you, and have filled the measure of my grace on you; and it is my good pleasure that Islam be your religion.

Note. These were the last verses revealed to the Prophet, about three months before his death.

Rodwell has wrongly translated V. 4.

Book II

LAWS

TO every people from among
you, we have given a law
and a procedure.

—*The Quran, C. 5, V. 52.*

INTRODUCTORY NOTE.

The words which form the motto of this book are preceded by a long discourse which makes their meaning clear. See C. 5, vv. 46—52.

In V. 46 it was laid down that if the Jews and the Christians had recourse to the Prophet for the settlement of their disputes he was free to judge between them or refuse to do so. "If thou judge, then, judge between them justly. Verily, God loveth those who are just." V. 47. But how shall they make thee their Judge, when they have got the Law.

V. 49. And therein have We enacted for them, life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds (a like) retaliation.

V. 50. And in the foot-steps of the Prophets We caused Jesus, the son of Mary, to follow, confirming the Law which was before him.

V. 52. And to thee We have sent down the book with truth, confirmatory of the previous book and guardian over it. Judge, therefore, between them by what God hath sent down and follow not their desires by deserting the truth which hath come unto thee. To every one of you we have given a law and a procedure.

V. 53. And if God had pleased, He had surely made

you all one people; but He would test you by what He hath given to each. Therefore try to excel one another in good deeds. To God you shall return, and He will then tell you concerning that in which you differed.

We have seen in chapter I of Book I Part I that religion has been said to be one for all people. The law is here clearly distinguished as having been different for different people.

Part I
CIVIL LAW

CHAPTER I

CONTRACTS.

I

C. 5, V. 1.—O ye believers ! perform your contracts.

C. 2, V. 282.—O Believers ! When you borrow a debt payable at a future date, write it down, and let a scribe faithfully note it between you : and the scribe should not refuse to write even as God hath taught him, rather let him note it down, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof. But if he who oweth the debt be foolish or weak or be not able to dictate himself, let his guardian dictate for him with equity ; and take two witnesses from your men, but if both be not men then one man or two women, of those whom you think fit to be witnesses : if the one of them may forget, the other may cause her to recollect. And when witnesses are summoned they shall not refuse to attend. And do not neglect to put in writing every transaction be it large or small, which is to be performed in future : this will be more just for you in the sight of God, and best for evidence, and avoiding doubt. But if the

goods be there present, and you pass them from hand to hand—then it shall be no fault if you do not write it down. And have witnesses when ye sell, and harm not the writer or the witnesses : it will be a crime in you to do this. But fear God, He gives you instruction, for God has knowledge of all things.

- V. 283. And if you be on a journey and can not find one who is able to write, then take pledges ; but if one of you trust the other let him who is trusted, restore what he is trusted with, and fear God your Lord. And do not conceal evidence ; he who conceals it, is surely wicked at heart : and God knows what you do.

CHAPTER II

USURY

See Book I, Part II, Chapter III, Sections IV to VII.

CHAPTER III

WILLS

I

- C. 2, V. 176. It is prescribed to you, when death may be approaching anyone of you, if he leave wealth, that he bequeath equitably to his parents and kindred. It is a duty imposed on the pious.
- V. 177. And whosoever changes it after hearing it, surely the sin of this shall be on those who

change it: verily God heareth, and knoweth. But he who feareth that the testator is inclined to injustice or sin and bringeth the parties to terms commiteth no wrong. Verily God is Forgiving Merciful.

II

C. 5, V. 105. O ye who have believed! let witnesses be taken between you, at the time of making the testament, when death approaches any of you: two witnesses—just men from among yourselves—or two others of a different faith or tribe, if ye be journeying in the earth and the calamity of death overtakes you. Ye shall shut them both up after the prayer, and they shall swear by God, if ye doubt them, and they shall say, “We will not sacrifice truth for any consideration, neither will we cancel the testimony of God though the party be of kin to us, for then should we certainly be of the wicked.”

V. 106. But if it be found that both have been guilty of inequity (*i.e.*, perjury) then two others from among those whose rights the former (witnesses) had encroached upon shall stand up in their place and they shall swear by God “Verily our witness is more true than the witness of these two, neither have we advanced anything untrue, for then we should be of the unjust.”

V. 107. Thus it is probable that men will bear true

witness or fear lest after their oath, a different oath be given. Therefore fear God and hearken ; for God guideth not those who are habitually addicted to sin.

III

C. 2, V. 241. Those who die among you leaving widows, should bequeath for them, a years' maintenance without expulsion from home. But if they leave their homes of their own accord, there is no blame on you in what they do with themselves fairly. And God is Powerful and Wise.

Note.—This verse lays down the minimum which a husband should bequeath to his wife. Of course this does not effect her right of inheritance, and her right to the fixed dower. But the old jurists think that this verse is abrogated by C. 4, V. 14 (See intestate succession and the note at its end.)

CHAPTER IV

INTESTATE SUCCESSION

I

C. 4, V. 8. Men ought to have a share of what their parents and kindred leave behind them when they die, and women also ought to have a share of what their parents and kindred leave, whether it be little or whether it be much; a determinate share is due to them.

V. 12. Thus doth God command you as to your

children. A male shall have as much as the share of two females, then if there be more than two daughters (and no son) let them have two-third of the estate, and if there be but one daughter she shall have the half; and let the parents of the deceased each have one-sixth of the estate, if the deceased have a child; and if the deceased have no child, and his parents be his heirs, then his mother shall have the third part, but if he has brothers, then his mother shall have the sixth, after paying the lagacies which he shall bequeath and his debts.

- V. 13. And you shall have half of what your wives leave, but if they have issue, then fourth of what they leave shall be yours, after paying the legacies they shall bequeath and debts.
- V. 14. And your wives shall have a fourth part of what you leave, if you have no issue; but if you have issue, then they shall have an eighth part of what you leave after paying the bequests you shall bequeath and debts.
- V. 15. And if the man or woman to be succeeded leave neither father nor child behind, but has a brother or sister, each of the latter shall have one-sixth or if there are more than one they shall be sharers in a third after payment of the bequests and debts, without loss to any one. This is the

ordinance of God and God is Knowing, Gracious!

II

C. 4, V. 175. They will consult thee. Say God instructeth you as to the inheritance of persons who die leaving neither parents nor descedants. If a man die childless, but leave a sister, half of what he shall leave shall be hers; and if she die childless he shall be her heir. But if there be two sisters, two-third parts of what he shall leave shall be their, and if there be both brothers and sisters, the male shall have the portion of two females.

Note on Chapters III & IV.

Verse 176 of C. 2 makes it obligatory on a Muslim who leaves property to bequeath it equitably to his parents and near relations. But this is not the view of the ancient Muslim jurists who gave form to the Islamic law. They hold this verse to be abrogated by Vv. 8 to 16 of C. 4 which fix the shares of the heirs of a deceased Muslim. These jurists argue that when God fixed the shares of each heir, man has no power to change them by his will, and so a bequest in favour of an heir is held void.

The power of making a will is restricted by these jurists to one-third of man's estate and this one-third can be bequeathed only to such persons as are not heirs.

There is nothing in the Quran to support these rules. They are made to rest on the authority of a tradition that a man who had one daughter as his sole heiress and possessed a large property asked the Holy Prophet's advice for making a disposition of his property by will. The Holy Prophet advised him to leave $\frac{2}{3}$ to his daughter and to dispose of $\frac{1}{3}$ as he liked. Evidently the Prophet's advice was the most equitable under the circumstances of that particular case. Verse 176 laid stress on equitable disposition of property. He may very well have under different circumstances forbidden the man to give anything to a stranger. In fact there are two other reports in one of which Aysha, the wife of the Prophet and in another Ali, the Caliph, advised inquirers not to make a bequest but to leave the whole to the heirs as the property was small. The jurists have, however, made the tradition first mentioned the basis of a rule of general application, and have thereby abrogated the clear injunction of the Holy Quran promulgated in the above verse.

This is all the more strange as Vv. 12-15 of C. 4 which fix the shares of heirs make a clear exception in favour of legacies. It is repeated in them, not once, not twice, but four times that the shares so fixed were to be paid to the heirs after deducting any bequests made by the deceased and after paying any debts owed by him.

There is nothing in Vv. 12-15 of C. 4 to suggest that legacies to strangers are only to be paid first and not those made in favour of heirs. The words used are "any legacy".

As I said above only one condition is laid down as to bequests namely that they should be equitable. For example a man has two sons. He spent a large amount on the education of the elder one who is well set up in life. The younger is still in need of help. Now if the father has property which will just suffice the younger one's needs, should he be debarred from bequeathing the whole or a greater part of it to his younger son? The jurists answer in the affirmative, and insist that the father cannot change the shares by will, though he may thus give $\frac{1}{3}$ of whole of this property to a stranger, and thus materially diminish the share which each son will get. They also allow that the father may part with the whole of his property by making a gift of it in favour of a stranger in his lifetime, and thus totally deprive both the sons.

All this results from failure to understand, what is to a modern lawyer an obvious proposition, that verses 12-15 of C. 4 make provision for intestate succession and are in no way antagonistic to V. 176 of C. 2. and therefore do not take away the power of a Muslim to dispose of his property by will.

This unfortunate mistake has seriously affected the material well-being of Muslim people.

CHAPTER V

MARRIAGE

I

- C. 4, V. 3. Of women who seem good to you marry two or three or four, but if you fear doing injustice, then only one or your bondswoman; this is nearer (to justice) so that you may not err.
- V. 4. And give women their dowries without their asking for it, then if they are pleased to release some of it to you of their own accord, enjoy it heartily.

Note.—V. 3 Above shows that Muslims are permitted to marry their own female slaves. Marriage with other female slaves is permitted with the consent of their masters :

Marriage with slave girls was, however, permitted only if a man could not find a free woman as wife and feared falling into evil. See C. 4, V. 29 quoted at the end of section iii *infra*. It will be noted that the above verses permit marriage with female slaves, and do not permit keeping them as concubines. Concubinage is nothing but fornication which is punishable as an offence and is not allowed anywhere in the Qur'an, but is expressly prohibited. See C. 5, V. 7.

II

C. 24, V. 32. Let the single among you marry, and so let your virtuous male and female slaves marry. If they are poor God will enrich them out of His bounty. God is possessed of great bounty and knowledge.

V. 33. And those who are unable to find a match should live chaste lives, until God enriches them out of His bounty.

Note.—In V. 32 it is ordered that those who are single should marry. It includes all men and women who though formerly married had lost their mates, by death or divorce.

Note on Polygamy.

Christian writers often attack Islam for permitting polygamy. But it may be pointed out that Christianity also does not prohibit polygamy. As observed by an English Judge of the Madras High Court (Mr. Justice Innes): “a profession of Christianity does not *ipso facto* impose any obligation of monogamy, although doubtless the tendency of Christianity is adverse to polygamy.” (3 M. H. C. App. 7). Jesus Christ denounced divorce, but did not denounce polygamy.

Hinduism, Sikhism and Buddhism also allow a man unlimited number of wives.

It will be seen by a reference to C. 4, V. 3 that the Quran recommends monogamy as more consonant

with justice on the part of the husband. It also gives the wife power to secure her position by the nuptial contract. Besides other matters, it is settled law, that she can get the power to divorce her husband if he marries a second wife.

The position really comes to this. The English Law makes polygamy an offence but leaves illicit relations of sexes to be regulated by the civil law, entitling the aggrieved party to seek divorce or to claim damages, etc. The Quran on the other hand makes illicit connections an offence but leaves polygamy to be regulated by the civil law.

Let us weigh the advantages and disadvantages of each system by taking the concrete examples of a Muslim family and of an English family governed by their respective laws. Let us suppose a Muslim marries a second wife and an Englishman takes a mistress. Both have committed no offence according to their respective laws. We may take the condition of the first wife in each case as equally miserable. But the Muslim husband will be in a far better position than the English husband. Similarly the second wife of the Muslim husband will be in a far better position than the kept mistress of the Englishman. Further, more the children of the second wife of the Muslim husband will be under legal protection and heirs of their father while the children born to the mistress of

the Englishman will have no status. The Quranic law is meant to save men and women from the degradation, the misery and the diseases which illicit intercourse of sexes brings in its train.

Thus the balance of utility evidently goes in favour of polygamy being regulated by the civil law and illicit relations of sexes being made penal. The Muslim wife has the same remedies open to her, in case her husband takes a second wife, as are open to an English wife if her husband takes a mistress.

Polygamy should, however, be strictly regulated. It may be permitted only in extreme cases as for example when the first wife becomes a life invalid or a lunatic, etc., and the husband can afford to support her as well as the second wife. The permission granted by the Quran is meant to be used in cases of necessity, as otherwise it will be extravagance, which it strictly forbids in all its forms.

There may arise occasions for a society to have recourse to polygamy for self improvement or even self preservation. Nations with declining birth rate may have to face this problem one day. Remarking that the birth rate for Scotland in 1933 was the lowest on record, Mr. W. H. Phillip retiring President of the Association of Registrars of Scotland at the Association's annual meeting in Dundee on 28th April 1934, said :—

“At present it is calculated that the highest

classes in society only reproduce themselves to the extent of 50 per cent. of their number in each generation, so that the hereditary ability of half of them is lost in each generation. But the failure to reproduce does not effect merely the aristocracy: it has spread to the whole of the professional and middle classes, and to most classes of skilled labour.

"Most women eagerly embrace marriage and maternity as a career, and the bearing and rearing of a family of healthy and intelligent children is the utmost social service which the normal woman can perform.

"But if by any chance in the future the population were reduced by one-half, then, regrettable though it might to some appear, would public opinion countenance, and perhaps, insist on some form of polygamy till the balance of population was restored."

If any society, in order to weed out mental and physical infirmity from its ranks, forbids the marriage of mentally and physically infirm persons, it may keenly feel the need for polygamy.

The Quran would have failed, as the Divine law, if it had not provided for such contingencies.

It is obvious, therefore, that polygamy has a definite place in human welfare, but it should be regulated intelligently by the nation, as otherwise, if practiced recklessly, it is not only undesirable as a form of extravagance, but because it may tend to

increase poverty, and mental and physical infirmity.

II

C. 2, V. 220. Marry not idolatresses until they believe; a believing bondswoman is better than a (free) idolatress, though she please you more.

And do not marry idolaters unless they believe; for a slave who is a believer is better than a (free) idolater though he please you more.

V. 221. They invite unto the fire, while God inviteth unto Paradise and forgiveness of sins through His will, and maketh clear His signs unto men that they may remember.

III

C. 4, V. 26. Do not marry women who were married to your fathers, as to do so is an act of indecency and abomination, and it is an evil custom, but what is past is allowed.

V. 27. You are forbidden to marry your mothers and your daughters, and your sisters, and your aunts, both on the father and on the mother's side, and your brothers' daughters, and your sisters' daughters, and your foster mothers, and yours foster sisters and the mothers of your wives, and your step-daughters who are brought up in your homes, born of your wives unto whom you have gone in, (but if ye have not gone in unto them it shall be no sin in ye to marry them), and the wives of your sons who

proceed out of your loins ; and ye are also forbidden to take two sisters together as wives ; except what is already past : for God is Gracious and Merciful.

C. 4, V. 28. Forbidden to you also are women who are the married wives of others, except your bondswomen : This is the law of God for you. And you are allowed to seek women, with the exception of those mentioned above, in consideration of your wealth with the object of marriage and not for fornication. And for the advantage which ye receive from them give them their dowries, which you may have fixed, but it will be no sin in you to change by mutual agreement the amount so fixed. Verily God is Knowing and Wise.

V. 29. And whoever of you may not have the means to marry free believing woman, let him marry such of your believing young women as may have fallen into your hands as slaves. God well knoweth your faith. Ye are the one from the other : therefore marry them with the consent of their masters, and give them an equitable dower, but they must be chaste, not given to open fornication or secret amour. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which is prescribed for the free women.

The permission to marry slave girls is for him among you who feareth falling into evil; but if ye abstain, it will be better for you. And God is Forgiving and Merciful.

IV

C. 4, V. 126. They will consult thee concerning women. Say: God permitteth you to marry them. And what is rehearsed to you in the Book, is as regards those female orphans to whom you give not their legal due, and yet wish to marry them, and concerning weak children; and ye are commanded to deal justly with orphans. And whatever good ye do, verily God knoweth it.

Note.—This verse removed a misunderstanding. An idea got current that marriage with orphan girls had been prohibited. This verse explains that the intention of the law was that justice should be done towards orphans.

V

C. 5, V. 7. And lawful for you are chaste women who are believers, and chaste women of those who have received the Scriptures before you, when ye shall have assigned them their portions, with the object of matrimony,—not to commit fornication, nor to take them as concubines.

CHAPTER VI

DIVORCE

I

- C. 65, V. 1. O Prophet! When ye divorce women, divorce them for the waiting time prescribed for them, and reckon the period exactly and fear God your Lord. Do not turn them out of their houses, nor should they themselves depart, unless they have committed a manifest sin. These are the bounds set by God and whoso transgresseth these bounds doth wrong himself. Ye do not know that God may after that, bring something new to pass, (which may unite them again).
- V. 2. And when they have completed their term, then either retain them with kindness or part from them in kindness, and take two just witnesses from among you, and bear true witness unto God.

II

- C. 2, V. 226. They who vow to abstain from their wives, are allowed to wait four months, and if they go back (upon their vows) verily God is Gracious and Merciful;
- V. 227. And if they resolve on a divorce, God is He Who Heareth and Knoweth.
- V. 228. The divorced women shall wait concerning themselves until they have their courses thrice, and it shall not be lawful for them to conceal that which God hath created in their wombs, if

they believe in God and the Last Day ; and their husbands have the better right to take them back while they are in this state, if their intention is to do good (and not to harm their wives). And women have rights corresponding to their obligations, in all fairness, but men are a degree above them.

- V. 229. Divorce is twice ; then an honourable retention, or parting in kindness ; and it is not lawful for you to take from them anything you may have given them, unless both of them fear that they will not be able to observe the ordinances of God,—if you fear that they will not be able to observe the ordinance of God, no blame shall attach to either of them for what the wife shall herself give for her deliverance. These are the bounds of God, do not transgress them, and whoever transgresseth the bounds of God, they are the evil-doers.
- V. 230. Then if he divorce her (again), she shall not be lawful for him afterwards, unless she marry another husband. But if her second husband also divorce her, then it shall not be sinful for them if they return to each other, if they hope to be able to observe the ordinances of God. Thus the ordinances of God are made clear for men of understanding.
- V. 231. And when ye divorce your wives and they

complete the term, then either retain them honourably or dismiss them honourably, but do not retain them in order to harm them, and whoever doth that, wrongs his own soul. And do not take the commandments of God as a joke, and remember God's gifts to you and the Book and Wisdom which He hath sent down to you for your warning, and fear God and know that God knoweth everything.

V. 232. And when ye divorce your wives and they complete other term, do not prevent them from marrying other husbands when they have agreed among themselves honourably. This warning is for him among you who believeth in God and the Last Day. This is most righteous for you and most pure. God knoweth but ye do not know.

Note.—The verse means that divorced wives are not to be prevented from marrying husbands of their own choice.

V. 233. And the mother (when divorced) shall give suck unto her children for two full years for his (*i.e.*, her former husband's) sake, if he desire that the suckling be completed ; and such maintenance and clothing as is fair for them shall devolve on the father. No person shall be charged beyond his means. A mother shall not be injured for the sake of her child, nor a father for his child. And the same with the father's heir. But if they

choose to wean the child by mutual consent and by bargain it shall be no fault in them.

Note.—But of course this obligation does not prevent the divorced wife from remarrying after the period of IDDAT.

V. 237. It shall be no crime in you if ye divorce women whom ye have not touched nor settled any dowry on them. But ye should provide for them—he who is rich according to his means and he who is poor according to his means—a fair provision. This is obligatory on those who do good.

V. 238. And if you divorce them before the consummation of marriage and a dower was fixed, the divorced wives shall have half the dower, unless they make a release or he make a release in whose hand is the marriage tie. And if ye make a release it will be nearer unto piety. And forget not liberality among you, for God seeth what ye do.

MAINTENANCE OF DIVORCED WIVES

III

C. 2, V. 237. It shall be no crime in you if ye divorce women, whom ye have not touched nor settled any dowry on them. But ye should provide for them—he who is rich according to his mean and he who is poor according to his means—a fair provision. This is obligatory on

those who do good.

IV

C. 2, V. 242. For the divorced equitable maintenance is ordained—a duty on those who fear God.

Note.—The wife who is divorced before consummation of marriage is entitled to half of the fixed dower. C. 2, V. 238.

Note on Divorce

C. 65, Vv. 1-2 and C. 2, Vv. 226—238 lay down the various conditions according to which a husband may divorce his wife. It will be seen that about 6 months must elapse before an absolute divorce can take place. After the first pronouncement of divorce the parties are given nearly 3 months to be reconciled. Then if the husband is determined to effect a divorce, he should pronounce a divorce again. Then about three months more must elapse within which the parties may still be reconciled. Then if the husband pronounces a divorce for the third time an absolute divorce takes place.

C. 65, V. 1 further lays down that during this period the wife should not be turned out of her husband's house, unless she is guilty of adultery, nor should she herself leave her husband's house. This is expressly intended to provide opportunity for reconciliation of the parties.

C. 2, Vv. 237, 242 lay down that the husband

is bound to make equitable provision for the divorced wife, whether the marriage had been consummated or not.

Unfortunately all the above provisions have been rendered obsolete by the opinion of the jurists. They hold that a man can effect an absolute divorce by simply pronouncing the sentence "I divorce thee thrice," or by repeating three times in succession the words "I divorce thee".

They call this practice a *bida't* (an innovation) but hold it valid all the same. The commandment as to the divorced wife not being turned out of the house during *iddat* is ignored and that enjoining equitable provision to be made for her is whittled down to giving her a pair of clothes, etc., at the time of divorce!

Thus every check on the caprice of the husband is removed and the Muslim wife is reduced to a condition of utter helplessness.

But while Muslim lawyers have gone to one extreme, the Christian lawyers have erred in going to the other extreme. Among Christians even if both the husband and the wife desire a divorce, it is refused unless it is proved that one of them had misbehaved without the connivance or collusion of the other. A case decided by the Lahore High Court recently will illustrate the difficulty. On an application by a Christian husband a decree nisi for the dissolution of

his marriage with his wife was passed on the ground of his wife's adultery. It was averred in the application that there was no collusion or connivance. But before the decree was made absolute an application by an intervener was made under S. 16 of the Divorce Act alleging that the application for divorce was presented in consultation and with the active help of the wife and the adulterer. The intervener produced certain documents and supported the application by an affidavit. Notices were issued to the parties and also warrants for the arrest of the husband but the parties deliberately evaded service. The High Court dismissed the application for the dissolution of marriage and set aside the decree nisi. (145 I. C. 253.) I am an admirer of English institutions and English people but I fail to find any wisdom in the above-mentioned provisions of law and am decidedly of opinion that they must tend to promote unhappiness and immorality.

Note on the Legal and Social Status of Muslim Women.

We have seen that the Quran gives a Muslim woman a share in the property left by her father, her brother, her husband, and her sons, etc. Her share is no doubt half than that of a male heir. But this is due to the fact that the law makes a man liable to support his wife, while there is no corresponding obligation on the women to support her

husband.

The wife has the same power to enter into contractual obligations as the husband. She can make a contract with her husband on equal terms. She can have any amount of dower, fixed as consideration for entering into marriage. This dower may be made payable to her on demand or on the death of the husband or on divorce.

She can acquire, hold and dispose of property in the same way as a man and her marriage makes not the least effect on her proprietary rights.

A girl who has reached the age of puberty is absolutely free to marry according to her own choice. No relation, or as the old jurists put it, not even the King, has any right to compel her to marry any one against her will.

The marriage of a minor girl solemnized by any other person than the father is voidable at the option of the minor when she attains puberty, and a minor's marriage solemnized by the father if grossly improper is also liable to be cancelled by the Court.

As a widow she is given the right to succeed as full owner to $\frac{1}{3}$ th of the property left by her husband if he leaves children, and to $\frac{1}{4}$ th if he leaves no descendants. This will be her share after the payment to her of her dower which is classed as a debt.

In the case of divorce she is entitled to her dower and equitable provision is to be made for her support.

If a woman commits a crime, she is liable to the same punishment as a man. The criminal law of the Quran makes no distinction between a male and a female except in one instance. A female slave who after marrying a free man is guilty of adultery is made liable to half the punishment prescribed for a free woman for the same offence.¹

Thus the Quran placed woman under no disability as a citizen. But unfortunately simple rules which only laid down directions for decent social intercourse were taken to mean ordering confinement of women and making virtual prisoners of them within the fourwalls of the harem. This had a very injurious effect on the physical and mental efficiency of Muslim women and did greatly contribute to the downfall of the Muslim people.

Another injury which the commentators and interpreters of the Law did to Muslim women was (as we have seen in the note on Divorce) that they took away the checks which had been placed by Divine wisdom in the way of divorce, and allowed the husband to divorce his wife irrevocably by pronouncing a single sentence, and deprived the divorced wife of the right to demand maintenance from her former husband.

By the way this provision clearly proves that death is not the penalty prescribed for adultery. The Quran prescribes 100 stripes.

Had Muslim women not been subjected to these evils, their condition would have been probably better than that of their European sisters. Polygamy would have been kept within wholesome bounds. Even now it is not more common than the cases of misconduct of husbands in England and America.

Divorce as at present practised is a great terror for Muslim wives. I have known a case in which a well-to-do Muslim, sent his wife to see her parents, as a ruse for turning her out of his house, and then sent a divorce deed by post with rupees twenty-five due to her as her dower. The woman had children and there was nothing against her. No doubt such tragic cases are rare. But they do occur occasionally and the very idea of such a thing being possible mars the happiness of Muslim homes. Had the woman stipulated for a big dower in case of divorce, the man would never have thought of divorcing her. He would have also been hindered from doing so if he were bound to support her even after the divorce.

Of course there is no law which can compel two human beings to love each other or make them pull together when one or both of them are unwilling to do so. Therefore the institution of divorce is a necessity. The Hindu Law does not recognise divorce and the Christian law allows divorce only in case of misconduct of a party. But in these days the Hindus

are agitating for a right of divorce and many Christian people have gone far beyond the limits imposed by their religion.

Divorce by mutual consent is quite harmless. Divorce at the instance of one party may be necessary if it is found that there is no chance of reconciliation. The Quran has fully provided for exploring all chances to avert a final rupture between husband and wife. And lastly if the rupture must take place the Quran renders the husband liable to make equitable provision for his divorced wife, besides her right to the stipulated dower.

The only thing which any law can reasonably do for the wife in such a case is to secure her economic well-being, and that has been done by the Quran.

CHAPTER VII

MINORS

I

- C. 4, V. 2. And make over the property of orphans to them and do not substitute the bad for the good, and do not devour their property as if it were your own, for this is a heinous sin.
- C. 4, V. 4. And do not give your substance which God hath made a support for you to fools, but maintain them therewith, and clothe them, and speak to them with kindly speech.

Note.—This verse is generally regarded to mean

that the minors of immature understanding are not to be entrusted with their property.

II

C. 4, V. 5. And make trial of orphans until they reach the age of marriage, then if you find them competent, return to them their property ; and do not devour it extravagantly and hastily for fear that they may become of age.

V. 6. And the guardian who is rich should not touch the orphan's property, but let him who is poor take thereof according to what shall be reasonable.

V. 7. And when ye return to the orphans their property, take witnesses ; and God is perfectly able to take account.

Note.—The last verse means that a rich guardian is not entitled to any remuneration for the management of his ward's property, but a poor guardian may get equitable remuneration.

Part II THE LAW OF CRIMES

CHAPTER I

HOMICIDE

I

Note.—Causing the death of a human being is permitted by the Quran under two circumstances.

C. 5, V. 36. For that did We command the sons of Israel that whoever kills a human being except as a punishment for killing a human being or as a punishment for causing disorders in the land, will be taken to have killed all men, and whoever saves a life as if he saved all men.

II

C. 4, V. 94. A believer killeth not a believer but by accident, and whoso killeth a believer by accident shall be bound to free a believer from slavery, and the blood money shall be paid to the family of the slain, unless they release it. But if the person killed is a believer of a hostile tribe then let him (*i.e.*, the offender) confer freedom on a slave who is a believer; and if he be of a people between whom and yourselves there is an alliance, then let the blood money be paid to his family, and let him set free a slave who is a believer: but he who hath not the means shall fast two consecutive months. This is a penance enjoined by

God, and God is Knowing and Wise.

Note.—Causing death by accident is not a crime, and the above section therefore does not really fall under the law of crimes.

III

C. 2. V. 173. O believers ! retaliation is prescribed to you, in the matter of slain : the free man for the free, and the slave for the slave, and the woman for the woman : but he to whom his brother shall forgive, may be prosecuted according to usage, and obliged to make satisfaction (to the aggrieved party) in a generous manner.

V. 174. This is a mitigation from your Lord and a mercy. And for him who shall transgress after this is a sore punishment.

V. 175. And in the law of retaliation is life for you O men of understanding that ye may fear God.

Note.—The general rule is contained in the words “ O true believers, retaliation is prescribed to you in the matter of the slain, *i.e.*, the person who is guilty of murder shall be put to death. The words which follow, are in my opinion, meant to apply to a case in which the murder is committed by a member of one tribe, of a person belonging to another tribe, and the murderer is concealed and protected by the offending tribe. In such cases it is laid down that not more than one free man is to be slain for a free

man, etc., etc. It was meant to put a stop to tribal feuds. Formerly if a tribe or a member of a tribe killed a member of another tribe, the latter retaliated by killing several members of the offending tribe, and that naturally led to increased bloodshed—the feuds in many cases lasting from generation to generation.

CHAPTER II

PUNISHMENT FOR THEFT

C. 5, V. 42. The male thief and the female thief cut off their hands as a punishment for their doings.

V. 43. But whosoever shall repent after his wickedness and amend, God truly will be turned to him : for God is Forgiving and Merciful.

Note.—I am inclined to think that V. 43 shows that *locus pœnitentiæ* was to be given to the first offenders, and only hardened offenders were to be subjected to this punishment.

CHAPTER III

SLANDER

C. 24, V. 4. Those who defame married women, and do not produce four witnesses of the fact, flog them with eighty stripes, and receive not their testimony for ever, for these are wicked persons : excepting those who shall afterwards repent and

amend; for unto such shall God be gracious, and merciful.

Note.—See note under Chapter II.

CHAPTER IV FORNICATION

I

C. 24, V. 6. They who shall accuse their wives of adultery, and shall have no witnesses thereof besides themselves; the testimony which shall be required of one of them shall be that he swear four times by God that he speaketh the truth.

V. 7. And the fifth time let him imprecate the curse of God on himself if he be a liar.

V. 8. But it shall avert the chastisement from the wife if she swear four times by God that he is a liar; and if the fifth time she imprecate the wrath of God on her, if he speaketh the truth.

II

[C. 24, V. 2. The female and the male who may be guilty of fornication, flog each of them with an hundred stripes, and let not compassion towards them prevent you from executing the judgment of God, if ye believe in God and the last day, and let some of the believers be witnesses of their punishment.

Note.—No *locus pœnitentiæ* is given in this

case. This punishment refers to married and unmarried persons alike. The fact that married persons are included in this injunction is plain from the commandment as to bondswomen in C. 4, V. 30 which says that if they be guilty of adultery they shall suffer half the punishment which is prescribed for the free women.

This clearly shows that the Quran does not contemplate death as the punishment for this offence. Stoning to death as a punishment finds no place at all in the Quran.

General Note on Part II

It will be seen that the punishment of death is prescribed only in two cases, namely for murder and rebellion.

The heirs of the murdered person are, however, given the right to accept blood-money and forego the infliction of death penalty.

As to rebels the grant of amnesty is made compulsory if they surrender before being defeated and captured.

It will be noted that the Quran prescribes no punishment for the individual who neglects to attend divine service, or does not observe fasting or does not perform pilgrimage. Even apostacy is not made a penal offence.

Part III

THE LAW OF WAR

I

C. 2, V. 186. And fight in the path of God against those who fight against you, but do not commit aggression, for God does not love the aggressors.¹

V. 187. And kill them wherever ye find them, and expel them out of the place, whereof they have dispossessed you ; and persecution is more grievous than slaughter : Yet fight not against them in the Holy Temple, until they attack you therein ; but if they attack you, slay them there. This is the reward of the infidels.

V. 188. But if they desist God is Gracious and Merciful.

V. 189. Fight therefore against them, till there be no persecution, and the victory² be to God ; but if they desist, (you should also desist), for there

¹ V. 186 says in clear terms that Muslims should fight only against those who fight against them and should not commit aggression.

² "Deen" has many meanings. It means "worship", "religion", "judgment", "reward", "victory", "ascendancy", etc.

If we take the verse to mean that "the worship be for God only", then it must be with reference to the Holy Temple mentioned in V. 187. Numerous idols had been placed in it by the idolators, while Muslims were debarred from worshipping God therein.

"A remarkable point about the injunction *to fight in the way of Allah* is that it is very often mentioned in connection

should be no hostility, except against the tyrants.¹

V. 190. A sacred month for a sacred month, and the Holy Limits (may be violated in) retaliation, and whoever commits aggression against you, you may commit aggression against him, to the extent he has done against you; and fear God and know that God is with those who fear Him.

V. 191. And spend in the cause of God, and throw not yourselves with your own hands into perdition, and do good (to others) verily God loves the doers of good.

Note.—The meaning of the above verses as well as of others which will follow is that recourse could be had to arms solely in self-defence to avert tyranny and persecution. If in the course of the fighting, the enemy desisted from hostilities, Muslims were also to lay down the arms. Even if the enemy really wanted to gain time, Muslims are ordered to trust in God and desist from fighting. See sec. C. 8, V. 64. But if the enemy compelled the Muslims to fight to

with the subject of pilgrimage, as here and in the *3rd* and *22nd* chapters." See Translation of the Quran by M. Muhammad Ali, Note 238.

¹ "Zalimeen", "zulm" means "tyranny", "oppression", "injury", "wrong". There is to be no hostility except against those who commit "zulm".

the bitter end, then war was to be carried on vigorously until complete victory was attained and all disturbance was quelled.

II

C. 2, V. 212. Ye are commanded to fight, but ye are averse to it. Yet perchance ye hate a thing which is better for you, and love a thing which is worse for you: but God knoweth and ye do not know.

V. 213. They will ask thee concerning the sacred month, whether they may fight therein: Answer, "To fight therein is grievous; but to obstruct the way of God, and denying Him, and to keep away men from the Holy Mosque, and drive out its inhabitants therefrom, is more grievous in the sight of God, and persecution is more grievous than to kill in the sacred months.

III

C. 8, V. 39. Say to the unbelievers: If they desist, what is past shall be forgiven them; but if they return, then the case¹ of the former people is a sure precedent.

V. 40. And fight against them, until there be no more persecution, and victory be to God; but if they desist, then surely God sees what they do.

V. 41. But if they turn back, know ye that God is your Protector: Excellent Protector and

¹ Lit. law.

Excellent Helper.

Note. Rodwell wrongly translates V. 39. After the words "If they desist," he adds, "from their unbelief," and after the words, "but if they return," he adds, "to it". The words thus added by him, have no corresponding words in the text, and therefore he puts them in italics. Thus translated the verse means that fighting was to go on until the other party accepted Islam. But Vv. 40, 41 further on make it quite clear that if the unbelievers were to desist from fighting, Muslims were also to cease hostilities. This injunction is so often repeated that there can be no doubt about it. See Vv. 63, 64 of this very chapter of the Quran, which leave no room for any gloss. They are given under the next Section. See also C. 2, Vv. 188, 189, given under S. I.

The fact is that the Holy Quran holds fighting and killing a crime, whether done by a man or by hordes of men and Muslims are permitted to fight only in self defence.

IV

C. 8, V. 61. And let not the unbelievers think that they shall win the race. Surely they shall not weaken (the cause of God).

V. 62. Keep ready against them what force ye can, and squadrons of horse, whereby ye may strike terror into the enemy of God, and your enemy, and into those whom ye do not know, but God

knoweth. All that ye shall spend in the cause of God shall be repaid you, and ye shall not be wronged.

V. 63. If they incline to peace, do thou also incline thereto; and put thy trust in God; it is He who heareth, and knoweth.

V. 64. Even if they seek to deceive thee, God will be thy support. He it is who hath strengthened thee with His help, and with the believers, and hath united their hearts. Hadst thou spent all the riches of the earth, thou couldst not have united their hearts; but God hath united them for He is Mighty and Wise.

V

C. 8, V. 68. It is not for a prophet that he should take captives, until he had fought hard and overcome the enemy in the land. Ye desire the transitory advantage of this life, but God desireth (the advantage of) the next life (for you). And God is Mighty and Wise.

V. 69. Had not a decree preceded from God, surely a severe chastisement had befallen you for what ye did.

V. 70. Then enjoy the spoils which ye may have lawfully and fairly won, and fear God. Verily God is Forgiving and Merciful.

V. 71. O Prophet! Say to the captives who are in your hands, "If God shall know good to be in

your hearts, He will give you good beyond all that hath been taken from you, and will forgive you: for God is Forgiving, Merciful."

V. 72. But if they intend to deal dishonestly with you—they have already dealt dishonestly with God before! Therefore hath He given you power over them. God is Knowing and Wise.

Note. V. 68 has been very much misunderstood. It is thought that the Prophet is reprimanded for releasing captives on taking ransom and for not putting them to death. This is absolutely incorrect. The words of V. 68 are quite clear. The Muslims are reprimanded not for releasing the captives but for taking captives. What is meant is that their aim in fighting should not be to take captives with the intention of receiving big amounts as ransom, but to strike hard and kill or disable the enemies. If the soldiers fight with the object of making captives of the enemy, they may not only develop traitorous tendencies, but may easily bring disaster on themselves and their cause. It was this conduct which was condemned. V. 71 shows that the captives had not yet been ransomed and released. The next section will show how the captives were to be treated.

VI

C. 47, V. 4. When ye encounter the unbelievers, strike off their heads, and when ye have over-

come them, then make them prisoners.

V. 5. Then set them free, either as a favour or on receipt of ransom, when the war terminates. Thus do. Were such the pleasure of God, He could certainly have Himself punished them, but He would rather prove the one of you by the other.

Note. As a matter of military exigency it is necessary that the enemy should be hit hard. But there was to be no wanton destruction of life and property. See Book I, Part III, S. L, where destruction of crops and live-stock is condemned. Only those who fought, *i.e.*, the combatents were to be killed. As soon as resistance was overcome there was to be no more killing, but the enemy were to be made prisoners. Then they were not to be kept as slaves, but on termination of war were to be released, either as an act of favour, or on receipt of ransom. While in captivity they were to be humanely treated. See Book I, Part III, S. XLIII.

VII

C. 4, V. 77. What ails you that ye fight not for God's cause, and in defence of the weak among men, women, and children, who say, O Lord! bring us forth from this city whose inhabitants are oppressors; and grant us from before Thee a protector, and grant us from before Thee a defender.

VIII

C. 22, V. 40. Permission (to fight) is given to those upon whom war is made, because they are oppressed, and verily God is powerful to help them ;—

V. 41. Who have been turned out of their habitations wrongfully, and for no other cause than they say, " Our Lord is God." And if God did not repel (the violence of) some men by others, verily monasteries, and churches, and synagogues and mosques, wherein the name of God is very often commemorated would be demolished.

IX

C. 60, V. 7. It may be that God will bring about friendship between yourselves and such of them as ye now hold for enemies : for God is powerful ; and God is Forgiving and Merciful.

V. 8. As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, God doth not forbid you to deal kindly with them, and to behave justly towards them ; for God loveth those who act justly.

V. 9. But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and backed up others in your expulsion, God forbiddeth you to enter into friendship with them : and whoever maketh

friends of them are wrong-doers.

Note.—The ninth Chapter of Quran begins with a declaration of war against those pagan Arabs who had entered into treaties with the Muslims, but had broken them. In spite of repeated infringements of treaty obligations, war is not declared against them by surprise. Treaties were repudiated publicly and four months' notice was given to them to come to terms.

X

C. 9, V. 1. (Declaration of) immunity from God and His Apostle to those with whom ye made treaties from among the polytheist (Arabs) !

V. 2. Go ye at large in the land four months, and know that ye shall not be able to weaken God ; and God will put unbelievers to shame.

Note.—V. 2 is addressed to unbelievers who had broken the treaty obligations. They are told to go about freely for four months. They are further told that in these four months they may make preparations for war against the Muslims, but thereby they will not weaken God. It shows how great a trust Muslims were asked to put in God, for the sake of the principle, that war was not to be declared unawares against any people. Considering the weak condition of Muslims it was a tremendous sacrifice which they were asked to make.

V. 3. And a proclamation on the part of God and

His Apostle to the people, on the day of the great pilgrimage, that God and His Apostle are free from any liability to the idolators ! If therefore ye turn to God it will be better for you, but if ye turn back, then know that ye shall not weaken God : and to those who do not believe, announce a grievous punishment.

- V. 4. This concerneth not those polytheists with whom ye are in alliance, and who shall not have afterwards broken it towards you, nor aided any one against you. Observe the engagement towards them for its term : for God loveth those who fear Him.
- V. 5. And when the sacred months pass away, kill the polytheists wherever ye may find them and seize them and besiege them, and lay in wait for them with every kind of ambush ; but if they repent, and observe prayer, and pay alms, then let them go their way, for God is Gracious and Merciful.
- V. 6. If any one of the polytheists ask of thee an asylum, grant him protection, that he may hear the word of God, then convey him to his place of safety. This is because they are a people ignorant (of the truth).

Note.—V. 6 clearly proves that war was only to be made against the polytheists who had broken their treaty obligations and had persecuted the Muslims.

Any polytheists who did not oppress the Muslims or who after having done so desisted from injuring the Muslims, were not only not to be injured, but if they asked protection, they were to be protected, and the Quran was to be recited to them and then they were to be conveyed to their homes.

XI

C. 9, V. 10. They pay no heed to ties of blood or of covenant with the Muslims. They are the transgressors !

V. 11. Yet if they turn to God, and observe prayer, and pay the poor rate, they are your brethren in the faith. We make our signs clear to those who understand.

V. 12. But if after making a treaty, they break their oaths, and revile your religion, then fight against the leaders of faithlessness for they do not observe the sanctity of oaths that they may desist.

V. 13. Are ye averse to fight against a people who did break their covenant, and exerted themselves to expel the Apostle and attacked you first ? Will ye fear them ? It is better that ye fear God, if ye are believers !

V. 14. So make war on them....

Note.—In V. 13 above it is again made clear why war was declared against certain Arab tribes. They had broken solemn treaty obligations, they had

helped in expelling the Prophet from Mécca, and had taken the offensive against Muslims.

War was not declared against all non-Muslims. V. 5 above in S. VII evidently refers to people against whom war had been declared and not that any non-Muslim wherever found was to be killed. Such an interpretation will be quite absurd, yet it is this interpretation which unjust critics of Islam have always foisted upon the non-Muslim world.

A careful perusal of the verses given above will show that the declaration of war against certain Arab tribes was strictly in self-defence. They had not only turned out Muslims from their homes, but would not let them rest in exile, and were constantly hatching plots to annihilate them. Even then four months' notice is given them to come to terms, and this proclamation was repeated on the day of the Great Pilgrimage.

The punishment which was to be inflicted on them was that they were not in future permitted to visit the Holy Mosque to perform their idolatrous worship there (C. 9. 28) and they were to pay tax as a subject people (C. 9, V. 29) unless of course they chose to become converts to Islam. C. 9, V. 29 expressly relates to the Jews (and perhaps) Christians also but no different rule was applied to the idolatrous Arabs.

Besides there were express directions of the

Prophet that old men, women and children were not to be molested and no injury was to be done to crops and harvests, and to the live stock.

The people who had proved themselves unrelenting enemies of Muslims for a long term of years, could not complain if the Muslims to ensure their safety and future peace were compelled to impose severe terms on them.

XII

C. 5, V. 37. The punishment of those who take up arms against God, and His Apostle and cause disorder in the land, is that they should be killed or crucified or their alternate hands and feet should be cut off, or they should be banished (or imprisoned). This is to be their disgrace in this life, and in the next life they shall suffer a grievous punishment.

V. 38. Except those who repent, before you have them in your power ; and know that God is Forgiving, Merciful.

Note.—These verses refer to internal enemies, that is rebels, "who cause disorder in the land." The merciful nature of the Quranic injunctions is shown by the fact that the grant of amnesty is compulsory if the rebels surrender before they are defeated and captured. It may be here noted that C. 5 is the last chapter of the Quran in chronological order.

General Note to Part III

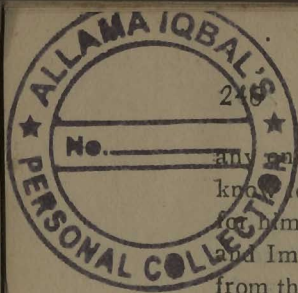
In this part selections from the Quran have been arranged in their chronological order. There is, however, a difference of opinion as to the date of C. 22, V. 40, the subject matter of S. VIII. There is good authority for the opinion that this is one of the very first commandments on the subject of War and personally I agree with this view. In order, however, to save unnecessary trouble to readers I have followed Rodwell's arrangement. The fact is that the Quranic laws are based on justice and mercy and are alike throughout.

CONCLUDING REMARKS

Muhammad's mission was to restore the worship of One God of Heaven and Earth. The Quran again and again makes reference to the former scriptures. The Prophet is described as one of the warners of old. The truths which he preached are eternal truths. But they had become hidden under the debris of superstitions. It was his task to remove this load of foreign matter, to make them shine in their pristine splendour, and to make them, for all time to come, victorious over false doctrines.

Man is by nature inclined to hero worship. He is very apt to deify his great leaders. This Muhammad fully knew. So he again and again made it clear to his followers that he was nothing more than a man. He even forbade them to make his tomb a place of pilgrimage.

The strength of his teachings was put to test, just when his soul left the mortal body. The Muslims had assembled in the mosque adjoining his house. They were disinclined to believe that death could overtake the Prophet. Omer drew his sword and threatened to cut off the head of any one who would say that the Prophet was dead. At this juncture Abu Bakr stepped in the mosque from the bed-room of the Prophet and heard what was being said. He ascended the pulpit and made a very short but most impressive speech. He said : " O ye men ! verily if



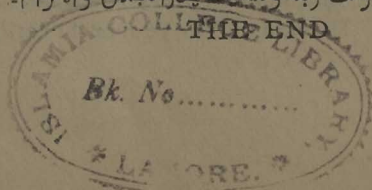
any one of you worshipped Muhammad, then let him know for certain, that Muhammad is dead. But as for him who worshipped God, surely God is Living and Immortal." Then he recited the following verse from the Quraan :—" Muhammad is none else but a messenger ; other messengers have passed away before him. Then, if he die or be killed will ye turn back on your heels " (C. 3, V. 138). This had the effect of opening the eyes of the people and of dispelling the superstitious instinct which was creeping on them. Muhammad's mission had been fulfilled. The message which he had brought had not died with him, and is the same Life-Giving Power which it was when delivered by him. Muhammad was dead. But he had lived and died in his Maker's service, and, therefore, he is not dead but alive ! May the peace and blessings of God be upon him, and his true followers for ever and ever.

O God ! Thou art Peace,
From Thee doth Peace come,
And unto Thee doth Peace return.

O Lord ! make us live in Peace,
And grant us admission in the Abode of Peace.
Blessed art Thou, O Lord ! and High,
O Lord of Majesty and Glory !

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