

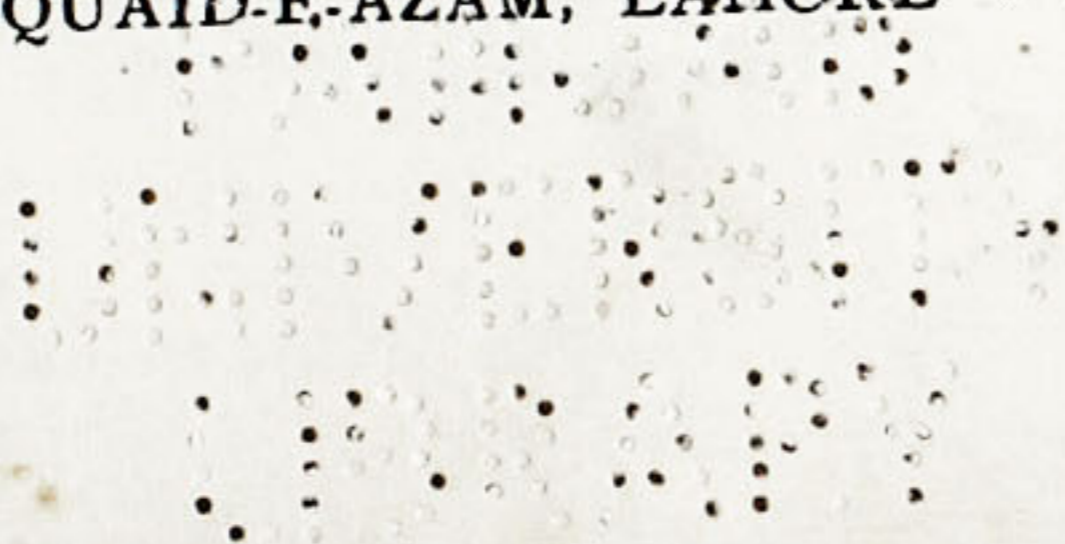
URGE TO FAITH

By

Jajal Mahmood

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DEDICATION

TO

MUHAMMAD ALI CLAY

THE WORLD BOXING CHAMPION AND A ZEALOUS
TEACHER OF ISLAM.

FOR HIS SPORTSMANSHIP AND FEARLESS
EXPRESSION OF VIEWS AND HIS REFUSAL TO
BE A PARTY TO MASSACRE IN VIETNAM, THE
WRITER EXPRESSES HIS DEEPEST ADMIRATION.

We are Monotheists, our practice is to abjure
customs, ritualism and episcopal orders,
For, when factions and nationalities disappear
they merge into Faith.

Ghalib

PREFACE

I read the Qur'an without knowing Arabic. All the same I conceive its diction, melody and rhythm of surpassing beauty and grandeur. And as I read I am spell-bound by the mere ecstasy of the reading.

To know a bit or understand the meaning and purpose of the Qur'an, I have depended upon its Urdu translations by Shah Abdul Qadir and M. Nazir Ahmad and particularly on one published by the Peco Art Press, Lahore. I have consulted in detail translations into English by Muhammad Marmaduke Pickthall, M. Muhammad Ali and Allama Abdullah Yusuf Ali.

These translations and some other books, the Mishkwat Sharif, the Holy Bible, the works of Allama Iqbal and Syed Qutub, for instance, have filled me with enthusiasm.

I have also in pursuance of my search for knowledge, looked into some books like Kantwell Smith's Essay on Islam, though in places not agreeable with my views, short or long as they are, I have consulted some pamphlets issued by Syed Abul-Ala Maudoodi and Mr. Ghulam Ahmad Pervez. These have enlightened me on many points.

All these have profoundly affected me. I have not enough knowledge or inclination to criticise any one of them. All that I can say is that they are explaining the same thing—the Holy Qur'an, according to their own understanding and insight.

While greatly appreciating their endeavours and paying homage, in all reverence, to those I have collected and benefitted from I can only say: my friends and teachers, you are all brethren working for the same cause and you have the same objective. A difference of opinion need not entail any mud-slinging or mutual recrimination.

Among all those who have explained the Holy Qur'an, Allama Iqbal is my hero. He has, indeed, brought about a renaissance and an awakening the like of which his

predecessors in rank failed to do. His important books have been translated into all the important languages of the East and West. Peoples all over the world are obtaining insight and urge to action. How very desirable it is, that his teachings all based on the Qur'an are followed by Muslims, for them to resuscitate the Islamic way of life.

From the Qur'an or its translations into Urdu or English, I have given copious quotations (only meaning thereof), trying to confine myself to clear-cut Guide-lines and Commandments of the Almighty. My debt to original translations is manifest throughout. I have, in places quoted Muhammad Marmaduke Pickthall's translation and also one or two short passages from Muhammad Ali's introduction to a translation of the Holy Qur'an. Allama Abdullah Yusuf Ali's commentaries have impressed me and provoked plenty of thought.

This small book is a layman's appreciation and understanding of the Holy Scriptures. I do not pretend to be an ecclesiast or one well-versed in theological literature.

The Qur'an like the other scriptures is easy to understand. The Holy Qur'an particularly claims that it is meant for the common man, that it is easy to comprehend and follow, and not at all the prerogative of the so called theologians to teach and explain its niceties. Its beauties and its instruction stand out crystal clear for those who read.

Humanity has treaded and treads various paths of destiny. The true path—the straight one, in its fundamentals is chalked out by the Great Book of Distinction and Criteria—the Holy Qur'an. An unbiased mind, a large heart, a heart that yearns for peace, bliss and felicity will certainly accept the Qur'an as the final word from Allah only if he reads the Commandments of Allah—the Law-Ever-Supreme, revealed unto man through Allah's greatest and the last Apostle. Meaning of the Law as I have understood it, is found in Part II of this book. The introduction to the book, *i.e.*, Part I, is my personal feeling

and appraisal. It may touch harmonious chords or possibly provoke discordant notes, but I assure the gentle reader that no offence is intended anywhere in these pages.

At several places there is repetition of almost the same verse, *i.e.* of its meaning, or of an argument. This is intended for emphasis or clarification. It may be due to the drives or vehemence of my personal feeling:

I have given a short outline of Islamic Constitution but I have avoided discussion of the merits of present-day political leadership and political parties in Pakistan. All politicians seem to be fighting the battle of Islam. At least so they say. Every one of them promises the advent of the Kingdom of Allah, social justice and equality, the resuscitation of Islamic values and so forth. Every one of them wants to be put into power for executing his wonderful but not quite disclosed plan. Thus every politician is supplicating the electorate for a licence to do good.

The politicians are mostly millionaires. Which one in the past has actually done good of his own free will and on the strength of his private resources to be freely and joyfully elected *Amir* or leader in political power, the people do not know. They do not see any significant measure of material sacrifice on the part of anybody for promoting health and education or removing hunger and want. In the near past sacrifices, financial and in terms of blood, have been made by the poor but only for politicians to reap the harvest. Not a soul out of quite a sizeable class of millionaires in the country has risen to the level of a Sir Ganga Ram or a Gulab Devi. Yet every one of them wants a licence to do good. A proverb says that "virtue or righteousness is its own reward." No permit for being righteous is necessary. Where is the Believer among people who have surfeit of wealth? The few claiming Belief are looking out for permits to do good.

This reflection kindled a fire in my heart and has made me write this book.

The constant instruction and guidance of my respected father Professor Ghulam Husain has been invaluable. He urged me to collect and state to the best of my understanding, teachings of the Holy Qur'an—the Light Celestial. I have followed lines suggested by him and for that I am ever grateful.

I am also thankful to friends, Mr. Muhammad Ilyas Kayani and others who have gone through the proofs, particularly to Hafiz Muhammad Maqsood Malik for his careful checking of Part II and Part III of this book.

The book is much below my aspirations and would probably fall very much short of the standards expected by connoisseurs. From my point of view it is only an endeavour which I hold more important than what people generally call success.

Lastly, I pray I be forgiven the errors or mistakes which, because of my lack of knowledge or exuberance of personal feeling, might have crept in. The printer's sins are his own.

So all Glory and Praise be to Allah the Mighty, and His blessings and peace be upon His apostles.

95 B, Mayo Road, Lahore,
May, 1970.

Fazal Mahmood

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(Peace be upon him)

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Part 1

PATHS OF DESTINY

PAST AND PRESENT

Indeed there was a (long) time when man did not count. He was no better than a mere brute, not worthy of any serious notice (Qur'an 76 : 1). Scientists have tried to explain this length of times past, yet how long man lived like this is anybody's guess. He was merely a mixture of clay and water with life, and moved about like his fellow beasts, only with his primary instincts of self-preservation and reproduction. How Allah has moulded his features during millions upon millions of years, we do not know (35 : 1).^{*} We can only start with saying that millions of years ago, he had characteristic features of his own, intelligence and memory, capable of unlimited improvement and achieving power, far superior to those with animals fixed in other species.

No writer on ancient history has been able to peep into the past earlier than ten or twelve thousand years B. C. Some scientists basing their surmise on fossils go back to fifty thousand years B. C. without concerning themselves with the physical features of man.

We take this as more or less possible or probable. One thing is certain. We can see clearly and correctly the struggle of man inherently for self-preservation and for finding peace, progress and prosperity, norms and oughtness.

For quite a long time man was set against man—his fellow brutes, for self-preservation, living in caves, hollow trunks of trees, or on their tops. Mankind lived in isolated families, each family devoted almost entirely to self-preservation.

^{*}All references indicated like this are from the Holy Qur'an. 35 stands for the Sura and, 1 for the Verse.

ECONOMIC SOCIETY

Later, conflict of one family against another, of one class against another class, of one nation against another, one alliance of nations against another similar alliance has been all to its own search for self-preservation or aggrandisement, or for a millennium. War, strife and struggle—moral, mental, material, or spiritual sum up the history of man to this day. The resultant strife and mutual slaughter proceeds merrily apace even now (of course with concocted justification). At any rate, peace on earth and millennium is still perhaps a distant dream and a utopia.

In this struggle man has sought assistance and guidance from the worship of fates and furies—furies of ideas and fates of mastery and domination, or of servitude and helplessness. This worship of fates and furies goes on in varying degrees even amongst the so-called advanced peoples and the votaries of many concepts, mostly born of ignorance or vanity to this day.

In the domain of norms, oughtness, or religion, the ways of thought show even greater conflict. Man still invokes assistance or guidance from false deities and false ideals—from the worship of fates and furies. This worship of false dogmas is there without any regard for those who suffer and with vengeance against those who differ.

Economic Society

In greater part the struggle of man has been rivetted on how to get or grab necessities and comforts for self-preservation or enjoyment. In this field wonderful progress has been made and that with a tragic part. In the course of material progress the instinct of self-preservation has changed into morbid selfishness and grab and heartless robbery of the weak by the strong.

Any-way, there have been magnificent and accelerating improvements in the methods of producing wealth. This, indeed, is of great importance. Hungry and shelterless people can have very little time to think of oughtness in conduct, what to speak of literature and politics, or other sciences.

HUNTING STAGE : PASTORAL STAGE

To trace the evolution of economic society, of social groups, and in recent times of new forms of voluntary co-operation, we mark the stages of economic history. Each stage is characterised by increasing power and control of man over the material forces of nature.

Economic history is generally divided into five stages:—

- (1) Direct Appropriation Stage, or the Hunting Stage.
- (2) Pastoral Stage,
- (3) Agricultural Stage,
- (4) Handicraft Stage, and
- (5) Industrial or the Factory Stage, or the Machine Age.

These stages have not followed each other throughout the world in any mechanical fashion as April follows March and May follows April. The development has been gradual and one stage has set in before the passing away of the previous one. Historically we see one, two or three stages going on side by side within the same country, or that while one country has gone ahead and prospered enormously another has lagged behind.

1. Hunting Stage

The primitive man eked out sustenance from gifts of nature. His wants were few and could be easily satisfied. He did not shape things. He took them as they existed. Hunting and fishing were his principal means of livelihood. People lived in isolated families having deranged or chance gains, and deranged minds. A family took its neighbour as an enemy. Consequently we find cannibalism and murders and vendetta. Later a family developed into a tribe and the tribe became a self-sufficient unit. As yet there could be no trader nor any division of labour.

2. Pastoral Stage

Gradually people found that instead of slaughtering animals for food it was sometimes more useful to domesticate them. They emerged into the pastoral stage. As yet they had no fixed abode. They roamed about the country. Private property in land was unknown. It was

AGRICULTURAL STAGE

a free gift of nature. The only form of personal or family wealth was in herds or flocks. There was no trade or commerce as we understand it. Anyway the institution of inheritance emerged. Generally speaking livelihood became a bit secure and wealth increased.

3. Agricultural Stage

Man learnt to grow food crops. His tools, first made of stone, came to be made of wood or metal. He found the aid of domesticated animals very useful. Unlike the man of the hunting stage, he started making what he wanted. Families multiplied in numbers or tribes. Tribes settled down and communities were formed with distinct places of habitation. Land belonged to the tribe and was called folkland. Anybody could take up land enough to cultivate. Gradually there grew up village economy, *i.e.*, self-sufficient villages. The spirit of antagonism between tribes led to the choosing of leaders for making wars. These leaders became hereditary resulting in the creation of social strata.

Generally the conquerors realized that the conquered could be profitably utilized as domesticated animals *i.e.*, as slaves. Slavery then represented a step forward in human progress. All hard work was entrusted to these slaves.

During the same period tribal leaders became kings, rajas or malooks, or emperors. In most countries, kings and malooks claimed to be owners-in-chief of all lands, and they started granting lands to their henchmen on condition of supplying military service in case of wars or to maintain royal authority. These henchmen were called feudal lords, jagirdars, dukes, barons, earls, counts, knights, nawabs "zamindars" etc. This class of the *eclat* came to be called the gentry and the people actually working on lands, *i.e.*, the cultivators, were called 'wahaks', helots, serfs, villains, artisans, all half-slaves, said to be a part of the soil. These were all actual cultivators of the soil or workers. This was the only order in Europe of medieval times. In India the cultivators were called 'raiyyat' later on *kamins*, who were granted a share of land-produce by their rulers.

4. Handicraft Stage

Gradually the artisans and serfs, or half-slaves living in villages, became more or less free from their shackles and started moving to towns appearing here and there. The growth of towns resulted in growth of trade and gradually there came about specialization in particular employments. Associations of such artisans or traders came into existence in great number and were called craft-guilds. In India they were named occupational castes. In some cases the members worked for their guild, or on their own account, or for a merchant. Economy of this kind is sometimes called the Domestic System. Kings or maharajas or rulers generally issued directives on occasions for increasing the out-put of a particular industry or of a guild, or to bring about national or royal prosperity. In some countries forced labour (*begar*) was the rule.

In Europe this economic order was called the Mercantile System. It aimed at securing a favourable balance of trade by encouraging exports and discouraging imports. Thereafter, started a race among the European countries for securing plantations and colonies. The banking system initiated by the Jews began to develop in importance, and the European peoples gave up their old ideas about the sinfulness of taking interest.

During this period India, under the Turks, was a sub-continent of milk and honey, of abundance of riches, diamonds and rubies.

5. Industrial Stage

The great changes brought about in the methods of production during the period of 1780 to 1840 and after, and the great advance made in mechanical inventions, have given this period the name of Industrial Revolution. The condition of industry both in agriculture and manufactures has been revolutionized.

This revolution has ushered in the Factory System. The machine has supplanted the handicraft. Trade has passed from quiet villages to noisy towns, manufactures

INDUSTRIAL STAGE

from the house of the handicraft to the factory of the employer. Division of labour, organization and localization of industry have been carried out. People have come to be divided into social grades of a different type. Among all the people excepting the backward ones bound by customs and customary wages in kind, the majority of people have become labourers living on wages based on contract (but not free contract). In this transition the labourer has generally played a losing game. Generally it is well-nigh impossible for him to become an employer or a factory owner. Since then the gulf between the employer and employee has grown wider and wider.

Markets have expanded. Industries have become localized in districts having special natural advantages. Means of communication and transport have improved even beyond expectation. Plutocrats have arisen and gained control over the economic and political destinies of man. They are the deities (*devtas*) of today.

The industrial revolution is not confined to manufacturing industries. There is increasing use of machinery in agricultural farming. In western countries (particularly in America) agriculture is now organized on factory basis.

Collective Farms in Communist countries are run on similar lines. The people working on land have the same relation to their employers as in factories. Thus, the employers in all fields of economic activity have become masters and they control the distribution of wealth.

This is the age of capitalism *i.e.* of big capital. The capitalist is the earthly master, and the wage earners are for their master no better than mechanical tools. Human labour going with human persons is now a commodity for buying and selling.

In a significant way this factory farming is better than the tenancy or the 'Batai' or the metayage system prevailing in the Middle East and India. The labour of tenants is not washed away by floods or swept away by storms. In advanced countries the labourers working on farms get

FACT OF CHANGE

weekly or monthly wages and the minimum is fixed by law, or, there are peasant proprietors.

Since the beginning of the twentieth century, development in industrial revolution has proceeded with greater speed. Science and technology have placed increasing power at the disposal of plutocrats and the present stage of economic development is now being called the atomic stage, or the age of science and technology. The science of wealth production, exchange and distribution is called plutonomy or Economics of Capitalism (Political Economy). New theories of political economy show a reaction against plutolatry and are gaining in momentum. These we shall notice later.

Fact of Change

Economic life is a continuous evolutionary process. Ways of living consequent upon ways of producing wealth and what is produced, change with the march of time. So does the physical environment. Mountains are losing, though imperceptibly, their height or their volumes. The oceans change in expanse and give rise to new islands. Rivers change their courses. Seas dry up and new pockets of water arise. Climatic conditions in parts of the world have changed and go on involving new patterns which geologists try to explore. The Sun is losing its heat. The Moon is now within the grasp of man and is to be explored. Thus, man with faith within and Allah overhead, is marching on to his destiny. An English poet (Tennyson) has beautifully paraphrased the meaning of Qur'anic verse 2 : 251.

“Old order changeth yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

In the words of Allama Iqbal :—

“Stagnation is impossible in the workshop of nature.
Only change in times has the stamp of permanence.”

PATENT FACT

The past has, indeed, a halo of glory about it, but to make the present more glorious and the future more hopeful and beneficent is an imperative duty. This tries the mettle of a people. This is the supreme test. Only those survive and march on to their destiny who are on their own mettle. "Indeed, paradise does not come for asking or for a trifle. People must work hard and ceaselessly for it, unmindful of hardships and afflictions that come in the way. This is the beautitude of life. Jihad (ceaseless struggle and fight) is the impelling force of what is right." This is the duty one owes to Allah—the Almighty, (2:214,216) and to himself. Otherwise, there is stagnation that annihilates.

Patent Fact

Thus, there can be amazing progress and wonderful development, and greater development and progress ahead at accelerating speed, and that to an extent we cannot imagine at present.

All the same Man has not been able to make anything by himself. He cannot create anything. He has discovered the uses of oxygen and hydrogen, of the atom, of ether and light waves. His so-called inventions are really discoveries. He has only discovered the uses of mineral and other substances. This discovering has come through knowledge and capacity for research but these are also a creation, a gift from the Benefactor—the Creator, the Power-Supreme and Absolute, the Original Everlasting Source of Creative Energy combining in Himself, all attributes—Perfect and Absolute. All powers that we can comprehend flow from this Fountain-Head, man being a part of creation and not the Creator. The unravelling of this seeming mystery has throughout the ages engaged the thoughts of man. The Almighty Power knowing His creation has gradually disclosed Himself and the meaning and the purpose of human life to Men of vision and talent called Seers, Rishies, Prophets and Messengers for the guidance of humanity. All that has been revealed to man is that Direction by following which man can get near Allah the Creator, *i.e.* get as near as possible to His Attributes.

THING ETERNAL

In some Afro-Asiatic countries fear of the new and hanging on to the old, is in the life of the people proving a stumbling block, as a most arduous and trying stage in their march to human destiny (Iqbal). It is like the killing of Goliath by David. That destiny is freedom from want and servitude and achieving of bliss and the real joy of life and spiritual ecstasy (2:248,251).

In this march of times man has always thought of bread and shelter first and then of the things of the mind, or of things spiritual. By the second he raises himself above the level of beasts. He wants to improve and be better and better still and better, and strives for life everlasting. But he must have bread and shelter first. Without bread man either loses his spiritual being and becomes a beast, or have an end to his life on earth, which is tantamount to suicide.

The Thing Eternal

Thus only one thing has remained the same, the fixed immutable spiritual values *i.e.*, the values that the spirit in man—his soul, seeks and speaks. That shows the man's place in creation. There is conflict, sometimes serious sometimes violent, between material values and the inherent spiritual urge in man, showing itself in diverse ways. This may be in the form of inventions or ascent to the Moon may be, in the forms of class wars, etc. giving rise to social, economic and political theories. This conflict may show itself in the clash of views and clash of arms, amusingly enough, that the end of the parties in the conflict, in self-delusion different, but in essential objectives is the same, which is gaining knowledge and well-being.

Men of wisdom and insight have through the ages sought the removal of this conflict, though not contesting evolution in the economic and physical environment. This is manifest from the Scriptures gradually revealed and gradually comprehended. Which of them is final and complete is for most of mankind yet to understand and grasp. Increase in knowledge which comes from research

THING ETERNAL

going on rapidly more than ever before, and by greater attempts for mutual understanding, and the very number of socio-economic passages at arms are irresistibly forcing humanity to accept what has been the Final Revelation—the Qur'an. Indeed, in the Qur'an all human problems find permanent solution. There is no pang for which there is not a balm and a cure offered by the Qur'an—the Great Book of Distinction and Criteria.

The future is now clear as crystal. It may be a life of co-operation or of narrow selfishness, or of bliss or of self-torture, of heaven or of hell, all depending upon how a man in himself and in his social relationships, behaves. It depends upon his pious hopes, thoughts and deeds, which lead to happiness, or vice versa on his evil and devilish thoughts and deeds leading to a life of torture, mental or physical, or both.

EMERGENCE OF FAITH

Long, long ago man generally had no civilization, no culture. The finer instincts of man to live in peace and a spirit of brotherliness and express his sense of duty in forms of human relationships did not find any enviable expression. Man had no norms, no oughtness to regulate his conduct. Hence the necessity for inspiration and revelation from Allah, the Invisible, the All-Powerful, the Ultimate Reality, the Abstract concept of the Creator, the Beneficent, the Merciful, the Everliving, the Energizer the Absolute Perfection, the Glorious, the Omnipotent, the Omniscient, the Omniscient, the Omnipotent, the Omnipresent, albeit Unseen, the Super-Excellent toward Which man instinctively and inherently moves and Which by Itself is Inspiring and Motivating in all the aspects of Being, named differently by different peoples. These names are so many.

There were, in different countries, gods of different nomenclatures, in animal or material form, incomprehensible yet all the same pictured generally by idols made of stone or metal. From these gods man sought guidance and help. His way was merely a ritual he called religion. By ritual and recitation man sought the appeasement of gods and their fury, and then asked for favours.

This practice continued probably for millions of years intercepted from time to time by men of vision and innate intelligence.

It is generally said there have been a hundred and twenty-four thousand men of vision and comprehension called prophets who have explained this Ultimate Reality, in the languages or dialects of their own peoples, the image, the glories and the powers of God-head and transcendental norms and oughtness to man.

Thus since times immemorial seers, rishies and great Prophets expressed over the strife and struggle of man, the agony of their souls and gave him the message of the Almighty for liberation from pain and for finding out prosperity and felicity.

The Rig Veda

They included the Rishies who conceived the Rig Veda (artery of knowledge). The Rig Veda verses depict many things ridiculous and commonplace and very primitive, yet with a strain of the sublime. It comprises of one thousand and twenty-eight verses and it was the fountain-head for the moral values and religion of early Aryans.

In these verses the manifestations of nature are addressed. It is a literary piece of great merit. In simple and sweet words it charms the mind of the reader.

The Aryans worshipped the forces of nature. Aditi was the god of regions beyond the skies, Vyas of the firmaments, Agni of fire, Switar of the Sun, Vayu of winds and Indra of clouds. However, in a concluding chapter of the Veda, the unity of God-head—Gheu, the Omni, the Greatest of the great, the Controller of all deities, tribal gods and forces of nature, is beautifully expressed. It is said in Vedic Sanskrit.

“The Supreme Being has lived since the beginning of times and shall live for ever, even after the earth and the universe are no more.

People call Him by different names but the Creator, the Sustainer and the Master of all Knowledge is One and the same.

People live in a fog. They understand Him not.

Yet, He lived when there was no earth and no sky, neither night nor day, neither life nor death.

And He lives without breathing.”

Beyond this concept even the wisest of the Vedic Rishies have no way of life to recommend. No comprehensive law is prescribed.

The abstract concept of Supreme Being was very quickly overshadowed by superstitions and fears of powers seen and unseen and was ultimately reduced to fetish worship. Man's destinies were decided by deities who controlled fates and by their exponents—the priests

and their sibyls. Later, these priests called themselves Brahmans *i.e.* with the mind of Brahma and claimed that they could create deities of their own liking who would obey their directions and control the destinies of other human beings. Religion and culture remained purely magian. Nothing like a positive way of life (Deen) controlled by eternal norms and oughtness existed. It always expired with the Messenger commonly called a prophet or a rishi.

Thus violence remained the rule of life and misery the destiny of man. The Rig Veda was later explained in three other Vedas. The last one—the Athar Veda explained trickery and ritual, Jantar Mantar, amulets and offerings—practices imbibed from Kols and Dravidians, or manufactured by priests to appease the wrath of fates or to satisfy their own whims. In very few words the religion of the people came to be fates, priests, priestcraft and magic. The Vedas (from Vidya *i.e.* knowledge) are called Sruti-revelation, by the Hindus. The commentaries thereon are called Brahmana Granths. These are meant for the guidance of Brahmans in all matters relating to sacrifices and offerings to gods. The problems of life and death have been attempted for solution by Rishies living in solitary places in jungles, who composed books called Aryaniks. And some great teachers of the Vedas prepared the Upanishdas and Sutras.

Manu Smirti and Epics

Besides the Sruti there is Smirti-traditions and the law conceived and composed by man. Of these Manuji's Smirti is the most well-known. This lays down the law of life for the Hindus. The two great epics, Ramayana and Mohabharta are other sources of guidance. Ramayana is the life story of Rama (god in human form) and Mahabharta depicts the struggle, strife, war and deeds of bravery in the battle-field.

It may be significant that the name of the three very ancient law-givers have a marked resemblance. There was

Manus among the Greeks, Manu among the people of Bharat sometimes called India and Moses in the Middle East. However, Manus and Manu were only codifiers of traditions and customary usages. Their knowledge was Smirti *i.e.* hearsay. Moses code was a revelation—the Torah, of which his people—the Jews, had never heard before.

The laws of Manus and of Manu preached predestination, preordination and the division of society on the fact of birth or brutal force, throughout laying great stress on the immutability of this doctrine.

Moses who will be noticed in detail later declared the Israelites as the best part of humanity having their own God, the Supreme King, distinct from the gods of the rest.

Krishna

Then came Krishna to revive the then decadent Hindu society. He was later called an incarnation of Vishnu (god the sustainer), Krishna hailed from a princely family of Kathiawar. He gave to his friends (the Pandos), who had been defrauded and oppressed by the Koros, his Divine Song called the 'Bhagwat Geeta' from his own mouth. It is so said in the Mahabharata.

Bhagwat Geeta

The Bhagwat Geeta was really an attempt to define partly the duties, norms and oughtness that man must observe under all circumstances. For example, Krishna said :—

“It is better to die in the battle-field fighting for the right and against evil than to die as a richman, or as an ordinary mortal in his soft bed. In the struggle of life war is to promote the welfare of man, or to remove his helplessness. That is all a matter of duty”

In other words, he said that death during struggle to retain one's right is glorious and that death gives to the struggler ever-lasting 'Sorag' or paradise. The

generations that followed him—the Hindus, took his teaching to mean that during his last moments a man is to be thrown naked on 'Dharti Mata' (mother earth).

Thus the people of this part of the world again relapsed into magianism and barbarous ways of life and lost all concept of man's duty to man. Besides this particular explanation of duty, there is no other relic of his teachings.

Dharma Shastra

Later the Smirti (traditions) or Dharma Shastra of Manuji who had preceded lord Krishna, reigned supreme. All mankind was divided, according to Manuji into four classes :—

(1) The Brahmans with inherited and divine rights to interpret the will of their deities, and with power to create new gods. This is the top class meant to rule, or at least to direct the affairs of man.

(2) The Kashatriyas, the warrior class to protect Brahmans and cows.

(3) Vaishias the producers of corn, Sahukars and traders and

(4) The Shudras, *i.e.* the untouchables, the submerged tenth, the dirtiest, the foulest, the meanest-born, as mere cattle for the good of the Brahmans and the other high-born. The knowledge of Vedas *i.e.* knowledge itself, according to Manuji, was the monopoly of the Brahmans, and molten lead was to be poured into the ears of a Shudra in case he happened to catch a word of the Vedas (knowledge). This was Manuji's caste system. This social order is the law of life in Bharat.

This caste system subsisted in one form or another in medieval Europe also. It subsists in varying forms even in the modern capitalist societies today.

In India Manuji's caste system considers Shudras the low-born *i.e.*, the Kamins—workers, who are to toil for the good of the upper classes. Their status and fortunes are to depend completely on the decrees of fate and the accident

of birth. According to Manu Smirti, the untouchables are not to dispute or go against this dispensation. Low-caste they are born and low-caste they must remain. Born from the feet of Brahma (god creator) they must do their functions in silent suffering and servitude to the high-born. The high-caste are rajas and sardars. They are to rule. Others are to work and are designated as Kamas (kam-work) *i.e.* workers.

Manuji divided the natural span of man's life into four stages. During the first stage *i.e.* upto the age of twenty-five he must remain *Brahamcharya*—a celibate, acquire physical strength and acquire knowledge. Marrying at the age of twenty-five he must rear up a family till he is fifty. During this period he is a *grehisth* (householder). After the age of fifty he becomes a discrete person good enough to administer words of wisdom. This is the stage of *Sanias*. And on the wrong side of seventy-five he should completely renounce the world (*Tayag*) and seek union, by retiring into jungles, with deities, so that he be rid of the struggle for existence.

However, this law is not meant for females, nor for the Shudras. Females must cremate themselves when their husbands yield up their ghosts and the Shudras must continue toiling till the end of their days.

In the laws of Manu among the ancient Greeks and Romans, we find patricians—the high-born, and plebians, helots and serfs—the low-born—slaves and half-slaves, the drudges of society, yet providing sustenance and comforts for their masters.

Gautam Rishi-Mahatma Buddha

In the Indian sub-continent appeared in the sixth century B.C. one Sakiya Muni Gautam Rishi later called Buddha—the Wise. He spent all his youth in search of the Truth and underwent any amount of privations, indulged in deep thought for years and years, wandering from place to place and ultimately expressed his faith :—

“I cannot comprehend the Ultimate or the Supreme Being. I only offer the solution of man's travail on this earth. All misery is the result of sin and greed. Whosoever rids himself of these two things will find 'Nirwan'—freedom from misery and pain ”

“Life is eternal. A man's birth is not the beginning of his life, nor his death the end of it. Death is the beginning of new life. Therefore, the cycle of life goes on moving for ever. Everybody pays for his sins now or in his life to come. No prayer or sacrifice or intercession can rid man of the consequences of evil deeds. Peace of mind comes from rectitude, by shunning of sin and greed. The sinner tastes the agony of death. For the pure and innocent there is no agony.”

“One must be pure in thought and should not wish or do any harm to anybody. When self-purification is complete man gets Nirwana—*i.e.* the life of everlasting bliss. This is the Eternal Law.

Mahatma Buddha did not believe in the Vedas nor in the Smirti. About the Hindu deities he said that they were also subject to the Eternal Law.

The ordinary morality that he enjoined was similar to that given in the Bible.

Mahatma Buddha preached the doctrine of universal brotherhood and was saluted as a Messiah of the down-trodden.

His creed gradually spread all over India and was carried by his zealous followers to Persia, Central Asia, China and Japan. Later on the disciples of Buddha came to consider him as incarnation of god-head and worshipped him (not his principles) with fantastic ritual. Their creed to be oft-repeated was Om-mani Padmani Om (god *i.e.* Buddha the essence of purity in the lotus flower).

Confucius, a zealous follower of Buddhism, afterwards introduced some modifications in the Buddhist faith and included the worship of manes and of tombs as part of religion.

Hindu Revivalism

In the beginning of the first and on to the fourth century A.D., a religious revivalist movement was carried out by the Brahmans. The Puranas *i.e.*, stories of ancient gods and goddesses, their frolics, loves and escapades and their jealousies, were embodied in eighteen volumes. These books along with Manuji's Smirti became the basis of the religion of Hindus of Bharat as today; and fates or religious furies generally over-rule their minds. The accident of birth and the decrees of fates decide the destinies of the masses.

This neo-Hinduism was different from the Vedic Dharma (religion). The Shudras were permitted to read the Puranas. Stress was laid on a modified Hindu Trinity consisting of three gods more or less supreme in their own spheres. Brahma with stress on the last letter usual in Sanskrit and, therefore, pronounced as Brahama, was the progenitor or creator. Vishnu, was the sustainer of whom Krishna was an incarnation. And Shiva, the destroyer and also generator with power great became most popular. Later Brahma faded and the triumvirate came to consist of Krishna, Vishnu and Shiva.

About or after the same time Kumar Bhat unsuccessfully tried to revive the teachings of the Vedas. In the revival of neo-Hinduism Shankra-achariya was the most respected. There came several others as for example Ramanuj-acharya and Madhu-acharya.

All the same in the fourth and fifth centuries A.D. Bharat made wonderful progress in smelting, architecture and stone work, carving and sculpture.

There was plenty of literary activity. Kalidas and Bhawabhuti wrote dramas and lyrics of a high order. In the field of mathematics, astronomy, medicine and surgery the Hindu thinkers laid some solid foundations. And they did so independently of Greek thought.

Thus generally speaking, fate and magic was the religion of man. This was the law that Manuji gave

THE BHAGTI MOVEMENT.

to mankind in this part of the world. It is according to this law that the Hindus of Bharat today generally conduct themselves. Manuji had also taught that renunciation of the world was the consummation of human life and the height of bliss, and Sanyas the end of all good living.

It is not meant that the great Krishna had asked the people to renounce the world and abstain from action. Yet, the philosophy inculcated by most of the Hindu philosophers has nevertheless, strengthened the belief of the Indian masses in fatalism and magic. Self-torture is a virtue. The material world is looked upon as an illusion.

To some extent climatic conditions and the economic pursuits in the past have made the people of this part of the world fatalists.

The dreamy atmosphere born of rich vegetation, very high mountains, mighty rivers, heavy rainfall, thick jungles, humidity, violent storms and dreadful floods strengthen the same belief. The presence of very few wants capable of being very easily satisfied has turned the attitude of peoples in India into the mental pose of sadhus *i.e.*, ascetics, Resignation and complete surrender to 'Karam' and 'Kismat', preordination, self-abnegation and self-torture born of brutal force and enslavement of the peoples times out of number have killed their spirit. Their ambition to progress has been stifled and almost deadened.

This Hinduism is now, under pressure of Islamic and European thought breaking up.♦♦ It may be that this type

♦♦**The Bhagti Movement.** In the fifteenth century A.D. Ramanand and Bhagat Kabir gave to neo-Hinduism a very big shaking. Both wanted to break the spell of the caste system.

Kabir thought that the Supreme Being was one and Shanti (peace of mind) flowed from serving Him *i.e.* by promoting happiness of man. Said the Bhagat.

"Remove the curtain of ignorance from thine eyes,
Open up your heart, then you will see the glory of the Lord.
Says Kabir: Listen! Oh brother Sadhu,
Budge not from the pose of meditation.
You will thus meet God."

(Contd. on next page)

of religious thought finds its complete collapse in fifty years or so.

Crowds of Hindus are now embracing Christianity or Buddhism. They feel shy of nearing Islam because of their flogged up memories, albeit getting jaded, of the Muslims' domination and generally speaking, misrule spread over well-nigh seven hundred years. Strange enough that all the while their economic condition was very much better than that of the masses in Europe. In matters of religion

Guru Baba Nanak. In the northern part of the Indian sub-continent now called Pakistan, arose a great exponent of Faith in the unity of Allah—the Rab, the Sustainer of all mankind. This happened about the closing years of the fifteenth century. This seer was a contemporary of Babar—the great Mughal.

His name was Guru Baba Nanak. By all and sundry he was considered to be a great soofi, a mystic and a saint. "Love for all" was the burden of his sweet teachings. He had travelled far and wide (including the Ka'aba and the Middle East) and gathered great knowledge from his association with Muslim saints, and some Hindu Bhagats. Thus, in a condition of trance he conceived and proclaimed the Adhi Granth Sahib—the book sacred and divine for the Sikhs. Muslim rulers, great soofis and saintly persons believed that the Guru Baba was a Muslim, for, indeed his teachings are very much closer to Islam than to any other creed. Faith in Rab (Allah) Invisible yet All Powerful, universal brotherhood of man, abolition of the caste system, and tolerance were the cardinal points in his message.

In the later centuries belief in the unity of God was strengthened among the educated Hindus by Raja Ram Mohan Roy, the founder of the Brahmo-Smaj. By the end of nineteenth century very many Hindus in their Keertans and religious gatherings prayed in highly Sanskritised Hindi as:—

"O Omni—God the Sustainer of the Worlds. Thine alone is the Supremacy.

O swamy ! All glory is to the Sustainer of the universe.
Those who serve Thee are rid of all maladies,
Those who draw near unto Thee get the fruits thereof.

They have no fear or pain from any quarter.
O God ! Thine alone is the Supremacy.

O seer ! To God alone belongs sovereignty.
Glory to Him." And so on and so forth.

This and similar prayers were composed by Hindu swamies like Swamy Ramteerath.

Muslim rulers showed much more tolerance than what Christian rulers extended even to their Christian subjects in their own countries.

As yet pantheism, idol worship, offerings of flowers and food and in some cases the slaughtering of human beings to appease gods and to seek their favours is the religion of the Hindu masses. And on the whole masters and slaves, all by birth, *i.e.* the caste system, is the social order of the Hindus. Their philosophy is concentrated on complete renunciation of material comforts. It seeks attainment of salvation through contemplation in solitary places and thus finding union with gods and goddesses of the spiritual worlds. Down to present times, the Hindu peoples have shown their spirit of heroism in Hari Kari or Jauhar—*i.e.* preference of suicide to martyrdom.

We may not agree with Montesque's verdict that the physical and material superiority and strength is brought about by a cold climate, yet it is true that temperate atmosphere is more conducive to greater energy and industry. However, something more than mere climate plays a very important part in the affairs of man. That part is knowledge and the sense of duty to fellow creatures and obedience to the unchanging and unchangeable Commandments and Guidance of Allah, the Almighty, the Supreme Being *i.e.*, of obedience to the Absolute Moral Values. This will be explained later.

In Iran

The ancient Iranians followed the teachings of Zoroaster. In his book the Zinda-Avesta he explains the all-pervading presence of Ahur Mazda—one Supreme Being and His rival Ahiraman. These two represent the forces of good and evil. For visible representation of god-head, he looked upon fire and the Sun as embodiments of purification and of supreme creative power. Anyway, the idea of the Supreme Being is there.

Greek and Roman Thought

Among the ancient Greeks a great philosopher thought that man was born of water, another that man was made of dust. Some thought that life that is visible and gone through is not a reality. "We only see shadows of things cast upon a camera screen—the operator and the reality always remaining hidden."

"Man is transfixed to a wall and all that he sees is a vision or a dream. The beginning and the end of the dream is not within the grasp of his will. Man has only a vision. Being a shadow he does not act. He has no initiative and no will of his own."

These people worshipped the forces of nature they could not understand. They made beautiful idols and gave them different names. They had gods or goddesses of war, of beauty, medicine, love, the sea, the stars, etc. Of their seers Socrates was the wisest and the greatest. His teachings breathed fire of rebellion against these gods and goddesses and creeds so far held sacred and against their priests and sibyls. He stressed the need and importance of man's realizing himself and of knowing what he is and what he can do and achieve. The votaries of fates and priests condemned him and the law forced him to drink a cup of deadly poison. To his weeping wife and disciples he said, "Mourn not over my body, I am leaving it and what remains is merely dust and water."

The gods of the Greeks and Romans were supplicated for favours. Their priests and sibyls foretold the future. One very important institution of this type was the Delphic Oracle. Yet no transcendent directions were ever given by gods or sibyls to regulate the affairs of society. No norms were fixed. No oughtness was prescribed. Things were to depend on man's reason and logic and sibylline solution of problems was offered to satisfy physical ends. Slavery of the foulest type was tolerated and there were separate courts of law for masters and for slaves. The common people held in bondage by their masters were called helots and plebians in contradistinction to patricians

NEW INVADERS

—the masters. This distinction was maintained even in their city republics called city states. The Greeks or the Romans in spite of their height of thought in plutonomy (political economy), and building up the best polity under the circumstances, political science, civics, geometry, medicine, etc., spiritually remained enshrouded in beliefs, in fates and furies of tribal paganisms and a well-rehearsed system of masters and slaves.

New Invaders

A large number of tribes—Gauls, Teutons, Jutes, Angles and Saxons, Huns and Tartars, who later swept over Europe and shattered the fabric of the old Roman empire, imbibed only one thing from the Greek and Roman thought. That was feudalism or imperialism and the concept and practice of having kings, dukes, earls, counts, barons and knights, druids and the rest. The vast majority of the people were only to obey and serve. This vast majority were given the name of serfs and villains, slaves or half-slaves.

Religion or occult science was expressed by priests and sibyls. These priests had nothing to do with affairs mundane and were to concern themselves with spirits of good and evil. They prescribed only some canons of worship. They had nothing to do with the economic affairs of man except that they consoled the people with charms and recitation.

In course of time feudalism, after the European people had accepted Christianity, gave a form even to the Church. Thus the State and the Church during the dark ages became feudal in organization, or at any rate like fiefs or manors, and feudal rules decided the relation of man to man.

MAKING OF MAN AND THE PROPHETS

Scientists think that mankind first appeared in Ethiopia. This happened some four million years ago. His features were more or less like the scientists' Java-man. He had good amount of innate intelligence and great memory. His race spread over Africa, Europe, Asia and Australasia. Environment and climatic effects made the same people white, yellow or black and slight changes came about in their outward features.

According to the Bible and the Qur'an, as most commentators say, present day humanity traces its descent from the three sons of Noah—Japheth, Ham and Sem or Sam. They multiplied into the three great races—Negroid, Yellow and White. That is how mankind is now divided.

The Qur'an does not explain how Adam came into existence. Allah (Heb: *Eloah*) existed before anything else and so was His Will, *i.e.*, His Law. It was the Will (*i.e.*, the Law) of the Almighty that created the universe, this earth and mankind. However, it is clearly stated that He made all things good. "We created Adam from dust. We made him of clay and clot and of extract of water and he had his descendants. We made him reproduce and when We had made him complete, We breathed our spirit, (of transcendent Norms and Oughtness) unto him." It is also said: "We made man reproduce and then he was set right and given ears to hear and eyes to see and mind to comprehend; but ye render small thanks. We breathed Our spirit unto him. We commanded the angels to prostrate themselves before him." The reason given is that "We had granted knowledge to Adam which was not vouchsafed to the angels." (2: 30, 34; 32: 7, 9.)

Thus the Holy Qur'an speaks of the Spirit of Allah being breathed into every man. In other words it may be said that there is a spark of divinity in every human being.

Man or woman is born innocent. The Spirit in him or her is clean. It is from Allah. Man or woman gathers

COMMON MESSAGE

inclination towards vice or towards virtue from environment and acquisition. And it is thus that when he or she grows up there is the struggle for him or her for virtue or for vice.

Common Message

The Qur'an brings out certain characteristics of the history of different nations but not details of history as such. References to previous history of mankind state only broad facts regulating the moral elevation of different peoples or vice versa, or bringing about their degradation and destruction.

All the prophets are said to have preached the Unity of Allah. "We did send Our messengers to all the peoples who spoke to them in their languages," says the Holy Qur'an.

The previous paragraph embodies the cardinal principle that all prophets of Allah preached the Unity of the Supreme Being among Israelite and non-Israelite nations. As yet every prophet was for his own people.

Then came the last of the prophets—the Holy Prophet Muhammad (May Allah bless and keep him), who was sent to all mankind.

According to some celebrated commentators and great teachers including Allama Dr. Muhammad Iqbal, the story of Adam is the story of every man who is meant to be the vicegerent (Khalifa) of Allah on earth and is to bring under his dominance the earth, the Sun, the Moon, the stars and all that is hidden in them, *i.e.*, the whole universe. His power to conquer the forces of nature is a gift from Allah and is to be held in trust and used according to His Law. *i.e.*, according to Commandments and Directions of Allah—the Almighty, the Creator, the Sustainer, the Evolver, the Merciful, the Beneficent and with His other Attributes.

Allah, who is so often mentioned subsequently in this booklet, is a word for which there is no corresponding

COMMON MESSAGE

word in English. With Allah the stress is on the last syllable. It has neither masculine, nor feminine nor plural implication. This word has never been applied to anything other than the unimaginable Supreme Being. (Muhammad Marmaduke).*

The word Allah (Heb : Eloah) occurring 2799 times is of all the names of the Divine Being, of the most frequent occurrence in the Holy Qur'an.

*For want of a suitable Pronoun for Allah the word His, or Him, or We has been sometimes used. It is not to carry what is ordinarily indicated by its masculine implication.

ABRAHAM

Abraham and Moses are frequently referred to as messengers of Allah. Even before the Holy Qur'an was revealed, Abraham was accepted as a great prophet by all the peoples — Jews, Christians and idolators, who resided in Arabia. Strange the Indian Rishies called his prototype with light from Allah, as Brahama and deified him. In India Brahama was taken as the god-generator of local mankind. In the Arabian peninsula he remained a man and only a great prophet.

The Qur'an persuades all the communities to revert to the *deen* (i.e., the way of life) of Abraham. The word *deen* is usually translated as religion because, in English there is no one word for *deen*. The word polity expresses to a large extent the implications of *deen*. Abraham believed and preached in unmistakable terms, the unity of the Divine Being—Allah, and His Deen.

“Abraham preached and practised Islam and enjoined upon his progeny to live in accordance with the way of Islam and die as Muslims.” The Qur'an asks the Jews and Christians to agree to one thing at least—the One-ness of Supreme Being whose authority is indivisible and Who takes no partner to order His boundless domain, Who was neither born of anybody nor has and will ever have any son or daughter.

Abraham stands as an iconoclast on the one hand and as a servant, the slave or the bondman of Allah on the other. All his life he endeavoured to preach and practice the mission assigned to him. He proves his readiness to sacrifice his nearest and dearest (Ishmael) in the cause of Allah. Accepting One Master who must be obeyed under all circumstances, he refuses to obey the dictates of all earthly masters. When he is called upon to show respect to idols, not only does he break the idols of gods and goddesses but he also accepts cheerfully the challenge of being thrown into “fire” which by Allah's grace becomes a bed of roses.

ABRAHAM

Even according to the Old Testament Abraham was to be the father of many nations.

Abraham was seventy-seven when Ishmael was born. According to the Old Testament he was ninety-nine years old when he was circumcised. Ishmael was thirteen when he was circumcised in the flesh of his fore-skin.

A few years after Ishmael's birth Abraham had another son Isaac. Seven days later Abraham made a great feast. As time passed, according to the Bible, "Sara became rather jealous of Hagar—" the mother of Ishmael. Under instruction of his Master Allah the Almighty, Abraham wandered towards the south and Hagar and Ishmael were settled in Mecca (Baitullah or Ka'aba).

Isaac begat Jacob. Jacob begat twelve sons who in days of famine journeyed to Egypt and settled in the land of the Pharaohs. One of these sons was Yahuda or Juda' and the youngest Benjamin. The twelve brothers multiplied in Egypt and one of their scions later became the great prophet Moses.

In Hejjaz *i.e.*, land around Mecca, the descendants of Ishmael came to be called the Qureish. The Holy Prophet Muhammad (may Allah bless and keep him) was the greatest scion of this tribe—cousins of the Jews or Israelites.

According to the Holy Qur'an and the sayings of the Holy Prophet, Abraham prayed: "O Allah: I have settled a part of my offspring in a valley unproductive of food near the Sacred House, that they may keep up prayer unto Thee and follow Thy true way of life" (deen) or polity. (14 : 37). Abraham did so in obedience to Divine Commandment and to fulfil a Divine Scheme that "The stone which the builders rejected should become the head of the corner". (Matt. 21 : 42, P.S. 118 : 22). Ishmael was that stone. "Whereas from the descendants of Isaac came numerous prophets, from the descendants of him who was cast into the wilderness and whom the Israelites began to hate, inspite of his being their brother, came

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the last of the prophets who became the head of the corner." (Muhammad Ali).

According to the Qur'an Abraham prayed for Mecca to be made the spiritual centre of the world: "My Lord, make this city secure and save me and my sons from worshipping idols". (14:35; 2:126). "While building the Ka'aba Abraham and Ishmael prayed: O Allah! Raise up a Prophet from among our descendants, Our Lord, and make us both submissive to Thee and raise from our descendants a nation submitting to Thee and show our ways of devotion, and turn to us mercifully, for, Thou art the Oft "—Returning to mercy. Thou art the Merciful. Raise us to be a great nation with peace. Raise an apostle from among them who should recite to them Thy Communications and teach the Book and Wisdom, and purify (mankind), for thou art the Mighty, the Wise." (2:128, 139).

The Holy Prophet according to a very reliable tradition is reported to have said in reference to this prayer: "I am the prayer of my father Abraham." The nation referred to is the Muslim nation, coming into existence against great odds.

Abraham was very lenient towards his enemies. He prayed to Allah to remit the sins of Lot's people (11:74,76). He severed his relations with pagans in plain words: "We are clear of you and of what you serve besides Allah. We declare ourselves to be clear of this and of the opposition and dislike that has appeared between us. This will last until you (the pagans) believe in Allah alone" (60:4). Similarly was the Holy Prophet very lenient and full of compassion for his opponents. In the manner of Abraham, the Holy Prophet was compelled to sever his relations with the unbelievers. In the great hour of triumph when Mecca fell, the Holy Prophet pardoned them all in spite of the fact that they had done all the possible evil to disgrace the benefactor of mankind.

MOSES

Moses is very frequently mentioned in the Holy Qur'an. In the chapter 'Al-Muzammil'—the Holy Prophet is compared, regarding the nature of his mission, to Moses. "We have sent to you an apostle to be witness concerning you as We sent an apostle to Pharaoh" (73:15).

In the Torah, Moses himself is said to have pointed out: "God Thy Lord will raise up unto thee a prophet from amidst of thee thy brethren like unto thee, unto him ye people shall hearken... We will raise them up a Prophet from among their brethren like unto thee and We will put Our words in his mouth and he shall speak unto them of that We shall command him.

"And it shall come to pass with whosoever will not hearken unto Our words which he shall speak in Our name, We will require it of him.

"But the prophet which shall presume to speak a word in Our Name, which We have not commanded him to speak, or that shall speak in the name of other gods even that prophet shall die." (Deut 17 : 15,18,19,20.)

Thus he promised a prophet in the Torah in the like of Moses. The brethren are obviously the Ishmaelites. Later no Prophet, not even Jesus ever claimed that he was the like of Moses. The Jews all along awaited the advent of the like of Moses. The Jews and Christians after the demise or disappearance of Jesus awaited and still fondly await that prophecy come true. The Qur'an makes it plain "Say: You clearly see that this teaching (The Qur'an) is from Allah and yet you reject it when a witness from among the Children of Israel (Moses) has already testified to the like thereof (the earlier scripture) and has believed and yet you are arrogant (how unjust you are). Truly Allah guideth not those who are unjust." (46:10).

For lack of space it is difficult to go into the history of Moses. The Pharaoh orders him to leave Egypt. Moses leaves. The Pharaoh and his army are drowned. Moses then returns to the mountains for forty days to receive the

Law. (2:51; 7:143; 20:83,84). The Israelites wanted Moses to show them his Allah but a severe earthquake and a flash over-took them.

When Moses returned to his people, he found that they worshipped an image of a calf. They had not given any heed to the warning of Aaron. Moses burnt the idol and scattered its ashes. (20:92). The people were ordered to slaughter a cow, which they obeyed unwillingly and after much hesitation. (2:70,71). For their misdeeds and for their refusal to go to the Holy Land, the Israelites wandered about in wilderness for forty years. (5:21,26).

The importance of the story of Moses is that he was likened with the Holy Prophet Muhammad. Moses was a law-giver and a nation builder, so was the Holy Prophet Muhammad, though the Holy Prophet had to work on an immensely wider scale than Moses. "The Law of Moses was meant for a particular race, for, Allah made Torah a guide for the children of Israel."

Even among the Israelites prophets appeared after Moses to meet new needs and to effect necessary alterations and abrogations. The Law given to the Holy Prophet Muhammad was meant for the whole human race. It was made perfect during his life-time and that for all times. The age of prophets-hood ended with him and similarly the age of miracles and also of magian cults held sacred so far.

In the very words of the Holy Book, "Blessed is He who sent down the Furqan (the Differentiator or the Book of Distinction) *i.e.* (Qur'an) upon His servant, Muhammad (May Allah bless and keep him), that he be a warner to nations (25:1). And it is not but a reminder to all the nations". (68:52).

"This day have We perfected for you your *deen* (the way of life) and completed Our favours on you" (5:3).

A perusal of the Qur'an would convince the reader that basic Law for mankind *i.e.* the Law to regulate affairs of man, is made perfect. To meet new needs and developments rules can easily be deduced from the Law.

MOSES

Moses work had been important, but the Law revealed to him was limited in scope. It was only for the Israelites. Even this Law was changed in the second century A.D. and later to include the precepts of elders and rabbis to form the Talmud (See footnote 2:59). The Holy Prophet was to bring about the brotherhood of mankind—black, yellow or white, by bringing about unity of mental outlook. All these races were to be united mentally, spiritually, economically, politically on one level into one brotherhood.

In the words of the Qur'an "The whole world is one country. The whole humanity is one race." This seemed to be an impossible task, yet overcoming all impediments and hurdles he—the Holy Prophet, laid the foundations of Universal Law according to the principles explained in the Qur'an, for this new united nations to be. History of the world fails to point out any other man who took up such a gigantic task.

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Jesus Christ, though not accepted by the Jews, was the last of the Israelite prophets. The Holy Qur'an calls Jesus Christ as Isa or the Messiah, the son of Mary. The word 'son of Mary' proves that like every human child, he was born in the ordinary way and hence could not be God. It is so said even in the Old Testament (Job 25:4).

The desire for a visible god was yet common amongst the people of Palestine and Syria and the adjoining regions. That may be the reason for the apostles of Jesus to introduce a false doctrine of Jesus being an incarnation of Allah himself. Jesus had all the characteristics of an ordinary mortal. He ate and drank and slept. That he had inner-sight, and later was called upon to be a Messenger of Allah goes without saying. He grew up from childhood to middle age while a change in the Divine Being is impossible. In the Qur'an he is spoken of as a servant of Allah, as a prophet and an apostle to the children of Israel. He denies his divinity in very plain words. The doctrine of his divinity was invented by his followers after his "death." If he were God, he would not have tasted of "death" as did his mother and other compatriots. Says the Holy Quran, "The Messiah son of Mary is no more than an apostle, the apostles before him have, indeed, passed away; and his mother was a truthful woman; they both used to eat food; see how We make the communications clear to them. Then behold: how they are turned away." (5:75).

"And Muhammad is no more than an apostle. The apostles before him have indeed passed away". (3:143).

"And those whom they call on besides Allah have not created anything while they are themselves created; dead are they, not living, and they know not when they shall be raised." (16:21)

The Message of Jesus

It is true that the Almighty Allah breathed His Spirit unto Jesus as He breathes His Spirit unto man to this day. The Holy Virgin Mary had to go through all

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the pangs of giving birth to him and later Jesus grew up like all other mortals.

The Israelites had deviated from the true path revealed to them by the great prophet Abraham and the great Lawgiver Moses. They had become engrossed in the worship of their priests and had more respect for priest-craft than for the Torah. They had imbibed a great deal from the religion of ancient Greeks. The Greek god of gods—Zeus, gave them the Zion (Heb: Tseyon) but instead of dedicating the Olympus to him they dedicated to him only a hillock near Jerusalem. Yet they loved this name. They considered Zion as sacred as the Olympus was for the ancient Greeks, and thought that it was a symbol of power and greatness. They included all this in their religious lore. From the same idea has sprung the Zionist movement which aims at engulfing the whole of the Middle East and to bring about the supremacy of the Hebrews (God chosen people as they think). Since the religious thought of the Jews is a part of the Bible, Christians also consider the Zion as a sacred place and call it heavenly Jerusalem.

Their kings and rulers were no better than Greek and Roman tyrants with sibyls and priests at their disposal. They were subdued by the Romans to whom they had to pay homage and tribute and had to suffer all the humiliation and agony to which a subject community can be put. It was under these circumstances that Jesus destined by his people—the Jews, for crucifixion, appeared to console the Israelites, show them the way to find spiritual happiness if not material prosperity. He was deeply impressed by the cruelty that his people suffered at the hands of kings, rabbis, priests and elders. The misery of the Israelites stirred his soul and in a divine message he comforted them. His great message is contained in his Great Sermon given in the New Testament.

He sometimes calls himself son of the Holy Father, or of the Father of Israel, as so many of his race and tribe had done before. Even in his sermon, he traces the

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Israelites as children of God, the Holy Father. In the Bible even Adam is mentioned as the son of God. (Luke Chap. 3 : 38). The term father if read in proper context is throughout allegorical. Even the Deity appears as a national Deity.

Anyway his message, according to the Holy Qur'an, was from Allah and was in continuation of Holy Scriptures previously presented to man by a long series of prophets.

The Sermon on the Mount embodies teachings of the finest order. Indeed, they are sublime and present a code of morality par-excellence. His message was a message of mercy, charity and love among the Israelites for man to man.

He said :—

“Blessed are the poor for they shall see God.”

“Blessed are the poor in heart for they shall obtain mercy.”

“Blessed are the peace-makers for they shall be called the children of God.”

“But I say unto you : Ye resist not evil but whosoever shall smite you on the right cheek turn to him the other one also.”

“You shall love your neighbour, and I say unto you: love your enemies.” *

“That ye may be the children of your Father which is in heaven, of this manner, therefore, pray ye” :—

*“Love” is indeed, the sum and substance and the essence of true Faith and also of true and happy life on earth. Love promotes peace and victories of peace and achievement of felicity, and the converse *i.e.* (hatred) generates animosity, strife, perpetual disturbance and wars and blinds. Love for all—for Allah, and His apostles—the principles they stood for, and for all mankind is repeatedly stressed and explained in detail in the Holy Qur'an. The Love of Allah is said to be love of humanity—friends and foe and the rest. All mankind are clearly stated to be one community. “Evil coming from an enemy is to be replied to and repelled with graceful good and thus this animus is to be converted into friendship” (3:103,41:34). Of course this applies to relationships amongst human beings and not to man's encounter with devils.

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“Our Father Which art in heavens, hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors.

“For Thine is the Kingdom and the Power and the Glory for ever.”

“No man can serve two masters... you cannot serve God and Mammon both.”

“Take no thought for your life. What you shall eat or what you shall drink, nor yet for your body, what you shall put on. Therefore, take no thought saying what shall we eat? or what shall we drink? or, where-with-all shall we wear clothes. But think first of the Kingdom of God and His Righteousness and all these things shall be added unto you.”

“Take, therefore no thought of the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

“Ask and it shall be given to you. Seek and you shall find, knock and it shall be opened unto you.”

To his “apostles”. He said :—

“Go preach saying the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold nor silver nor brass in your purses. Be wise as serpents and harmless as doves. Blasphemy against the Holy Ghost shall not be forgiven unto man.”

“A prophet is not without honour, but is not safe in his own country and in his own house.”

“Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.”

To the Jews he said :—

“Why call ye me good. There is none good but One,” (i.e., Allah). And the multitudes said: “This is Jesus the prophet Nazareth of Galilee.”

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And, indeed, Jesus was not honoured in his own country. The multitudes that applauded him turned against him and sent up the cry that he called himself the king of the Jews. One of his twelve disciples, betrayed him to the Romans with the suggestion that he was trying to set up a kingdom of his own, even against the satarap king under Tiberious Caesar. The report went to Pilate, the Roman Governor, who, because of the hue and cry of the people, gave them the choice of crucifying Jesus or Barabas—a notorious thief with an outward resemblance of Jesus. According to the Bible when on the cross, Jesus cried with a loud voice saying: "My God! My God! Why hast Thou forsaken me". According to the Qur'an, Jesus did not die on the cross. His likeness died.

When Jesus was asked if it was lawful to give tribute unto Caesar, he said: "Render, therefore, unto Caesar the things which are Caesar's and unto God the things which are God's, and my second commandment is that thou shalt love thy neighbour as thyself."

On the whole a perusal of the New Testament leaves the impression that Jesus taught the virtue of being poor. The teaching of Jesus as given in the Bible (New Testament) is for the appeasement of the poverty-stricken resigned to their fate, for those stricken with malady and disease, who are cured merely by faith in his curing power.

His "seek and you will find, knock and it will be opened to you" refers to seeking felicity in life in the Hereafter. His knocking is knocking at the door of God's House. He never addresses his multitudes to rise against tyranny and injustice. Nor does he even recommend non-co-operation or passive resistance against tyranny. Quiet submission is the gist of his teachings.

Thus according to the Bible a man is to surrender himself completely to earthly masters and to priests for love of Allah.

Revenge is ruled out. Man is not to realize himself or to act as the vicegerent (caliph) of Allah on earth. The New Testament gives no guidance for creating a just social

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order, a just social economy, or a just state-craft. Jesus' Kingdom of God is for the poor, for the destitute. The kingdom of earth is for those who wield the sword, or for those who have somehow by force, fraud or stratagem become men in authority. Religion has nothing to do with the state.

The New Testament lays great stress on recitation and on certain ritual within closed doors—monasteries, abbeys, nuneries, convents and churches, which are presided over by the Pope, Cardinals, Bishops, Clergy-men, Monks, Friars, Abbots. The devotees are to participate in Lord's Supper and Jesus would appear to them in flesh and blood—called the doctrine of transubstantiation. And the mere acceptance of these ideas is enough to carry a man to God's House.

It seems that Jesus felt frustrated during the closing years of his life, and upon the Jews and other common people he hurls vituperation and anger. The disciples of Jesus called the apostles, also feel defeated and castdown possibly because of "the crucifixion" and their own helplessness, and console themselves with self-made doctrines of atonement, sale of indulgences and the divine right theory of kingship and divine right theory of the popes, the patriarchs and bishops, and ecclesiasts, friars, abbots and others belonging to the holy classes. Hence the rise of priestly orders like the Dominicans, and the Franciscans after the name of St. Francis and St. Dominic. Christianity also became magian. In medieval ages the Friars and Monks consoled the poor with the message of humility and love but off and on rebuked kings and lords for their tyranny.

The Holy Qur'an speaks of the Ra'f or exaltation of Jesus Christ but it means only exaltation in rank.

The Bible as we see it was composed and written down in Greek and Latin *i.e.* the Roman language, a long time after Jesus had disappeared from this earth.

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The Romans were exacting masters and their emperors great tyrants. The Bible carries a deep imprint of Roman thought and customs.

Later a revolt against Christian concepts detailed above took place in England and more particularly in Germany and then all over Europe. The Holy Bible had to be revised and similarly Christianity. This was one result of the impact of Islamic thought on European mind. The Christians remodelled the Bible in parts, and in some countries Christian ritual and doctrines significantly changed.* The magian spells of certain concepts were broken. The study of science so far condemned was started and Europeans began marching quickly on the roads of learning and progress. By now they have, indeed, gathered a beautitude in material life hitherto undreamt of and unknown.

Modern Christianity is nearer to Islam than the early Roman Christianity was. One day it will get closer and be the same as it was in its pristine glory *i.e.* as Jesus had really spoken; and that would be the glory of Islam.

* Muslims in return collected Christian monasticism and monastic orders which started raising their heads first in Arabia and then rapidly in Persia and quickly spread all over Muslim countries.

SOME OTHER PROPHETS

Ishmael is prominently mentioned both in the Old Testament and in the Qur'an. "I have heard thee— (Abraham). Behold : I have blessed him and will make him fruitful and will multiply him exceedingly: Twelve princes shall he beget and I will make him a great nation" (Gen: 17.20). In the Qur'an Ishmael is one of Allah's chosen prophets.

David was a king and a prophet both. The book revealed to him is called in the Qur'an 'The Zabur', or hymns, or songs in the praise of Allah. In the Bible these hymns are called the Book of Psalms each consisting of a number of verses e.g. :—

"Blessed is the man that walketh not in the council of the un-Godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the Law of the Lord and in His Law doeth he meditate day and night.

The un-Godly are like the chaff which the wind driveth away.

I pray for mercy upon me O Lord ! for, I am weak.

O Lord ! heal me for my bones are vexed."

Altogether there are 160 Psalms.

Solomon

Solomon, the son of David, is a great and wise king. His proverbs are given in detail in the Bible, which are really an epitome of human wisdom. They are meant for the Jews, "To receive instruction of wisdom, justice, judgement and equity, to give subtilty to the simple, to young men, the knowledge for discretion."

"The fear of God is the beginning of knowledge but fools despise wisdom and instruction.

My son ! If sinners entice thee consent thou not

Wisdom crieth without ; she uttereth her voice in the streets.

SOLOMON

Yea, if thou criest after knowledge and liftest up thy voice for understanding

Then shalt thou understand the fear of the Lord and find the knowledge of God

For the Lord giveth wisdom, Out of His mouth cometh knowledge and understanding.

When wisdom entereth into thine heart and knowledge is pleasant unto thy soul

Discretion shall preserve thy understanding and shall keep thee

To deliver thee from the way of the evil man, from the man that speaketh froward (perverse) things :

Who leaves the paths of uprightness to walk in the ways of darkness,

Who rejoices to do evil and delights in the frowardness of the wicked.

With-hold not good from those to whom it is due, when it is in the power of thine hand to do it,

The curse of the Lord is in the house of the wicked, but He blesseth the habitations of the just.

The wise shall inherit glory but shame shall be the promotion of fools.

Enter not into the paths of the wicked and go not in the way of evil men

For they eat the bread of wickedness and drink the wine of violence

Avoid this, pass not by it, turn from it, and pass away."

These six things doth the Lord hate; yea seven are abomination unto Him:

"A proud look, a lying tongue, and hands that shed innocent blood.

A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

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A false witness that speaketh lies, and he that soweth discord among brethren."

In the Bible there are 150 chapters, large or small, of these Psalms and thirty chapters of proverbs.

In the Qur'an Solomon appears as a wise emperor and prophet having vast domains. He built a magnificent House of God, and ordered the worship of Almighty Allah. The Bible says that he yielded to the evil temptations of his wife to worship idols. This allegation is strongly refuted in the Holy Qur'an and she—the Queen of Sheba, is said to have cast away her idols; and she became a believer in the unity of Allah.

John the Baptist son of Zacharia is considered in the Bible as a prophet who baptised Jesus Christ. According to Luke, John was filled with the Holy Ghost even from his mother's womb, which descended upon Jesus only after he had been baptised by John. (Matt: 3: 16). According to the Qur'an also John was pure and sinless and never disobeyed Allah. Of course this is equally true of all the prophets.

There are quite a few prophets which are mentioned only in the Holy Qur'an e.g. Luqman, and Zulqarnain.

Christianity

Thus the Bible (the Old and the New Testament) provides us not only excellent morality but it also provides priests and rabbis and plenty of ritual and priest-craft to obtain spiritual bliss and salvation and entry into God's Kingdom. The affairs mundane, the state, peace and war, international relations, bases of social economy and allied problems are scantily disposed of without clear-cut instructions.

In Christian Europe the church and the state, therefore, chalked out different lines of thought and action. The church claimed rights of selling indulgences, of receiving confessions and issuing certificates for getting into paradise. Sometimes the church claimed authority

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over weak kings and even emperors. Hence came the Reformation and the emergence of different churches. Later a great controversy arose about the separation of the State and the Church.

At any rate for fifteen centuries atleast priests and their priest-craft played a very great part in moulding the life of the poor masses. For the poor and the downtrodden, the priests promised spiritual elevation and ecstasy and salvation. The problems of life here in this visible material world were left in the hands of kings and feudal lords. The church including the monasteries and abbeys came to depend upon tithes, alms, or grants of land, or money, made by feudal lords and later by capitalists. No wonder therefore, that the church even of the 19th and of the 20th Century has stood by and sanctified the position of plutocrats.

Christianity has been made to hinge upon the theory of the original sin—the sin that Adam committed and which continues to flow in man's blood. Man cannot help sinning. That is his fate. The sin is in his blood and God was to shed his own blood for the purification of man's; and the church was established for prayer, penance, and rectitude. From the first to the last the whole concept is for man to commit sins and then turn to Jesus or his apostles and prelates for remission of sins. This is a magian concept. Even today this faith goes on grinding some peoples. Others are giving it up.

The majority of orthodox Christians believe in the doctrine of tran-substantiation. As pointed out earlier, it means for orthodox Christians the conversion of whole substance of Eucharistic bread and wine into the flesh and blood respectively, of Jesus Christ.

In complete contradistinction to this view of life Islam teaches man's inherent goodness. Adam's sin was forgiven. He did not pass it on to his progeny and it does not so pass on for ever.

COURSE OF TIME

Adam being inherently sinless was offered Allah's vicegerency after heavens and earth had refused "Adam accepted the responsibility of being Allah's vicegerent on earth, which had been, in abject terror, refused by heavens (spiritual forces) and earth (material forces)." (Comrades 33 : 72.) He was entrusted with the task of establishing his Master's Kingdom and of establishing the supremacy of His Law. Thus man is inherently noble in the eyes of Allah. If at any time he is misled by the devil then he makes his own sins.

Course of Time

In course of time the real teachings of Abraham and of Moses, of David and of Jesus *i.e.*, the messages of love and charity, and divine psalms and the words of wisdom were tampered with, modified or forgotten. As early as the sixth century A.D., the whole world was again steeped completely in spiritual and political anarchy. Priests, rabbis, ecclesiasts, Brahmans, Bhikshus, Lamas with all their strange, vague and un-understandable and emasculating spiritual interpretation of religious dogmas and prayer wheels, dominated the spiritual life of man, as feudalism, brute force and riches dominated the world of matter. Thus fates and furies, or magic, were all powerful and were worshipped as such.

THE HOLY PROPHET MUHAMMAD (PEACE BE UPON HIM)

Then came the Holy Prophet Muhammad (May Allah bless and keep him) with the greatest and all comprehensive and the final warning and good tidings for all mankind. He was commissioned to complete the previous revelations—the Scriptures, so that all peoples should have a complete code of Law to guide them in every aspect of life.

The Qur'an is that complete message for regulating the entire life of humanity and for achievement of liberty, equality and fraternity for all mankind. It was only about this liberty that Rousseau—the father of the French Revolution, gave in his 'La Sociale Contract' a vague dream some twelve hundred years after the revelation of the Qur'an.

The Holy Prophet Muhammad to whom every word of the Qur'an was revealed, was born posthumously in 570 A.D. He was brought up first by his grandfather and then by his uncle Abu Talib. Even as a young lad, he was loved and respected for his honesty, truthfulness, and fidelity, trustworthiness and excellent conduct, for, he was always true to himself and to the spirit that Allah had breathed unto him.

As a young lad he travelled, with ears to hear, eyes to see and the mind to learn, to Syria in the company of his uncle. Some years afterwards he was commissioned by a prosperous widow named Khadija on a similar errand. He performed his mission so faithfully, so honestly and excellently that she married him. Mohammad was 15 years younger than Khadija. They lived as husband and wife for twenty-six years, both devoted to each other. In his later days, he talked of her with the greatest love and reverence. - He was now ranked amongst the notables of the Qureish—the descendants of Ishmael. He commanded the respect of all and sundry and was called Muhammad, the Truthworthy (Al-Ameen).

THE HOLY PROPHET

The Qureish had the peculiar honour of being the custodians of the Ka'aba—the house built by Abraham and Ishmael for the worship of One—the Almighty Allah. At this time, however, the Ka'aba was filled with a number of idols who were given different names. There were some very few people who felt disgusted with idolatory and fetish worship and wished to find out the religion of Abraham. These were called the Hanafa, a word signifying seekers of the truth. These Hanafa were considered rebels as against the prevailing religion of the Meccans. Muhammad was one of them.

For meditation it was his practice to go to the cave of Hira in the month of Ramadan, in a hill near Mecca. Thus he grew up to the age of forty. One day while he was half-asleep he heard a call, "Read." "I cannot read", said he. The voice again repeated, "Read." He said, "I cannot read". The third time the call forcefully commanded, "Read", and he again said, "What can I read"? The voice said:—

"Read : in the name of Allah thy Lord and Cherisher Who created.

Who createth man from a clot.

Read : and thy Lord is most gracious,

Who teaches by the pen,

Teaches man that which he knew not.

However, man is disorderly,

Who thinks himself free from need of Guidance.

See : unto thy Lord Allah the Almighty, is the return.

Hast thou seen the person who dissuades

A votary when he prays to Allah ?

Hast thou seen if he depends on the Guidance (of Allah) ? Allah enjoins righteous conduct.

Hast thou seen if he denies (Allah's Guidance) and goes his own head-strong way ?

Does he not realize that Allah Watches and Knows ?

Nay, but if he does not see. We will seize him by his forelock.

THE HOLY PROPHET

His lying sinful forelock.

Then he may call out his comrades.

We will call up the guards of hell.

No; No; Do not obey him. Render obeisance only unto Allah and thus draw near unto Allah." (96 : 1—19).

These words went deep into Muhammad's heart. He felt awe-inspired by this visitation. He walked out of the cave and heard the same commanding voice, "O Muhammad; thou art Allah's Messenger and I am Gabriel"—the Holy Ghost, the Spirit Trustworthy. The Holy Prophet raised up his eyes and saw the angel in all its brightness above the horizon. For a second time the awe-inspiring voice said, "O Muhammad: Thou art Allah's Messenger and I am Gabriel."

Then Holy Prophet Muhammad (may Allah bless and keep him) stood transfixed, overcome by the brightness of what he saw. He turned his face away but the bright vision again and again confronted him. It was only when the vision was gone that he returned to his wife, perturbed and overwhelmed. His wife reassured him. She took him to her cousin Warqa Ibn Nauafal, an old man who knew the scriptures of the Jews and Christians. On hearing Khadija, he declared that the Holy Prophet was the like of Moses and had been chosen by Allah for the guidance of mankind.

The Holy Prophet's consciousness of being selected out of all mankind to face mankind alone, with a message indicated above appalled him at first (Muhammad Marmaduke Pickthall). This changed his mental outlook and he forsook his quiet, honoured and smooth way of life. It was Khadija who with her might and main and persuasive power, filled him with enthusiasm in obedience to Allah, and thus throughout his life the Holy Prophet called himself the slave of Allah.

In the Qur'an the Holy Prophet is called a slave (*Abdohu*) and Messenger (*Warasulo*) of Allah. The words of revelation which he uttered *i.e.* the Teaching

revealed to him are called the Qur'an (the Reading). The word which he said in a condition of trance or inspiration are called the Hadith.

For sometime the Holy Prophet preached to members of his family and his close friends. The first convert was his wife, the second was Ali and third was Zaid and the fourth was Abu Bakar. On receiving the command :

“O thou enveloped in thy cloak !

Arise and warn,

Exalt and glorify Allah,

Purify thy raiment.

Ward off pollution.

And show not inclination or favour to seek worldly gain.

For the sake of Allah persevere.” (74 : 1 to 7).

He started preaching in public.

This provoked the hostility of the Qureish, his own kith and kin. He was subjected to various kinds of persecution and abuse. Some of his friends—converts to Islam, were seized and put on burning sand, physically manhandled and beaten with fists and clubs. Under direction from the Holy Prophet some of them migrated to Abyssinia.

Yet the Holy Prophet persevered. The Qureish offered to make him their king only if he would desist. They offered to make him the chief custodian of the Ka'aba so that he may have a big bit of the offerings made to the idols. But the Holy Prophet was not to be dissuaded by these tempting offers. The Qureish saw that wealth was no charm for the Apostle whom they called a renegade. So they plotted to kill him. Omar, one of the finest fighters of the Qureish, under-took the job of his own. Brandishing his sword he was passing through a street when he was accosted by a friend who wanted to know the errand he was on. Omar spoke his mind frankly. His comrade said “Whither? Go you first to have a question with your sister. She has embraced Islam”. Omar's

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anger mounted up and instead of going to the Holy Prophet, he turned his steps towards his sister's house. When he greeted her, she was reading the Qur'an. On hearing some of the verses, the sword fell from his hand. He repaired straight-away to the Holy Prophet and put that sword at his feet and recited "Verily, there is no god but Allah and Muhammad is His Prophet."

The conversion of Omar exasperated the Qureish, and they stopped all dealings with the Prophet's family and with all those who believed in his message.

Meanwhile some people in Yathrib had heard about the Holy Prophet and his mission, and going by what Jewish scholars had often told them, they recognized that Muhammad was the prophet promised in the Torah. They visited Mecca twice at the time of the pilgrimage and invited him to make Yathrib his home.

The death of Abu Talib, his uncle, encouraged the Qureish to execute their plan for doing away with the Holy Prophet. A divine revelation reminded him of the evil intentions of his enemies and commanded him to leave his home-town. This was the Hijrat or the flight to Yathrib—now to be called Madina.

The Prophet travelled by night accompanied by Abu Bakar, and during the day time took refuge in a cave, because, they knew they would be hotly pursued. There they remained for three days. On one occasion they heard the voices of their enemies—the Qureish. Abu Bakar was perturbed and whispered, "What shall be our end"?

The Prophet replied with full confidence, "Do not you fear Abu Bakar, Allah is with us". In a few days the Qureish became tired of pursuing the Prophet who later, continued his journey to Madina undisturbed.

At Al-Madina

At Al-Madina or Madina a good number of people soon became followers of Islam.

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So far the Holy Prophet had been only a teacher. Now under divine guidance, he started building up the Muslim state. His resources were very limited but his determination was great; and his Faith in Allah brushed aside all difficulties.

The Meccans in their frenzy brought up their hosts to destroy this new state in the bud. Thus started the holy wars of defence and of the eradication of fetish worship from Arabia. The first battle was fought near Madina and is called the battle of 'Badar' which gave to the Holy Prophet a great prestige. Then came the battle of mount 'Ohad' which did not go well for Muslims. When the Qureish learnt that the Holy Prophet was in the field, they lost heart and withdrew to Mecca, and in revenge they massacred, wherever they found, the followers of Islam in little companies. The battle of the 'Trench' was decided by a bitter wind from the sea which blew away the Qureish army bag and baggage. A Jewish tribe that had acted treacherously toward the Holy Prophet were punished.

The Holy Prophet now made up his mind to attempt the pilgrimage to Mecca in the company of fourteen hundred followers. Nearing Mecca the Prophet fixed up his camp at Hudeybiyah. Finally a truce was made with the Qureish by which the pilgrimage could be performed the year following.

Seven years after the Prophet's migration to Madina, it became plain that the Khyber was the centre of Jewish intrigue and conspiracy among Jews and idolators to attack and destroy the Muslim State. This led to the campaigns of Khyber and the forts of the Jews were taken one after the other. The same year the Prophet performed the pilgrimage to Mecca. A year after, 3,000 Muslims were sent to Syria under the command of Zaid, once a slave, to prevent the invasion of Byzantines numbering one hundred thousand. The valour of Muslims saved the day for Islam.

About the same time, the Qureish broke their truce and attacked the allies of the Prophet and massacred them even at Mecca. It was thus that the Holy Prophet was impelled to gather an army of ten thousand and march

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upon Mecca. The Qureish were frightened. They tried to show fight but were dispersed and the Holy Prophet entered Mecca as victor. The Meccans expected to be massacred but the Prophet pardoned them all, and the whole population barring a few embraced Islam. The Ka'aba was cleared of all idols, saying :—

“The Truth hath come and falsehood (darkness) hath disappeared.” (17 : 81).

After Mecca had been taken, the Prophet successfully conducted a few expeditions in support of his friends against their pagan enemies. These were the battles of Hunain, the conquest of Taif and the Tabruk expedition. In the 9th year of Hijri, deputations came from all parts of Arabia to accept the creed—that ‘there is no god but Allah and Muhammad is His Prophet’, and all that this recitation implies. Now the Holy Prophet established the Kingdom of Arabia without a king and throughout lived in the simple manner of an ordinary citizen.

In the 10th year of the Hijri, the Prophet made his last pilgrimage to the Ka'aba. From the mount of Arafat, he preached his last sermon to multitudes of people. He said :—

“Muslims! I may not be amongst you the next year. Remember All Muslims are brethren unto one another. The white has no preference over the Negro. All are equals. The Arab has no preference over the Persian. There is no distinction of race and colour or of birth amongst you and respect is due only to him who is righteous. Remember my words: ‘La Ilaha Illallah’, there is no god, no deity, no master, no ruler, except Allah to Whom belongeth all power and all majesty. Obey the commandments of Allah, and of your elders only if they remain within the Laws of Allah”.

The Laws of Allah were to rule and Allah alone was to be and to remain King. For non-Muslims believing in earlier scriptures *i.e.* Jews and Christians, he was the advent of the promised one, or of Jesus for, he did indeed establish the Kingdom of Allah on earth.

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The Prophet's sense of destiny is eloquently expressed by the following incident :—

A haughty bedouin holding a piece of bread in his hand one day greeted him thus : "O you who claims to know the mysteries of the Unseen and of the things to come, tell me if it is in my destiny to eat this bread?" Without the slightest hesitation and to the great relief of his companions, the Prophet replied, "My dear man, whatever you do is your destiny." In other words, he declared that man is the maker of his own destiny. He can make it glorious, or deviating from the right path and led by the devil, he makes it inglorious or wretched. And this is an eternal truth amply proved by the history of man.

No mortal has ever been as successful in life as Muhammad was and no man's life can ever be equally successful. Throughout his career, in word and deed, he was true to himself and true to Allah, the Omnipotent, the All-Creating, the Unseen, the Sustainer, the Omniscient and the Omnipresent. Indeed he always felt and declared that the All Powerful was nearer to him than his own jugular vein.

Muhammad proved himself to be the hero amongst the prophets and the best example for mankind to rise to the highest possible pinnacle of glory and the joy of life. It was for the reason that Muhammad, the man and the prophet, and the great Messenger of Allah, always stood upright. He spoke his thought—the Truth, with full confidence in himself and supreme confidence in Allah. In extremely clear-cut terms he declared his thought and Allah's Message. He promulgated the Great Truth with unique daring and against great odds. He was bold, the bravest of the brave. In his great mission he never flinched come what may. He lived and prospered and was the greatest success in destroying emasculating shibboleths and false rituals, gods in animal forms and magian practices of their priests.

His place in history is unique, which he ordered the followers of Islam to continue making more and more

THE HOLY PROPHET

glorious, and give to mankind freedom from fetish-worship and magian creeds, from servitude and from want. This was the kind of war he upheld.

The Holy Prophet was a great success during his own life-time because he had the courage to live, the like of which very few mortals ever had. None else ever lived as successfully as he did.

The Holy Prophet never compromised with evil. He never co-operated with evil. He resisted it passively for some time. When the call of Duty came he openly revolted against the then prevailing order and in an open combat he won.

He conquered the devil and laid him low. The "spark of divinity" in him forcefully cast its refulgence for the whole world and all the peoples to see and be truly guided. He was the model of "the Superman", mortals have and shall yearn to draw near to and follow and thus understand the Truth—the Holy Qur'an. Allah willing one day his Message will be accepted by all mankind.

Now-a-days some people are being drawn towards certain new-fangled "isms" because, for example Lenin and Mao at times worked as labourers in their shops or in their fields. The Holy Prophet worked and remained a worker all his life. His labour was labour of love. Even after he had millions of followers who were more than extremely devoted to him, he never arrogated to himself the mannerisms or high-handedness, or brow-beating of even an ordinary school master. His politeness was proverbial, and humility in speech, albeit, eloquence and noble action a great feature of his conduct.

Early next year the Holy Prophet breathed his last (May Allah bless and keep him). On hearing the news, Omar almost lost his senses and declared that the Prophet of Allah could not die. But Abu Bakar after verifying the news addressed the multitudes around him and said: "O People! Lo! as for him who used to worship Muhammad, Muhammad is dead. But as for him who worships Allah,

Allah is alive and does not die"—adding a verse of the Qur'an :—

“And Muhammad is but a messenger. Messengers have come and gone. Can it be when the prophet dies or is slain, you will turn back on your heels? He who turns back does no harm to Allah; and Allah rewards the grateful.” (3 : 144).

His Message

The message that Muhammad (May Allah bless and keep him) gave to mankind is embodied in the Qur'an.

The Qur'an has been rightly called a miracle and a miracle everlasting, indeed it is. It lives and inspires as no other miracle ever did before. It stirs and moves the reader to action. Announced to Muhammad (Peace be upon him) as early as the beginning of the seventh century when fetish worship and tyrannies of the feudal system were rampant, it provided a solution of medieval social problems as it provides a unique, comprehensive code of life and practical solution of man's problems of the twentieth century and of times ahead. This luminous miracle came through the lips of the greatest of all the apostles.

The Message in practice is the life, the character and conduct of the Holy Prophet. The Qur'an prescribes a Deen—code of life, for humanity. It prescribes no religion in the sense ordinarily conveyed by the word. All the previous cults are negated by Islam and are called deviation or disbelief, for, all those were magian. There is no magus in Islam and no priest nor priest-craft. (See foot-note, 22 : 78.)

All Comprehensive

The Qur'an is not only a book of morals and ethics, but it is also the Book to regulate the conduct of man in every sphere of life. It is scientific and dynamic not static. It is exoteric, so plain and simple that no rabbis or

SLAVERY

priests are required to explain any tangle. The Qur'an explains itself, and he who reads it knows it. There is nothing esoteric. Every commandment and direction is crystal-clear. There is no magic about it.

There are verses which are clearcut and forthright. These are the Commandments of Allah. These are the principles and form the basis of the teachings of Allah (3:7). All other verses, parables and examples in the Holy Qur'an and all sayings of the Holy Prophet support these basic principles.

There are verses which refer to the rise and fall of nations, and the stress always is that deviation from the basic principles brings about catastrophe. The object always indicated clearly is to impress upon mankind that individuals and peoples guilty of sins of omission or commission must see due retribution and consequent misery in the present and in the future.

The door of repentance and making amends is always open only if the people would understand, believe and follow the straight path: No spells, no magian practices or rituals can alter the Law of Allah, or change Its course. Right faith and right actions alone bring freedom from mental agony and from economic want and yield internal and external freedoms, happiness and salvation.

A plain meaning of the Commandments and Guidance from Allah form the main theme of this small book.

Slavery

The Qur'an abolishes slavery—bondage of man to man. Belief—earnest and soul-stirring belief that translates itself into conduct, in "La Ilaha Illallah", (there is no god and no master but Allah) makes the believer a servant of Allah, a bondman of Allah alone, and it rids him of all other servitudes.

The word slave occurs in the Holy Qur'an and it is stated "that a slave is not the equal of his master, because he brings no good tidings from any quarter and is a

dependent on his earthly master, and is not inclined towards virtue. He cannot be the equal of the master who shuns evil and does good deeds in the cause of Allah." Plainly stated it means that only a poverty-stricken person lacking urge to work and to prosper and to make his condition better and better, tends to become a slave, may be a chattel-slave or a wage-slave. However, it should be remembered that freeing of slaves is one of the greatest and noblest deeds of righteousness enjoined by the Holy Qur'an. Keeping of slaves or being slaves sounds the opposite.

According to Islam a slave, (now-a-days called a servant, part-time or whole-time), is a member of the house-hold. He is properly looked after. His master feels concerned about him, because, if he falls ill or is uneducated, or dies, the master loses a big asset.

Slaves, economic or political are, indeed, never any good people. This they cannot be. How can they be good or order virtue when they are neither free to speak nor free to act. The very fact of being masters or being slaves has no sanction in the Holy Qur'an. Slavery is really against the spirit of Islam.

According to the traditions of the Holy Prophet and general practice amongst early Muslims, a slave is to be called as Ibn or Ibni *i.e.* my son, my daughter, or as *Akhi i.e.* my brother.

In Islam a slave or a servant having talent can marry the daughter of his master, or even a queen, and may become the head of the state. As a matter of fact, the greatest virtue is clearly stated to free man from slavery and servitude, from helplessness and destitution, from sex licence, from drunkenness and debauchery, from greed and worship of wealth, thus leading to a life of peaceful and felicitous progress.

Human life

Human life is held extremely sacred. Murder is an offence that cannot be remitted. In the words of the

ACQUISITION OF WEALTH

Holy Qur'an "He who wilfully kills a person without lawful cause kills all humanity, and he who saves a human life saves all humanity". (5 : 32).

Human Relationships

Human relationships are to be regulated by the Laws of the Qur'an, better than which have not been conceived by man. The Qur'an lays down the basic principle of politics, of social economy, social justice, tolerance, civics, international relations, etc. These Laws are clearly stated for all to heed. In fact the Qur'an, gives basic principles for human thought and action in every walk of life.

Liberty, Equality, Fraternity

Islam ordains real social and economic equality for all persons without curbing freedom of expression, without placing limits on their freedom to rise in social scales according to merit and work. There is no regimentation of labour, nor of the class called bourgeoisie. There is no bourgeoisie and no proletariat. All are one fraternity. There is real liberty from earthly masters. There is equality. Thus, these slogans of the French Revolution do not find any better exposition than that provided by the Holy Qur'an a thousand years earlier.

In the intellectual, spiritual, and material fields, individuals get what they earn by lawful means according to their works, aptitudes and deeds ; and the imbeciles, the helpless *e.g.* orphans, widows, the superannuated, and the invalids according to their needs. There is no pre-ordination, no pre-destination: These are the results and not causes of what people do and how they behave in life.

Acquisition of Wealth

The acquisition of wealth in honest and lawful ways is not despised. On the other hand it is made a duty. Even "after the Friday congregational prayers Muslims

ACQUISITION OF KNOWLEDGE

are ordained to go round and seek the bounties of Allah. There is no sabbath and no obligatory abstinence from work'' (62—10).

The Qur'an stresses the importance of finding treasures hidden in the earth and the skies.

Equal emphasis is laid on equitable distribution of wealth. Zakat (an obligatory poor rate), must be paid into public treasury. Sadaqat (emergency taxes) are necessary and Khairat is defined as giving away all that one has to spare, or all that is superfluous in the way of Allah (*i.e.*, for the good of humanity). All these are throughout stressed as great and ennobling pieces of righteousness. Wealth must circulate amongst all classes of mankind. Its accumulation is condemned :—

“A great calamity awaits the people who accumulate wealth and do reckoning of it over and over again,

With the notion that this wealth will remain with them for ever.

No doubt they will be thrown into consuming fire.

Do you know what that consuming fire is?

It is fire kindled by Allah and it leaps up to their hearts.

Look ! it is closing in on them with its all enveloping flames.” (104 : 2, 3, 4 and 7).

Acquisition of Knowledge

The acquisition of knowledge is made a duty. Even the Holy Prophet is asked to wish and pray for increase in knowledge. Muslims are to acquire knowledge wherever it may exist and from whichever source it may come. Ignorance stands accursed. Adam is said to have acquired a better place than granted to angels because of knowledge given to him. And “only those people understand the Qur'an who have knowledge.”

Interest

Interest *i.e.* return from capital independent of human skill, in all its forms is tabooed. The commandments about taking interest are clearcut: "People who take interest will not be able to stand on the Day of Judgement, like the followers of the devil. Therefore, whosoever takes interest is bound for hell" (2 : 275). "Therefore you who have Faith! Have fear of Allah. If you truly believe, give up all the interest due to you." (2 : 278). "Otherwise be prepared to have war from Allah and His Messenger. If you repent, you are entitled only to the principal."

Money by itself, in all its forms, is as barren now as it was ever before. Hence interest is forbidden.

Debts are debts of honour. Should a debtor be in straits the debt is to be forgiven." (2 : 280).

The very institution of lending and borrowing money on interest gives social ascendancy and power into the hands of the creditor class. The institution of interest, therefore, is not conducive to healthy growth of democratic spirit and equality among mankind.

Some Important Points

The Qur'an gives directions for control and abolition of international wars. There are clear-cut commandments regarding finance for country's defence and also for offence under stated circumstances.

There are no priestly orders, no monasticism, no monasteries, no mystery-men, no magic, and no fates. Man is bound only by the Law of Allah and is free to rise to any heights of worldly prosperity and any heights of spiritual felicity.

The Qur'an (and the Holy Prophet also) enjoin revolt against injustice, oppression and tyranny. The use of force in such cases is justified.

Obedience to the Holy Prophet

The Qur'an ordains obedience to the Holy Prophet because the Prophet was the embodiment of Islamic

conduct. But it does not permit worship of the Holy Prophet. The Prophet was MAN first and last and the Holy Messenger from the age of forty onwards. Certainly Muslims pay him homage and recite praise due to him and invoke Blessings and Peace upon him.

His Place in the Qur'an

Muhammad does not occupy the same place in the Qur'an as Jesus is given in the Bible. According to the Holy Qur'an Muhammad was an apostle—a prophet of Allah, of course the last one, in the same way as Moses, David and Jesus were only apostles or prophets. The apostolic line finished with Muhammad whose companions are called only 'Ashab', (*i.e.*, companions). Muslims are not votaries of Muhammad. They are votaries of Islam *i.e.*, the Law of the Qur'an, and true devotees of Islam are called 'Aulia' *i.e.* friends of Allah.

Muhammad is not worshipped. Only Allah is worshipped and prayer and prostration (surrender) is rendered only to Allah.

The cult of personality and of hero-worship is thus ruled out.

The Holy Qur'an is in continuation of and the final word in Scriptures revealed to mankind. The Qur'an requires a belief in all the revealed Books. (Qur'an 4:16 ; 10 : 47; 35 : 24 ; 40 : 48).*

Faith

The Qur'an speaks powerfully and convincingly. It requires belief in the principles of Islam which are to be translated into action *i.e.*, basically Faith in the Oneness of Allah and the mission of the Holy Prophet, and belief in the ultimate responsibility of man to the Absolute Justice of Allah. This Absolute Justice of Allah prevails in the long run. Man is to render account of his deeds and of all

*In subsequent pages the Laws of the Qur'an are generally mentioned as the Law.

his actions before this Seat of Absolute Authority where no recommendation and no intercession is accepted. Merit is the criterion of Divine Dispensation.

Man is required to believe in Allah's Commandments from the core of his heart; and the Qur'an states clearly that if the Commandments and Guidance are not acted upon, then there is neither belief nor Faith. Then it is only hypocritical showing off and at best lip profession which is called 'munafqat' *i.e.* 'hypocrisy'.

Thus, Faith means such conviction in the truth of divine dispensation as runs through the body, the mind and the nerves, runs through conscious and sub-conscious self of man. Naturally man's actions, who believes, would be regulated by the Faith. To acquire this Faith and to nourish this Faith, the whole of the Qur'an is Duty, that is to say, it is the Duty of man to accept all these commandments and act thereon. Thus, the man having Faith will distinguish between the lawful and the unlawful and between good and evil. He would generate and acquire capacity, power and a steel-iron will to do. Faith sustains that will to do or die in the endeavour.

Taqwa

The word 'Taqwa' has no equivalent in English. It is generally translated as righteous belief and righteous conduct. Taqwa is very much more. It is a stirring force, more powerful than dynamite or atomic energy. Righteousness in thought and deed *i.e.* 'Taqwa' shows itself in the shunning of evil, in inclination towards virtue and in the doing of good deeds.

Thus, righteousness has two aspects. One negative *i.e.*, shunning bad thoughts and evil deeds, and the second doing positive, good, creative and virtuous deeds.

In case the shunning of evil is taken up as the end of life, it is possible, one can say probable, the result would be monasticism. The positive side of righteousness means inclination and the will to do good deeds and constructive work for the benefit of mankind.

TAQWA

Says the Qur'an, "It is no great virtue that you turn your faces to the East or to the West. Righteousness lies in true conviction in Allah and in the Hereafter, in removing, for love of Allah, the servitude and helplessness of debtors and of slaves and of servants, giving material aids to near kindred . . . the orphans . . . and steadfastness in Jihad," *i.e.* in doing the right (2:177).

In this way man becomes conscious of his real duty, of the potentialities with which he has been gifted by Allah for creative work. He becomes conscious of the purpose of his existence and of the purpose he has been created for, of his destiny.

This attitude of mind creates self-confidence and trust in Allah and the high roads of progress are opened. The conquest of earth and of heavens becomes possible. Indeed this is made a duty. To do it fully one must build up a steel-iron will to do the right. This is true 'Taqwa'.

The Qur'an stresses the importance of understanding both the aspects of 'Taqwa' (righteousness). Both these aspects are closely inter-related.

The great poet of the East, Allama Muhammad Iqbal of blessed memory, has emphasised both the aspects of this truly righteous conduct.

This 'Taqwa' (righteous conduct) in thought and action in every-day life generates the right way of behaviour. This alone could give man the will that moves mountains, and by dint of which man conquers the treasures of the heavens and of the earth. An ascent to the Moon or to the Mars will then look a small affair.

All this has been explained forcefully and faithfully by the late Allama Dr. Muhammad Iqbal in his soul-stirring books, now available in almost all the languages of the world. We salute the spirit of the great Allama Dr. Muhammad Iqbal who has given us the right meaning and the right implications of Allah's Commandments and Guidance *i.e.*, of the Divine Law.

VARIOUS PATHS AND THE LAW

This message of the Qur'an which provides the Law is meant for those who wish to be good and prosperous people, who are inclined towards right thinking and right action. For people who are temperamentally malicious or rebellious, being possessed of the devil, there is no direction. Their way of life is falsehood and evil.

Thought and Action

As a matter of fact righteous conduct comes only after righteous Faith. Moral earnestness and good actions or otherwise, only reflect what the real conviction of man is. In case thought and deeds run into opposite channels, *i.e.*, there are good thoughts and bad deeds, then it is only dissimulation. It is not Faith. Life and Faith are one and the same thing, otherwise both are sham and meaningless. When lips utter one thing and the mind utters another, the mind would be the driving force, and lip profession downright hypocrisy.

Allah is forgiving. He is Beneficent and Merciful to all mankind. This is repeated in the Qur'an hundreds of times. His law of punishment operates only if man strikes a partner with Him, for, He is One Indivisible. So is His authority. His anger is visited on mankind if they continue living a life of sin and wrong. But He Forgives when man realizes his inequities and rectifies.

In the Qur'an the stress throughout is on belief and good deeds. There cannot be any salvation without positive good deeds which lead to prosperity and felicity of life in the present and the future.

Various Paths and the Law

Humanity has treaded various and varying paths of destiny. The underlying spirit and objective have been and are the same. Only the outward forms differ. All have the ideal of seeking *shanti*, peace and love and some sort of union with, or approach to their concepts of the Ultimate Reality—the Supreme All-Powerful Sovereign Force controlling the law of the universe, one can say the Law of

Inherent Nature of all that exists. The Light of Allah (given different names by different peoples) has come to all from the same Fountain-head which is Light in and by Itself. This Light, as said in a similitude given in the Holy Qur'an is received in graded degrees by rishies, so called incarnations of God-head, seers, Prophets and *aulia* (friends of Allah) according to their aptitudes. The Light shows Itself in all scriptures mankind calls Holy. There are quite a number of passages in the Holy Qur'an which make this quite clear.

All peoples believe in norms and oughtness we call ethics. In different words they give one and the same concept of Power Supreme. All believe in Justice Perfect and all peoples are endeavouring to draw as near as they can to the concept of Absolute Justice.

The ways of approach are different. In absence of knowledge and prevalence of narrow-mindedness and bigotry people lack mutual understanding. Faith, sometimes called religion, is the cordiale of human mind, and bigotry is mostly a heritage from the past.

Guidance for All Humanity

Of all the ways of life and concepts of Faith Islam (the Direction typified in the Holy Qur'an) stands out as the best and most conducive to the advent of millennium. It was revealed to Adam and then to his illustrious descendants, in parts through the ages (14:4, 15:10, 16:36, 34:34). The last word in revelations is the Qur'an. Anybody who has the urge to know the Truth and follow it can himself compare the principles of the Qur'an with those in earlier scriptures—the Sruti, the Torah or the Bible, Zinda Avesta or Buddhist Jhatkas (verses), or with the new fangled cults of agnosticism, natshism, capitalism, or communism. He will certainly find that while all others are sectarian, only Islam gives the Law Super-excellence for the guidance of all humanity.

So, for those inclined towards virtue, righteous conduct and wishing to prosper here and in the Hereafter,

ONE GREAT PROBLEM

meaning of the Commandments and Directives of the Holy Qur'an will be found in Part-II of this book.

One great problem

The disturbing forces at present make one great problem. All humanity today realizes that something very important is missing. They have not just the real and unalloyed joy of life. A great awakening and understanding is coming and all are looking out for Faith.

Hence the present day individual and national rivalries and enmities. For the same reason there are conflicts of races, tribes and classes—class wars in parts of the world and race for armaments, the satanic passions to kill or to enslave by the use of bullets or bombs, by missiles and bomber aircraft. This great crime and sin is rampant in all minds. Wars in Vietnam, Congo, Nigeria and the Middle East go on merrily, exterminating human beings by hundreds and thousands. Cold war goes on within a country among classes and outside the country on international scale. To what end? The end can be only to keep the domination, economic or political, of man over man.

The fear of helplessness, possibly of extermination, or at least enslavement hangs like the sword of Democles over the heads of the innocent, as the fear of losing power and command over-awes feudal lords and plutocrats within the communities. When is this armagaddon, preparation or preparedness for mutual slaughter to end and humanity to really become one brotherhood living in peace, prosperity and good-will? Certainly one day the wars cold or hot, the strife and distress, hatred and jealousy would end, when their root-causes have been removed. All that is necessary is to grasp the meaning of the Commandments and Guide-lines explained in the Holy Qur'an and to take Direction from it. Mankind will find safety now and ultimately, here and in the Hereafter, only if they have true Faith and act accordingly.

Peace with Tyranny

In Islam there cannot be any peace with tyranny of man over man. A Muslim is not to co-operate with an unjust ruler. He must revolt if he can, or at least put-up passive resistance.

Self-assertion

Islam does not teach self-annihilation. It teaches self-assertion. Self-torture and renunciation of the world is prohibited. One must face realities of life, and put up a fight. He must win or die in the struggle. To despair of success is a positive sin.

Belief in Allah—the Sustainer of all the worlds, the Protector and the Guide, makes man fear only Allah and none else. The true believer does not lay down arms before fates and furies and priest-craft. He stands up to them, by word and deed subjugates them and thus creates his own destiny.

The Reading

The Qur'an is sweet to read, for indeed, perused in Arabic and plainly understood, the reader finds rhythm and melody enough to put him in a trance, and soul-stirring verses make one a true protagonist, may be a fighter, in the cause of Allah, whose sole object in life becomes the establishment of His Kingdom.

The Kingdom of Allah is to be established by man himself as a matter of duty. It will not descend from the high.

Prayer

“More things are wrought by prayer (*i.e.* by urge to see and follow the straight path) than a man can conceive of,” is an old saying. In the Qur'an a purpose is assigned to it and that is “not to draw any near to evil” It is not the end in itself.

PHILANTHROPY

This prayer is to be directed to the Absolute, All-Powerful Allah, the Conceivable and the Inconceivable, the Omnipresent, the Omniscient Unseen Power in and outside man, and the Only Sovereign, to establish His Sovereignty. It is not directed to any person big or small, animate or inanimate. It is called Salat or Namaz and it is offered for all to see the Straight Path and for urge and power to follow it. The prayer is collective, national, international, for all humanity to be guided on the Right Path. It is social not individualistic. The oft-repeated prayer runs as "grant us the Right Direction" and not as 'grant me this and that' . . . It is regular self-examination or self-criticism and internal desire for rectitude and following the path of righteousness. The Qur'an makes this prayer obligatory. The belief that Allah is with you will never let your life become empty or go astray. That Allah Hears and Knows coupled with prayer gives you the best of self-confidence and firm hope that the prayer will succeed. It has moving psychological effects and eschews vanity. It gives you hope and initiative for success. It rids you of frustration. It provides five occasions every day for man to obtain self-purification—internal and external, inward and outward, and self-discipline to hold the devil at bay and to obey the Commandments of Allah alone.

Philanthropy

Philanthropy is clearly stated to be, and is more than stressed, as the highest form of righteous conduct. As has already been quoted:—"It is no great virtue or righteousness if you turn your faces, in prayer meetings, to the East or to the West. Real righteousness lies in freeing your fellow-men from bondage and servitude, in removing their helplessness and want, in remembering the Commandments of Allah and having fear of Allah's Dispensation, in obligatory arrangement for poor-relief, in right conduct under all circumstances, weal or woe), in wars of righteousness and in holding fast to your covenants".

NO ORIGINAL SIN

Reprocreation is laudible. It is in the blood of man and beast, *i.e.*, in the blood of all animal kingdom. Should reprocreation be a sin, the very purpose of Allah's creation is defeated, for then there would be no vicegerent to carry out Allah's Will on earth.

No Original Sin

That sin is inherent in man, it has been already said is a Christian concept. It is because of Adam's yielding to the devil. This concept is negated very strongly and emphatically by the Qur'an.

Even according to the Bible: "The sins of fathers are visited upon their children to the third and the fourth generation." This also repudiates the idea that Adam's sin—"the original sin" goes not descending upon his children after millions of generations have passed away.

According to Islam man is born innocent. He acquires tendency towards evil from breeding, and of his own free choice, and for that he must pay on the day of reckoning.

There is no original sin and hence no atonement, unless that be a result of repentance in good time, rectitude and plenty of good deeds.

In Islam man is entrusted with mastery of material and spiritual forces. He has been gifted with knowledge and is Allah's vicegerent on earth. His hardships, if any, come from his own misbehaviour, and all bounties in endless measure and mercy come from Allah, only if man proves by deeds that he is worthy.

That man makes errors and mistakes, goes without saying. But to say that he is destined to commit sins particularly because of the original sin of reprocreation, is unbelievable. This is only a heritage of very old Christian thought, and is professed unknowingly even by the common Mullah who harps upon the theme in his prayers to Allah several times a day.

Sense of Reality

Throughout the pages of the Holy Qur'an great stress is laid on man's acquiring the sense of reality. Again and again man is asked to observe the physical universe, the history of his own past and his misadventures in the present, and then to come to obvious conclusions. Again and again the importance of reason, intellect, knowledge and understanding is emphasised in terms of: "Do not ye see? Do not ye observe...?" in the interrogative, or in the positive; "See... observe..." Allah emphasises in commanding tones. The importance of observation is confined not only to the physical environment but also to the past and present conduct of mankind. Irresistible conclusions, for-ever true, are drawn.

Even the Holy Prophet is ordained to come out of his mantle and tackle the realities of life. Passivity is ruled out. The acquisition of wealth by fair means is an imperative duty. Initiative and attack is the better part of defence.

Allah's Will *i.e.*, His Law, is held supreme. Action in harmony with the Law has been, is and shall ever be man's destiny to strive for and to build it, and thus attain a life of bliss now and in the future. The negation of the Law or deviation from the Law entails physical calamities and mental agonies.

The Law is more objective than subjective and approach to life more inductive than deductive. It is not magian. It is exoteric.

The history of mankind has had its wavered leanings and wayward bearings. The subjective urge was not and cannot be completely ignored, for, every man has a personality. But living in a world that has grown small, the welfare of man, the vast progress in knowledge of sciences, social and physical, and advances made in technology has been without doubt the result of observation of realities *i.e.*, of the inductive attitude which is

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another name for the objective, well, it may be added, in both the material and spiritual fields.

In the Holy Qur'an the emphasis is on both material and spiritual values. One without the other becomes meaningless. Thus earthly life and Faith are one or neither is anything.

With Faith in the present and in the Hereafter, earnest preparation for the future becomes imperative necessity. The future is to be built on what we do in the present. Vice is to be destroyed. Righteousness in all walks of life is to be promoted and made to prevail. Thus every effort is to be activated to make secure the future of mankind, a future free from fear and frustration, from sorrow and pain.

According to the Holy Qur'an life is not static. It is dynamic. It is a flow and not a pond. Only the fact of change is ever-lasting. The destiny of stagnation is decay ultimately leading to annihilation. This is as true of bodies corporate as it is of a pond.

Self-criticism

One very important injunction, oft-repeated, relates to the necessity of self-criticism or self-examination so that self-purification be achieved. This self-purification is prompted by regular daily prayers. One must reflect and see his faults and make amends. Criticising other's conduct (excepting when it goes against public morality) and seeking faults in others is prohibited. There is no place for apologetics *i.e.*, holding others responsible for one's own sins, or for non-rectification. It is only the devil who entices man and leads him astray. To face and fight and defeat the devil is one's own affair.

Accountability

The Qur'an says again and again that every person has to render account of his actions. He is to obey Allah and His Prophet, and those in authority

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from amongst the righteous. Yet man on earth administers expedient justice, or say only legal justice which in most cases is not justice, for the mind of a judge is swayed by his own mental attitude.

Man is, thus, certainly and ultimately and completely accountable to the Almighty Allah, who Knows and Sees everything in material form, or in man's mind. No power can absolve a man from this accountability for his actions. One may see it or not but is a certainty. The day of reckoning is there—at hand or in the future. Man is to account for his actions before the Perfect Justice of Allah "where there are no considerations or expediency, nor is any intercession accepted, nor is any compensation or ransom to be proffered." This repudiates fatalism. Actions are weighed, true balance struck and justice done. Forgiveness comes after there has been true repentance and rectitude. This law of personal responsibility is stressed time and again.

On earth this accountability is to the state. But Comprehensive and Absolute Justice which listens to no recommendation is with Allah and it is to ultimately prevail. That Justice is tempered with His Mercy. What is important is man's good works—works leading to the good of humanity, "Handsome is that handsome does."

All sins are to be punished. Anything and any act leading to misery, poverty and disease for any person is a sin and is to be punished.

The Qur'an says that the Laws of Allah grind and take their course and bring about due consequences if they are disobeyed or flouted, unless, of course bad deeds are more than off-set by good deeds. The Laws of Allah never change. They are not to be modified to suit exigencies of times and of eras. Times and eras, are to be moulded according to the fundamentals of Allah's Law—The Qur'an. This is a continuous and everlasting note in all the Holy Scriptures. It is for all marches of time and action

thereon or deviation therefrom makes or mars man's own destiny. As Allama Muhammad Iqbal says :

“ Actions make man's life, hell or heaven,
Man intrinsically is neither of heavenly light nor of fire.”

Scientific Outlook

Islam is not dogmatic. The scientific outlook and attitude towards life is strongly stressed throughout the pages of the Holy Qur'an. Given certain conditions certain conclusions follow. Sins of omission or commission bring about inevitable results. In case morality disappears or becomes effete, people go down. In case riches are not used or spent in certain ways, even a Croesus and his hirelings meet destruction in the long run. In case proper equilibrium is not maintained between the spiritual and the material, or there is imbalance in social relationships the result is ultimately a catastrophe.

The Future

The future is happy only if we realise ourselves by realising belief in the Commandments and Guidance of the Supreme Being. This means that we must take to the creed explained in the Qur'an. Our belief must manifest itself in actions of our daily life, and that comes when people understand and digest the essence of the Qur'an.

Man's life is not a bed of roses. It is a name for continuous effort that tries one's mettle. It is like an uphill climb, arduous and requiring unceasing struggle. Some lose their breath in the long shadows of the mountain they are to climb. These are insipid, dispirited fatalists. There are some who die at low altitudes and some on seemingly great heights. Only the Faithful—people with nobility of soul, character and conduct, with unceasing effort and hard work reach the top. These are the truly righteous who with Faith and determination believe in and act upon the Commandments of Allah, and that

FUTURE

they do in every detail of their behaviour. These are the friends of Allah, His beloveds. For them there is the beautitude of life on earth and in the Hereafter—(the future.)

We may see it or not, yet slowly and steadily the whole world is marching on to attain Islamic social equality and economic justice *i.e.* the Islamic way of life, which the Qur'an was the first to reveal in entirety and is the Beacon Light shining brilliantly as ever. To attain the same people have adumberated various theories of the state and of social justice.

THEORIES OF STATE

The origins of society are said to be either patriarchal or matriarchal. In the patriarchal development the father is head of the family. The family develops into a tribe, the elders of the tribe are the leaders. They appoint their Alderman *i.e.* chief, leader or ruler or king. The patriarch may have one or more wives. The patriarchal system certainly prevailed thousands of years ago in Central Asia, Persia, the Middle East and Europe.

In the matriarchal pattern the mother is the head of the family. There may be polyandry. This pattern prevails even today among the aboriginals of Australia, New Guinea, Simla Hill States and Ladakh. This system is fast dying out.

Among the ancient Greeks patriarchs became the Greek aristocracy. In their city states this was their system of Government to begin with, as it was in ancient India, Central Asia and Europe. In the city states we see Aristotelian Cycle going the whole round.

Aristotle's theory of state was that Aristocracy is the government by the best leaders for the good of the people, (the people meaning only the Greeks and not their slaves called helots). This, Aristocracy degenerates. It becomes corrupt. The aristocrats use their power for their own good and not for the good of the state. Thus they become oligarchs and the system of government then is called an Oligarchy.

These oligarchs administer the state for their own good. The people revolt and all power is placed into the hands of the chosen representatives of the people. Thus Democracy comes into being.

Since all power generally corrupts, people controlling this democracy *i.e.*, the deputies of the people become self-seekers. The interests of the people are ignored and there ushers in what Aristotle called Ochlocracy *i.e.*, mob-rule.

This mob-rule is unbearable. The mob not knowing its own mind has no loyalties for any principles and the result is Anarchy.

This anarchy is put to an end by a strong leader meaning well to the state and to his people, who becomes all powerful and thus sets up a Monarchy.

The monarch after a time becomes self-seeking and corrupt and thus becomes a tyrant and his government becomes a Tyranny.

This tyranny is replaced by aristocracy and thus the cycle is completed, and a fresh cycle begins. Historically the Aristotelian theory of state is not correct and political evolution has not proceeded strictly on fixed lines anywhere. For example oligarchy has given place to one-man rule, or monarchy has been followed by democracy. However the Aristotelian theory shows different forms of government.

Among the Romans, the patriarchs ultimately yielded their place of power to Caesars, *i.e.*, Emperors.

In medieval times big tribal leaders came to be called feudal lords. They had a chief whom they called the king.

Meanwhile in the 7th century A.D. the Islamic State was set-up in Arabia. It continued during the life-time of the Holy Prophet and shone in all its brilliance during the days of Abu Bakar, and Omar and afterwards for intervals.

According to the Qur'an and Sunnah sovereignty belongs to Allah. The head of the state is to be elected by the intelligentsia. This election is to be referred to all the people for confirmation. This subject will be taken up again later.

In Europe, the Divine Right Theory of kingship had a very long day. The Hapsbergs were called the Holy Roman emperors. In England the Stuarts claimed to rule according to this divine right theory. On the face of it the theory is ridiculous.

THE THEORY OF FORCE

Strange, in India the Mughals called themselves 'Zil Allah' (Shadow of God), as was done by Muslim emperors in Persia.

In the 17th century, Hobbes and Locke advocated their theories of autocracy and of limited monarchy, and ultimately limited monarchy came to be the law in England.

In the 18th century, Rousseau (1712-1778) brilliant and persuasive, proclaimed his theory of the Social Contract. He said "Nature (*i.e.* Allah) made man happy and good but society (as it is) makes man miserable". He thought that a return to Nature (which in the words of the Qur'an is return to Allah's Law) would remove civilization's troubles. His theory advocated peoples' breaking away from obedience to kings and nobles.

Social forces brought about the French Revolution, the republic, then the Jacobins and the Reign of Terror, leading to Napoleon emerging as the emperor who called himself the child of the Revolution.

In the 19th century, there were political upheavals all over Europe and by the beginning of the 20th century there came to be limited monarchies in the continent except in Russia.

Even in the 18th century David Hume criticised the Theory of Social Contract very strongly and Bentham said, "I bid adieu to the original contract and I leave it to those who want to amuse themselves with this rattle who could think they need it." Bluntshilie, a distinguished German writer of the 19th century calls this theory "not only unhistorical and illogical but also in the highest degree dangerous, since it makes the state and its institutions the product of man's caprice."

The Theory of Force

Political theories are generally agreed that Government is initially the outcome of human aggression, and the beginnings of the states are to be sought in the capture

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and enslavement of man by man. Superior physical force has generally won. Kingdoms have become empires.

In the 19th century the theory of force was particularly exploited by revolutionary socialists, while some evolutionary socialists like Robert Owen, Fourier, St Simon and Louis Blank took the state as it was and wanted to bring about socialist economy by persuasion and legislation. The revolutionary socialists headed by Karl Marx thought that the structure of the state could be modified only by a bloody revolution.

“Rights are enforced by might. Hence there is perpetual conflict leading to sovereignty of the state which is always in the melting pot.”

The theory of force, historically, has some considerable truth in it. A government, however, is an absolute necessity, “Even a population of devils would find it to their advantage to establish a coercive state by general consent (Kant), though amongst devilish people the state is likely to be devilish in spirit, character and action.”

We shall be reverting to the Islamic concept of sovereignty presently.

A PERTINENT QUESTION

As has been repeatedly said that the Qur'an gives us morality and rules of conduct for all walks of life, not only super-excellence but also complete and so forth. What about Muslims today? This is a pertinent question. Why and how it is that "followers" of the Holy Qur'an have become one of the most backward of all the backward communities? Their poverty and destitution is emasculating if not deadening physically and morally. Their ignorance is colossal. With means of subsistence spasmodic and depending upon chance, or caprice of masters, their minds are internally deranged. Men of wealth command respect and rule, and hooligans, generally mercenary, over-awe. Far from being followers of the Faith, they are now either pagans carrying Islamic names, or as best the pharisees, or gentiles, or magians and scribes of the Biblical period.

Islam in practice is meant to regulate every day life. This concept and practice blazed like a beacon light in the early decades of its impact. Economic equality and social justice were the practice and the rule of life in days of the Holy Prophet and his immediate successors in power *i.e.*, the Enlightened Caliphs. Muslims prospered materially, morally and spiritually. They were therefore the best lot in all humanity.

Getting Magian

With the rise of imperialism and Sultanates came in the culture of the Greeks and Romans, of the Persians and of Indians, which "Muslim warriors in the cause of Allah," imbibed quickly and fully. The evil influence of the old Greek philosophy and Roman practice became manifest. The Chaldean slang of omens, fortune-telling and fortune-making went round from village to village. The masses came to rely on magic and began invoking the help of stars. What Islam had come to eradicate came to be adopted and was called an unescapable destiny. The minds of Muslim peoples became tainted

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and diseased. Faith came to be translated into lip acceptance and recitation and not obedience to the Will of Allah. Teachers, with few and brilliant exceptions, and the taught came to believe only in fetish and recitation, not in action. They imbibed magian cults and magus-zoob—a Mazhab (*i.e.* religion).^{*} The Islam of the masses gradually became a Mazhab (religion) and gradually the *Deen* of Allah disappeared from Muslims' mind and their actions. The religion of the magian supplanted the *Deen* of Allah.

Some Aulia-i-Kiram of medieval times proved to be generally obscurantists with the huge weight of *fiqah* (Legalism), propounded by a long series of commentators and Qazies (Jurists) to suit conditions of life long ago dead and buried.

Now even for small details the ordinary Muslim in the street has to ask for a *Masa'ala*, *i.e.*, the solution of a problem, of a Mullah—the priest. The Mullah failing to find one concocts one of the magian type. Thus the creed of the Muslim masses has become mere superstition, belief in mystery men, "powers of some *peers*" (pseudo saints) who prescribe recitation to remove maladies, mental and physical, including lack of wealth or recovery of a beloved. And in the country-side gross fetish worship rules supreme.

Some clever brains or demented persons losing all sense of the Law, are dubbed as Magizoobs^{**} *i.e.*, those ostensibly lost in union with God, or as Aulia, while crowds

*The word religion (latin-religio, *i.e.* holy ritual connected with something binding to be repeated again and again) has its equivalent in the Persian word Mazhab. This word may have originated from Magus pronounced maji, or possibly from Ahurmazda the god of the ancient Persians. It may be a combination of ma plus zahab *i.e.* our holy ritual or the *hawan*.

**The word magus or magi means a member of ancient priestly caste who conducted a certain ritual (*hawan*) to appease or please his god, a sorcerer, or according to the Bible one of the three magi—wise men, from the East, who brought offerings to infant Christ. Literally it means

(Continued on next page)

A PERTINENT QUESTION

of men and particularly women flock to them for amulets and charms. The more vaguely or the more incorrectly a fake magizoob talks, or the greater his stupidity or prolix absurdity, the higher is the rank and the devotion for him. The henchmen of the Magizoobs and the fake aulia have opportunities for making away with money or ornaments and for doing worse.

The deen (code of life) of the Qur'an has been reduced to a mere ritual and for the few who can read it is mere recitation and then interpretation with changes to suit moods, caprice and needs. Some self-seeking Ulema (theologians) make it their stock-in-trade and go about issuing pamphlets or harangues more for profits than for explaining the plain truth.

Thus, the magian cults of Chaldeans, medieval Christians and Jews have become rampant. Ignorance and magian practices hold the ground. General illiteracy and stark ignorance makes it impossible for people to know and understand the truth. They believe only in fatalities. Some teachers in the religious field cry very loudly in mournful verses that earthly life is an empty dream. They give quotations which sound like passages from Dante's Inferno—a piece of hectic imagination. "One must not forget

"a place to go to" or a place that attracts gold, a shrine or a monastery. The place may be a temple, an assassin's hell, or heaven. The word deals with the metaphysical only, with a particular condition of the mind and not with the mundane.

Thus the word religion means the cult of the maji (or magies) (maguses). It means a monastic condition, being a monk or a nun, or a monastic order, practice of rites or ritual with some thing completely esoteric.

In a far-fetched sense, now in common use, the word religion can mean things one has to do and things one has to believe in. In this sense it can be taken as partly conveying the sense of the word *deen*. In Islam religion is only an interpretation of a small part of *deen*. In religion the stress is on ritual and only slightly (though significantly) on the rest which is the very much greater part of human life.

PRAYER WHEELS

death but should surrender to it now when one is alive and strong." Hence their pupils hymn passively (but with a show of piety) only funeral marches to their graves.

Generally speaking kings and caesars have disappeared but feudal lords, high and low priests, mostly the proteges of vested material interests, remain. They control and hold in bondage the general mass of the people. The securing of easy life without work, with the priest or landlord as a model has become an ideal. The common man suffers grievous tyranny without complaint, bows to priest-craft without demur. The priest thrives on the sinfulness of man which, he says, is only natural. Begging, borrowing, cheating, or stealing in a hundred ways under the cover of law, or with impunity, are some of the chief pursuits.

Caste System

The caste system borrowed from the Hindus even today goes strong in Pakistan. Generally there are Rajas, Shahzadas, (zada meaning born of) Nawabzadas, Sahibzadas, peerzadas, Mirzas, Khans, Sardars, Maliks, Mians, Chaudharies, Wadeeras and other strata, and their antipoles the Harees, *kamins* and *wahaks* i.e. villeins labourers and tenant-cultivators. A villain or villein dare not sit on the same level with his master. These villains and tenant-cultivators form the vast majority of the people but they are only under-dogs of the Pakistani nation. One may pertinently ask: "Is this the nation the Holy Qur'an outlined and that the Holy Prophet sought to build" ?

Prayer Wheels

No wonder, therefore, that Muslims are backward, ignorant and helpless. In Pakistan villages they think in the way of the Hindus. They retain only some magian and outward forms of religion. The Qur'an which is really to be followed and acted upon has become a piece of decoration, or only a charm, a talisman or, something

TIME THERE WAS

to be branded and traded upon. The old Tibetan prayer-wheel has become more common than meaningful prayer and rectitude. The theologian generally has become a trickster, a *politician* or a profiteer.

In Towns

In towns the way of life has become free from all moral restraint. Of course, sometimes, the ritual of prayer is maintained. Real tyrants in the material sphere and tyrants calling themselves theologians in the spiritual field, are sapping the vitality of the people. Every-body is a *shikar* and everybody is a *shikaree*. Faith in Islam has generally become cold, or, it is entirely absent. Duty is neglected or evaded with an easy sneer. In a society like this, perhaps one in a million may be able to save his soul, otherwise the result is general ruin and a race into the very jaws of hell. People have relapsed into the darkness and helplessness of the medieval centuries of Europe.

Of course some memory of Islamic dynamism remains which shows itself in lectures, pamphlets and teachings from the hustings.

Time There Was

Certainly time there was when Muslims had made great advance in knowledge, social and natural sciences. It is true their knowledge of astronomy was great. It is equally true that they laid the foundations of present-day physics, chemistry, algebra, medicine, and historiography, arts and literature. Their men of learning who healed bodies and minds both and traders carried the torch of Islam to pagan countries of Asia. They set up hospitals. They succeeded in their mission wonderfully and converted multitudes to Islam even where they had no political power. This happened in Malaya, Indonesia, the Deccan, East Bengal and Assam and some other parts of Hindu India, (see Preaching of Islam by Arnold).

MISSING

Then came a complete stagnation, drunkenness and debauchery, followed by a quick decay which great thinkers like Shah Waliullah, Syed Jamal-ud-Din Afghani and the like failed to stop. They failed to infuse new life into bones that had become rotten, or revive decaying bodies and minds quickly running out.

Some Ulema recite stories of old grandeur and glory of Islam in military and literary fields. But they suggest no programmes to retrieve the Islamic way of life, nor do they show Islam in their own lives, private or public. As a matter of fact they have put Islam on the defensive. They raise bogies of apostacy, of communism and capitalist anarchy in moral and social conduct, and then they proceed to defend Islam. They do it by taking up allegories from the Holy Book but point out no constructive or realistic programme of action to meet the challenge of modern times, and of science and technology. They concentrate on mere recitation even for political victories and for victories in the battle-field, thinking that recitation will throw Kashmir into our lap and liberate Palestine, and make us leaders in the world-comity of nations.

Missing

Thus good deeds *i.e.*, good action is missing, Even a sound common morality is generally missing. The failure of mere recitation to achieve success is leading to a sense of frustration and defeat. But the priest true to his own interest, goes on reciting and asks people to recite in solitude and in congregations, and passively leave their actions in the hands of angels or of the devil. Foresooth the devil takes hold of those who are passive, who neither think positively, nor act righteously, and the angels find good company with those who have real Faith and do good deeds. Thus, for Muslim society generally mere recitation devoid of good deeds has become the sum and substance of Islam.

Four Islams

In the present-day Pakistan we find four Islams—;(a) the Islam of the Qur'an and of the example of the Holy Prophet. This is now taken and practised by very few, (b) the Islam of the Ulema with their innumerable clashes of obscurantisms drawing them into seventy-two or seventy-three sects, with sects within each sect** (c) the Islam of the educated and half-baked Europeans who want to import the Turkish pattern of Islam and import it immediately, and (d) the Islam of the masses—full of fire and enthusiasm for the honour of Islam but its protagonists not knowing anything about it. They obey and follow glitter particularly when it comes up in Islamic phraseology. They do not look out for reality, or they are too ignorant to understand it.

Generally speaking Islam in Pakistan is more magian than scientific. This is the Islam of an ordinary half-educated mullah, or of the mysteryman.

Migrating West

Some beautiful principles of Islam *e.g.* the necessity of hard and continuous work for acquiring knowledge and securing bounties of Allah, for charity, for education, for research, for organization and for brotherly feeling, trustworthiness, truthfulness in civil life, honesty, punctuality, honouring word, promise and covenant, bearing true evidence have migrated to the West, or to the Far East.

**Amongst the Ulema there are quite a few men of real learning, full of piety and righteous conduct, honest and forthright in what they say. They practice what they profess and preach. Such are neither fire-brands nor diplomats nor politicians. They speak the truth and are truthful in action. They belong to Islam of the Qur'an and historically proved Sunnah and not to any sect. Their outlook is not sectarian nor do they consider others as red-rags.

Quite a few say that Islam is esoteric, and make it a set of philosophical doctrines understandable only by the initiated, something confidential that can be communicated only by and to divines of their own stamp.

MIGRATING WEST

The people of the West and the Far East are now known as benefactors of mankind. They, like the Muslims of medieval times, go round and establish centres of learning now called schools and colleges, and hospitals. They help to open and guide research laboratories and irrigation works, and atomic energy centres in countries like Pakistan. They provide us with weapons for defence. To them we pray for aids and loans and guidance. Side by side we mimic their ways of life in varying degrees, without imbibing what is really good in their character and spirit. Indeed, we mimic only the glamorous part of their behaviour. Our morality as it is, is very poor in comparison with common morality as practised in countries we condemn as lands of infidels.

America and Russia are now considered lands of promise. Pilgrimages to New York, London, Moscow or Peking, are said to yield better fruit for the pilgrims.

The Muslims of the Middle East and Pakistan are only "respectable" beggars.

During the last few centuries (and the present also) we have been blind followers or hirelings of magian cults. We have also established something like their medieval churches and monastic orders.

In the political field, we seek inspiration from Lock and Rousseau, Hume, Kant and Karl Marx. Our whole life is becoming an empty mimicry and our touch with Islam is becoming weaker and weaker. And even the so-called independent Muslim countries are no better than pawns in the game of power politics of the capitalist and socialist blocs.

The people of the West and of the Far East are now moving towards Islam without their saying so. They are moving slowly and without beating of drums. While European and American thought is getting nearer to Islam, we have moved and we are moving away from it, some times in terror that whatever the Americans, the

Europeans and the Chinese do or achieve is anti-Islam. We are moving away from Islamic values, *i.e.* the values explained by the Qur'an and the Holy Prophet, emptily and dis-honestly shouting all the time that it is our first duty to preserve Islam and its values at all costs.

In America and Europe people no longer stick to belief in Holy Trinity. They no longer believe in Christ being the son of God. They are quickly developing Faith in the Unity of Allah. In the economic fields their philanthropy shows itself in many ways. Social welfare schemes on wider and wider scale are put into action. In communist countries there is more or less economic equality and social justice prompted by their own concept of Justice Absolute. The absence of spiritual urge and transcendent morality is being felt, though accountability to the state is strictly enforced.

These are unconscious trends towards Islam. When these "infidels" have embraced Islam in full, which Allah willing, they certainly would one day, the "Muslims" will follow suit.

Most of our own Ulema, theologians, ecclesiasts priests, pseudo-saints have failed to bring about a renaissance, an awakening to reality. They have succeeded temporarily in preaching hatred of the West or of the Far East, thus exciting passions; and in gathering followers. Otherwise, Muslim masses have remained dead, now moving like automatons in their medieval ways of slavery and toil and thereby most of them digesting the mixture of their few and evil days.

The Priests

Priest-hood and priest-craft have become professions noble in the eyes of the ignorant. One has to read a few primers *e.g.* *Kachi roti* and *Pucci-roti* (*lit* half-baked bread and full-baked bread) and he becomes fit to be a Mullah or a priest and to start playing the part of an Imam in a mosque in the country-side. There he is considered fit to issue Fatwas and sell various amulets.

Of course he should have a make-up that impresses, a throat that can pronounce Arabic words, and he should talk in riddles.

Such Mullahs (priests) are common all over the country. Many of them recite and read the Qur'an and transfer the benefit of the reading to others, dead or alive, and charge a price for such transference, and thus they make a living.

Sibyls

Here and there some women have taken up the role of sibyls. This is generally the result of frustration or their getting crazy. Their method in most cases is to perform "Sittings" on particular nights of the lunar month. Crowds of people flock to them to know their future and also how to deal with their rivals or enemies. These sibyls prognosticate and prescribe recipes and talismans, of course charging their fees and commanding reverence.

Priest and Fiction

Muslim society generally has become priest-ridden and magian whereas there is no place for priests in the Holy Qur'an, or in the sayings of the Holy Prophet (May Allah bless and keep him). These priests dominate the countryside and fling abuse, mud and curses on those who do not fall in with their views. They generally destroy the people's will to progress and even to have a proper sense of morality.

Most of them sing the story of a dacoit and murderer who had committed any number of wrongs and ninety-nine murders. "Suddenly his conscience pricked him and he went out in search of a saint to whom he could confess and request forgiveness. When he met the saint and was rebuked, he murdered him also. Then he started in search of another saint. While on the way he fell ill. The guardians of hell and angels of heavens appeared to take charge of his soul. There was a dispute between the parties. Ultimately the angels of heavens had the day, for, lo! the poor murderer had confessed and repented during his last wandering.

Therefore, God, forgave him and he was straight-away taken to paradise. Therefore, ye Muslims : Confess and repent. Your evil deeds will automatically become righteous deeds. So whatever your deeds and conduct may be, you are only to ask for Allah's forgiveness after prayers, and you will be saved."

Another Fiction

There is another popular fiction about the magical influence of merely reciting "seven particular passages from the Holy Qur'an" glorification of Allah and prayers to save people from the dire consequences of all sins and evil deeds. "Whosoever disbelieves in these seven Rings (temples) commits an unpardonable sin. One who believes, reads or keeps a copy of the same on his person, will be saved by Allah, and his parents also will be saved from the fires of hell, from accidental death and from calamity. He would live a life of honour and opulence. No small or big devil shall draw near him and entice him. The pangs of death and parting of the soul shall be made easy. He will have the reward of having read the Qur'an seventy thousand times, and of seventy thousand martyrdoms, of seventy thousand pilgrimages to Mecca and of as many times setting up mosques, freeing slaves or providing breakfast to the needy, of knowing the Qur'an by heart, of rewards due to victors, and those due to men of learning, to angels and men of intelligence and the prophets. Seventy thousand values accrue even by having a look at the Rings *i.e.* at the seven passages." These prayer wheels for absolution are every-where amongst the illiterate masses.

In support of and to strengthen this belief, the story of a dacoit condemned to death and appearing before the ruler of Baghdad is related. "The sword of the executioner proved harmless. Even when thrown into deep water he did not sink. A burning pyre did not consume him. The ruler was over-awed. The dacoit explained the magic. Thus instead of paying the penalty

for his crime he was awarded a treasure. The ruler in return had the prayer copied out for himself."*

The mullahs only recite stories and fiction entertaining congregations and charging fees. The Commandments of the Qur'an *i.e.* the basic principles of the Holy Book, are rarely mentioned and that also half-heartedly.

Thus the Mullahs have gone astray and retain no touch with the Straight Path of Islam.

Fatwas

One important thing about these Mullahs or priests is regarding conformity in matters religious or spiritual. They very rarely agree with one another regarding the meaning and implications of similitudes given in the Qur'an. They are generally well pleased, while catering for low passions of multitudes, to hurl curses, fatwas, or fateful decrees, or bulls, against particularly those with academic qualifications from Europe and America. The progressive people in their eyes are *dehrias i.e.* materialists or renegades. It is strange that even the great Muslim leaders of recent times could not escape being excommunicated. Sir Syed Ahmad, Allama Dr. Muhammad Iqbal, Quaid-i-Azam Muhammad Ali Jinnah, each one in turn had for some time, to face the wrath of priests and thus earn the label of apostacy. Following the example of priests the common people engage themselves in repartees, full of abusive language, and are in the habit of holding others accountable for their own misdeeds. Now-a-days it is very common though obviously ridiculous to hold the British responsible for our moral turpitude, the Americans for our not getting Kashmir, and the Russians and the Chinese for our own deviation from Islam.

It has been well-said by Allama Iqbal :—

“The *deen* (Faith) of the Muslim is waging continuous struggle in the cause of Allah.”

*Five chapters and some effective prayers—Barkat Ali & Sons, Lahore publication, pages 134, 135.

The *deen* (faith) of the Mullah is to create mischief and strife for what he calls the cause of Allah.

No wonder that today Muslims are split into so many sects. These are rising like a mushroom. Each Jamaat or group has its own founder and goes by the name of the founder. And then the Jamaats founder on names.

In and for every habitation there is a Peer (teacher of religion), big or small, dead or alive, a scholar or an ignoramus, having a following running into three to six figures. Among these Peers there are some genuine teachers of the Law, others are pseudo-teachers or money-makers. They sell talismans.

There have been certainly some saintly persons, really with great knowledge, direction and insight. The light celestial had descended upon them in varying degrees. They belong to a different category.

Anniversaries

Nowadays there are so many anniversaries of the saints, days of glory and days of mourning each and every one claiming a holiday, celebrated with great eclat and noise, sometimes with beating of tongs and drums, village-folk singing and dancing all the time, and a great expenditure of effort and resources. The zealous followers of the saints never stop to think that there can be a better use of their "moral earnestness" and money in the form of hospitals and schools, and all the while the ignorant masses who follow blindly, would be saved the harangues involving acrimony and dispute. One wonders what the saints *i.e.*, men of learning, insight, philanthropy and selflessness as they really were, would think of the exuberance of the multitudes—their present day admirers who play this game. Anybody may pertinently ask the question if all this show and all these disputations are Islam?

One vainly seeks any sanction in the Holy Qur'an for the 'tamashas' or pantomime shows indicated above.

WORSHIP OF THE HOLY PROPHET

That is the gist of Islam that Muslim priests generally and some pseudo-saints hold up and preach. Some of the Ulema are even no better than teachers of Vedantic philosophy in the cloak of Islamic phrases.

Mullah's Prayers

In tune with this preaching the ordinary priest addresses Allah for the condonation of evil deeds five times a day, committed between intervals and repeated again and again day after day. His prayers with out-stretched hands generally run like this :—

“O Almighty Allah : We are despicable and wretched, evildoers and helpless sinners, always going the wrong way. We remain sinning in spite of ourselves. Forgive us. Heal the sick. Let debtors be freed. Sinners to be is our lot,” etc. etc. as if believing like the Christian monks, that sin is in man's blood, which is destined to be committed. This concept of sin, wretchedness and evil-doing amongst Muslims was conceived after they had conquered parts of the Eastern Roman Empire and they had come into close contact with non-Muslims particularly Christian monks and friars, Jewish rabbis and Brahmans. But unfortunately it goes strong even today.

Thus the story of sin and crime and asking for forgiveness and escape from consequences thereof, goes on. Many a priest recite like angels and act like devils. There is no question of, or will for rectitude. Man is to do wrong continuously and Allah is to forgive for the asking. Such priests are poles apart from Islam. They are all the time really trying to murder it.

No wonder that such prayers only foster immorality, misconduct and crime. Even thieves and gamblers invoke the help of saints and of Allah for success in their forages and criminal activities.

Worship of the Holy Prophet

The Holy Prophet commands the deepest respect of all Muslims. It is natural. He was the apex of

WORSHIP OF THE HOLY PROPHET

creation, and his words are the apex and the epitome of human wisdom. However, some schools of thought have allotted him a place not only that of the greatest Apostle and the Messenger of Allah but also that of a deity. Along with Allah the Holy Prophet is, by so many people, supplicated for help and wealth, for atonement of sins and crimes, or atleast for recommendation and intercession with Allah. In their prayers Muslims concede that the Holy Prophet was a man and then the Messenger. But forgetting, or not knowing what they say in their regular prayers, he is believed to have had, and has even now innumerable spirits, saints and Aulia at his disposal to listen to and dispose of the complaints of supplicants.

Thus Muhammad is conceded a position of honour and privilege sublime, nearly as high as that of Allah. Jesus has had a few 'apostles'. Muhammad is generally believed to have had quite a multitude.

Thus the bondman of Allah and His Prophet and Messenger (May Allah bless him and keep him) is by some people worshipped more than Allah and that with greater enthusiasm, and the saints even more. The very sound of his name makes so many raise their fingers to their lips and then on to their eyes and recite, though his directives are rarely cared for. This superficial reverence for the Holy Prophet has become a fetish. This is personality cult in all its vehemence. Soofis and Qawals and singing parties recite in musical tunes reverential and sometimes prayerful songs all directed to the Prophet and his saints. It is considered a piece of great piety and righteousness to listen to these songs, and to sway to and fro and dance in all the phases of assumed or self-imposed trance. This is, indeed, a naked travesty of Islam as revealed to the Holy Prophet and projected in the Qu'ran, and in the sayings of the Prophet. The cult of personality which the Holy Prophet made his mission to destroy is the cult now adopted by so many Muslims to glorify his name.

Spiritual Fiefs

The saints and their tombs are now spiritual fiefs. It is their privilege to grant health and wealth, happy matrimony, or complete subjugation of a rebellious beloved, handsome children and also immunity from consequences of sins and crimes, and winning of law suits, civil or criminal, success in throwing the dice or in gambling, and committing of dacoities and even murders.

These pseudo-saints or their representatives calling themselves khalifas, grant talismans or at best suggest a piece of recitation to be repeated so many times a day. Islam is the philosophy of action and of all human activities. The pseudo-saints or the mullahs have made it a philosophy of mere recitation. Most of the pseudo-saints, their hirelings and common priests are no longer any better than Tibetan Lamas and magians.

The present day ecclesiastical wranglings and strife amongst Muslims are due to innumerable explanatories springing up from those who want to be leaders in religious fields and thus forge their way to power and domination and to the exploitation of the masses.

The Qur'an is the one and the same for all. In its own words it is easy to understand, yet our "Ulema" *i.e.*, fake Doctors of Divinity have mostly indulged in tweedledum and tweedledee. They have generally given *ignotum per ignotius*. They have explained the unknown by still less known. They have not agreed on interpretation even of the fundamentals of the law.

These Ulema indulging in hair-splitting and establishing their schools of thought and followings, and then leaving their vicegerency to their heirs might be well-meaning. But they only leave strife behind. All this is, to say the least, only a dissipation of energy and so many sects at logger-heads with one another.

Unanimity on One Point

On one point, however, Muslims and most of the Ulema are unanimous. That is (ignoring other duties) the

WHAT TO DO

necessity and the only duty of every Muslim to observe the sanctity, may be only outwardly, of "five fundamentals":—Unity of Allah; prayer, fasting, Zakat (obligatory charities) and pilgrimage to Mecca. These must be rendered whether the purpose of the same is understood and fulfilled, or is nakedly flouted and negatived. Thus, there is more of eating and that of better quality during the month of fasting than otherwise. The prayer is rarely understood and has become merely bowings and prostrations.* The Zakat is never or very rarely paid. The Haj has become, in most cases, a business deal. And the most important fundamental—Faith in La-Ilaha-Illallah (no god except Allah) is only a lip profession. 'Families', ranks, brute force, influence, wealth are worshipped more than Allah. Allah is meant for swearing purposes. His law—the Qur'an (the Duty) is being thrown to the four winds.

Therefore, the "fundamentals" without Zakat constitute the creed, the religion, the *deen* of most of the Muslims and their divines. They ignore the command that the whole of the Qur'an is Duty (28:85), and the admonition that accepting a part of the Qur'an and rejecting another, or accepting some prophets and their message and rejecting others and trying to find a way between disbelief and Faith is infidelity or apostacy (4:150,151). The cause may be the abject poverty, or colossal ignorance of the people but the fact of obedience to man-made dogmas is there.

What to do

It is really surprising that during all these fourteen centuries, Muslims of different lands have not agreed upon any one of the translations, *i.e.* of explanatories of the Holy Qur'an even in their own countries. No Muslim state has bothered to introduce and support an authentic

*It was rightly said by Allama Iqbal:—
The regular prayers (Salat), establishing supreme hegemony of Allah.

Have in India been converted into offerings to the Brahman priest.

WHAT TO DO

translation. It is time that the Islamic Republic of Pakistan takes up this work in right earnest.

An easy way to accomplish this is to put the Ulema, real or bogus, into the Lahore Fort, give them six months or so to produce an agreed translation to which every one of them should put his signature, thumb impression or seal, or remain in prison for life-time. This authentic translation should be into chaste, idiomatic and forceful Urdu, in excellent print and binding. This authentic translation should be introduced in all mosques, schools and colleges. This translation should alone be allowed to be recited or referred to. All other translations should be withdrawn and forfeited.

Similarly about the translation of the Holy Qur'an into English, for, English is bound to remain our second language for a very long time to come.

Thus all disputes and bickering about the meaning of the Qur'an would stop, or, they should be made to stop.

The English speaking people do not quarrel or break heads over the translation, by His Majesty's Command, of the Bible, nor do any other civilized people do so about their Scriptures. Muslims still quarrel. This destructive and mischievous trend among Muslims must come to an end, the sooner the better, inspite of the hue and cry of businessmen interested in copyrights and sales.

Copies of the authentic translation should be supplied free to all mosques and to all graduates, or sold at public price.

Similarly about the sayings and traditions of the Holy Prophet. Just now, the different sects and groups of Ulema have their own collections of the traditions. Every group considers its own collection as authentic and the rest are condemned as profane. The greater part of bickering and disputation amongst the Ulema is due to incongruity in their collections. The narrators have been so many, and all spread over centuries, that even Imam Bukhari and Abu Muslim are not considered to have

PSEUDO-SAINTS

finalized authenticity. The Ulema well-versed in historiography, sitting as a convocation, must be made to do the job of removing doubts and establishing authenticity. The authentic collection of the traditions (*i.e.* having historical evidence and agreeing with the principles of the Qur'an) would then be the Sunnah for all the Muslim peoples. These must also be published in Urdu and English and copies placed in all mosques, schools, colleges and libraries.

Pseudo-saints

To revert to the pseudo-saints and so many tombs about the miraculous powers of which most of the people are convinced. Many peers—theologians trying to explain the hidden meaning of the Qur'an and prescribing the easiest way of getting near unto Allah, of today are generally only pseudologers. They think and say that Islam is esoteric meant for the initiated. Others are merely to recite and play their game, otherwise there is neither welfare nor salvation. Some of them are scholars amongst the rakes—selfish and grabbing rakes. Instances are brought out every day in newspapers of their heinous activities. There are frauds and abductions. One wonders if they and their followers are really human beings with Faith in the Commandments of Allah. Some of them recite and pray day and night, protesting that recitation sums up all human duties.

Even today so many Muslims believe in the coming of a Messiah*. They recite invoking his advent. They are thus, no better than the Jews who are awaiting

* For the down-trodden, the destitute and the imbeciles this belief may keep up a ray of hope for their restitution. Those who have True Faith and act up to it always have not only hope but also confidence that Allah would provide cure for all their maladies, and give them freedom from their servitudes.

A true Muslim may have well said:—

"I have always hope to get Allah's bounties
The Messiah may or may not tread the earth."

the coming of their final apostle, and Christians awaiting the advent of Jesus to establish the Kingdom of God.

Similarly the stories of Prophets and of the rise and fall of nations are recited as if they were pieces from the Arabian Nights Entertainments. The obvious lessons from the episodes are not drawn. The stories are merely recited and only applauded.

Such is the explanation of Islamic principles forced down the throats of ignorant Muslim multitudes. Rightly has the great Allama Dr. Mohammad Iqbal said

“Salutations from me unto the priest and the mystic,
For they explained unto me the message of the Master.
But their explanations only amazed,
The Master, the Holy Ghost and the Holy Prophet.”

The Medieval Commentaries

The commentaries on the Qur'an are good pieces of rhetoric. However, they are mostly unnecessary. The symbolisms in the Qur'an only support and explain the Basic Law *i.e.*, the general principles, and read in that light they are perfectly clear and comprehensible to the ordinary reader.

The commentaries give a suggestion creating doubts regarding the Qur'an's finality. They explain the verses of the Qur'an with reference to certain conditions which have either disappeared, or have become profoundly modified, or obsolete. This may create an impression that the objectives of the Qur'an were for a particular age, which is wrong. The Qur'an claims and claims rightly that its message is for all ages, for all times and for all circumstances. Yet the priests and mystics talking or writing in terms of ifs and maybes, without sense of realism, persist in their attitude of living in the past and explaining even the principles of Islam in that light.

Mystery-men

In the countryside particularly one comes across mystery-men. They rarely open their mouths except when eating,

REALLY SAINTLY PERSONS

and when they ply their tongues there comes out only vague nonsense which is taken for occult messages. The signs they frequently make and their moving of body to and fro looks like a spiritual trance. These mystery-men are highly respected and well-fed by the ignorant and blind multitudes and are sometimes elevated to the rank of saintliness. The eyes of the people are opened when a mystery-man has disappeared with an abduction or fraudulent robbery, but the mystery-man changes his make-up and name and finds another field for his operations. He begins by propounding pious hopes and with seemingly pious actions and pious contemplation which is followed by impious action though this be the smoothest way to hell.

Really Saintly Persons

Really saintly persons of times past like Abdul Qadir Jilani, the great Imams, Ali Hajveri, Baba Farid Ganj Shakar, Mueen-ud-Din Chisti belong to a different category. They had inherent, divinely-gifted, deep and profound knowledge of their psyche. They had realised themselves completely and exercised control not only over the conscious but also over the sub-conscious. They knew the purpose of life and the meaning of death, which they had collected from the Qur'an and the example of the Holy Prophet. For them even mundane affairs were means for obtaining spiritual ecstasy. They were torch-bearers of Islam.

To remember them and to remember their inspiring teachings are legitimate, soul-stirring and soul-inspiring. Their foot-prints on sands of time shall ever be guiding lines for the people.

A REVIVALIST MOVEMENT

The foregoing paragraphs strike doleful notes, depressing and painful. These might seem to have been laboured and overdone. Yet self-criticism is the better part of valour. No mortal and no people are infallible. Infallibility belongs to Allah and man is apt to make mistakes. Candidly acknowledging one's faults and not to conceal them is the path to rectitude and salvation.

Rays of hope lie in the growing consciousness among Muslims of what they have lost and what they ought to be. A revivalist movement to awaken them to the real teachings of Islam and to their place in history has been afoot. It goes on in forceful words and good deeds also by some people even today.

Shah Ismail Shaheed, like his illustrious ancestor Shah Waliullah, Syed Ahmad Brelvi, Syed Ahmad Khan, and in recent times Altaf Hussain Hali, Sir Muhammad Shafi, Zafar Ali Khan, Muhammad Ali Jauhar, Mahmood-ul-Hassan, Abdul-Kalam Azad, Obaidullah Sindhi, Allama Muhammad Iqbal, Hasrat Mohani, Abdullah-al-Mamun Suhrawardy, Qazi Nazar-ul-Islam, Mohammad Ali-Jinnah the Quaid-i-Azam, Fazl-i-Haq, Liaqat Ali Khan, Syed Qutab and Inayat Ullah Mashriqi and several others have worked earnestly to make the Muslims of the world understand the real meaning of the Divine Message. Of all these Allama Iqbal comes off with glorious prominence. He has explained and made clear what medieval mystics made more mysterious than themselves and un-understandable and therefore stupefying.

The work of infusing new life into the masses is now being carried on by some prominent men of learning. Their ways may be different, sometimes conflicting in insignificant details, but their objectives are the same. Respect is their due. The only thing lacking is the selflessness and moral earnestness of Ghazali, Rumi and several others. The Government of Pakistan is also doing its little bit.

PAKISTAN TELEVISION CORPORATION

The Holy Prophet brought about a revolution in spiritual and material fields and made his followers realize themselves and stand up to their responsibilities. He took a brief span of twenty two-years to do it.

Muslims have relapsed into barbarism, ignorance, slavery, toil and tears. How long the Islamic Republic of Pakistan will take to establish the Islamic Order—the object for which it was achieved after great strife and bloodshed, only Allah knows. This depends upon the will and work of the people. For “Allah changes not the condition of any people unless they change themselves.” The question is:—“Are the real Ulema—men of learning, wisdom and direction, honestly ready to do it and to make sacrifices and suffer hardships in the performance?”

Pakistan Television Corporation

Just now a bit of very good work is being done by the Pakistan Television Corporation.

Thus, programmes like Masha-al-i-Rah (the Beacon Light) and daily recitation from the Qur'an and its translation and purpose are very likely to awaken the people to the real meaning of Islam and to the real duty of Muslims. Films on scientific subjects will certainly make the people feel how backward they are and impel them to acquisition of knowledge, reforming the present and building up a respectable future. Even the dramatic shows are purposeful. In a few years the television will prove a very significant vehicle for imparting knowledge and innocent recreation on a wide scale.

IQBAL'S DREAM

Allama Iqbal, of happy memory, taking inspiration from the great Prophets of the East and from seers of the East and West has dreamt a dream of the future :—

“The heavens will become mirror-like by the light of the dawn. (For people to read the Commandments in unambiguous terms).

And the darkness of the night will be scattered like particles of mercury.

The spring-breeze will generate a melody.

Its inherent and powerful fragrance will be in chorus with the thrill of the bud.

Men with hearts rent will embrace their kin.

The morning breeze will be in complete symphony with roses in the garden.

The dew befalling will create an orchestral urge.

Thus every petal in this garden will be moved.

You will see the fruit of the present day flow of the river of domination.

The wave in distress will become a chain unto its feet.

Then hearts will be reminded of their covenant of rendering obedience and surrender to Allah,

Then will their foreheads get acquainted with the dust of the Holy 'Ka'aba ;

The wail of the hunter will provide music to birds (that are hunted).

The blood of the flower-plucker shall besmear the mantle of every petal.

Whatever the eye beholds does not come on to my lips.

I am engrossed in wonder as to what the new world would be.

CRY OF THE COMMON MAN

Ultimately darkness of night shall be in full flight because of the light of the Sun.

These gardens will be replete with the Light ;
(of the Unity of Allah—the Beneficent, the Merciful, the Evolver, the Nourisher, the Sustainer of all the worlds).

Cry of the Common Man

My Darling! why art Thou under a veil?
Thy Light is veiled, strange, Thy shadow is also veiled.

I long to see Thee knowing that I cannot see.
Yet, Thy shadow should be visible,
Look : Mankind await the sight of Thy shadow.
This waiting has lasted for centuries,
When will this waiting end ?
Should Thy Light remain invisible,
Millions would die of frustration and despair.
So has been the custom for centuries.
I hear Thou art Beneficent and Merciful.
Why then this indifference?

Look ! people now are decorating themselves,
Though tired of servitude and toil ;
Awaiting Thy shadow for them to obey ;
May be their apparel is filthy,
Alright, I shall speak to my acquaintances.
'Remove the filth of your apparel,
Our Darling does not like filth and stench.'
My acquaintances will listen to me.
Filth and stench will disappear,
Thy slaves shall be pure in character and conduct ;
Then they shall see the excellence of Thy Beauty.
Thus comrades! hold fast to this belief ;

Remove dirt and filth, generate perfume and scent
everspreading.

For the whole world to be perfumed to shout welcome
to the Sight.

CRY OF THE COMMON MAN

This vision will come true one day.
Thy Kingdom will again be established.
Thy Law alone will over all prevail.
Man shall be freed from bondage to man.
"No exploitation of man by man" shall be the rule,
No robbery of the fruits of toil,
No prostitution of talent or knowledge,
No tyranny to exact meek submission,
For, man will be equal unto man.
And all bound in brotherhood and love,
Will tread the path of peace and bliss.
Yea, when man has Faith and looks not back,
Strives and works and looks ahead
"Heart within and Allah overhead."

Let us then be up and doing
With a "*Will*" for True Faith,
Still achieving, still pursuing,
Learn to labour and to wait"*

Thus, all mankind would be, in the words of the Holy Qur'an "Look ! saved from the very brink of hell-fire they turn and become by Allah's grace brethren unto one another." (2 : 103).

Pathetically enough Muslims of today are poles apart from Islam. The Qur'an, in a way, sounds in some actions of the Americans and of the Chinese, of the Vietnamese and the Israelites without their reciting it. The so-called Muslims only recite.

*The Psalm of Life Longfellow. The substitution of a couple of words in this quotation is deliberate.

PROBLEMS OF THE DAY

The world of today looks like a stage where the drama of conflict, cold and hot wars between capitalism (*i.e.* capital by itself gathering more wealth) and communism is being enacted. Both have their Hercules. Both have their satraps and paid henchmen, and paid proteges, and both have paid pamphleteers and guerillas. Both are preparing for attack and defence against each other and Muslims are only pawns in the game.

Communism

Communism (rule and domination of communes and laws made by them) takes account only of the material, of economic growth and development and comes to the conclusion that with the development of capitalism, large-scale industries, syndicates and monopolies socialism becomes inevitable.

“Capitalism in its complete form leads to monopoly and class rule *i.e.*, plutarchy with its attendant evils of unrestrained luxury, nudity, physical and intellectual prostitution, bribery, dacoities, and gambling, even murders without motive, innumerable law courts and endless litigation. There are orgies of drunkenness and debauchery,”

“Religion is considered as a handmaid of capitalism and both plutarchy and established churches must, therefore, be thrown over-board. The propertyless class called proletariat unable to bear the agonies of their bondage to capitalists, and disappearance of sexual morality, revolt and establish a proletarian state to establish social justice and equality.

“All capital goods are nationalized. The use of this capital is controlled by the state. In other words private *i.e.* (individualistic or class) capitalism becomes state capitalism. The so-called earnings of capital or profits accruing from big capital go to the state for the good of the state.”

No wonder that their formulae are accepted promptly by people driven by hunger and want. It is also true that in a socialist state thefts, dacoities, murders and

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abductions disappear from civic life. There are no robbers and no plutocrats, no adulteration of food-stuffs and no bribery, and there is speedy and inexpensive justice between man and man. The state rules without plutocrats, of course, without greed and grab. However, it is very jealous of its authority.

Communists do not believe in revelation. They call it man's intellectual and intuitive effort to reach the sublime. So they make gods of their own "supermen" *i.e.* of their leaders. Hence they believe in the reality only of material forces and the intellect of their leaders. Religion no Faith in the Law of Allah as revealed in the Scriptures becomes a purely private affair for the individual. It is not allowed to influence the course of economic development. God ceases to hold power or authority in matters of state.

Interest and landlordism are banned. Natural means of production and distribution of wealth are nationalised. Ordinary morals like 'pardah' are strictly guarded. Nudity and prostitution are illegal and strictly suppressed. Marriages can be freely entered into and freely dissolved. Medical and educational facilities are freely provided by the state, orphans and aged people are properly looked after at state expense and social welfare schemes are expedited.

Karl Marx, the greatest exponent of socialism cum-communism (*i.e.* of state capitalism) persecuted in Germany and not honoured in England where he lies buried, found ardent disciples in Russia and China. His thought now finds followers in varying numbers in almost all countries of the world. Yet his teachings have not given peace to man *i.e.* to his votaries.

Man cannot live without bread and shelter and it is on bread and shelter that socialism concentrates. It is equally true that man does not live by bread alone. There must also be the butter and honey and beauty of life and that butter and honey is his spiritual and aesthetic being which

SUBSTITUTE FOR GODS

communism generally ignores and in its search for bread stifles. Man becomes a mechanical tool in the hands of the communist party, the intelligentsia among the proletariat. Human talent is measured by the party and work is assigned by the party. Personal initiative is killed. There is no freedom of speech, nor of association.

Even in Soviet Russia it has been found that absolute economic equality is impossible and cannot be practised. Inheritance, originally abolished, has been partially reinstated. It is now confined to gifts made by parents, or by the state, and personal earnings, but not in land or natural means of production or in big capital. In Russia very few people are now communists. They are mostly socialists.

Substitute for gods

Karl Marx and Lenin (and now Mao) had a very bitter and very true experience of gods in animal forms and of episcopal orders claiming to be exponents of morality sublime and absolute and of spiritualism divine. The gods of Jews, Christians, Buddhists and Hindus disgusted them and the people of their way of thinking. Hence their revolt against gods. Now they proudly say that they have dethroned gods, and they refuse to recognise any. In their stead they have enthroned their communist parties. They are agnostics. It is a pity they know nothing about Allah of the Qur'an.

Thus generally speaking under communism the entire life of society is rivetted on material gain for all and needs of the spirit are forgotten. Divine dispensation and final accountability to Allah and to His Absolute Justice or to Ultimate Reality are not even thought of. Man renders account to man. Imperfect justice sits in judgment over imperfect justice without fear that Perfect Justice shall come one day and take full account. The fear of man takes the place of the fear of Allah. This is the communist creed.

SUBSTITUTE FOR GODS

In communist philosophy the old concept of gods, all powerful and absolute, is replaced by the idea of the absolute power of the proletariat represented by the communist party. The concept and belief in Absolute Moral Values disappear. This is natural because the communist party claims and tries to make itself a substitute for prelates and episcopal orders and for "God"—the Absolute. Whose authority and very existence is denied.

It is true that very ancient social structures were communist and people satisfied fully their beastly needs (hunger and reprocreation) fully to points of satiation. All those structures collapsed because they were not motivated by Faith in the Absolute Moral Values *i.e.* the belief in the only One Absolute and All Powerful though Invisible Master Whose Justice is Perfect. There is no substitute for Him, and there can be none.

This communist philosophy leads to a wide gap between the smooth flow of human thought, the struggle of the human spirit seeking approach to absolute moral values, and economic and political effort. Through this gap creep in errors and mistakes. Since there is no finality in the development of human thought, this may lead to revolutions and counter-revolutions resulting in blood-shed, destruction and misery. Thus, it is something like permanent turmoil and disturbance which is worse than wars. The beginning and the end of communism is only the same continued disturbance. And according to "the will of the wise"—the eclat, extraneous to ordinary man in society, *i.e.* the Communist Party, is solving problems arising therefrom.

Man's spirit seeks peace and felicity, not wars, love not hatred, free co-operation not forced labour, freedom not slavery. One Master—(Allah)—the Absolute) not two, or twenty, or two hundred.

Says Iqbal :—

Disgrace not the spirit born free,
Creating masters makes you worse than an infidel
pantheist.

CAPITALISM

Man is only a vicegerent of the Absolute and not the Absolute. His powers—sovereignty, is limited and that also delegated and transient. All attempts on the part of man to arrogate absolutism to himself have failed in the past and are ever bound to fail. The abstract concept of the Absolute *i.e.* Allah, (not god of prelates), the Reality only in and by Itself (or Himself) has always been and shall ever remain supreme. That is instinctive faith and cry of the soul or of spirit in human beings. There may be a substitute for old concepts of "God, episcopal orders and prelates". These concepts were challenged and rejected by Islam. There cannot be any substitute for Allah of the Qur'an.

The Central Fact

The central fact in human existence is the craving of the soul or spirit to achieve some form of approach to or union with the Absolute, the Creator, and approach to and union with His Absolute Unchanging Values or to Absolute Morality and putting the same into practice. The spirit of man wants ceaseless creative effort and tries to find projection of his ego—self-realization, and its freedom and self-expression. This can come only when that freedom is not converted into licence and remains subject to Absolute Values, the Will or the Law of the Almighty. The fear of man is then replaced by the fear of the Almighty *i.e.*, of the Divine Dispensation ahead.

All the same it remains true that bread, clothing and shelter come first.

Capitalism

The evils of capitalism (rule and domination of capital) have been partially hinted at in the previous paragraphs. Capitalism hinges upon belief in individualism *i.e.*, every body is free to pursue his own way, of course within bounds of man-made laws, for making wealth. Unlimited ownership of property, landlordism even absentee landlordism to any extent, are lawful. The

CAPITALISM

ownership of capital and its use are the concern of the individual. Laissez faire—let all alone, is the attitude of the State. Wealth gathers wealth is a Persian adage, though this not be an Islamic concept. It has its free operation.

Wealth is produced for the sake of making profits. Satisfying of wants is secondary consideration. This leads to adulteration of food-stuffs, as also of pharmaceutical products. Thus capitalism gives rise to unlimited greed leading to over-production, lock-outs, economic crises, riots, and then their suppression.

Affairs of state and of the labouring masses, of banks and of trade and of land are controlled by masters of industry. Checks placed on vagaries of capitalism are meant to suit the will of these masters. Interest and usury are perfectly legitimate. The rich become richer and the poor poorer. The development of banking principles and their field of action leads to the issue of fiat money, bringing about inflation and continuously rising prices. This fiat money is a very convenient handle for the class in power to commit daylight robbery on a vast scale. The whole society becomes divided into masters and slaves. The masters have scant love for their labourers *i.e.*, wage-slaves. They live apart from them. Their indifference amounting to hatred for the poverty-stricken and helpless human tools becomes appalling and thus *Manuji's smirti* caste system appears in another garb.

This hatred of class for class is an easy way to hell. Capitalism is class conflict and permanent disturbance and turmoil, misuse of wealth and life.

Religion is freely practised, more for show than for rectitude. Ethics, generally, are not poor. Sometimes they are remarkably good. Capitalists, here and there, moved by religion or philanthropy, or human sympathy, run hospitals, schools and colleges, not only in their own lands but in pursuit of sympathy for backward peoples, in foreign lands. Instances are found of

CAPITALISM

Nuffields, Fords, Deyal Singh Majithia and Sir Ganga Ram, who gave away millions by way of charity to promote health and education.

There is free expression of beauty, or of filth, in human mind and in human forms—sometimes leading to prostitution and nudity. Poetry and music are patronized. Painting and sculpture are appreciated. The other side of the picture shows murders, dacoities and thefts. Frauds and hypocrisy have developed into fine arts.

The foregoing paragraphs point out only some of the results of Economics of Capitalism and Socialism. It must be remembered that Capital, and for that matter, big Capital, is absolutely necessary if a people are to face the challenge of modern times *i.e.*, of large-scale production involving the use of highly specialized machinery etc. All the economic progress that we see or which is coming is due to the use of big capital. The vagaries of Capitalism arise from the misuse of big capital or from making it a vehicle of human tyranny. Islam stops effectively the vagaries or misuse of big capital. Owners of capital goods not charging interest, paying Zakat, Sadqat and Khairat regularly, are rid of all power for mischief. They are made to develop human values.

Many economists believe that the defects of capitalism would be removed without socialism, trial of which in Russia is not very encouraging. The Marxian interpretation of history and class struggle is not correct. Under the present conditions, much is wasted but at the same time is produced. Socialists ignore thousands of happy homes scattered throughout the land as they also ignore the benevolent intervention of the State in the interest of the whole society. The present system stands for the survival of the fittest and the elimination of the lazy and the incompetent. Free enterprise fosters the spirit of self-help, independence and originality. The present system works automatically and stimulates industrial enterprise. Competition removes inequalities in the long

run and brings out the best that a people have to give. These things would disappear under socialism.

As regards the working of the socialist state, it would be difficult to apportion labour and to distribute the national income. Industrial progress would be hampered, and the accumulation of capital would be retarded.

The modern socialist attempts to predict the course of economic evolution far too in advance, under-estimates the efficiency of the present economic system and of free enterprise, and is pessimistic about it. Socialism may, thus be a danger to liberty. It would probably destroy much that is beautiful in the private and domestic relations of life.

Socialism has appeared in several forms and garbs, one or two which are tolerable and that also some with modifications. For example, there is collectivism and Christian socialism. Communism is the extremist form of socialism and in that form has proved, or is bound to prove a failure. Hence modifications in communist creeds are coming up even in the so-called communist countries. All things considered socialist polity is better than the polity of capitalism. People driven by hunger and want and tired of injustice and servitude naturally back up socialist slogans and creeds. Islamic polity is far superior to the blessings of socialism. This we will presently take up.

Today without doubt capitalism—the urge to rule and the power to grab, that capitalism gives, is perhaps the greatest force. It has very much wider influence than socialism wields. It is at its highest peak and is at the beginning of its decay and fall. Socialism—material power yearning for material, social and economic justice and equality is a rising force, step by step on the ascendant. One day the right balance between the two will be struck and that will be the glory of Islam.

The Best Synthesis

Islam supports neither capitalism nor socialism, it

THE BEST SYNTHESIS

embodies the good points of both socialism and eschews their evils. It is a beautiful and the best possible synthesis promulgated by the Holy Prophet long very long before these economic systems came to be analysed and adopted. In Islamic Economy human beings learn to live in peace and good-will. The way of progress, unlimited progress, is made plain only if people would read the Qur'an and understand. As a matter of fact socialism in its simple form, later developing into communism, originated from the impact of Islamic thought on the European mind. The European mind did not and could not accept Islam because of prejudice or malice and centuries old antagonism born of the Crusades and the teaching of prelates like Peter the Hermit.

ISLAMIC POLITY

An outline of Islamic polity is given in the following paragraphs. Almost all newspapers and pamphlets being published in Pakistan and the Middle East contain discussions regarding the vagaries of socialism and the virtues of Islamic polity. The greater part of the analysis is not clear-cut, and the common man is only confused for nobody says in plain words as to what Islamic polity is.

The word polity comprehends economic life as well as other aspects of civil life. The source of this polity is the Torah, the Bible and the Qur'an, the last word being the Law of the Qur'an. Now-a-days these have become confined to Holy Scriptures and do not appear in actual life.

Way of Economics

Economics, individual and collective, deals with as it is so well known, with the production and the use of the wealth. This has taken the form of capitalism—free, regulated or organized, fascism, socialism and communism.

The principles of Islamic economic system are given in very clear terms in the Qur'an and the traditions of the Holy Prophet. These are from every point of view plain and comprehensive. These principles are not found in practice (it is a pity) in any country inhabited by Muslims. But Islamic political economy was established and maintained by the Holy Prophet and later on projected and enforced during the days of the enlightened caliphs.

Decline started as imperialism started gaining ground among the Arabs. Under the influence of foreign non-Muslim philosophers Islamic polity disappeared and became confined to the Book of Allah, verified traditions and the explanations of some eminent Muslim scholars.

The so-called Muslim theologians of today have given

different interpretations to these principles, whereas as a matter of fact no interpretations are called for. Allah the Almighty has so many times said, "We have made the Qur'an—the Book of Wisdom, very easy for you to understand, Why then you do not heed" (repeated again and again in Sura 54). The Qur'an and the Traditions directly present the following principles of Islamic polity as basis of happy and just economy and of the State.

Production of Wealth

It has always been said that there are three factors in production :

1. The bounties or gifts of Allah, *i.e.*, natural sources of production, all that land and the heavens contain. In plain words, it means land, climate, mountains, rivers, oceans, jungles, etc., and all that they contain.
2. Individual and collective effort, *i.e.*, the physical or intellectual effort of man, power for which is also a bounty from Allah.
3. Other accessories, *i.e.*, tools, implements, machines—products of past industry and thrift, set aside for utilization in the process of production and producing more wealth. These accessories are now-a-days called capital.

No production of wealth is possible without land and labour. Capital is an intermediate product of Nature and Man, of land and labour. Enterprise or organisation or intellectual work is a form of labour. Land and labour are, therefore, the ultimate agents of production. These are the two conditions without which production of wealth is not possible.

EQUAL RIGHTS OF USING LAND

Says, the Holy Book, "All that is in the land and all that is in the skies is the property of Allah. You shall have to account for the use to which you put these free gifts" (2 : 284). "Land is the heritage of Allah 'Alone'" (3 : 180). "And We made it plain to David that land will be occupied by those who put it to right use," (21:195) "and We made land for the comfort of all human beings" (55:10). "The heritage of lands and other natural forces is for Allah alone" (57:11).

"The land of Allah" is mentioned again and again in the Holy Book. There is not one reference to land belonging to any individual.

All that is understandable from the above is that Allah's all mankind have equal right of using these natural resources for wealth production. This right cannot be the privilege of any individual, or of a coterie. Any man may take up unoccupied land and bring it under cultivation. Surplus production, *i.e.* total production minus cultivators' needs, are to be spent in the way of Allah, *i.e.* for the good of mankind. An individual is free to produce food-grains and other necessities of life but it is not lawful that a man with a 'lathi' makes land his own property, have it cultivated by others, make them his serfs and set up a social order of masters and slaves. Peasant proprietorship is justified and is greatly commended.

There is a very large number of sayings of the Holy Prophet which prohibit absentee landlordism and tenancy. All these sayings make a book. Imam Abdu Hanifa, Imam Bukhari, Muslim, and others, and in recent times Shah Waliullah, Shah Abdul Aziz and Allama Muhammad Iqbal have plentifully quoted the sayings of the Holy Prophet condemning landlordism. For instance the Holy Prophet prohibited to have land cultivated by tenants (Muslim). He who makes barren land arable (cultivable) becomes the owner and the descendants of evil-

EQUAL RIGHTS OF USING LAND

doers and tyrants have no right in it (Abu Daud). He who takes anything from agricultural out-put without having worked for it would be buried neck-high in earth on the day of Dispensation. (Bukhari) He who makes unoccupied land yield a living becomes the owner. The Caliph Omar also issued a similar law (Bukhari). A neighbour supplying water for cultivation purposes is not to accept a price (Bukhari-Muslim). A man allotted himself a piece of land in Khyber, the Holy Prophet said that the land was to be made the property of the State. Omar the Caliph gave away lands on similar conditions, that land was not to be sold, nor was it to be given away as a gift, nor could it be made a heritage. Its net produce was to be spent in the way of Allah. (Bukhari-Muslim). All arable lands or all lands growing grass belong to Allah and His Prophet *i.e.*, to the State. (Muslim). (Quotations from Mishkwat Sharif). Peasant proprietorship in the sense of property held in trust is perfectly lawful. A peasant proprietor may have 25 acres or 250 acres *i.e.*, the amount he can cultivate himself or in co-operation with others.

Thus land (meaning all natural resources).—a gift from Allah to all mankind is held in trust by the man who cultivates it. That trust must be redeemed. It is his as long as he exploits it for his own or for peoples good. No body can deprive him of this right. Should he not use this right of drawing good *i.e.* crops etc. from land his right to hold it lapses to Allah (to the state). Other natural resources are similarly to be fully utilized for the benefit of all.

Should there be a case for private property in land, then justification for private property in air and water, rivers and oceans, mountains and mines, becomes irresistible. "Land belongs to Allah *i.e.*, to mankind, not to lords" (Iqbal). It is only by keeping land as the property of Allah that Islamic equality can be maintained and Muslims can be brethren unto one another in the true concept. Otherwise landlordism or Jagirdari (feudalism) will certainly emerge.

EQUAL RIGHTS OF USING LAND

As a matter of fact all big acquisitions of land has been the result of Aristotelian, "tyranny" or of grab, or of grants by tyrannical governments to their henchmen, or purchases made by Croesuses like Gulab Singh who bought Kashmir for Rs. 50,00,000 only. Such sale, purchase, gift, accession and acceptance are obviously, unlawful and immoral.

The passage of time and the fact of inheritance cannot make such estates lawful or legitimate and then how so much gold and silver can, in fairness be collected to buy thousands of acres passes comprehension. This cannot be the Qur'anic way.

2. HUMAN FACTOR IN PRODUCTION

According to the Laws of the Holy Qur'an every individual, remaining within the bounds of Islamic Law, is quite free to produce wealth to any extent. "Laisa Lil Insane-Illa Masa' Aa," *i.e.* "You are given to the extent you have striven for." By dint of his work, righteousness and honesty and Blessing of Allah, a man may become the head of the state, an army commander, a factory owner, a professor, or a doctor, or he may be a cultivator, or a black-smith, all depending upon his likes and training. He is not a bond-man to any other individual. He asks only of Allah and gets from Allah, through his own effort and hard work. The road to success, progress and happiness is in no way closed on him. "Everybody would get what he has striven for and is answerable only for that which he does" (2 : 286).

Thus man can, according to his own creative powers, produce any amount of wealth. In case he produces more the better. If he is a destitute he calls at the gates of apostacy.

Man's productive power depends upon his efficiency which is the result of breeding, education, training and opportunities for work, and to a considerable extent on qualities of his character and conduct. In the hands of inefficient people the bounties of Allah, fertile lands, mines, etc. become sterile. Rivers become engines of destruction, jungles breed man-eaters. Efficient and hard-working people convert deserts into gardens.

3. CAPITAL GOODS

Are tools, implements, machines, etc., which are utilized to produce more wealth? These are private property. Their use in modern economy is absolutely necessary. However, the owner cannot appropriate more than the sum necessary to cover the wear and tear of his capital goods and their replacement in addition to his own wages of management. If he takes a surplus that will be interest which is completely banned. Now-a-days only very few people can afford to buy machines and put them to use. That is why capitalism has emerged and progressed. Therefore, society again stands to be divided into masters and slaves working on wages, *i.e.*, as labourers. The labourers becoming more and more helpless and destitute as time passes and the factory-owners, *i.e.*, capitalists, becoming richer because of their charging interest sometimes to the extent of three hundred percent or more. They ascribe this interest to the use of capital. They call it earnings of capital. All economists call it interest. All would agree that capital by itself is barren.

If Islamic brotherhood and equality is to be established and maintained then there cannot be glaring difference in the income of a labourer and that of the factory owner.

As hinted above, the fact of the rich becoming richer and the poor becoming poorer is due to the institution of Interest which is called profits by factory owners and investors, *i.e.*, by creditors and capitalists.

INTEREST

Interest is absolutely prohibited. Pork may be taken in dire need but interest is prohibited under all circumstances and in all its forms. Here are some verses of the Holy Qur'an referred to for the sake of emphasis on the sin of taking interest.

"Those people who charge interest will not be able to stand on the day of Judgement like those who have a touch of the devil. The Almighty Allah prohibits the taking of interest. Knowing this if anybody accepts interest, he is certainly bound for hell" (2 : 275). Allah abolishes the institution of interest and encourages making emergency sacrifices (sdaqat) for the good of mankind (2 : 276.) "O ye people who believe : Have fear of Allah and whatever remains of interest, forego it. Otherwise be prepared to wage war against Allah and His Prophet. If you repent, you are entitled only to the principal." (2 : 278 279). "O ye Muslims : Seek no sustenance from interest that it increase the principal two fold or four fold. Fear Allah's punishment so that you be saved". (3 : 130).

Interest is an income from investment independent of human skill, *i.e.*, a return over and above the principal, the investment remaining intact and liquid.

And the principal which you give on interest so that it should become larger with what is the property or earnings of others does not increase according to Allah's Law. "There is increase in your wealth for you on account of the poor rate (Zakat) that you give." (the Romans : 39). "Interest comes about as a result of a loan, not in buying and selling" (Bukhari, Muslim). "The creditor is not to accept even a gift from his debtor." (Bukhari). "A bundle of grass which is given as a consideration to the creditor is interest. Allah's curse lies on usurers and those who pay interest and on their witnesses". (Muslim, Nisai). "An increase on a loan of dates, wheat (gold, silver or goods other than money) is interest" (Muslim, Bukhari).

INTEREST FROM LANDED PROPERTY

Interest in all its forms was condemned by Plato and Aristotle. The laws of Moses (Old Testament) condemned it. The disciples of Jesus Christ condemned it. Medieval Christianity did not tolerate it. The Qur'an and the traditions of the Holy Prophet forbid it in terms more clear and more vigorous than used ever before. It was only when the Jews had gained a foothold in European countries (in England about 1655 A.D.) that theories of interest and banking started raising their vicious heads. All these theories justifying interest hinge round the one propounded by Shylock in Merchant of Venice (Shakespeare). These theories appear in different garbs. Their phraseology may be different. Their essence is the same. That essence is Shylock—the Jew. That essence now holds supreme in economics of capitalism. Some Muslim Ulema are advocating the same theory even in Pakistan.

Interest from landed property

A loan is given not only in the form of money. A house, or a plot of land, is also given on loan, *i.e.*, on hire. Every priest would concede that giving of a loan of ten thousand rupees and getting one hundred rupees as hire money is interest. Yet some priests well-versed in the Law assert that if the same amount is given in the form of a house or a plot of land then hire money or batai amounting to one hundred rupees, or of one hundred fifty rupees per month, is not interest. This logic is not understandable. It is perfectly legitimate to receive compensation for the wear and tear of a house but there is never any wear and tear of land under the house or elsewhere, unless there is a deluge or a great earthquake in which case the state is to come to the rescue.

The landlord doubles or quadruples his principal all the time, in spite of the fact that land values, all the while, keep rising as a result of economic progress or increasing pressure of population on land. A very simple question can be asked of a landlord, "You give your land or house on hire and call it rent and you think that this

rent or hire money is lawful, then why should not a man give his money on hire? You call his hire money interest and you call your own hire money as profit. What contradiction is this?" Now-a-days total investment in landed property is redeemed by rents in the course of ten or twelve years.

The terms hire money or rent is used merely as an escape from inequity going with cursed grab-money called interest.

Similarly a rich man does not lend fifty thousand rupees to his neighbour even for industrial purposes. He purchases land and receives four or five thousand rupees per annum as metayage or Batai money. Land neither shrinks nor loses its normal productive power and all the way the investment money goes on increasing as a result of increasing pressure of population on land. This metayage money in all its essentials is interest. Thus interest is a result from invested capital where no work, no decrease and loss of principal is involved. As a matter of fact rents of houses or of lands are compound interest. From the days of Plato, all writers on economics have called net income from private ownership of land and houses interest. Even the so-called economic rent of land belongs to the state, because it is a result not of any labour or work done by the owner. It is entirely the result of social progress.

Now-a-days the value of landed property is measured in terms of the current rates of interest. The formula involved is :—

$$\frac{\text{Annual rent proceeds} \times 100}{\text{Current rate of Bank interest.}}$$

Trade

Buying and selling is legitimate. There is no interest when there is barter, or things are bought and sold actually on a transaction. Speculation or speculative

TRADE

gambling are unlawful and forbidden. Nominal sale or purchase is prohibited. Hoarding invokes curses (Abu Daud). To withhold food-grains in expectation of higher prices in future is prohibited. (Muslim). A creditor must give sufficient time to his debtor to pay back or he should forego it. (Bukhari-Muslim). There is punishment for fraudulent sellers who give less. That is if people who, when they buy, take full measure and when they sell they decrease the measure. (84 : 1,2,3). There should not be any fraud or deception in business dealings. (Bukhari-Muslim). Private or company banking, insurance, investment are to be taken over by the State Bank or the Bait-ul-Mal. Fraudulent or usurious business, gambling, throwing the dice, games of ladder and snakes in life, prize bonds, wagers and house rents (over and above depreciation charges) are all unlawful.

CONSUMPTION OF WEALTH

“Eat, drink and use and fully avail yourself of comforts and beautiful things of life. Allah does not ask you to abstain” (7:32). However, abstain from squandering of wealth and from luxury, without doubt prodigals are brethren unto the devil. (Qur’an). Poor rates, emergency taxes or cesses and charities are very good and obligatory deeds. It is a duty to spend in the way of Allah, *i.e.*, for the good of humanity. And those who use their wealth and life itself for the promotion of righteousness have a preference over others. (2:104). To carry out continuous effort for the sake of Allah *i.e.*, for the good of humanity, particularly in a collective manner is one very important duty. “Look when you are spending in the way of Allah, some people become miserly. But the miser has really miserliness towards himself. Allah is above any need. You people are destitute, and thus if you deviate from this path of Allah, then Allah will replace you with another nation which it may be, is different from you.” “There are so many divines and leaders who grab other people’s earnings in unlawful ways and make them deviate from Allah’s way. And those people who, hoard gold and silver and do not spend their treasure in the way of Allah, give them tidings of dreadful torture, when their treasures shall be melted in the fires of hell and their faces and their ribs and their backs will be branded with the same and it will be said unto them: This is what you hoarded, now have a taste of it.” And thus they ask thee, O Our Messenger, what are they to spend in the way of Allah *i.e.*, for the benefit of humanity, tell them, “All that you have to spare, all that is for you superfluous.” Thus Allah reveals His Commandments unto humanity so that people might ponder. “O ye who have faith! Spend in the way of Allah from your legitimate earnings. Give-up the idea of giving away defective and dirty things” These are all quotations from the Qur’an.

CONSUMPTION OF WEALTH

Thus the concept of private property in Islam : It is different from what is understood in capitalism. Private property is a trust not absolute ownership. Wealth is to be used according to the Law of the Qur'an and not on luxuries or debauchery, nor is it to be hoarded. The best use, of course obligatory, is to spend in the way of Allah, *i.e.*, in promoting the good of mankind.

BANKING

The Bait-ul-Mal or the State Treasury is meant for social insurance and welfare work of all kinds, but all debts are debts of honour.

The Bait-ul-Mal or Public Treasury should not be confused with a bank of today. Modern banks deal in credit, with keeping money on credit and paying interest and giving loans on interest. Not one of them is run for public good. Every one of them is run for making profits accruing from interest. Public good, if any, is incidental. A bank has nothing to do with profits of trade and industry, nor with the losses of trade and industry. It would claim and have the principal that it lends, for it takes very good care that securities obtained are very much more than sufficient. The term bank—a usurious institution, has no place in the principles of Islam.

Bank deposits are of the nature of money held in trust on which taking or giving of interest cannot be justified. The deposits with Bait-ul-Mal are safe deposits and the Bait-ul-Mal may charge a price for keeping them in safe custody. A possible fear that people will hoard privately will be offset by the wear and tear, or by extravagance, or the fear of dacoities. Of course the state will take care of dacoits and extravagance though understandable will at least keep the money in motion.

There is no difference of opinion among Muslim theologians about the use of wealth. Zakat *i.e.* one fortieth of all property must be paid into the Bait-ul-Mal every year. Similarly cesses on wealth (or sadqat) *i.e.* emergency taxes are to be paid to the Prophet *i.e.* to the state (9 : 103).

Charity embraces all that one has to spare or all that, as indicated above, is superfluous. All these collections are to be spent on public weal and freeing man from helplessness and servitude.

BANKING

The use of life and of all wealth is beautifully expressed in a verse of the Holy Qur'an which runs as a proclamation to mankind : "Prayers, obedience, obeisance, life and death are all for Allah Who is the Nourisher, the Sustainer of the whole universe," *i.e.* man's all is for the good of mankind, for the welfare of humanity. This is the highest pinnacle of glory within one's reach. Thousands of blessings may be on those who reach this height.

"But Allah does not change the fortunes of a people until the people have changed their destinies themselves" (13 : 11). "Similarly, Allah does not change or take away His bounties until the people have changed themselves" (8 : 54).

THE WAY OF POLITICS

It is not an easy task to establish Islamic polity. The existing frame-work of economic and political life would certainly be a great impediment. The present day social and political systems are dominated by feudal lords, capitalists and ecclesiastics, CSP and PCS Officers, Engineers, Doctors, Lawyers, Professors, *i.e.*, people of status. This very class will put up every possible resistance against the establishment of the Islamic way of life. The conflict would be very great and this may possibly give a big shaking to Pakistan. To say that the President is the leader and the source of inspiration and of the action of the party in power, is wrong. The President is only an individual.

A popular peoples' Government which is sometimes given the name of 'democracy' will not set up the Islamic economy or the Islamic way of life. Universal adult franchise will put into power the same people as have wealth or goondaism at their back, and some Big Gun will become the head of the state, and his councillors will be plutocrats of the same old type. The present day polity is the growth of fourteen centuries of terrorism and force. Feudalism of the seventh century A.D. was the beginning.

In India the present day semi-feudal system was conceived and introduced by Lord Cornwallis (1784). Now the feudal lords have some capitalists as their friends in arms.

To replace this plutocracy by the Islamic system of government we need a revolution which will come as a result of an evolutionary process. Sudden revolutions have always proved futile because reactionary forces start emerging immediately for counter-revolutions. To change the temperament, the mental attitude and convictions born of ignorance or lessons learnt from teachers of political science working hard in colleges, and to bring them, *i.e.* the convictions *etc.*, to right pose and to maintain it, requires long and continuous work.

THE WAY OF POLITICS

It is fact that the Holy Prophet brought about a glorious revolution, very much by love, persuasion, than by war, in a few years. Muslims numbering a few thousands, because of their being more or less perfect men, over-whelmed all the countries they could reach. This was a sudden revolution. However when the Holy Prophet had ascended to heavens, a reaction set in after a period of thirty years or so. Then came a counter-revolution initiated by Amir Muawiyah. There were protests and even the sublime martyrdom of Hussain—a grandson of the Holy Prophet and his small band. Later the wail of Maulana Room, Imam Ghazali, Mujadid Alaf Sani, Shah Wali-Ullah and all similar men of learning and insight has proved to be a voice in the wilderness. The result is that today humanity in our part of the world is tasting the bitter fruit of servitude to earthly masters.

It is rightly maintained that a great revolution on the bases adopted by the Holy Prophet can alone bring about the establishment of Islamic way of life. That revolution must be preceded by a period of evolution. To make the evolutionary process simple and to maintain it and perfect it in the shortest period, needs honestly righteous leadership having faith in Islam and in itself. This is a pre-requisite. A similar administration to maintain law and order and a legislature with similar urge, moral earnestness and right conduct are equally necessary.

ISLAMIC DEMOCRACY

In Islam sovereignty belongs only to Allah. In the exercise of His sovereignty He tolerates no partner.

Man—Allah's vicegerent on earth, is free act to and build up his life within the bounds of Allah's Law as explained in the Scriptures the last and the final of which is the Holy Qur'an, and the example of the Holy Prophet and of the enlightened caliphs. With changing conditions in socio-economic structure rules and regulations are to be made by Ijma-i-Ummat *i.e.* by the will of the people. Anyway the will of the people can in no way over-rule the Will or the Law of the Almighty. In the making of rules or regulations, justice and equity, benevolence, kindness and love must be the guide-lines, in the same way as these principles pervade through the laws of the Qur'an.

The head of the State is to be elected by outstanding men of learning and probity and finalized by a referendum which should really be taken as acceptance by the masses. The head of the State can similarly be deposed if he transgresses the bounds of the Divine Law, or he ceases to be just and equitable in taking decisions as enjoined by the Qur'an and Sunnah. In the making of rules and regulations, or say laws to suit the changing needs of time, and to administer and maintain social justice, the head of the State must have a consultative body which may be called the legislature. This is to consist of men of tried integrity and great learning. A smaller body of advisers is necessary to carry on day to day matters of the State.

There is compulsory military service (and naturally military training) for all adults. The standing army and police are members on active duty. The state is to sustain and effect man's freedom from inequity, exploitation, servitude and want, and to enforce the law of the Qur'an and Sunnah and to promote learning, health (physical and moral) and bring about the best possible use of natural and human resources.

The State must deal out speedy justice and beneficence

between man and man without the slightest distinction of birth, colour and race or the so-called status.

A sound State depends upon sound finance. The Islamic state will derive the major part of its revenues from Zakat, Sadqat and surplus produce of land. Even in the days of the great Mughals, one fourth to one third of the total produce of land was taken as the state's share (Ain-a-Akbari). Customs were the other sources of state income, Zakat and Sadqat would guarantee, surplus revenue. Some European thinkers have considered that a single tax on land would be enough to meet all the needs of the state.

Every mosque is to be a centre of education. Dar-ul-ulooms (Universities) form the apex of the educational system:

There are clear cut commandments in the Holy Qur'an about poor-relief, care of parents and orphanages, social insurance and other social welfare schemes. These are the concern of the state.

In Pakistan.

A democracy of western type, by love, persuasion or by force in the last instance, will not bring this about.

In democracy politics become personal. Persons are projected more than principles. Social values are thrown to the winds and interest of a few persons (the mountebanks, the rich and the goondas), are trumpeted as social ends.

That is why in Pakistan Democracy will only run riot. It will be a 'tamasha' and useless luxury. There would be mud-flinging, abuse and corruption on a wide scale, a huge waste of energy and resources which the poverty-stricken masses can ill-afford to enjoy. The voters would be overawed by feudal lords and hooligans, catch-words, slogans or lucre.

Black money would buy votes in the black market to serve a black purpose. The mass of people in Pakistan are steeped in abject poverty and stark ignorance. Not more than ten or fifteen percent are literate. They can be easily cajoled by slogans, trifling gifts or a show of force. Under

the circumstances, election on the basis of adult franchise would be a farce and tend to show up a farce of democracy.

Why not have a legislature consisting of all judges of the High Courts and of the Supreme Court, in service, or those who have retired provided they should have occupied the judicial bench for atleast three years, the retired commanders-in-chief of the Air Force, the Navy and the Land Forces, retired Accountants General and Auditors General. Some prominent persons well versed in divinity may be included. The Speaker should be the acting Chief Justice of the Supreme Court and he alone should decide as to who the prominent divines are, whose number should not exceed ten.

All members of the legislature should work in honorary capacity, and that they would if they are righteous.

The Head of the State should be elected by all graduates (in Arts, Science and Oriental studies) in the country, provided they are above thirty years of age. The election should be by secret ballot. The majority of electorate should have the power to remove the President from his office at any time it is generally felt that he is not acting within the bounds of the Islamic Law.

After the people, at least ninety percent of them, have been educated and have developed political consciousness and sense of duty, western democracy can be put into vogue.*

* The argument that Parliamentary democracy is working very well, one can say excellently, in England does not and cannot apply to Pakistan. The English have had long, very long traditions of parliamentary rule. They had their folk-moots among the Anglo-Saxon tribes, their Magnum Concilium in the days of the Norman rule. This came to be called the parliament in the days of Henry III, and the magnum concilium the Model Parliament in 1295 A.D. And then it took the British over six hundred years to establish Parliamentary Democracy in full.

Similarly the French had through the ages their Estates General and the Germans their Reichstag. Similar institutions existed in other European Countries.

The peoples of the East have traditions of Autocracy or Dictatorship, traditions of despotism—or say Paternal Dictatorship. This

IN PAKISTAN

Members of the Judiciary should be selected from amongst law graduates by a small sub-committee of the Supreme Court, and this selection should be based on University Examination results, strictly according to merit. No further examination or interviews should be necessary.

The selection of members of the Executive and Secretariate of the President and of his advisers to be called Ministers should be in the hands of the President. However, the ministerial body should include one physician, one engineer, one college teacher and one factory worker. The number of advisers or ministers should not exceed eleven. This will lead to fixation of responsibility. The President or his ministers will be held responsible for mis-carriage of justice or reign of violence in any part of the country. In the so called democracy it is very difficult, if not impossible, to fix responsibility anywhere.

There shall be no administrative courts. The common law shall apply to all.

Incomes

There must not be very glaring or ridiculous difference in the highest and lowest wages *e.g.*, if the highest wages or earnings from any source are Rs. 2000.00 per month, the minimum must be atleast Rs. 200.00 per month. Special allowance may be given for special good work in the scientific and literary fields as also in other spheres of national activity. Merit must have its special reward, the decision of the President in such cases must be final.

tradition of Dictatorship has gone into our "very blood" and subconscious thinking. To wash it out is not the work of twenty or forty years. Our democracy shall one day take, the form of Paternal Dictatorship, call it by any name you may. People generally would then have a system of government and administration that Omar Farooq the great Caliph, controlled and directed. That government was Paternal and Benevolent Dictatorship. Of course to keep it paternal the Amir or the President or the Commander of the Faithful has to be elected for a term not exceeding ten years.

These should be the basic principles of our Constitution. The details would necessitate a voluminous book. It has been well said by a critic 'the best political system is that which provides best administration and best justice.'

Civil courts as they are and proceed according to Law with their work, generally exhaust the parties to a law suit mentally, physically and financially. Such courts should not be necessary in an Islamic State, nor a big body of lawyers. As it is most of the lawyers (vakils and advocates) at the lower levels in the profession only prolong law suits and instruct their clients in how to concoct lies and speak falsehoods, and tutor witnesses for making statements and submitting affidavits. They are concerned about winning law-suits, not with justice.

The way out is that the Qazi—a lawyer Magistrate should be helped by one lawyer (Mufti) who should represent both the opposing parties in a law suit. The Qazi and the Mufti should personally go into the case. They may make secret enquiry personally. The Mufti should expound the law and the Magistrate,—the Qazi co-operating in the pursuance of law suit, should deliver judgement. Anyway it should not take more than a couple of weeks to decide the case. All court fees should be abolished.

There should only be one appeal against this judgment to the High Court, except in the case of death penalty when the second appeal should be heard by the Supreme Court.

A law Graduate, should have worked for five years as a clerk of Court before being appointed as a Qazi or a Mufti.

Any way the establishment and maintenance of Islamic way of life would entail a continuous effort involving some measure of sacrifice. "Do you think that you will enter paradise by merely asking for it? You do not even know that for getting into paradise the people of the past had to undergo great hardships and trials. For such people Allah's help and victory is at hand." (This is the really beautiful path of human destiny). "It is your duty to carry on this

struggle for a better and better life here and in the Hereafter." (2 : 214, 216).

The Muslim masses all over the world are silently crying for economic justice and social equality. To obtain the same experiments are being made all over the world. The fact of Faith in the possible human struggle (in hunting pastoral, agricultural, domestic, factory-production and governance) is patent, but the pivot of our life and of existence remains unchanged. The Laws or Commandments of Allah, (*i.e.*, the pivot), are immutable. Violation of these Laws leads to anarchy and destruction and wide-spread misery.

The Great Five

Amongst all the great benefactors of mankind, five great prophets stand out in glorious prominence. Abraham, mis-spelled Brahma in India, the father of nations, Moses, the first great Law-giver, David with his great depth of spiritual vision, Jesus with his message of ever-lasting love and goodwill, and lastly Muhammad, the perfecter of the Basic Law for the prosperity and salvation of all mankind. Not that others have played insignificant part. The development of ethics and morality has been gradual. Countless seers and prophets have done all they could. All of them have had the same end in view—to promote peace and good-will and love between man and man, leading to love unto Allah. Only fools and the votaries of the devil have quarelled and waged wars of acrimony and violence.

The great Prophets and seers—wisest of the wise, did use their inspired intellect and suffered in the way of Allah. They acquired and left no landed property, nor gold nor silver for their children. They treated mankind as their children and made no distinction between physical and intellectual work. Both were equally sacred in their eyes. They are our guides. Yet we all accept and practise the guidance of Mammon—the deity of wealth, and worship wealth and not Allah.

THE GREAT FIVE

The Commandments and Guidance of Allah removes all doubts.

How is the rediscovery of the right path to come about?

The yearnings of the masses are moulded into right channel and given direction always by a leader with moral integrity, with selflessness and with the boldness of victors or of the courage of martyrs. Every one of his followers is to be moved by the true Faith, determination and will as strong as steel.

A band of such warriors in the cause of Allah *i.e.*, the way of the Truth, determined to win or to be martyrs, by their will-power, their faith in Islamic ideology, by their words and deeds can soon gather command over multitudes and give them a stamp of their own. The whole nation cherishing the spirit of such leaders becomes Allah's chosen people on earth. Their collective urge, moral courage and *will-power* become the fountainhead for acquiring the bounties of this world. The Future is for them a life of never ending bliss. Their life throughout is spiritual ecstasy and ever-lasting glory. For attainment of this end, direction is found in the pages of the Holy Qur'an.

So all praise to Allah, the Beneficent, the Merciful. May His blessings and peace be on His Messengers, the Prophets and the seers.

Part II

COMMANDMENTS & GUIDANCE (as understood by a layman)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. FATEHA : THE OPENING

In the name of Allah, the Beneficent, the Merciful.

All praise be to Allah, the Evolver, the Nourisher and Sustainer of the Worlds. 1.

The Beneficent, the Merciful. 2.

Master of the Day of Judgement. 3.

Thee (alone) we render obedience : Thee (alone) we ask for help. 4.

Show us the straight path. 5.

The path of those upon whom Thou hast showered Thy bounties. 6.

Not (the path) of those who make themselves deserving of travail nor of those who deviate and go astray. 7.*

*This is the Prayer Muslims—the Faithful, offer five times a day.

Verses No. 1 and 2 show man's place in Creation. He is only an atom. He must eschew vanity and arrogance. In the presence of the Creator—Perfection Absolute, he is so humble and helpless that there is no way for him except to surrender himself completely to the Will or the Law of Allah, Which alone motivates and inspires.

Verse No. 3 gives to the devotee a sense of accountability for all his thoughts and actions before the Absolute Justice of the Highest Judge.

Verse No. 4 is a covenant the devotee makes in the All-Pervading Presence of the Almighty.

Verse No. 5 is the Prayer. It is social and collective.

Verses 6 and 7 indicate the quality of the Straight Path leading to millenium.

(N.B. No literal translation is attempted. Only meaning of the Holy verses as understood by a layman, is given.)

2. AL BAQRAH : THE COW

In the name of Allah, the Beneficent, the Merciful.

This is the Book revealed whereof there is no doubt, a guidance unto those who are righteous and unto those who heed. 2.

Who believe in the Unseen and establish regular prayer (remembrance of Allah), and spend of bounties We have granted them. 3.

And who believe in the Book revealed unto thee (Muhammad) and in Scriptures revealed before thee and are conscious of the Judgement to come. 4.

Those rely on guidance from Allah.

These meet success in the present and the future. 5.

As for the unbelievers, warn them or warn them not, they heed not and believe not. 6.

Their hearing is sealed and their conscience is dead, and covering of darkness is on their eyes

They will meet an awful doom. 7.*

There are some people who apparently say : We believe in Allah and the Day of Judgement, when really they believe not. 8.

Imagining they try to deceive Allah and those who believe, but really they only deceive themselves.

They perceive this not. 9.

The poison in their hearts increases according to the Law. Their's is a painful doom because they are liars. 10.

And when it is said unto them : Make not mischief in the land, they say : We are only peace-makers. 11.

Mischief-makers, indeed, they are but they understand it not. 12.

*When man gets into evil, his conscience becomes dead and he becomes incapable of distinguishing between vice and virtue, right or wrong. He cannot see or even understand the result of his own vicious activity.

2. AL BAQRAH : THE COW

And when it is said unto them : Believe as the real believers do, they say : Shall we follow the foolish ?
Are not such really the foolish ?
But they realize it not. 13.

And when they come across the believers, they say :
We believe ;
But when they separate and go to their devils they declare : Look ! we are with you. Verily we only mocked.
14.

But according to the Law, really they mock themselves, and wander blindly in their own blindness and disdain. 15.
They are blind, mute and deaf wandering in darkness.
There is awful agony for them in store, for they lie to themselves. 18.

Who hath made for ye all, the earth a resting place and the sky a canopy.

His Law causeth water to descend from the sky, producing fruits thereof.

Therefore, set up no rivals unto Allah when ye know that Allah brooks no partnership.

Hold no partners with Allah. 22.

And if ye doubt concerning revelation unto our slave* (Muhammad), then produce a Surah of the like thereof and call up your witnesses besides Allah if ye are honest. 23.

(O : Muhammad) give glad tidings unto mankind,
To those who believe and do good deeds.
Their portion is Garden underneath which rivers flow,
Where they are gladdened with heavenly food.

*To be a slave of Allah is the proudest boast of a Muslim. This means bondage to Allah liberating man from all other servitudes. In the Qur'an people are often called Allah's slaves or bondmen, a stronger and more just expression than the word 'servant' generally given in translations.

2. AL BAQRAH : THE COW

They say : We have had this aforetime.* And it—the Garden, is given to them in resemblance.

They will have pure companions and there they abide for ever. 25.

Look : Allah disdaineth not the similitude of even a gnat.

Those who have faith know it is a similitude showing the Truth from Allah.

But those who disbelieve opine otherwise without understanding.

Thus many are misled thereby, and many are guided thereby :

And those misled thereby are only the miscreants. 26. †

Those who break their covenant with Allah after accepting it and sever relationships, and those (who) make mischief, are the losers here and in the Hereafter. 27.

When Allah said to the angels,** “We are shortly appointing our vicegerent in earth.”

The angels submitted “Wilt Thou appoint a vicegerent who might create mischief and disturbance and shed blood ?

We, Thy angels recite Thy praise all the time”.

Allah ordained : “Ye do not know what We know.”
30.***

*The joys of Paradise will recall, in a rapturous degree, the joys the righteous taste in their life on earth. (Muhammad Marmaduke).

†Similitudes, symbolisms, or parables and examples are noticed here and there all over the Holy Book. These provide great lessons (refer 3 : 7).

**All powers seen or unseen are working to carry out Allah's Will. Only Allah's friends from amongst mankind and the great Prophets did comprehend them and conversed with them and thus knew what they are.

***This is a magnificent symbolization of man's receiving knowledge and thus acquiring mastery over spiritual and material forces.

2. AL BAQRAH : THE COW

Then Allah taught Adam (man) the names of all things.*

He presented to the angels the things and asked them about their names.

'Can ye ? if ye are right in your claim'. 31.

The angels submitted, 'Glorious is Thy name. We know only what we have been taught. Thou are the Knower, the Wise.' 32.

Then Adam was ordered to speak out the names, which Adam promptly did and Allah said, "We know the secrets of earth and of the heavens, of all things unseen and of what you show and what you hide." 33.

And so We said unto the angels : Prostrate (surrender) ye before Adam.

All the angels rendered obeisance excepting Iblis (falsehood, Satan).

The Satan refused.

He was vain and was counted amongst disbelievers. 34.

Thus We ordained, "Adam, ! you and your wife are to live in the Garden.

We have granted you preference because of the knowledge you have.

He is made vicegerent of Allah and thus delegated with the great responsibility of using the delegated authority and power. The devil refuses to obey man but it is man's business to defeat him, and order his life on the straight path.

*All things, all actions, all movements, subject and predicate have different words, these are different names, *e.g.*, 'walking' is a word. It is a name for a particular kind of movement. We express our thoughts by using words or names. By use of words we differentiate, and think of their reality and picturise and thus understand. All knowledge is a collection of words. All research, in every domain of knowledge, is stated in terms of words. Man was given knowledge *i.e.*, was taught names and thus allotted a position superior to that of the angels. He was made the best of all creation. In the words of Maulana Altaf Hussain Hali :

"Better it is to be a man than to be an angel
But greater endeavour it does entail"

2. AL BAQRAH : THE COW

But do not go near the tree of evil, otherwise, you will be tyrants unto yourselves" 35.*

But the man and his wife were enticed by the devil and thought lightly of Our Command.

Thus, We turned them out of the Garden and said :
"There is to be animosity amongst ye.

Live on this earth and benefit from the fruits thereof for a while." 36.

Adam showed repentance and rectified.

Allah accepted his penance.

He is the Acceptor of repentance and is Relenting, Kind, 37.

And Allah said : Ye have gone out of the Garden.

However, when a revelation and a direction reaches ye from Us, then people who will act on Our revealed Guidance and Direction, shall have a life of peace and felicity.

There shall be no fear nor grieving for those who believe and obey. 38.

O ye children of Israel ! Remember Our bounties and hold fast to your covenant.

We shall fulfil Ours.

Have fear of disobeying Our Commandments.

Now accept the Qur'an and have the Faith which We have revealed in confirmation of Scriptures revealed aforetime.

*Allah made man happy and joyous and gave him all that he needed. Allah's Will or Law granted him prosperity. Only man in his vanity has concocted civilizations or cultures with creeds of selfishness and grab, and his own "isms," thus bringing upon himself servitude and toil, hunger and want, destitution and misery. Hence the great prophets and revelations. Man can and is to retrieve his real place by obeying the Laws of Allah, by drawing near unto Him *i.e.* draw near to His Attributes and thus find and fulfil his own destiny.

2. AL BAQRAH : THE COW

Put no mis-interpretation and have fear of Allah alone.
40.

Do not pervert the Truth.
Do not hide the Truth when ye know it.
Say your prayers unto Allah.
Give the poor-rates and regular charities and bow to
the will of Allah along with those who do the same. 43.*

How is it that you enjoin righteousness upon mankind
while you forget it yourself and do not practise it.
You read the Scriptures. Have you no sense ?
In prayer, patience and perseverance you must seek
help from Allah.

This may be hard but it is not hard for those who are
humble-minded. 45.

This is not hard for those who believe that ultimately
they have to meet Allah, the Sustainer. 46.

Have fear of *the day of rendering account* when you
will stand on your own legs.
None will be of any avail to you.
No recommendation will be accepted, nor any com-
pensation or ransom taken.
Your own actions will count and not anybody's
intercession or help. 48.

We appointed forty nights for Moses to pray in solitude
but when he had gone, you chose the calf for worship.
You were wrong-doers. 51.

*Allah's Will is the Law. So is His Pleasure. Similarly His Likes
and Dislikes. These are all Commandments, and Guidance or Laws.
Allah wants His Laws to be obeyed. If a person disobeys or deviates
or leaves the straight path he does so to his own loss and jeopardy.
The Laws of Allah, without limitations of time or space, take their
course and that course changes not. This applies to individuals
and communities *i.e.* to the whole mankind without any distinction.

2. AL BAQRAH : THE COW

Even after you were forgiven so that you might make amends and render thanks you persisted in wrong-doing. 52.

And when We granted to Moses the Book (the Torah—the Law) to distinguish between right and wrong so that you should find Direction. 53.

And when the wrong-doers had perverted Our Law,* We sent down agony and punishment from the heavens, for the reason that they had disobeyed Our Commandments. 59.

Verily those who believe in Allah and Accountability in the Hereafter, whether they be Jews or Christians or Sabians** or otherwise righteous, and do good deeds, there is great reward for them from Allah.

They shall neither grieve nor have any fear. 62.**

There are some ignorant folk who know the Scriptures merely from hearsay and they only guess their meanings. 78.

*The Torah was the revealed Will of Allah. It is sometimes called the Mosaic Law.

Christians call it Pentateuch *i.e.* the First Four Books of the Old Testament.

In course of time, after the Jews were scattered by the Romans (about 70 A.D.) the Jewish doctors, elders and theologians tampered with the Torah and incorporated in it the sayings and precepts of their elders and rabbis called the Mishnah (Second century) and later on the Gemara also which are commentaries thereon in recension at Jerusalem (Fourth century) and at Babylon (Fifth century). This is also, called in a limited way the Babylonian Gemara.

Altogether this new collection came to be called the Talmud, and it is now (since long) the body of Jewish Law and legend.

**Sabian, means a sect classed in the Holy Qur'an with Muslims, Jews and Christians as believers in the true Allah. Sabians were ancient Italians of central Apennines. Sabellians were a group of tribes in ancient Italy including Sabines, Sammites, Campanians. Sabellian also means the holder of the doctrine of Sabellius (Third century) that three Divine persons (Trinity) are merely aspects of One.

Sabian does not mean Sheban *i.e.* natives of ancient, Yemen who worshipped stars and of whom the Queen of Sheba was one.

2. AL BAQRAH : THE COW

Therefore, there is woe for those who write a scripture with their own hand and then say this is from Allah in order to make a small gain. Their hands are accursed and so are their earnings. 79.

The sins of the evil-doer surround him.

He rightly earns the fires of hell to abide therein. 81.

And those who believe and do good deeds, there is the Garden waiting for them wherein they will abide. 82.

When We made a covenant with the children of Israel : Worship none except Allah, be good to your relatives, to orphans and those in need.

Speak kindly to people conveying good things that you have.

Establish worship and pay the regular charities (poor-rates—*i.e.* Zakat).

Some children of Israel, being averse, held back. 83.

We made with you a covenant : “Do not shed the blood of your people.

Do not turn people out of dwellings.

You agreed and you were witnesses.” 84.

Yet you kill each other and turn some of your people out from their homes.

Thus you transgress and commit sin.

If the very same people were brought to you as prisoners, you would have ransomed them.

Thus it was unlawful for you to have expelled them.

Ye believe in a part of the scripture and do not believe in an other part.

The retribution for you is humiliation in the present and in the future.

Such meet a grievous doom.

Allah is aware of what you do. 85.

2. AL BAQRAH : THE COW

Without doubt Moses came to you with clear proofs (of Allah's Sovereignty).

Yet during his absence you started worshipping the cow.

Thus you did wrong. 92.

We asked ye to hold fast to the teachings given to ye by Moses and hear Our word, but ye only heard and rebelled.

Cow-worship sank in your hearts, because, ye had rejected the covenant.

Say to such people ; Evil comes from within you. If ye are true believers, then good comes out.

Thus seduced and enticed by falsehood, and engrossed in evil deeds, they (*i.e.* some people) do not wish for rectitude nor think of death.

Allah is aware of all the evil that they do.

Though you may not like the reward of what ye have earned by your wrong-doing.

Allah is aware of evil doers. 95.

Ye will find those cow-worshippers more greedy of long life than the common man and even the poly-theists.

Even if everyone of them had the desire to live for a thousand years,

Remember even if they live as long as that,

They cannot escape the agony and the fires of hell according to the Law.

Allah knows what they do. 96.

Say to mankind ; Who is the enemy of the Holy Ghost ; for, he it is who has revealed the Qur'an to thy mind by Allah's grace confirming previous revelations. 97.

And some follow that which the devil and sorcerers falsely did in the days of Solomon.

Solomon was a true believer but the devil taught sorcery to the superstitious people.

2. AL BAQRAH : THE COW

Yes : there were two in Babel, Haroot and Maroot.
And they did tricks to tempt people.
Though they clearly said afterwards that only a tempta-
tion it was. 102.*

Whosoever does good in the way of Allah, gets his
reward from Allah and there is no fear nor grieving for
him. 112.

The East and West are Allah's and if you turn your
face this way or that you meet Allah's grace,
Allah is All Embracing, All Knowing. 114.

They are only oppressors who prevent people from
remembrance of Allah in Allah's mosques and try to bring
about their desecration. 115.

Oh Prophet : the Jews are not pleased with thee nor
the Christians. For they desire that thou followest their
creeds.

Say unto these peoples : The guidance of Allah is the
true guidance.

Shouldest thou follow the guidance of rabbis or
Christian priests after knowledge of what We have given
thee, then Allah will never protect thee nor help thee.
120.

And unto those We have granted this Great Book
and who read it in the right way, slowly and rhythmically
say : They certainly have Faith.
And those who believe not, they are the losers. 121.

And guard ye against the Day of Judgement when no-
body will be of any avail to ye.

No intercession will be of any use.

Ye will not be helped from any quarter. 123.

*From these sorcerers people learn false talismans, magic or
charms to cause division between man and wife and to work other
mischiefs. But they injure only themselves and their victims, *i.e.*, the
people under their spells. People having traffic with those who tempt
with charms, amulets and breath claiming healing powers, will not see
happiness. They shall only meet evil on account of selling their
souls.

2. AL BAQRAH : THE COW

Remember how Allah tried Abraham.
Abraham obeyed all Our Commandments.
We said, "We have appointed thee O Abrahan! Leader
for mankind."
Abraham asked if his off-spring will also be leaders?
We said, "Our covenant does not include wrong-doers."
124.

For, only fools forsake the way of Abraham.
We selected him to be a great prophet in the world.
And lo: In the Hereafter he is among the righteous.
And We fixed the Holy Mosque of Ka'aba as a place
of peace and congregation.
And We said: Make the Ka'aba the place for worship of
Allah. 130.

And Abraham enjoined upon his children the same
direction, and also on Jacob and said, "My sons! Allah
has chosen the true Faith (Islam) for you.
Therefore, remain Muslims for ever and die in Islam."
132.

These people have had their day.
They got what they earned.
And ye will get what ye earn.
And ye will not be asked as to what they did. 134.

And they say: Be Jews or Christians, then ye will get
right guidance.
Say O Muhammad! unto them: Nay, nay, we follow the
deen—Faith of Abraham, who was upright and not a
worshipper of idols. 135.

Say: We believe in Allah and His revelation unto us
and all that was revealed unto Abraham and Ishmael, and
Isaac and Jacob and the children of Israel, and in that
which was revealed to Moses and Jesus, and in that which
other prophets received from Allah.
We make no distinction between any of them and to
Allah we have submitted. 136.

2. AL BAQRAH : THE COW

Oh : Prophet : And if people believe in the way thou believest, then they are rightly guided. If they turn away they are in darkness. 137.

Then such peoples (the believers) will feel, they have adopted a complexion of Allah. And Allah's colouring is the best.* They say, "We render obedience only to Allah and act on the Law." 138.

The foolish people say what has turned away the Muslims from the first Qibla,

Say unto them ! Allah is the master of the East and the West and He guides true people on the straight path. 142.

Thus We have appointed ye (the believers) as the best nation, so that ye bear witness for all mankind to heed, and Our Messengers be witnesses that We appointed the Ka'aba as the Qibla. So that We may know who follows our great Apostle and who turns back on his heels. 143.

*Allah's complexion, or colouring are His Attributes and His Powers. It is not within the faculties of man to arrogate to himself the same, yet he can have a colouring of the same. He has the power to destroy or to build, to make for himself a happy future, or a hell, to conquer the universe, or act as an automaton, and be goaded to and fro by winds of circumstance.

The complexion, or colouring of Allah, which is the real destiny of man to achieve comes as a result of surrendering to the Laws or the Will of Allah and not bowing to or surrendering to anything else. That colouring which man acquires as Allah's vicegerent on earth enables him to subjugate physical forces. He becomes capable of realising himself, gets a strong foothold in the universe to dominate it, and subjugates it, for, as, indeed often repeated in the Holy Quran, man is the best of all creation. He has Allah's spirit in him and he is to draw near unto Allah for acquiring a complexion of Allah's Attributes.

Man-made laws are transient, changing with winds of circumstance or winds of moods or whims. The Law of Allah sometimes called the Laws of Nature are eternal, everlasting, Man is to take good care that his self-made rules of conduct (called laws) in no way go against or clash with Divine Dispensation or against the Commandments of Allah.

2. AL BAQRAH : THE COW

O Muhammad : thou hast looked to Us for guidance.
Now We shall make thee turn, while praying, towards
a direction, thou holdest dear.

Thus We ask thee to turn thy face towards the
Inviolable Mosque (the Ka'aba).

Therefore, you Muslims wherever you may be, turn
your faces (while praying) towards the Ka'aba.

Each one of you has a goal for which he strives.

You Muslims vie with one another in righteousness.

Allah will make of you one nation.

Allah is without doubt able to do all things. 148.

O you who believe : You seek sustenance and help
from Allah under all circumstances in perseverance and
prayer.

Look ! Allah is with those who persevere. 153.

Do not call those slain in the way of Allah as dead.
Nay ! nay ! they live. Only you see it not. 154.

Those who repent and make amends and in their
deeds show that they follow the Truth, are the people
towards whom We relent, for We are Relenting, Forgiving
and Merciful. 160.

O ye peoples : Your worshipful Master is only Allah.
He is the only One you are to worship.
There is no God except Allah. He is One without a
partner, and is Forgiving and Gracious. 163.

Use all the likeable and pure things you find on
earth, provided, you have obtained them by lawful
means.

All the same the devil will entice you towards vice and
repudiation of piety. 168.

Allah has forbidden only carrion, blood and pork
and such animals as are dedicated to false deities.

These ye must not touch.

All the same it is no sin if you use them in dire necessity.
173.

2. AL BAQRAH : THE COW

Dreadful torture is in store for those who select darkness instead of Light and self-torture in place of Allah's Forgiveness. 175.

Those who create schism in this Holy Book and create difference are obstinate and creators of conflict. 176.

You turn your faces to the East or to the West this is no righteousness.

Yea righteousness in this : You have belief in Allah and the Day of Accountability and in angels.

You give, for love of Allah, succour to near relations and to orphans :

You give away your wealth to rid the helpless of their helplessness and to satisfy the needs of travellers.

And spend wealth to free people from servitude and want :

You are punctual in remembering Allah *i.e* remembering, Allah's Law.

And pay the poor rate ; *i.e.* regular charities (Zakat).

Fulfil your covenants and promises :

And while doing this, in prosperity or adversity and in wars you are steadfast and persevering.

Such are the righteous and the honest.

Such have the virtues and power to ward off evil and of doing good to mankind. 177.

Blood for blood, for, the revenge is sweet.

However, if blood-money is demanded of the murderer and that is paid cheerfully there is mitigation and mercy from Allah. 178.

The righteous must make a will regarding their property, as regards its division amongst their parents and near relations.

The will must be just. 180.

Keeping the fast is a duty.

It is prescribed for you.

2. AL BAQRAH : THE COW

It was prescribed for those before you.
It is a duty so that ye ward off evil and be righteous 183.*

Fasting is for a number of days.

Allah is not hard on his servants. He is lenient.

Do the counting. The Qur'an—the guidance for humanity, is Clear Proof and the Book of Distinction and Criteria for mankind. It was revealed first in the month of Ramzan.

Keep the fast during this month.

If you have not strength enough then pay an equivalent, feed the helpless.

For him who is sick or on a journey and cannot fast for that reason, let him fast the same number of days afterwards.

But it would be better if you keep the fast yourselves.
185.

Magnify Allah for His gift of guidance and thus you will know how to be thankful.

We are High and yet by your side. When you call for Our guidance, We accept your prayer.

Put your trust in Allah and thus you will be led on the straight path. 186.

Seek that which Allah has ordained.

You may go to your wives on the night of the fast.

You are apparel for your wives and your wives are apparel for you.

Eat and drink till the light of dawn begins to show itself,
Then strictly keep the fast till sunset. Touch not your

*Fasting is ordained in all the Scriptures. All peoples have considered and (do believe) that fasting is a means of obtaining self-purification and some sort of rectitude.

Fasting provides time not only for self-examination and rectitude but also creates inclination to search for the Truth and accept it. Hence the relation between the Ramdan and the Revelation. The urge for social service, prompted by hunger, self-abnegation entailed by fasting, and the realization of what hunger and want mean to destitute millions, create, the most valuable elements in nobility of character and conduct.

2. AL BAQRAH : THE COW

wives but say regular prayers (so that you may obtain rectitude and righteousness) 187.

Do not you grab the wealth of others,
Nor are you to take people's property to your rulers with the intent or purpose that thereby you swallow a part of other people's wealth in unlawful ways. 188.

Wage war in the cause of Allah (*i.e.*, for the good of mankind) against those who extend war to you, but begin not hostility.

Allah loveth not aggressors. 190.

And slay them wherever you find them and drive them out of the place whence they drove you out.

Permanent disturbance and persecution are worse than slaughter.

Fight not at the Inviolable Place of worship unless you are attacked. 191.

Continue fighting against the enemies bent on mischief and conflict until persecution is no more.

Should your enemy desist from fighting you are to desist from fighting. 192.

There should not be hostility except against wrongdoers. 193.

Spend all you have in the cause of Allah.
Do not bring ruin on yourself through miserliness.
Do good. 195.

Perform the Haj and visit the Ka'aba in the way of Allah. 196.

There is not to be lewdness during the days of the Haj nor any act of sin, nor angry conversation. 197.

And it is no sin if you seek the bounty of Allah. 198.

There are some people who want only material comforts and luxuries in their life on earth.

Such ignoring the Law, shall have nothing in the Hereafter. 200.

2. AL BAQRAH : THE COW

And pray ; O Allah ! Make our life in this world likeable and in the Hereafter likeable, and save us from the doom of fire. 201.

For such there is goodly portion in store out of that which they have earned.

Indeed, Allah is swift in reckoning. 202.

And there are people who, in obedience to Allah's commands, sacrifice their lives.

For such people Allah is Beneficent. 207.

O you who believe ! Submit to the Law of Allah and follow not the devil, for the devil is for you an open enemy. 208.

Mankind are one community.

From time to time Allah hath sent prophets to warn and to give good tidings. And revealed the Scriptures containing the Truth so that mankind be judged.

Differences in the meaning of Scriptures are due to man's own animosity, but the righteous are guided on to the straight path. 213.

And do you think you will get paradise while you have not come up to moral standards of those who have passed away.

Affliction and adversity befalls as a matter of trial till people hear the Apostle and mend their ways.

Then Allah's help gets near. 214.

- Oh ! Prophet ! They ask thee what is to be spent in the way of Allah ?

Say : spend for the good of your parents and your kindred and orphans and the needy.

Allah knows the good that you do. 215.

You may like it or not but continuous struggle and war against vice and in the cause of righteousness is ordained as duty. 216.

2. AL BAQRAH : THE COW

Do you think that you will get paradise for nothing ?
You do not know that the people who got the garden
suffered great hardships and made great sacrifices.

(This is the most beautiful aspect of life.)

For such victory from Allah is nigh.

You must fight in the cause of righteousness. 216.

People ask thee about intoxicants and games of
chance.

Say : In both there is great evil, possibly some gain also,
but the evils are much greater than their usefulness.

Therefore, abstain.

And people ask thee what they are to spend in the
way of Allah.

Say : All that you have to spare.

Thus Allah maketh plain His Commandments so that you
reflect. 219.

People ask thee about orphans, say it is very elevat-
ing if you do good to them.

It does not matter even if you live with them. They
are your brethren.

And Allah knows who creates mischief and who desires
reform. 220.

Make not your oaths a hurdle or a hinderance in the
way of your doing good or adopting the way of righteous-
ness, (observing your duty to Allah) or making peace
amongst mankind.

Allah Knows and Hears everything. 224.

And the rights of women devolving on men are the
same as the rights of men devolving upon women.

It is only in a degree that men have a position of
superiority. 228.

In case there is danger that man and wife will not
be able to perform their mutual duties and obligations
then it is no sin that the woman should forego something
(her dower money) and get free. 229.

2. AL BAQRAH : THE COW

Take good care of your daily prayers particularly of the one in the middle, and stand in all respect and humility in Allah's presence. 238.

Very fortunate is he who gives a debt to Allah *i.e.*, who spends in the way of Allah. Allah repays manifold. 245.

Those who have perfect faith in Allah know that small communities having faith have overcome legions. Allah accords victory to those who persevere and are steadfast in their struggle against unbelievers. 248.

And Allah granted David (who had laid low the power of and killed Goliath) knowledge, wisdom and also granted him control over unbelievers. Thus if Allah were not to remove one nation (having outlived its morality) by another then rot would spread over the world. But Allah is Bounteous and Merciful. 251.

O you who have Faith! Spend from what We have granted you before the Day of Reckoning comes, when recommendation or intercession will be of no avail. Nor any business deal will help, nor will friendship be of any use, nor will recommendation be of any use.

If you refuse to spend in the way of Allah then you are cruel to yourself. 254.

Say : There is no god except Allah, the Ever-living, the Eternal. No slumber nor sleep comes upon Him.

Unto Him belongs all that is in heavens and in the earth.

Nobody can intercede with Him except by His grace. He knoweth all that is to come and all that is passed. People cannot comprehend anything of His knowledge, except that what He might grant of His Own Will. His throne encompasses the heavens and the earth. He is never weary of sustaining the universe. He is the Almighty, the Sublime. 255.

2. AL BAQRAH : THE COW

There is no compulsion in the matter of Faith.

The right is distinct from wrong.

He who rejects false deities and believes in Allah has grasped a cord which will never break. 256.

The believers take Allah as their protecting Friend. Allah brings them out of darkness into light.

For disbelievers false deities are patrons. They take them out of light into darkness. 257.

All that you spend in the way of Allah shall be like corn seed, each seed yielding seven ears and each ear giving a hundred grains. 261.

And those who spend their wealth in the way of Allah *i.e.* for the good of mankind, and afterwards brag not about it and neither cause injury nor reproach, will have reward from Allah.

No fear will come upon them, nor will they grieve. 262.

Kind words and forgiveness is better than that emergency sacrifice followed by injury. 263

O you who believe : Do not waste the good you do to man by showing it off, or by causing hurt to people whom you have been kind.

Whosoever spends for show and does not believe in Allah, nor in the Hereafter, is like clay on a rock which is washed off by rain and what remains is the rock.

Such shall get nothing in recompense. 264.

And those who spend seeking Allah's pleasure and for strengthening of hearts, are like a garden.

A rainfall bringeth fruit two-fold, and even because of dew. 265.

Can ye, even in your career, with weak off-spring, like to see the garden full of fruit, of your making, disfigured by a whirlwind and consumed by fire, and your children be left crying weak, helpless and destitute? 266*

*This beautiful earth is likened to a Garden full of verdure.

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2. AL BAQRAH : THE COW

O you who believe : Spend in the way of Allah from what you have earned by fair means.

Do not entertain a thought of giving away bad or impure things which you do not like yourself. 267.

The devil frightens you with poverty and entices you to lewdness.

Allah's covenant is to grant you His bounty and forgiveness. 268.

It is Allah, Who giveth wisdom,
And to whomsoever this wisdom is given has without doubt received abundant good,

This is comprehended by men of understanding. 269.

Spending openly in the way of Allah is praiseworthy
Helping people secretly when they are in dire need is better.

This will be an atonement for your sins. 271.

Help and make monetary sacrifices and give charity to those who are in difficulties because of their struggle in the cause of Allah, and have not the time nor strength to carry on their economic activities.

People who do not understand them think, they are well off, because they out of self-respect, ask not for alms, though their faces make plain that they are not beggars. 273.*

And those who swallow interest will not be able to stand on their legs on the Day of Judgement like the ones having a touch of the devil and thus show signs of lunacy.

running water and fruit and containing innumerable bounties. It is not Allah's purpose that this garden be desolated, or disfigured by commotions caused by human inequity or violence, wars, cold or hot, mutual rancour or strife. The Law having been revealed in full it is now for man to live in peace, harmony and goodwill and make the garden yield fruit for all to share, so that the progeny of man be not helpless or destitute.

*People who give away their wealth and dedicate their lives for promoting the welfare of humanity and thus may become destitute and helpless economically.

2. AL BAQRAH : THE COW

Allah permits sale and purchase and forbids the institution of interest.

Knowing this admonition from Allah, remember that taking of interest drives a man straight into hell. 275*

Allah bliteth interest, and makes charity fruitful. 277.

O you who believe : Have fear of Allah** and if you have faith forego all interest. 278.

Otherwise, be prepared for war against Allah and His Prophet.

If you repent you are entitled only to the principal. Oppress not others nor should you be oppressed. 279.

In case the debtor is in straitened circumstances, give him time to earn and to pay off.

If you forego the debts, that will be better for you. 280.

You will reap the reward of your deeds on the Day of Reckoning. 281.

O you Muslims : Whenever you have any business dealing have it in black and white.

You should have a scribe in-between who should write with justice and equity.

And he who receives should do the dictating.

There should be no omission or addition.

Have two witnesses from amongst yourselves, or one male and two females. 282.

If you be on travels, have a mortgage with possession.

*Interest is a return from investment when no labour and no risk and no loss is entailed. The principal remaining intact and liquid, all accretions or additions to it, in whatever form they may be, are interest. Anything obtained over and above the principal loaned, is interest.

**Allah is near to man than his jugular artery. He knows the innermost secrets of man's heart. He is aware of the intent and purpose of all human actions. Man cannot get away with interest simply by calling it gains or profits. In the eyes of the Absolute Justice all interest is forbidden whatever its form may be.

2. AL BAQRAH : THE COW

Give back the thing mortgaged and profits accruing therefrom.

Conceal not evidence.

Whosoever conceals evidence, is guilty in his own eyes and in his own mind. 283.

And whatever exists in the skies and whatever exists in earth is the property of Allah.*

And whatever is in your mind whether you conceal it or show it,

Allah will make you render account thereof.

Then it will be for Allah to forgive or to punish.

Remember Allah controls all things. He is Absolute and All Powerful. 284.**

Allah does not place any burden on any man beyond his strength.

Everybody will get what he earns and is accountable for only what he does. 286.

*In the Holy Qur'an land is said to be Allah's land. All that is in earth, in the deep sea, in the mountains, the rivers, *i.e.*, all natural resources, belong to Allah and all His people have equal right of usufruct. Only Allah is the Owner-in-Chief and Distributor of livelihood and all those who cultivate land, or live on land are tenants of Allah. The heritage of land is for Allah (3: 180). Lands will be inherited *i.e.*, taken over for use by the righteous or it lapses to Allah—(21: 105). Land is for the comfort of all (55: 10).

**The kingdom of the heavens and of earth is for Allah alone (57: 2).

3. A'AL-I-IMRAN : IMRAN'S TRIBE

In the name of Allah, the Beneficent, the Merciful.
There is no god except Allah, Alive for All Eternity. 2.

Oh Messenger ! Allah hath revealed this Great Book to thee. This is the Truth Absolute.

This is in confirmation of scriptures revealed before thee.

And Allah revealed the Torah and the Bible before revealing this Book of Distinction. 3.

In the earlier scriptures there was substance for clear Direction.

He hath now granted thee this Essence of Distinction and Criteria (The Holy Qur'an). 4.

In this Holy Book—the Qur'an, there are some verses which are clearcut, definite and forthright.

These are the substance, the roots, the Principles of the Book.

There are some which are allegorical—only similitudes.

Those which are allegorical are capable of interpretation in several ways.

People with distorted minds pursue that which is allegorical seeking to cause dissension and to bring out a meaning of their own liking.

Nobody knows their real explanation except Allah.

And those with sound instruction believe therein and say the whole of the Qur'an is from Allah.

However, only men of intelligence and knowledge really heed. 7.

Say unto the people : Shall I tell you something better than this transitory life, then heed,

Have fear of Allah.

Keep away from evil. Do good.

Then you will have the Garden to live therein forever.

15.

3. A'AL-I-IMRAN : IMRAN'S TRIBE

Those who honestly say : Allah ! we believe in Thy Commandments, forgive us our sins and save us from tortures of hell. 16.

These are the people who are steadfast and persevering.

They are truthful and trustworthy and obey the commandments of Allah.

They hoard not wealth but spend it in the way of Allah,

And seek forgiveness even during the last hours of the night. 17.

The angels and men of learning, nay, Allah Himself bear witness that there is no god save Allah.

He keeps His creation in proper balance and justice.

There is no god save Allah, the Almighty, the Wise 18.

Islam, indeed, is the only right way of life in the eyes of Allah.

The followers of former apostles differed.

This was transgression and Allah is swift in taking account. 19

Say : O, Allah, the Owner of all Sovereignty ! Thou giveth domination to those Thee liketh and Thou takes away domination (rulership) from those Thou liketh not.

Thou exalteth those Thou liketh and Thou degradeth those Thou liketh not.

Thy judgement is the right dispensation.*

Thou art Absolute,
Thou can do all things. 26.

*Time and again Allah explains His Law regarding the rise and fall of nations and that Law is that people get degraded or decimated because of their sins of omission and commission. Obedience to the Laws of Allah confers dignity and earthly exaltation and propriety. Repentance and making amends helps. Pride has a fall. This Law of Allah never changes.

3. A'AL-I-IMRAN : IMRAN'S TRIBE

O you who believe ! Consider not disbelievers as your friends in preference to Muslims.

Whosoever prefers the fellowship of non-Muslims or co-operates with non-Muslims, has no connection with Allah, unless they are guarding against the machinations of unbelievers.

Beware of Allah's command. 28.

Oh : Prophet : Say to mankind : If ye really love Allah; then ye must follow me.

Allah will love ye and forgive your sins. 31•

Say : Obey Allah and his Messenger.

Say O Muhammad ! Allah is my Sustainer and your Sustainer.

So obey Allah's Commandments.

That is the straight path. 51.

Jesus is the likeness of Adam.

Allah created Adam.

When He says Be, and it happens. 59.

Say, O people of the Book (Jews and Christians) ! Let us come to an agreement that we shall worship none and take none as our Lord except Allah.

If they turn away, proclaim that we Muslims will obey none but Allah. 64.

Abraham was not a Jew nor a Christian but a lover of the Truth and obeyed the Laws of Allah all the time. He held no partner with Allah: 67.

But Allah's chosen is the person who fulfils his promise and covenant and has fear of Allah.

Allah loves people who are righteous of this type. 76.

*Love for Allah is to serve His Will and His purpose, and thus establish His Kingdom on earth. The best example to follow is that of the Holy Prophet. Love demands self-denial and sacrifice in the cause of Allah.

3. A'AL-I-IMRAN : IMRAN'S TRIBE

And no prophet shall ever say that the angels or the apostles are gods.

No apostle will teach apostacy after having given you the message of Islam. 80.

Are these people (unbelievers) searching for something other than Islam while all that is on earth or in the heavens willingly or unwillingly obeys the Law of Allah.

Allah's Law is inviolable and comprehends all things. 83.

And whosoever would wish for or follow in ways of life other than Islam, then that shall not be accepted of him and he will be a loser in the Hereafter. 85.

Those who disbelieve after professing belief and then become violent in their behaviour: their repentance will not be accepted.

These are the people who have gone astray. 90.

You cannot attain righteousness unless you spend in the way of Allah from what you love, and Allah knows the inner-most secrets of your hearts. 92.

The first sanctuary fixed by Allah was the Ka'aba. It is a place of blessing, showing direction to peoples of the world. 96.

A pilgrimage to Ka'aba is a duty for those who have the means to undertake it.

And if such abstain, Allah is above need and is Independent. 97.

You cannot but believe in Our Revelations.

You cannot help being convinced, and Our Messenger truly conveys Our Message to you.

Thus hold fast to Allah and you will be guided unto the right path. 101.

And all of you hold fast to Allah's cord, avoid dissension and think of Allah's bounty.

At one time you were enemies unto one another.

3. A'AL-I-IMRAN : IMRAN'S TRIBE

Then Allah filled your hearts with love and then by His favour you became brethren unto one another.

You were on the very brink of fire. You were saved by Allah.

Thus Allah makes clear His Revelations so that you may be rightly guided. 103.

And there must be amongst ye a group of people who invite humanity towards righteousness enjoying good conduct and prevent people from evil. These will be successful. 104.*

O you Muslims : You are the best nation that has been raised for mankind to see Direction.

You enjoin righteousness, you forbid indecency and you have faith in Allah.

It would have been better for the people of the Books to believe as you believe, but most of them are evil-doers. 110.

There are some amongst the people of the Book who are constant in following true direction. 113.

They have faith in Allah and the Day of Judgement. They enjoin righteousness, prevent people from following paths of evil and vie with one another in doing good deeds. These are righteous. 114.

O, you who believe and have trust in Allah! Be constant, and persevere and follow paths of virtue, even if your enemies, the unbelievers, attack you all of a sudden.

Allah will help you with some thousands of angels so that you buck up.

Victory is from Allah, the Mighty, the Wise. 122, 125, 126.

O, you who believe ! Eat not of interest.
Interest doubles or quadruples the principal.

*The importance of the preaching of Islam has been emphasised. This is the duty of every Muslim who is righteous.

3. A'AL-I-IMRAN : IMRAN'S TRIBE

Have fear of Allah so that you find felicity. 130.

And run towards Allah's forgiveness, and have a paradise as wide as the earth and the heavens which is ready to welcome the righteous. 133.

And those who spend of what Allah hath granted them in prosperity and in adversity, and follow the straight path, such control their anger and forego notice of others faults (are the righteous).

Allah loveth those who do good and are generous to mankind. 134.

Many a social system has passed away before you. So move about in Allah's land and see the end of those who denied Our Revelations. 137.

Do not lose heart, do not be down-cast or melancholy for, yours will be the upper hand if you have Faith.

Do you think that you would get into paradise while Allah has not yet put you on trial, in the way of war in the cause of Allah *i.e.*, in the cause of Righteousness nor your perseverance tested and steadfastness? 141.

No soul can die except in accordance with Allah's Commandment *i.e.* His Law. The Law of Allah brings about the time appointed for death. 145.

Do not pine over what you lose, nor be affrighted of trial and calamity that you have to face all of a sudden. 153.

O you who have faith! Do not say like the unbelievers Oh, if our brethren had not gone to Jihad (fighting in the cause of Allah) they would not have been killed.

Remember it is only Allah who gives life and keeps people alive, and death is ordained from Allah. 156.

Oh Prophet! It is Allah's mercy that thou art lenient to those who held back from War* *i.e.*, (Jihad in the cause of Allah).

*The way of Allah is to promote the welfare of humanity *i.e.*, to remove helplessness of man but not to promote beggary. It is in this sense that "the way of Allah" has been signified.

3. A'AL-I-IMRAN : IMRAN'S TRIBE

Pardon them for their not playing up:

Consult thy companions on their conduct in important affairs.

And when thou hast made-up thy mind, then trust in Allah and do the right. 159.

There are degrees of elevation or degradation, different for different peoples, according to what they do. 163.

And those who are slain in the way of Allah (*i.e.* martyrs) consider them not as dead. They live for ever. They get their sustenance from Allah. 169.

And those who are miserly in spending of bounties that Allah hath given them, are not to think that miserliness is better for them simply because it adds to their hoards. That which they hoard will be put round their necks on the Day of Resurrection.

The heritage of heavens and of the earth belongs to Allah. 180.

Every thing will one day taste death *i.e.* will perish. And every-body will get on the Day of Reckoning only that which he may have fairly earned.

So those who are awarded the Garden will be in triumph.

The life of this world is only a temptation and a paraphernalia of vanity. 185.

You will be tested and tried in the way of sacrificing wealth and life in the cause of Allah.

You will hear from unbelievers and from those who hold partners with Allah, things extremely painful.

But you must be steadfast, and hold fast to righteousness. These are qualities which require determination and strength. 186.

And to those who remember the Commandments of Allah, standing, sitting, or reclining and meditate about what they see in the heavens and on earth, and meditate

3. A'AL-I-IMRAN : IMRAN'S TRIBE

about how Allah created them, and think of the passage of days and nights, declare : Allah has not created all this universe in vain.

Say : Glory to Allah.

And pray : May He keep us safe from the doom of fire. 191.

There are some people of the Scriptures who believe in Allah and in His Revelations to His great Prophets, and to thee Muhammad, the great and last Apostle and obey the Laws of Allah without question.

Their gain will be great and not trifling.

Indeed, their reward is with Allah and look ! Allah is quick to take account.

People who have faith accept no worldly gains in exchange for ignoring Allah's Commandments. 199.

O ye who have faith : Be steadfast and persevere and excel all others in qualities of endurance.

Be ready for action and do your duty to Allah (*i.e.*, obey His Commandments) so that you meet success. .

Always be ready to repel the attack of your enemies.

Carry on the struggle (Jihad) in obedience to Allah's Commandments.

Have fear of Allah alone. 200.

Thus, programmes like Masha-al-i-Rah (the Beacon Light) and daily recitation from the Qur'an and its translation and purpose are very likely to awaken the people to the real meaning of Islam and to the real duty of Muslims. Films on scientific subjects will certainly make the people feel how backward they are and impel them to acquisition of knowledge, reforming the present and building up a respectable future. Even the dramatic shows are purposeful. In a few years the television will prove a very significant vehicle for imparting knowledge and innocent recreation on a wide scale.

4. AN NISA : WOMAN

In the name of Allah, the Beneficent, the Merciful.
Oh ye people! Have fear of Allah who created ye from a living cell.

Then he made of ye a couple.

That couple had its progeny now spread over the whole world. 1.

Fear Him in Whose name you question one another and cut off relationship.

Allah is Watchful and Circumspect. 2.

And if you feel that it will not be possible for you to do justice among widowed or orphaned females, then you should, of those you like, marry two, three or four.

If you fear that it will not be possible for you to do justice then be content only with one wife, or with a maid servant who is in your possession.

It is more likely that you will not be able to do justice. 3.

About your females who are accused of lewdness, have four eye-witnesses.

After this evidence shut them up in your house until death overtakes them, or Allah brings about some other way of rectification. 15.

And if the couple be guilty of lewdness both are to be punished.

But if they repent and rectify then leave them alone.

Allah is Relenting, Merciful. 16.

Without doubt Allah accepts repentance and forgives those who do, in ignorance, evil and turn quickly to the right path. 17.

There is no repentance and no forgiveness in the case of those who do evil deeds the whole of their lives and repent at the time when death approaches. 18.

4. AN NISA : WOMAN

Let there be only honest and righteous wed-lock (wifing) and not adultery. 24.

O you, who believe! Do not waste your wealth nor grab each other's wealth by unfair means.

Trade by mutual consent is lawful.

Kill not one another. 29.

If you ward off great sins, your small faults, or omissions would be forgiven. 31.

In case there is a disagreement, or breach between husband and wife let there be one arbiter representing the husband and the other from wife's folk.

The arbiters should bring about a hearty reconciliation. 35.

Obey the Laws of Allah.

Ascribe no partner unto Him.

Be kind to your parents, to your kindred and to orphans and those in need and to your neighbour who is also a kin unto you, and way-farers and to your slaves.

Remember Allah loves not those who are full of pride and vanity. 36.

O ye believe! Think not or draw not near your prayers when you are intoxicated.

Wait till you understand what you recite.

Nor should you stand up in prayer when there is pollution on you, or when you are on a journey until you have washed.

And if water be not available, then wash with clean dust. 43.

You are commanded that you give back what is held in trust with you to its owner.

And when you sit in judgement between man and man then be just and equitable in your decision. 58

Obey Allah and the Prophet, and those you appoint as rulers from amongst yourselves.

4. AN NISA : WOMAN

In case there is a difference of opinion then refer to the Commandments of Allah and the guidance of the Prophet. 59.

O Muhammad : Thou hast seen people who pretend that they believe in Revelations.

Yet they go to false gods, though, it has been clearly ordained that they should abjure them.

The devil leads them astray. 60.

And We send Our messengers for the reason that they should be obeyed according to Our Commandments (the Law). 64.

Oh Messenger ! By thy Allah, the Sustainer, these people cannot be true people unless they submit to thy decision in all their disputes. 65.

Those who obey Allah and His great Apostle, are in the company of those on whom Allah hath showered His bounties, in the company of Prophets and of the saints and the martyrs and the righteous.

These are certainly the best company. 69.

O you, who believe ! Have complete equipment for self-defence and when you have to meet an enemy, advance in groups, or all together. 71.*

And fight in the cause of Allah and of those who are oppressed and are weak and helpless.

And in the cause of feeble women and feeble children who need and cry for your help, in the words : "O, Allah free us from this tyranny and oppression. Give us protecting friends. Give us a defender."

You shirk your duty. Why do you not fight ? 75.

And a good that comes of man is from Allah.

In case an evil or a tribulation descends upon him, it is because of his own deeds. 79.

*The Muslim nation must always be prepared to meet enemy aggression. They must have the best possible equipment and must stand up like a wall of steel.

4. AN NISA : WOMAN

Why do they not read and ponder on the verses of the Qur'an?

If it were a revelation from other than Allah they would have discovered much incongruity in it.

There is no clash nor contradiction in the verses of the Holy Qur'an and in its Commandments. 82.*

Those who invite others to join in a good cause, will have a share in the results of the good cause.

And he who recommends evil shall have a portion of that evil. 85.

And when you are greeted with Peace be upon you then you should respond in better words, or only say: Peace be upon you also. 86.

And he who deliberately kills a Muslim his return is the fire of hell.

Allah is in great anger against the murderer.

The murderer is accursed and there is for him an awful doom. 93.

Stop not in pursuit of your enemy in war.

Relent not.

Those who wage Jihad with their wealth and with their lives are greatly elevated in ranks among the rest. 104.

If ye commit sin it is only against yourself. 111.

Whosoever commits a sin of omission or commission and holds innocent people to blame, is guilty of slander, falsehood and flagrant crime. 112.

And those who invoke help from false deities male, or female instead of from Allah, tender their supplication to the devil.

*The Qur'an is a perfect harmony. All human thought carries jarring notes, and contradictions are found even in the writings of every eminent divine. There is not one in the Holy Qur'an, and that is one great proof of its being from Allah.

4. AN NISA : WOMAN

Those who hold partners with Allah, worship female deities and the devil and seek support from them meet due punishment in Hell. 117.

O ye who believe ! Hold fast to justice and equity. For the sake of Allah give true evidence even if it goes against yourself, or against your parents, or against your relatives, rich or poor.

Allah has greater right on you under all circumstances.

Follow not your own desires to deviate from the path of justice.

If you keep your statement vague, or you try to wriggle out of rendering true evidence, then Allah is ever-informed of what you do. 135.

The liars and the hypocrites in their own whim try to deceive Allah.

In reality they are caught in their own self-deception.

When they stand up to say their prayers, they do so half-heartedly, or for showing off.

Such care only a little for Allah. 142.

Without doubt the liars and the hypocrites will be thrown into the lowest depths of hell and there shall not be anybody to help them. 145.

If you truly believe and you are truly grateful for bounties that Allah has given you, then Allah has no purpose in putting you to trouble or punishment.

Allah requires gratitude and knoweth all things. 147.

It is not according to Allah's pleasure that you talk evil.

Allah hears the oppressed and He knows. 148.

Do good openly, or secretly, and show forgiveness to those who are sometimes remiss in their dealings.

Allah is Forgiving and Almighty. 149.

Those who disbelieve in Allah or His Messengers, or seek to make distinction among the messengers i.e. accept

4. AN NISA : WOMAN

some and do not accept others and try to find a way between disbelief and Faith, are infidels. 150.

The Jews and the Christians say: Jesus son of Mary, Allah's apostle, was slain :

They did not kill him,

He was not crucified, but it only so appeared to the Jews and the Christians.

Some disagree concerning this.

They are either ignorant or try a conjecture.

Jesus did not die on the cross. 157.

But Allah elevated him unto Himself. Allah is All Powerful. 158.

And those who take interest which is forbidden and swallow other peoples wealth by false pretence, shall meet a painful doom. 161.

O people of the Book do not distort the tenets of your religion, nor say anything about Allah except the truth.

Do not say : There are three gods.

You talk of trinity.

Allah is One without a partner

And Jesus, the Messiah, son of Mary was Allah's apostle.

It is far away from Allah's Majesty that He should have a son.

He is All In All, and He alone controls the heavens and the earth. 171.

O mankind : You have positive proof from Allah.

That proof is Our Messenger and the Qur'an, the Final Argument.

It is the Glorious and Transcendental Law. 175.

5. AL-MAIDA : THE TABLE-SPREAD

In the name of Allah, the Gracious, the Merciful.

O, ye faithful : Fulfil what you undertake to do. 1.

Do not violate Allah's signs (sanctuaries) nor the peace of the Sacred Month, nor of the animals meant for sacrifice in the way of Allah, nor of their necklets which mark them out, nor of those on pilgrimage to the Sacred House, seeking the Beneficence and Pleasure of Allah. (There must be perfect peace).

Let not your hatred, or enmity towards the people who prevented you from going to the Inviolable Mosque—the Ka'aba, induce you to commit excesses against them.

Co-operate with one another in righteousness.

Co-operate not in aggression, nor in oppression. 2.

Today We have perfected your Faith* (*Deen*) for you and completed Our Grace unto you ; and chosen for you the Way of Islam. 3.

This day We have made all good things lawful for you, even the food from those who have received the Scriptures.

And your raiment is lawful for them,

And so are for you the virtuous women of those who have received the Scriptures before this.

So live with them in honour and commit no adultery.

Whosoever denieth Islam wastes his spiritual effort, and he shall be loser in the Hereafter. 5.

O, ye, faithful! When you get up for prayers and supplication to Allah, wash your faces, your hands upto the elbows, passing your wet hands over your heads; and wash your feet.

*I have understood *deen* as Faith. The word *deen* means a code of life—the way of life which is complete submission to the Commandments of Allah. The word *deen* does not mean religion, nor any monastic order, nor any priesthood nor any priestcraft. In all faiths other than Islam, priests, priestcraft, and monastic orders are the bases of religion and religious rites.

5. AL-MAIDA : THE TABLE-SPREAD

If you be unclean wash yourself.

In case you be sick, or on a journey, or you have had sex contact with women, wash yourself.

In case there be no water available, then rub your faces, your hands upto the elbows, your feet or your bodies with clean dust.

Allah places no burden on you but would like you to be clean so that His grace be perfected on you. And you may thereafter be grateful. 6.

O, ye, faithful! Be steadfast in giving evidence in equity and justice for Allah.

Be not seduced by anger or hatred to act unjustly. Be just. That is approach to righteousness.

Do your duty to Allah. Allah Knows. 8.

O people of the Scriptures! Now that Our apostle has come unto you making clear much of what you have omitted in writing the Scriptures, foregoing your faults, remember he hath brought you Light from Allah and a plain self-explaining Book. 15.

By this plain Book (the Holy Qur'an) Allah guideth people to ways of safety, bringeth them out of darkness into Light and directeth them on the straight path. 16.*

*Allah the Supreme Being, is The Light of heavens and earth. It is His Law—Islam, that prevails. He is the Light with Light Eternal of His Own not of the Sun and stars which are His creation. That Light or Law is revealed through the Qur'an—Book Luminous. Allah is the Supreme Being because, not-being is utter darkness.

Prophets and seers (saints) have through intelligence, knowledge and contemplation drawn to the Realm Celestial and perceived that Light.

There are Light substances flowing from the Light. These Light substances have been called angels (Mishkwatul Anwar (Gazalli) quoted by Allama Abdullah Yousaf Ali). Prophets have had transcendental spirit. All these are also lights showing objects of human sense on imagination through the Revelations. Allah is The Fountain-head—The Light. In 9 : 33 Allah's Will is to show This Light—through Revelations—the Torah, the Zabur, the Bible and the Qur'an—the last word for all mankind. In 33 : 46 the Holy Prophet

5. AL-MAIDA : THE TABLE-SPREAD .

A son of Adam said to his brother, "If you raise your hand to kill me without sanction of the Law, I shall not raise my hand to kill you in retaliation. I fear Allah, the Sustainer of the Universe."

And those who fear Allah, do not slay any-body without sanction of the Law. 28.

But anger and evil passion induced the offending brother to kill his comrade, but the murderer certainly was the loser.

For a murderer the agony of hell is the punishment. 30

For this reason We ordained for the children of Israel that whosoever slayeth a human being, without the latter's being guilty of man-slaughter, or causing disturbance and corruption on this earth, it would be as if he had killed the whole humanity, and whosoever saveth human life (even of an individual) it would be as if he had saved the life of all humanity.*

Thus our Messengers came unto the people in all ages with clear proofs of Allah's Sovereignty.

Muhammad (upon him be peace) by Allah's grace, is called a luminous lamp to invite mankind to Allah. In thought, character and conduct he was the embodiment of the Qur'an. In men of vision, saints, prophets there is graded succession of Light by which they become lights and of all these Mohammad having this light by Allah's grace was most luminous. Through him the course of revelation was completed.

There is a saying of the Holy Prophet that there are seventy thousand *i.e.*, any number, of veils, between light and darkness—veils, of ignorance, disbelief, hypocrisy, imagination, of whims etc. etc., and then there are veils of brilliance, for the Light is too dazzling to be seen. Seers—saints and Prophets saw only reflection of it according to their degrees. Only the Holy Prophet comprehended it completely. That Light showing Itself in Revelations—the Scriptures Divine, is the Guide for humanity. The Qur'an itself—the final word and the sum and substance of all preceding Scriptures, is Light Divine Luminous and Evershining. See 5: 15, 44, 46, 22: 8, 42: 52. And man gathers the Light according to his aptitude.

For contemplation the reader is referred to 24: 35, 36 in the Qur'an,

*Thus Allah measures the value of human life.

5. AL-MAIDA : THE TABLE-SPREAD

And afterwards many of the followers deviated and went astray and thus were destroyed on account of prodigality in the use of their faculties.

Thus Allah measures the value of human life. 32.

However, those who make war on Allah and His Messenger and try to create anarchy or corruption in the world, their portion is death.

They may be killed or mutilated (*i.e.* have their hands and feet cut off), or be expelled from the land.

Such will be their humiliation and punishment in this world and in the Hereafter a great agony. 33.

Excepting those who repent and confess their guilt before their guilt is proved and they are overpowered.

Remember Allah is Forgiving, Merciful. 34.

O, ye faithful ! Have fear of Allah.

Remember your duty to Allah and seek ways and means of getting near unto His grace.

Strive in the cause of Allah.

Sacrifice your life if necessary in the cause of Allah, so that you be successful. 35.*

As for those who steal, may be male or female, their hands are to be cut off (*i.e.*, they are to be rendered incapable of repeating their sin and crime).

This is the reward of their own-doing.

*The way of getting near Allah is only one. Man is to act according to the Commandments and Guidance of Allah. These Commandments have been made clear in the Holy Book in very plain words. There is no contradiction, nothing distracting, or devious, or incongruous. Everybody is, therefore, to read the Qur'an himself and understand. Thus drawing near to Allah comes from two things : (1) acquiring knowledge and (2) doing righteous deeds.

Now-a-days some people claim to hold a monopoly of the knowledge of the Qur'an. They explain the Qur'an according to their personal interest, or for gaining false respectability by talking in vague terms. They create confusion and dissension. They claim that the real meaning of the Qur'an, first of all, is by hanging on to their ropes and not in hanging on to Allah's cord.

5. AL-MAIDA : THE TABLE-SPREAD

For them there is to be exemplary punishment.
Allah is Almighty, the Wise. 38.

And those who repent after having done wrong and
make amends, Allah relenteth towards them. 39.

Lo, Allah revealed the Torah in which there is Guidance and Light, by which the apostles judged the Israelites and their rabbis and priests for sometimes acting or not acting on the Commandments of Allah.

So have fear of Allah and not of mankind.

Barter not away Our Commandments for small gains.
Those who judge not or act not on the Law—the Qur'an,
are disbelievers; 44.

And Jesus son of Mary, by our Grace, followed the true path, confirming the Torah and the Psalms of David, and We granted him the New Testament (The Gospel), in which there is Guidance and Light.

The Torah is confirmed, and all that is a warning and a guidance for those who are righteous. 46.

And unto thee, O, Muhammad ; We have revealed the Qur'an.

This is the Truth.

It confirms all Scriptures revealed before thee.

Allah is the Protector of this Law.

So judge between man and man by the Law We have revealed, and be not led by the wishes of those who desire something else.

For different people We have enunciated Our Law and traced out the way of life.

If Allah had willed, He could make the whole of mankind one community.

But He tests true believers by what He hath given to thee *i.e.* by the Holy Qur'an.

So try to excel all others in righteousness.

From Allah you are informed of wherein you differ. 48.

5. AL-MAIDA : THE TABLE-SPREAD

O, ye, Muslims! make not Jews or Christians your comrades.

They are to each other as allies.

If ye follow the Jews or the Christians, ye will be the like of them.

Allah guideth not the wrong-doers: 51.

Remember your friend is only Allah, and His Messenger also.

And thus render obedience to Allah and establish prayer and pay the Zakat (poor-rate).

Such are the righteous. 55.

And the Jews say, Allah is close-fisted.

Nay! Their own hands are tied up and for saying what they do about Allah, they are accursed.

Nay, Allah's hands are spread wide in granting His bounties to mankind.

He bestows as He Wills (according to His Law)

The revelation unto thee may cause obstinacy and disbelief among them, and this may last till the Day of Judgment.

In case they provoke war against true believers that shall be suppressed.

Accursed are the people (who provoke war), may be the Jews and the Christians striving to create mischief and corruption in the land.

Allah knows those who are corrupt and loveth them not. 64.

O, you believers in the Scriptures : You have no way of life, or faith, unless you mould your lives according to the Scriptures *i.e.*, the Torah and the Bible.

These people of the Book (the Jews and Christians) who do not accept the Book (Furqan)/revealed unto thee, are increasing their rebellious attitude and disbelief.

O Prophet! Thou needest not be sorry about their attitude. 68.

Jesus himself declared unto the Israelites, O, ye people : Worship only Allah, Who gives you sustenance and give me sustenance.

5. AL-MAIDA : THE TABLE-SPREAD

Verily those who hold rivals and partners unto Allah are bound for hell. 72.

O, Muhammad ! Those who hold rivals unto Allah and the Jews gone astray, are the worst enemies of Muslims, and those who are close to the Muslims, in the matter of comradeship, are called Nazarenes.

Amongst them there are men of learning and people who meditate in their cloisters.

These people are neither vain, nor have they any pride. 82.

And when the people of understanding listen to the Holy Qur'an, thou wilt see that tears flow out of their eyes, for they realize the Truth and make covenant and say : O, Allah our Sustainer, We believe. 83.

Take good care and play up to your covenants, And if you break a covenant you have confirmed, Allah will take you to task.

The expiation for breaking an oath is feeding ten persons in need, in the same way you feed your own kinsmen, or the liberation of a slave, or three days' fast. 89.

O, you who believe : The use of intoxicants, gambling, idol-worship, throwing the dice are without doubt unclean and Satanic deeds.

Keep away from such activities.
So that you find felicity. 90.

The devil tries to cause animosity and hatred amongst you by inducing you to partake of intoxicants and games of chance and to seduce you from remembrance of Allah and from prayer.

If you are reasonable you will not do that. 91.

The duty of Our great Apostle is to convey to you Our Message.

Allah is aware of what you do, what you show off and what you hide. 99.

5. AL-MAIDA : THE TABLE-SPREAD

Allah hath not appointed any Baherah, or Saibah, or Waseela, or Hami, but the unbelievers invent these lies against Allah. Most of them are stupid. 103*

O, ye, who believe ! Your soul is your own charge. To act on the Commandments and Guidance of Allah is your own responsibility.

Any deviation on the part of those who go astray cannot injure you. 105.

*Baherah, Saibah, Waseela, Hami were animals who were dedicated by idol worshippers to their deities to invoke their bounties. These animals were considered sacrosanct. There were neither hurt nor killed for food. Even nowadays some unbelievers and those who hold partners with Allah have similar customs. These unbelievers even consider it binding to sacrifice human beings in the name of their deities or these sacred animals. What a fall ?

6. AL-INAM : CATTLE

In the name of Allah, the Beneficent, the Merciful.

O Mankind : See you not how many generations were destroyed before you. We gave them our bounties, yet they indulged in sins.

In their place other peoples were raised up. 6.

Say, O Muhammad : I fear retribution on the Great Day (Day of Judgement) in case I rebel against Allah. 15.

This life on earth is merely a pastime, a sport. Life in the Hereafter is very much better for the righteous. 32.

Direction from Allah (the Truth) is accepted only by those WHO HEAR.

As for those who are dead, they will be raised only by Allah and then they will return unto Him (*i.e.* return to the way of Islam). 36.

All animals including those that fly are creatures of Allah like unto you. 38.

Those who accept not Our Revelations are really deaf and dumb.

They grope in darkness. (It is all due to their own fault). According to the Commandments (the Law) of Allah some people go astray and some peoples take to the straight path. 39.

Sometimes, they forget Our Guidance and yet they get wealth in abundance.

Then their hearts become as if of stone and they consider what the devil shows up as fair. 43.

Then they are caught in the net of their sins and get caught in despair. 43.

For such people who continue doing wrong, the last chance of rectification is cut off.

They lose their bearings and are destroyed.

This is a matter for thanks-giving. 45.

6. AL-INAM : CATTLE

So if according to the Law your hearing is taken away, your sight is lost and your heads get diseased, then these faculties cannot be restored except by Allah.

Lo, how We reveal Our Commandments and Guidance in different ways, yet some people turn away. 46.

Say O Muhammad to all mankind ! I possess not the treasures of Allah, nor do I know what the Unseen is, nor do I claim to be an angel, I only follow what is revealed unto me.

Say : The blind man (*i.e.*, those whose hearts are blind) and the seer cannot be equal. Take thought. 50.

Say : In case a fault is committed unknowingly or in ignorance, and there is repentance and rectitude, Allah is Forgiving and Merciful. 54.

Allah has the keys of the Unseen.

He knows what is hidden in the land, in the sea or anywhere else.

He knows when a leaf falls off a tree, and the grain hidden in the earth, and every thing in the heaven.

This Luminous Book the (Qur'an) envelops all kinds of knowledge. 59.

Allah appointeth guardians, over His bondmen, and when their last moment comes the angels take charge of their souls. 61.

Look : how We explain Our Commandments in different ways for all peoples to understand. 65.

Say : I seek and ask for no remunerations for reading the Qur'an to you.

It is the only right Counsel and Direction for the whole world. 91.

Allah has made the Moon and the Stars for ye so that ye may find your routes on land and sea during hours of darkness. 98.

6. AL-INAM : CATTLE

Man's vision cannot comprehend Allah.
But Allah comprehendeth all visions and everything.
He is Subtle and fully Aware of all things. 104.

He who sees and accepts the clear arguments and instructions, will be the gainer himself.

And he who keeps blind suffers the loss thereof.

Allah is not to take you by your hand and to stand guard on you. 105.

Abuse not those who worship gods other than Allah.

Otherwise they, would wrongfully revile Allah because of their ignorance.

Those who abuse will get their due retribution. 108.

O ye who believe ! If ye follow the ways of those who are larger in number than you are, then they will make you go astray from the path of Allah.

These people only follow their own whims. 117.

And give up all sins, seen of man and those which you hide.

The sinners will get due punishment for wrong-doing. 121.

A dead man (dead in spirit) is given life by Allah Who grants him the Light of His Direction (Guidance).

With the help of that Light he lives the days of his life.

This man cannot be like him who is engulfed in darkness. Yet the disbelievers consider their own evil deeds as fair. 122.

Similarly so many times, We make leaders of those who happen to be really criminals.

They spread great deception and fraud, whereas they themselves are victims of their own frauds. 123.

Ultimately such criminals will be relegated to degradation.

It is because they created mischief and turmoil. 125.

6. AL-INAM : CATTLE

And Allah grants Direction to whom He Wills *i.e.* according to His Law.

His Will is the Law and that opens man's heart for Islam.

And if He Wills, (and His Will is the Law), He closes the heart and the head of whosoever He likes.*

Then it would seem that the latter's heart and brain had stopped working.

And such man, if he seeks elevation, will get out of breath.

This is the agony for those who refuse to accept. 126.

This (the Qur'an) is the straight path of the Master (Allah).

We have explained Our Revelations for those who heed. 127.

Think of the Day when Allah will gather all and sundry and will say O, ye congregation of the jinns : You induced many human beings to follow you,

And the followers of jinns will say : We profited from one another.

Allah will decree : The place for all of you is hell. 129**

It will be asked of this assembly of jinns and human beings : Did not Our Prophets come to you with Our warnings and Our Commandments ?

They will reply : We were deceived by the pleasures of the world and we are among the disbelievers. 130.

*The likes and dislikes of Allah are Laws for all eternity.

**Allah's creation, spirits, including satan. Impelling forces of evil we cannot see. Wild, sometimes uncontrollable passions, e.g. anger, hatred, animosity, sadism, selfishness, sense of frustration, morbidity, hypochondria, vanity, urge to enslave, or to destroy for the love of destruction, magic or hypnotism, spells, charms, fiery temper, amulets, etc.—things that bring about loss of mental balance. The same personified. These tend to disappear with increase in knowledge and mental and physical health.

6. AL-INAM : CATTLE

Verily they are great losers who strangle their children because of ignorance, or stupidity. 141.

Say unto these people ; Come let me read to you :—
Do not hold partners or rivals unto Allah.

(2) Treat your parents generously and with humility.

(3) Do not kill your children because of poverty, We give you livelihood and to them also.

(4) Do not go near lewdness whether open or concealed.

(5) Slay not a living thing forbidden by Allah unless it be according to the Law.

These are Allah's Commandments, in order that you use your sense. 152.

(6) Do not encroach upon the wealth of orphans, except in lawful manner.

(7) Weigh and measure according to equity and justice.

(8) And when you utter a word let it be according to truth and justice even if it relates to your own kindred. 153.

(9) Hold fast to your covenant with Allah.

(10) This is the straight path.

So follow it.

Do not follow other paths. The other paths will make you deviate from the right one.

These Commandments are for you so that you be righteous. 154.

So this Book (the Holy Qur'an) is the Blessed Book.

Follow this Book, and make righteousness your practice in life, so that ye may find Mercy. 156.

And about the people who create dissension in Faith—the way of life pointed out by Allah, and become divided into small groups, Allah will deal with them according to their deserts. 160.

Say : My prayers, my obedience to the Law, my life, my dying are all for Allah Who is the Sustainer and who is the Master of the Worlds. 163.

6. AL-INAM : CATTLE

Allah hath appointed you as His vicegerent and exalted some of you above others in rank so that you may be tested.

Without doubt your Sustainer is quick i. Punishing, Forgiving or Showing Mercy. 166.*

*The civilization and culture of most of the people of the world has come to rest upon individualism and economic values. For this reason every individual thinks and works for his personal gain. Every individual is a mercenary and everything is for sale. Profiteering is the guiding motive. Friendship, love, chastity, honour, labour, intelligence, knowledge and brute force are marketable commodities. He who has means can buy them. The mental attitude with every body is that of a merchant. No thought is given to kinship or to the rights of neighbours or human beings generally. In this way selfishness increases infinitely. General loot and plunder and wars play their pernicious and destructive role. This is the rule of life today.

This attitude of mind and way of thought goes against the teachings of the Qur'an. According to the Laws and Guidance of Allah, man's attitude should be to promote human feeling and human values and the welfare of humanity. According to the Guidance given by Allah, man lives to promote human welfare. It is for that end that he lives and dies. For another reason also that he cannot exist by himself. He lives as a member of society. He obtains necessities, comforts and luxuries of life from others. He cannot beget them. By himself he cannot create them. Others work for him. He must work for them. This is the spiritualism which Islam seeks to promote and which capitalism is out to destroy.

In a nutshell and in very plain words man is to live for the good of his fellow men. For the Way of Allah and His Will i.e. Law of Allah, is to foster and promote the well-being of humanity, Allah is above need. This great Law is ordained for the good of humanity.

7. AL-A'ARAF: THE HEIGHTS

In the name of Allah, the Beneficent, the Merciful.

So follow that what has been revealed by Allah and do not follow whims of your own making. 3.

Say: Our Commandments are all based on justice and the right balance.

When you stand up to say your prayers set your faces straight towards the Ka'aba, And pray to Allah in all sincerity and obedience. 29.

O, ye, children of Adam! Put on the best of clothes and adornment at the time of your prayers.

Eat, drink, but do not be extravagant, Allah does not like prodigals. 31.

Say who hath forbidden the utilization of things that adorn, or eatables, or things of use and beauty that you have.

But remember that these things are only a means to finding of eternal bliss.

Use them rightly.

Thus We explain Our Commandments to people who have knowledge. 32.

And those who refuse to accept Our Revelations, or are scornful regarding them, for them the gates of heavenly bliss will not be opened.

It is easier for a camel to pass through the eye of a needle than for such people to enter the Garden.

Thus, We requite those who obey not Our Commandments. 40.

From good land cometh rich and very useful vegetation, and from land which is bad, only useless vegetation or evil come forth.

In this way We state Our Revelations to those who are grateful. 58.

7. AL-A'ARAF : THE HEIGHTS

The magicians of the Pharaoh threw their clubs to show their trickery and to cast a spell on the eyes of the multitudes who were frightened.

They thought it was a big magic. Then Moses, the Prophet, threw his staff and it exposed the trickery and fraud of Pharaoh's magicians. 117.

And We wrote Our Commandments and Guidance on tablets and sent them down to Moses and We said : Hold fast to them and say unto thy people that they are to act upon Our Commandments and Guidance. 145.

When Moses was absent some priests acting upon the orders of rabbis, melted the gold and silver ornaments of their womenfolk.

They made an idol of it which resembled a calf and which cried like a cow.

This the Israelites started worshipping. 148.

And for such people a great agony and travail is to come and degradation during their stay on this earth.

And for those who do evil deeds but soon afterwards repent, rectify and believe, for them Allah is Forgiving, Merciful. 152.

And We have created very many men and jinns who, because of their evil deeds, are bound for hell.

Such people have brains but they use them not.

They have eyes but they see not.

They have ears, but they hear not.

Such people are like cattle.

Nay! they have lost the right direction in a greater measure than cattle.

Such people are neglectful and ignorant. 179.

And the fairest names are all for Allah and direst punishment is awaiting those who blaspheme Him. 180.

Say, O, Muhammad ! For myself I have no power for good or evil, except only that which is according to the

7. AL-A'ARAF : THE HEIGHTS

Law, *i.e.*, according to the power which Allah has granted unto me.

If I knew the Unseen, I would have made a fortune and I would not have been put in any trouble.

I am only to warn and to give good tidings. 188.

If the devil suggests to you an evil or a whim leading to evil, seek Allah's protection.

Without doubt Allah Knoweth and Heareth. 200.

And the righteous recover and use sense when the devil makes an evil suggestion and remember Allah's Guidance and use their own insight. 201.

And thou, O, our great Apostle ! Think of Allah with full concentration of mind, in humility and in awe, and in silence morning and evening, and do not be neglectful. 205.

8. ANFAL : THE SPOILS

In the name of Allah, the Beneficent, the Merciful.

They ask thee about gains made in war. Say : The spoils of War (Jihad) all belong only to Allah and His Messenger.

Keep your duty to Allah.

Adjust your differences and obey His Messenger. 1.

And O Prophet ! thou callest for help in war, Allah helps you so that your mind be at rest.

Really all success is due to obedience to the Law of Allah and is thus from Allah 10.

Be not like those who only say we hear and realize.

Really they hear not, and the worst of beasts in the view of Allah are the deaf, the dumb who neither think nor understand. 22.

O ye faithful ! Betray not Allah, nor His Messenger, nor your trust.

And in case you are set against the infidels, show them not your backs. 27.

And remember that your wealth and your children are for you a trial and a test. 28.*

O you faithful : Have fear only of Allah (obey His Commandments and not of others).

Allah will remit your sins and give you a better status than given to others. 29.

*The abundance of riches or passionate affection for one's children generally makes people deviate from the right path. All power corrupts. The power of riches generally tends to rid man of his moral and spiritual values. And he develops an inclination to spread his mastery over others. He tends to become a deity and wants to be respected and obeyed as such. However, those rich persons who use and spend in the way of Allah, are blessed. They cause no mischief. They bring about peace. Similarly one's progeny may be a source of joy or agony.

8. ANFAL : THE SPOILS

The custodians of the Holy Mosque (the Ka'aba) can be only those who fear Allah. *i.e.*, obey His Commandments. 34.

O ye prophet ! Before you gave the right direction to the people, their practice was merely to whistle and to clap-trap in the Holy Sanctuary. This was infidelity. 35.

O ye Muslims ! Continue your fight against the unbelievers and mischief-makers, or those who hold rivals and partners unto Allah, till all conflict and causes of mischief are removed and the way of life becomes only one and that the Way of Allah (*i.e.*, till the Law of Allah prevails for all mankind.) 39.*

O ye who believe ! Whenever you come up against the unbelievers in war, be steadfast.

Remember Allah greatly, so that you meet success. 45.

Remember the time when the aristocrats and hypocrites who had diseased minds said : O the believers are deceived by a faith of their own making.

As a matter of fact the hypocrites and the aristocrats were themselves caught in their own deception. 49.

Allah changes not His bounty to man until man himself changes and makes himself unworthy. 53.

And those who make treaty with thee and then break their treaty time and again and fear not. 56.

Fight against them, overpower them, punish them, put them on the run, so that they take heed. Deal them a blow that their allies also are overawed 57.

*It is the duty of Muslims to wage ceaseless struggle for the promotion of human welfare. This welfare is to result from conforming to the Law of Allah (call it the Law of Nature—inherent impulses or propelling forces created by Allah). That alone will establish real liberty (liberation from servitude to earthly masters), fraternity and equality among mankind. The distinction of birth, race, nation and creed is unnatural and is to be abolished. All mankind then is to proceed to have the Beautitude of Life in the present and in the distant future. And in mutual love and esteem mankind may then march towards their goal of everlasting felicity and spiritual ecstasy.

8. ANFAL : THE SPOILS

If thou fearest that they *i.e.*, your enemies, would violate their promise and go against their covenant with thee, thou art also to throw the covenant to their face.

Without doubt Allah dislikes the violating traitors. 58.

As against them you must muster all strength and full equipment of war, horses and the like. The supply of equipment must be sufficient.

So that your enemies *i.e.*, the enemies of your faith, *i.e.* the enemies of Allah, are frightened, and others also whom you do not know.

And whatever you do in the cause of Allah, you will get its full reward and you will not be in loss. 60.

O thee prophet : Induce the faithful to the holy fight (Jihad). From among the faithful if there are twenty who persevere, they would over-power two hundred.

And one hundred will by Allah's grace over-power one thousand.

Allah is with those who are steadfast. 65.*

*The munitions of war today are very much different from those in mediaval times. Today man depends upon machine guns, rifles, battle-ships, tanks, missiles, atom bombs, etc. To have this equipment hard work is called for.

9. AL-TAUBAH : REPENTANCE

Make prisoners of those who hold up rivals or partners unto Allah wherever you find them.

Surround them, lie in ambush.

In case they turn to the right path, accept the true faith, remember Allah and pay the poor-rate (zakat), leave them alone. 5.

In case they ask for asylum, grant their request, till they hear the Commandments of Allah. 6.

Do you think that you can escape accountability for what you do?

Allah has not yet seen as to which of you makes war in His cause and which of you deserts Allah and His Messenger and makes treaty with un-believers. 16.

Only those people visit or enliven Allah's Mosques, who believe in Allah and in the Hereafter and in the Day of Judgement. Who remember Allah, draw near Allah (*i.e.* draw near to the attributes of Allah) pay whatever is due to the poor and fear none except Allah. Such are the people who have found the right direction. 18.

And those who believed and migrated and waged continuous struggle in the cause of Allah, with their lives and property, such have a very high rank. 20.

Even if your very near kindred, your parents or your real brethren prefer to have paganism or polytheism as against Faith, consider them not as your friends. 23.

And the Jews said : Ezra (uzair) is the son of God and the Christians said : Jesus is son of God. These things are of their own concoction.

They imitate unbelievers of old.
Allah's curse lies on them.

They do not know how they deviate and wander towards what they know not. 30

9. AL-TAUBAH : REPENTANCE

So all praise and glory to Allah. He is clear of parentally they (the Jews and Christians) ascribe to Him.

The Jews and the Christians ignore the Commandments of Allah.

And they consider their men of learning and their anchorites (hermits) as their gods.

The Christians consider Jesus son of Mary as god.

This was contrary to the Commandments revealed to them that they were to obey only Allah the One without a partner. 31.

These people want to blow off the Light of Allah with the breath of their mouth but Allah wants to complete His Light, even if this may not be to the liking of unbelievers. 32.

O, ye people ! Allah has sent his great Messenger with Direction and the Right Faith, so that His purpose to make that Faith over-power all other faiths be fulfilled, even if the unbelievers like this not. 33.

O, ye who believe ! Many well-versed in theological learning and leaders grab the wealth and substance of other people in unlawful ways.

They do not permit people to see the way of Allah.

These and such who hoard gold and silver and spend it not in the way of Allah are deviators.

Give them warning of dreadful torture. 34.

When their treasures and gold and silver will be melted in the fire of hell and with the same their faces, their ribs and their backs will be branded.

It will be said unto them ! Now taste the reward of what you hoarded. 35.

With the faithful it is otherwise.

Yet what has happened to you now that when you are asked to wage war in the cause of Allah, you like to lie down on the ground like a heap of clay.

9. AL-TAUBAH : REPENTANCE

Do you now prefer the life of ease in this world to a life of bliss in the future and in the Hereafter ?

Your present life for wealth and ease is negligible as compared with life in times to come. 38.

O you Muslims! If you do not support your leader with might and main, it matters not, for, Allah has always helped him.

Even on the day when the unbelievers drove him out of Mecca, he had only one companion and thus there were only two in the cave, and our apostle said to his companion. Have no fear, Allah is with us.

The Apostle relied on Us and thus, We sent Our peace upon him, and supported him and gave him strength with forces you could not see.

And We humbled the pride of the unbelievers. 40.

May be you are short of war equipment.

May be you have no war equipment.

May be you are well-equipped.

Under all conditions stand up and go ahead with fighting and storm the citadels of evil so that the law of Allah should prevail.

This is very much better for you. 41.*

And the Sadaqat (emergency taxes, charities) of those people who deny Allah and his Apostle are not accepted.

Such think of Allah and pray to Him unwillingly and when they spend in the way of Allah, they are miserly and mentally unwilling. 54.

Your charities and your poor-rates (zakat) are meant for those who are poor and yet they go round teaching the Faith, and work not for their own sustenance, for those who are helpless, for the mental satisfaction of those who

*Against those who do not believe and spread mischief and disturbance the duty of a Muslim is to wage a total war. It is the duty of every Muslim to wage Jihad whole-heartedly with his body and with all that he can muster.

9. AL-TAUBAH : REPENTANCE

have right to charity, and for freeing those in servitude, for helping those in debts, for promoting the well-being of man and for wayfarers, and for those who collect the poor-rates. 60.*

The lying and the hypocritical men and women belong to the category of evil-doers.

They induce people towards evil, and forbid them from doing good works.

They hold back their hand in spending in the cause of Allah.

Such people are certainly disobedient. 67.

Allah's curse lies on such people and on those who disbelieve.

They shall meet ever-lasting agony. 68.

Men and women who really believe, live in mutual comradeship.

They lead the way in living the life of righteousness.

Prevent people from doing evil.

Remember Allah.

Pay Zakat (poor-rate) regularly and follow the Commandments of Allah and His Messenger. 71.

O Prophet : Wage war against disbelievers and lying hypocrites.

Be hard on them.

Their home is hell and that is a very bad place. 73.

O, Prophet ! Thou may ask for condonation of their evil deeds or you may not ask, but even if you pray seventy times, seeking forgiveness for them, Allah will not forgive them, for the reason that they had been false and treacherous to Allah and had remained disobedient. 80.

The word used is 'Fuqara', This does not at all mean professional beggars. It means only those people who sacrifice all that they have, even their life in proclaiming the truth. They have neither greed nor love of economic goods. In medieval Christianity such people were called Friars.

9. AL-TAUBAH : REPENTANCE

O, Prophet ! Those who have escaped from the responsibilities of Jihad or ran away from Jihad, are not thy folk. In case anyone of them dies, thou art not to do any reading for them, nor stand near their graves. 84.

There is no fault of delinquency in the matter of Jihad in the cases of those who are weak, or sick, or have not the means, provided, they are true in faith to Allah and to His Prophet. 91.

The sin lies only on those people who though rich and strong prefer to remain behind with their women folk. Their hearts are sealed. They do not know the blessings of Jihad. 93.

These people swear in thy presence so that thee should compromise with them or be pleased with them.

Even if thou be pleased, Allah will never be pleased with such delinquents not obeying the Commandments of Allah. 96.

There are some who confess their sins of omission and their wrong-doing and do mixed deeds, good and bad or both.

It is not surprising if Allah in His Mercy accepts their repentance.

Without doubt Allah is Forgiving, Kind. 102.

From such people take (Sadqat) a cess on their wealth, and purify their outward deeds and mental attitude and pray *i.e.* wish well to them.

Your good wishes would be for them a solace. 103.

Allah accepts rectitude and is Kind. 104.

Without doubt, the true believers have purchased the Garden and ever-lasting bliss in lieu of their wealth and their lives.

Such people wage war in the cause of Allah.

They slaughter their enemies.

They are themselves slaughtered and become martyrs.

9. AL-TAUBAH : REPENTANCE

Allah's this covenant is perfectly right according to the Torah, the Bible and the Qur'an.

And none can excel Allah in the matter of fulfilling the covenant.

Therefore, you should be congratulated on these good tidings that a bargain with Allah is the best and this is for you a very great success. 111.

Those people who repent, say regular prayers, obey the Law, recite the praise of Allah (and are thus reminded of His Law), control in the cause of Allah their personal wishes for gain or pleasure, and render obeisance to Allah, persuade people to do good deeds, prevent people from doing wrong and protect limitations placed by Allah on their vagaries, deserve to be given glad tidings from Allah. 112.

Those who accept the faith have no right to pray for forgiveness of polytheists when they know that the polytheists are bound to go to hell. 113.

The prayer of Abraham that his father be forgiven was because of the promise made by a son to his father.

When it became known to Abraham that his father was an enemy to Allah he disowned him.

Abraham was soft-hearted and long-suffering. 114.

O people who have Faith: Have fear of Allah and side with those who speak the truth. 119.*

*The fear of Allah rids man of all other fears. One who does not fear Allah, is cowed down by a hundred and one terrors.

10. YUNAS : JONAH

In the name of Allah, the Merciful, the Beneficent.

It is only Allah who has made the Sun bright and the Moon dim for solace, set stages for them, so that you count days and months and years. 5.

Without doubt Allah alone has made day and night, the earth and heavens and all that they contain.

These are signs of Allah's Greatness and Bounties for those who are righteous. 6.

And We have destroyed so many nations that have been, because of their evil deeds and their tyrannies. 13.

And afterwards We gave you the caliphate of the earth so that We should see how you behave and how you act. 14.

Say to these people O Prophet : I have no right to change the Verses or the Commandments of Allah.

I follow what is revealed unto me.

If I dis-obey Allah, I am affrighted of the Day of Judgement. 15.

Whosoever ascribes anything false to Allah or holds His Commandments to be incorrect, is the greatest oppressor and tyrant unto himself. 17.

Those people who forsake the way of Allah and obey or worship such things and persons who can neither do any good, nor can they do any harm, and say that they are our intermediaries and intercessors with Allah, are pagans.*

Remember Allah is above having any need for rivals or partners.

Allah washes His hands of those people whom pagans hold as deities. 18.

*Magian creeds and priestcraft have no place in the Law of Allah.

10. YUNAS : JONAH

Say : Allah is quick in punishing fraud and hypocrisy. Remember powers unseen, go on recording your trickeries and excuses. 21.

People who do good deeds, have got an equal reward for them and even larger. 26.

And people who do evil deeds will get a similar requital in exchange. 27.

Say : Allah alone pointeth the straight and the right path.

Obey His Commandments.

Do not obey the directions of those who depend on others than Allah for right guidance. 36.

The Qur'an is not a Book the like of which can be prepared or made up by anybody else.

This is the detail of Necessary Commandments *i.e.*, Laws, and this is from the Sustainer of the Universe. 37.

Remember Allah oppresses not and is cruel not to anybody to the slightest degree.

People oppress and tyrannise over themselves. 44.

Without doubt the Qur'an is the healer of all ailments of the heart, *i.e.* of the attitude of mind and the way of thought, and for those who believe, it is the Direction and the Greatest Bounty. 57.

For such there are glad tidings for life now and in the Hereafter.

And Allah's Laws never change and this is His greatest grace. 64.

Noah said to his people : If you turn your back on my teachings, it is no matter.

I do not expect any recompense from you. My reward is with Allah.

The commandment unto me is that I obey Allah alone. 72.

10. YUNAS : JONAH

Nobody develops faith or accepts the faith without proceeding according to the Law of Allah.

Allah places only such into moral turpitude and filth who do not use their brains. 100.*

Say : O prophet ! The right direction has come to you from Allah. Whosoever accepts the Direction, does so for his own good and he who deviates, will bear the consequences of his own deviation. 108.

*Intelligence, knowledge, technology are bounties of Allah. These are not equally distributed but only according to Allah's Law. Some are fortunate, others unfortunate, their fortune depending upon their deserts. Man secures these powers to acquire faith, direction, excellence and righteousness but only through knowledge and understanding.

11. HUD

In the name of Allah, the Beneficent, the Merciful.

And all the living creatures in the world have their sustenance from Allah. 6.

Whenever We take away Our bounties, from man he becomes frustrated and ungrateful. 9.

If after his trial and punishment We grant him Our bounties, he says : "Now all hardships are gone"

Without doubt man is quick in expressing his merriment and is a braggart. 10.

Some people say that thee, O Prophet ! hast made the Qur'an thyself.

Say unto these : You prepare ten verses of the kind if you think if you are right, which you cannot do. 13.

Of these people whosoever denies Our Law and works to have the luxuries and pomp of this world, shall be repaid fully for his deeds. (He shall having nothing in the Hereafter) 15.*

Thus in the Hereafter they shall have nothing except fires of hell, (and that on account of their vanity and false thinking that their own judgment had been absolutely the best). 16.

O Noah ! Your fourth son was not one of your kin. His deeds were not likeable.

For this reason he was drowned along with other sinners in a storm of rain and hail.

Therefore, do not be ignorant. 46.

It is not the Law of Allah, to destroy the habitations of the righteous. 117.

All that they build up by means, fair only in their own eyes, is really in vain.

Their labour will not bear any fruit ultimately.

12. YUSAF : JOSEPH

In the name of Allah, the Beneficent, the Merciful.

We have revealed the Qur'an in Arabic so that you all should understand. 2.

Joseph said : O Allah ! This woman invites me to lewdness.

Save me from her.

The Pharoah's prison is a better place for me than her palace. 33.

Joseph when in prison proclaimed the Truth ; there is no god except Allah. 39.*

Obey not anybody except Allah. This is the straight path of life. 40.

Nobody despairs of Allah's beneficence except the atheists. 87.

O, thee Prophet ! Say : I ask for no recompense for teaching the Truth *i.e.* the Qur'an.

This is the Direction for the whole world. 104.

Say : This is my way. I invite you to the way of Allah, and the people who follow me have the gift of inner understanding. 108.

*But since such people believe not in Allah and accountability for their actions (before the Judge whose Justice is Absolute and prevails in the long run) they shall have nothing in the future.

13. RA'AD : THE THUNDER

In the name of Allah, the Merciful, the Beneficent.

It is only Allah who hath fixed the heavens so high without pillars and has put the Sun and the Moon on duty. Each one of them moves in time according to Our Law. 2.

It is only Allah who has made this wide world, made mountains and rivers and created every plant, seed and fruit in two species.

In these things there are signs for those who meditate. 3.

O, Prophet ! Thou art to warn mankind of the consequences of evil deeds and to lead them on to the right path. 7.

Allah does not change the condition of a people unless they change their condition themselves. 11.

Only praying to Allah for help is the right and fruitful prayer.

Supplicating any other than Allah for help, is like a man asking water to jump into his mouth.

But in this way the water will not reach his mouth.

It is useless to seek help from anybody except Allah.

The others do not hear anything. Therefore, prayers of polytheists are useless. 14.

Everything that exists in the heavens and in and on earth, willingly obeys the Law of Allah and their shadows also, morning and evening. 15.

The Word of Allah is understood only by those who have knowledge and intelligence, and good fortune is for those who fulfil their covenants with Allah and do not break them. 20.

13. RA'AD : THE THUNDER

And they join what Allah has enjoined and fear only Allah the Sustainer. 21.

Who for the pleasure of Allah perservere, say regular prayers, and spend in the way of righteousness secretly and openly, and who erase evil with good deeds.

For such there is the home ultimately in the Garden, to live therein forever. 22.

Even the angels would say unto them ! You tolerated many hardships in the cause of Allah.

You showed self-abnegation and sacrifice.

Therefore, peace be unto you.

Look the House of the Hereafter is such a beautiful house. 24.

Prosperity and adversity comes to you by the Will *i.e.*, according to the Law of Allah.

Many people are happy over material gain while life in the present is very inferior to life in the Hereafter. 26.*

The people who accept the Holy Qur'an and act thereon and do good deeds, for them there is prosperity and a place of honour. 29.

Deception and hypocrisy seem very attractive to the atheists.

This attraction is an obstacle in their search for the straight path.

Such have no guide.

*Allah's bounties are innumerable and in very great abundance. But Allah does not throw these bounties into the mouth of man. However, prosperity or destitution depends upon faculties granted to man by Allah the Almighty and on how man uses these faculties. These faculties are given to different individuals in different degrees. Thus poverty or riches come to man according to the Laws of Allah. Some people despise Allah's bounties. This is ingratitude with the consequence that Allah's grace deserts them.

13. RA'AD : THE THUNDER

(However, he who takes to rectitude of self and fears the consequences of dis-obeying the Laws of Allah, cannot be like the atheists.) 33.

For the atheists there is punishment and mental agony in their life here in this world and ultimately the agony would be greater. 34.

Anyway, O Prophet ! Thy duty is to proclaim Our Message, and it is for Us to take account of what the people do. 40.

14. IBRAHIM : ABRAHAM

In the name of Allah, the Beneficent, the Merciful.

O, Prophet, ! This Great Book has been revealed unto thee for the reason that thou taketh people out of the darkness of atheism into the light of belief in Allah. 1.

In the same way, We revealed the Torah to Moses and showed him Our signs, so that he should bring his people out of darkness into light. 5.

And the deeds of people who believe not in Allah are like ashes which are blown away by a gust of wind. 18.

On the day of Accountability the devil would say : "I called you to follow my way. You accepted. Now blame me not, blame yourself. I cannot save you nor can you save me. 22.

Allah sets forth a parable : Words of wisdom which bring Faith and fruit at all times, for man to receive admonition. 24.

The example of a goodly word, is like a tree which has a strong root in the earth and its branches reach the heavens.

The goodly saying yields fruit at all times by the Commandment of Allah.

Allah coins similitudes for His peoples so that they see the right path. 25.

Hast thou not seen the people who change Our bounties into ingratitude and thus drive themselves into the deep pit of degrading annihilation. 28.

It is only Allah who placeth the sailing vessels in the oceans and water channels under your control. 32.

And He placeth under your control the Sun and the Moon which move. 33.

14. IBRAHIM : ABRAHAM

And Allah hath given you whatever you have wanted. And even if you wish to count the bounties of Allah, you will not be able to count them. 34.

Do not think that Allah is unaware of what the wicked do.

He only gives them time to rectify which if they do not do, their eyes will stare in terror and fright.

Thus, they shall meet their doom. 42.

15. AL-HIJR : THE ROCKY TRACT

In the name of Allah, the Beneficent, the Merciful.

Without doubt We have revealed the Holy Qur'an and We are the Guardians thereof.

The Laws of the Qur'an are ever-lasting and unchangeable. 9.

And without doubt We sent apostles to peoples who have passed away before thee, O Prophet !
But they ridiculed every apostle who conveyed Our word to them. 11.

And he who spreads rumours and hearsay secretly and like a thief, is pursued by a ball of fire. 18.

The devil submitted to Allah that he would lead people on to the wrong path, in the same way he led himself on the wrong path. 39.

Excepting those who happen to be Thy sincere servants. 40.

Allah ordained : For Our sincere servants, the way to draw near unto Us is quite straight. 41.

As regards Our sincere servants, you—the devil, shall have no influence over them.
Only the deviators shall follow you. 42.

And We have granted to you the seven spiritually elevating verses (Sura Fateha—the Opening) which you are to recite time and again. 87.

16. AL NAHL : THE BEE

In the name of Allah, the Beneficent, the Merciful.

O you people ! Your following the way of Allah will take you to the neighbourhood of the Almighty.

There are some crooked paths also.

If Allah had willed, He could have put all on the same. 9.

And Allah made the night and the day to be of service to you, and also the Sun and the Moon, by His Law.

In all these things there are signs for those who are wise. 12.

And Allah made for you the rivers and the oceans.

From these you get fresh meat and jewels which you use ; and your sailing vessels penetrate deep into water, so that you search for the bounties of Allah and be grateful. 14.

And even if you wish to count the bounties of Allah, you will not be able to count them. 18.

And We have sent to every people one or more apostles who said unto them ; Render obeisance to Allah alone.

Do not worship idols.

Some of them found the right direction by the Commandments of Allah, some proved to be such as followed the wrong path.

Therefore, move about the earth and see the end of those who rejected Our Commandments. 36.

Even before thee, O, prophet ! We had made only MEN as Our Messengers and if it should not be known to thee, ask those who have knowledge of history. 43.

And We have revealed unto thee this Qur'an, so that thou shouldst make clear its teachings to the people, so that they should ponder and think over the same. 44.

Allah says do not have two gods.

Your Master is only Allah, thus fear Allah alone. 51.

16. AL NAHL : THE BEE

Some people say ; Allah has daughters, while Allah is free of such slanderous talk.

Such people ask for themselves not daughters but sons. 57.*

When such people are told about the birth of a daughter their countenance becomes dark and they writhe in their hearts. 58.

If every one were to be judged by his deeds, secret or open, none would escape a flogging. But Allah gives time to everybody to rectify, 61.**

And Allah created in the bee an insight to build its hive on tree tops, in mountains and in high domes. 68.

The bee may suck all fruit and flowers and return to its hive on the ways fixed by Allah, and produce from its belly a coloured syrup, which is a cure for the people.

In this there is a sign from Allah for those who think and observe, and there is a sign, for intelligent people, even in the fluid you take out of grapes and dates and have cheerful life thereby. 69.

Here is a similitude. A slave (*i.e.*, one who sells himself into servitude) and his Master are be equals regarding raiment and comforts of life. 75.

Allah relates a parable of two men, one a mute who cannot do anything, the second the master who produces wealth (and Gathers Knowledge).

The mute is a burden for the master.

He does not bring good from any quarter.

*The Christian peoples in medieval times thought that angels were the daughters of Allah. They hung their pictures in Churches. These are to be found in some even today.

**This means that every body is apt to err or go astray. Human morality is only relative not absolute. Yet man must have an urge to look to the Absolute ; and thus Allah gives time to everybody to rectify. Also see 35-45.

16. AL NAHL : THE BEE

His master cannot do anything for him.

The mute is not the equal of the master who enjoins justice and follows the right path.

The mute has control over nothing and is only a parasite while his master spends openly and secretly in the way of Allah.

They are not equals. 76.

Allah has made mountains and jungles that give you repose in shade.

We made caves to hide and meditate.

He gave you clothes to wear and armour which you use in times of war so that you should escape wounds and affliction. 77.

Without doubt Allah ordains that you are to do righteous deeds.

Be equitable, give material help to your near kindred, And Allah prohibits lewdness, uncivil things and tyranny.

He admonishes you in different ways so that you should heed. 90.

And when you make a covenant with Allah, fulfil it. Make firm your oaths, never break them when you hold Allah as witness. 91.

Do not be like the woman who spins strong thread and then tears it into pieces. 92.

Do not take oaths to deceive others. 94.

He who does good deeds, may be a man or a woman with Faith, will be granted goodly and pure life in this world, and they shall have an excellent reward for their work. 97.

Say : Our apostle ! The Qur'an is revealed unto me by the Holy Ghost in truth so that those who accept become steadfast ; and this be for Muslims a provision for Direction and good tidings. 102.

16. AL NAHL : THE BEE

Some people allege that somebody teaches these commandments to the Holy Prophet.

The man referred to those who speaks Persian and this Qur'an is in eloquent Arabic. 103.

And Allah states the parable of a village, the inhabitants of which lived in peace and prosperity.

They had plentitude of everything.

But they expressed their ingratitude by not using Allah's bounties in the proper way.

Thus, Allah made them taste of their evil deeds and made them destitute, and gave them a life of unrest. 112.

Allah has prohibited for you only carrion blood, pork and those animals which are slaughtered in the name of any other than Allah. 115.

Those who unknowingly did faulty deeds and then repented, and made amends, for them Thy Allah is indeed Forgiving, Kind. 115.

Invite people to the way of Allah with wisdom and with good and sweet counsel and explain to them the truth in a very loving and excellent manner. 125.

And if you must have vengeance then be equitable and keep proper balance.

The vengeance should not exceed the injury done to you. But if you be patient that would be better. 126.

O, thee Prophet ! Persevere, hold fast.

Thy perseverance is with the help of Allah.

Do not feel sorrowful for those who do not listen to thee, nor shouldst thou be mindful of their hypocrisy and fraud. 127.

Without doubt Allah is with those who are afraid of disobedience to His Commandments, and do righteous deeds. 128.

17. BANĪ ISRAEL : CHILDREN OF ISRAEL

In the name of Allah, the Beneficent, the Merciful.

Glory be Allah who took his servant Muhammad (upon him be peace) by night from the Sacred Mosque to the Mosque far away. Whose environments We had blessed so that We show him our signs. Without doubt We hear and see all things. 1.

We granted Moses the Torah, and made that Book a guide for the children of Israel with the Commandments: Take not any other than Allah as disposer of all affairs. 2.

Verily the Qur'an guides people to that which is right and stable, and gives glad tidings to those who believe and do good deeds.

Such shall have a magnificent reward. 9.

He who accepts guidance and acts thereon receives it and acts for his own good.

He who goes astray does so to his own loss.

Nobody can bear the burden of another man:

He bears only his own burden.

And We visit Our anger only after. We have sent an apostle to give warning and that is rejected. 15.

Our bounties are meant for all, for these people and for those people. Our Benificence is not closed on any people. 20.

Do not hold anybody worthy of worship except Allah. Otherwise, you will sit in disgrace and destitution. 22.

Allah has decreed that :

You render obeisance to none except Allah.

Be very kind to your parents.

If one or both become old during your lifetime, do not say even fie unto them.

Under no circumstance rebuke them.

Talk to them in words of kindness and respect and bend yourself in humility and kindness and pray; 'O Allah,

17. BANI ISRAEL : CHILDREN OF ISRAEL

bestow on them Thy Mercy, in the same way as they brought me up in my childhood.' 23, 24.

And give unto your kindred their rights and their dues.

Also give what is due to the needy.

And do not waste your wealth in prodigality.

Without doubt the prodigals are brethren unto the devils. 27.

Tie not up your hands like misers to your necks, nor stretch them out quite open, otherwise you will become blame-worthy and destitute. 29.

Kill not your children for fear of want.
We give them sustenance as We provide for you.
Killing them, is, indeed, a very great sin. 31.

Do not go near adultery, for it is a shameful deed and the way of evil. 32.

Do not take life which Allah has made sacred unless it be for a lawful cause.

In case anybody is slain wrongfully, his heirs have the right to demand blood-money.

Do not exceed limits placed on the taking of life as prescribed by the Law.

Do not come near an orphan's property unless you mean to improve or protect it.

When he becomes of age, fulfil your promise to give it back.

Your agreements will be enquired into on the Day of Judgement. 34.

When you measure and weigh things give full measure and hold the balance straight.

This is a good way and its result is also good. 35.

And pursue things only when you have knowledge.

Do not dispute in that of which you have no knowledge.

For, your hearing, seeing and your mind will be enquired into. 36.

17. BANI ISRAEL : CHILDREN OF ISRAEL

Do not walk on the earth in insolence and vanity. 37.

Of all things vice and evil is the most hateful in the sight of Allah. 38.

These are the precepts of wisdom which Allah has revealed for mankind.

Therefore, hold not up with Allah any other for obeisance. 39.

In this Holy Book, the Qur'an, We have explained in various ways so that people should receive warning, but for some this increases their obstinacy in running away from the Truth. 41.

And certainly We elevated some of Our prophets over others and We granted the Zabur (the Psalms) to David. 55.

And you call others than Allah for help and make them your intercessors.

They themselves are on the lookout for intercessors for themselves.

They themselves hope for Allah's mercy and fear Allah.

These priests and deities cannot be your intercessors. 57.

And the way of all the prophets who were sent before thee O Our Apostle! was to give admonition and Direction. You will not ever find any change in Our Law. 77.

From afternoon till the darkness of the night pray to Allah. The morning prayer is also necessary, for, in the morning the time is such as enables you to concentrate.

O thee prophet! Say special prayers during the late hours of the night.

May be Allah elevates thee to the place of praise. 79.

Say: The truth has come and falsehood (the devil) has disappeared.

Without doubt falsehood is something evaporating and disappearing. 81.

This Holy Qur'an is for the people a balm, a cure, and a great mercy.

17. BANI ISRAEL : CHILDREN OF ISRAEL

For those who are tyrants unto themselves, it is a cause of loss. 82.

When We grant a bounty to man, he gives Us the go by and passes on his own way of pride.
When he is afflicted he yields to despair. 83.*

Say every body acts according to his own way of thinking.
And your Cherisher knows as to who is on the right path to a larger degree. 84.

And people ask of thee: What is soul (the spirit).
Say unto them this soul (the spirit) is by Allah's Will (Command) and you have been given only very little knowledge. 85.

We have revealed the Qur'an to thee in small parts so that thou should teach it to the people by degrees. 106.

All the Attributes of Allah are most elevated.
Do not say your prayers in loud voice nor in complete silence.

• Adopt the middle way. 110.

*The abundance of wealth creates pride and vanity, and intoxicates. Consequently man generally deviates from the Law of the Almighty. Wealth gives power. This power corrupts. Man uses wealth generally to do devilish deeds. The intoxication of wealth is the foulest type of intoxication. This converts a man into a brute.

18. AL-KAHF : THE CAVE

In the name of Allah, the Beneficent, the Merciful.

All the beautiful things We have placed in the earth are for Us to see which of the people are the best in their conduct. 7.

Here is the story with truth: There were young men who believed in Allah and We increased them in guidance. They were persecuted by pagans, and by Our Guidance they preferred to live alone in a cave with their dog rather than surrender to falsehood.

They seemed to be asleep for a long time, how long only Allah knows.

Later their people built over the cave a monument: (10 : 22).*

Do not say about anything that you will certainly do it tomorrow, but add Allah Willing. 23.

Read the Qur'an regularly. Nobody can change the Law given therein. 27.

Your wealth and your children are a pride and decoration in this world.

From the point of view of reward and felicity, righteous deeds are better in the sight of Allah. 46.

*The cave takes its name from this story. The number of sleepers is not specified. This story is generally identified by Western writers (e.g. Gibbon) with the Legend of the Seven Sleepers of Ephesus. A strong tradition in the Muslim world asserts that this story and that of Dhul Qurneyn were revealed to the Holy Prophet to answer the questions which the Jewish doctors of Yashrab had instructed the idolaters to ask of him as a test of his Prophet-hood (Muhammad Marmaduke). By Allah's revelation the Prophet satisfied the idolaters.

18. AL-KAHF : THE CAVE

We said unto the Angels render obeisance to Adam. All did so except the devil. He was one of the jinns. 50.*

Say unto the people Come let me tell you who are the greatest losers because of their evil deeds. 103.

These are the people whose efforts bore no fruit though they had the whim that they were doing good work. 104.

They are those who disbelieve in Our Revelations and make a jest of Our Messengers. 106.

And we have explained Our Commandments as revealed in the Qur'an in different ways and in varying idiom.

Say : If an ocean were to become an ink-pot to write out all the words of Allah and their explanation and another ocean should be available to join it; even then all the things that Allah has cannot be reduced to writing. 109.

Say unto the people : I am a mortal like yourselves but it is revealed unto me that Allah the Almighty is One without a partner.

So he who wishes to meet Allah, must be righteous in thought and deed and he should obey none but Allah. 110.

*The devil is one of jinns. Only people filled with evil spirits escape and run away from true human feeling and human values. These evil spirits are the forces that make people deviate from the Laws of Allah.

The word 'Sajda' i.e. obeisance, or prostration, or surrender has been mentioned time and again in the Holy Qur'an. Allah Almighty granted to Adam the distinction which knowledge gives. Hence the angels render obeisance to Adam. Adam did not live upto the Law of Allah and for that reason he was driven out of the Garden.

19. MARYAM : MARY

In the name of Allah, the Beneficent, the Merciful.

Jesus even in his childhood said : I am a servant of Allah. He has granted me a Book and made me a Prophet. 30.

He has blessed me and ordained that I should render prayer unto Allah and give charities, the whole of my life. 31.

And He has made me serve my mother. He has not made me hard-hearted and without blessing. 32.

O Allah ! Peace be upon me. I shall die one day and shall one day be resurrected and elevated. 33.

This is what is the truth about Jesus son of Mary, about which people have had some doubt. 34.

It is not becoming Allah that He should have any son or daughter. He has only to say Be and that happens. 35.

And speak about Ishmail, he was true to his word, a messenger and a prophet. 54.

And whatever wealth that man says belongs to him will revert to Us. 80.

We have made the Qur'an very easy in your language *i.e.*, Arabic, so that you give glad tidings to the righteous and warn those who dispute. 97.

20. TA HA : TA HA

In the name of Allah the Beneficent, the Merciful.

O, thee, prophet, We have revealed the Qur'an unto thee not that thou oppress thyself. This Holy Qur'an is the Direction and Advice for him who has the fear of Allah. 2.

We spoke to Moses saying : We are Allah the Almighty.

21. AL-AMBIYA : THE PROPHETS

There is no god except Ourselves worthy of worship and obeisance.

Therefore, obey Our Commandments only.

And remember Us, and say regular prayers. 14.

No intercession or recommendation will be of any use on the Day of Accountability except if Allah, the Merciful permits and likes such intercession. 109*

We have revealed the Qur'an in the Arabic language and in this Book We have presented warnings, so that people should abstain from evil and the Qur'an should give them right direction. 113.

While the Qur'an is being revealed and the revelation is completed, do not be in a hurry to expound it to the people and always pray : O, Allah ! add to my knowledge. 114.

21. AL-AMBIYA : THE PROPHETS

In the name of Allah, the Beneficent, the Merciful.

Some people foolishly say : This Qur'an is a composition of vague thoughts and the Prophet has made it himself.

He is a mere poet.

He should show some miracles like the prophets who have been. 5.

Before this We had made men Our Messengers. We have made them not such as would not eat, nor were they to live for ever. 8.

Very many habitations have We destroyed, because the people were oppressors unto one another, and in their stead We created new nations. 11.

*At several other places in the Holy Qur'an intercession or recommendation has been completely ruled out.

The two conditions for intercession pose a big question. Only Allah Knows the Reality (69 : 4)

21. AL-AMBIYA : THE PROPHETS

And it is not for nothing nor as a pantomine show that We have created the earth and the heavens and all that. This is not a meaningless show, it has a purpose. 16.*

If it were merely an entertaining show, We would have made it for Ourselves alone. 17.

We make the Truth overcome falsehood. The head of falsehood is broken and it is destroyed. All the vague and impertinent things that some people talk will be to their own affliction. 18.

If there were deities other than Allah on earth or in heavens then all will be over with balance.

Nay ! even the earth and the heavens would have become topsyturvey. 22.

Have not the pagans thought about this. At one time the earth and the heavens were joined together. It was all one whole.

Then We separated them and from water We produced life.

Why do they not then have faith in Allah ? 30.

Allah created the night and the day, the Sun and the Moon.

Each one of them goes about in its own fixed courses. 33.

And thee O Prophet ! We never granted any man ever-lasting life.

So if thou diest, how can others live for ever. 34.

Every creature that breathes has to taste of death but We try you in how you act in righteousness and behave in evil. 35.

And Abraham, Isaac and Jacob lived according to Our Commandments. We ordained them righteousness, regular prayers and Zakat (regular charities) and they obeyed only Our Law. 73.

*Allah's creation has a purpose that man is to employ spiritual forces, made subject to him, and all the material forces at his disposal, to attain his destiny. It is for him to make or mar it.

21. AL-AMBIYA : THE PROPHETS

And We granted to both David and Solomon, knowledge and wisdom.

We made mountains and birds subject to David. 79.

And We made the winds under the control of Solomon 81.

However, when We revealed Our Law, We said in the Zabur that only the good people who obey Our Law will inherit the earth. 105.

Without doubt there are glad tidings for those who render obeisance to Us and obey Our Law. 106.

And We have made thee O Prophet Muhammad ! (May peace be upon him), on whom We send Our peace, as a great mercy for mankind all over the world.

22. HAJ : PILGRIMAGE

In the name of Allah, the Beneficent, the Merciful.

There are some people who dispute in the matter of Allah's Commandments, even when they have no knowledge of the Law and obey every rebellious devil. 3.

Such are those who discuss Allah's Commandments without knowledge and direction, and without seeking guidance from this Luminous Book—the Qur'an. 8.

They hold their heads high in vanity so that they should make people deviate from the way of Allah. For such, there is disgrace and degradation in this world and the agonies of fire on the Day of Judgement. 9.

Thus, We have revealed the Qur'an in open and very plain language. 16.

And We have fixed for every community a sacrifice in the way of Allah (*i.e.* for the good of humanity). This We have made from amongst quadrupeds. Allah's Great Name is to be mentioned while they are being slaughtered.

This is one of the characteristics of Haj. 34.

Remember the meat or substance of what you sacrifice does not reach Allah. It is only your righteousness that reaches Allah. 37.

Have not these people gone about the world? If they had travelled they would have hearts to understand.

And they would have such ears as would listen.

Really eyes are not the only things that become blind, the hearts that are within the chests become blind and they see not. 46.

Hast thou not seen O, Prophet: That Allah has made all things subject to mankind. 65.

Allah selects His messengers from amongst the angels and also from amongst men. 75.

22. HAJ : PILGRIMAGE

O ye who have faith ! Bow only unto Allah.
Surrender yourselves only unto Allah.
Render obeisance only to Allah and continue in
righteousness so that ye find salvation and happiness. 77.

O, you Muslims ! Wage ceaseless struggle in full
earnestness in the cause of Allah.
We have granted you excellence and superiority and
respectability over others.

Oh Prophet ! There is no hardship for thee in the
matter of "Allah's Way".
Hold fast to the way of life of your father Abraham.
He was the first to call you all Muslims and it is with this
you are mentioned in the Holy Qur'an, so that the
Messenger of Allah be a witness unto this, and you be
witness unto other peoples.

Say your regular prayers, give (Zakat) regular
charities. Hold strongly to the cord of Faith in Allah.

He alone is your Master, and He is the very good
Master and the Helper. 78.*

*The way of Allah is the complete code of life as chalked out in
the Holy Qur'an. This code of life embraces all activities of man.
Man's primary instincts of self-preservation, reproduction, self-pro-
jection, acquisition of everlasting bliss and ecstasy are fully satisfied.
The Laws of Allah (or of nature) is the only permission and limitation
for and on human activities. Every man must have bread and shelter.
In acquiring these he must have constant remembrance of Allah's
Law. The way of reflecting about Allah and His Commandments.

The way about meditation can be called religion. Thus the word
'religion' is an interpretation of a small part of this code of life. To
express humility to Allah or to adore Allah and say prayers, in a parti-
cular way can be called religion but real adoration of Allah is in render-
ing complete obedience to His Commandments and surrendering to His
Will (i.e. Law) and accepting and going by His Guidance as did His
great apostle—Muhammad (upon him be peace).

23. AL-MOMENUN : THE BELIEVERS

In the name of Allah, the Beneficent, the Merciful.

Without doubt Muslims (The true Believers) will necessarily find felicity and success. 1.

In their prayers Muslims express their humility and needs to the Almighty. 2.

They keep away from things loose and misleading. 3.

They give regular charities. 4.

They guard their modesty and sex. 5

Excepting from their wives and their bond-women. 6.

And those who go beyond these bounds are violators of the Law. 7.

And they fulfil their promises and covenants and are true to their trust. 8.

They say and protect their regular prayers. 9.

These are inheritors. 10.

They shall inherit the elevated Garden and therein they shall abide for ever. 11.

The unbelieving chiefs of Noah's community said : This man is possessed of jinns (or evil spirits). He is under the shadow of ghosts. 25.

Noah made a plaint to Allah, O Allah they have accused me of falsehood. 26.

Therefore, a huge storm of wind and rain was raised by Allah and Noah's people were destroyed. 29.

Allah's curse descended upon people who were guilty of practising tyranny and oppression.

They were destroyed and Allah made other nations rule over them. 42.

Every people require time for development. No people can get ahead of time or lag behind time in the matter of making their destiny. 43.

23. AL-MOMENUN : THE BELIEVERS

Without doubt no people who have an awe of the
Might and Greatness of Allah. 57.

And those who have faith in the Commandments of
Allah. 58.

And those who hold not a partner with Allah. 59.

And those who spend in the way of Allah according
to the best of their means, and who have fear that one day
they are to return unto Allah and account for their deeds.
60.

Such make haste in practising righteousness and such
alone excel in righteousness. 61.

The minds of some people are engrossed in forgetfulness
and besides they do evil deeds. 63.

Till such time when We shall hold their leaders and
their chiefs in agony, and then they shall cry aloud. 64.

But their cries shall be useless.
No help shall be rendered unto them. 65.

It will be said to them : Allah's Commandments were
read unto you but you turned your back on Allah's Words
and His Law. 66.

Sitting in vanity and pride you deserted the Qur'an
and its Commandments and became enamoured of stories
and fiction. Such have deviated from the right path. 67.

And those who see not and accept not the consequence
of their evil deeds, have deviated from the right path. 74.

And without doubt We cast such people into the
net of agony.

Even then they expressed not humility, nor did they
confess their lack of power, nor did they behave according
to their true status and made no amends for their evil
deeds. 76.

Till the gates of great agony were opened for them.
There they sat in utter despair. 77.

23. AL-MOMENUN : THE BELIEVERS

Allah has granted to you ears to listen, eyes to see and hearts to understand but you do not use His Bounties in the right way and thus you are ungrateful. 78.

And, O Prophet! If thou askest these fools; Who is the owner of the earth and the heavens? Who is the sovereign, who gives protection and asylum? They will answer only Allah.

Why have these people then gone out of their wits and have become thickheaded? (84-89).

O, Prophet! Say: I seek Thy protection from whims generated by the devil and evil spirits. 97.

The real sovereign of all creation is Allah, the Almighty. He is the Most High in Glory Everlasting.

There is no god except Allah. He is the Master of Benevolent Spiritual Forces. 116.

24. AL-NOOR: THE LIGHT

In the name of Allah, the Beneficent, the Merciful.

Inflict a hundred stripes on the adulterer and the adulteress each. 2.

And give thirty stripes each to such as put a false accusation against righteous women without putting up four eyewitnesses.

Such slanderers are evildoers. 4.

Thus Allah explains in very plain terms His Commandments. He is the Knower, the Wise. 18.

O, ye, who believe! Follow not in the footsteps of the devil.

One who follows in the footsteps of the devil would also induce other people towards evil and lewdness. 21.

And those people who slander simple hearted, unknowing and women who have Faith, shall see a curse descending upon them in this world and in the Hereafter.

For them there is great agony. 23.

Even on the Day of Judgement Our apostle will say: "O Allah! So many of my following had so many times given the go by to the Holy Qur'an".

O, you who believe! Do not enter the houses of others without first obtaining permission. And not without saying Salam (Peace) unto them. 27.

O ye Prophet! Direct the men who believe that they should keep their eyes low and protect their sex. 30.

And say unto women who believe: They should keep their eyes low, they should guard their modesty and sex.

They should not exploit their beauties and decoration excepting those which cannot be hidden.

They should keep a veil over their breasts excepting from their husbands, fathers, sons, sisters and women in near relationship, from bond-women and small children. 31.

24. AL-NOOR : THE LIGHT

Allah is the Light of heavens and earth. The similitude of His Light is this. This is like a Niche containing a Lamp enclosed in Glass which shines like a Brilliant Star. It is lit from the blessed tree of olive, not of the East or of the West. The Olive Oil is very Luminous, though It had no touch of fire. It is Light upon Light. 35.

This light (the spirit of Islam,) burns in houses which are raised by Allah's grace to celebrate and glorify His name and His Law again and again in the morning and in the evening. 36.*

And Allah has created every living thing from water. 45.

And from amongst you who accept the Commandments of Allah and have Faith and do righteous deeds, Allah's covenant is that He would grant His vicegerency to such

*See Footnote 5 : 16. Some Muslim writers think that this Star in 24 : 35 is the great Apostle (on him be peace) and he is so by Allah's grace (33 : 46). Allah's Light is of His Own Light. He is the Ultimate Light and is the final Fountain-Head of Light in and by Himself. Prophets, Seers, Saints, are lights, of varying merit and gradation, all kindled by Allah.

One plain interpretation is this. The Niche is, The Ka'aba a symbol—the First House of Allah built by Abraham. The Lamp is the Light of Allah visible in the Holy Qur'an—Luminous Book 61 : 8, 9—the Law of Allah for people to understand the Ultimate Reality. The Glass shining like a brilliant star is the Holy Prophet (33 : 46 : 61 : 8, 9). The Olive is the Jihad—constant struggle for righteousness, the driving force of pure Islam—the universal and Eternal Law of the Almighty. Light upon light denotes how the Celestial-Light flowing from the Glass for illuminating Prophets, Seers, (Rishies); Aulia-i-Kiram (the great saints) who glorify the Truth without fear unless it be of living in awe of the Majesty of Allah, and thus become lights. This may be slightly altered to denote: That the Niche is the Revelation—the Qur'an. The Lamp means the Law i.e. the Principles and teachings of the Qur'an. The Glass is the Holy Prophet who shines like a Brilliant Star. The Oil of Olive is Jihad, the rectified Spirit of Islam. Light upon light means the great Seers—Aulia, the Imams and Saints, great leaders lit by the Light and then shine as lights.

What the parable really means is known only to Allah. defies explanation. That the lights mean the Torah, the Zabur, It Bible and the Qur'an is indicated in 5 : 15, 5 : 44, 22 : 8, 42 : 52. the

25. AL-FURQAN : THE CRITERIA

in this world in the manner as He granted His vicegerency to people who have been. 55.

The Faith (*deen*) shall prevail. He will replace their condition of fear with that of security and peace.

So, O, Muslims keep up regular prayers, give regular charities, obey the Apostle so that you should have compassion. 56.

25. AL-FURQAN : THE CRITERIA

In the name of Allah, the Beneficent, the Merciful.

Of great bounties is Allah, who revealed the Holy Qur'an the Criteria unto His servant—the Prophet Muhammad, (may peace be upon him); so that he should warn all mankind that the Qur'an clearly separates right and wrong. 1.

People (sinners) would wish for death when they approach hell. 13.

For an evil-door, (or sinner,) there is not one death in hell.

There are many deaths one after another.

In hell people do not die once.

They die every day. 14.

Hast not thou seen the man who makes his own desire or passion as his god? Is it possible for thee to be a superintendent over such? 43.

Thinkest thou that such people hear or understand? They are mere brutes who have gone astray. 44.

It is only Allah Who has made the night your apparel and sleep your comfort and hath made the day for you to go about and work. 47.

And it is Allah alone, Who hath made man from water, one having an ancestry and his relations-in-law. 54.

26. AL-SHO'ARA : THE POETS

And We have sent you to warn mankind and give them glad tidings. 56.

Tell them (Oh Prophet!) I do not want any remuneration except that he who wishes may take to the right path. 57.

People should not be prodigals, nor miserly. They should live the middle way. There should be neither prodigality nor miserliness. 67.

One who repents and does good deeds turns to the way of Allah and those people also who give no false evidence. 72.

And those when the Revelations are read to them, do not touch the ground like the deaf and the blind but they meditate and act upon the Revelations. 73.

For this reason that they had patience and perseverance, the angels would meet them with good wishes and message of peace. 75.

26. AL-SHO'ARA : THE POETS

In the name of Allah, the Beneficent, the Merciful.

These are verses of the Qur'an, that make the Law crystal clear.

And certainly he who approaches Allah with his mind sound and in right poise, shall get salvation. 89.

And the Garden will be made near unto the righteous. 90.

And Hud the prophet, said to his people: Do you build monuments on mounds to amuse yourselves (when you keep multitudes in slavery and toil)? 128.*

*The Assyrians, the Summarians and the Akhad who became welded together, about two thousand years B. C. built gurats—temple towers in brick-work in imitation of hills on which the Summarians—the most powerful section, worshipped their gods. The remains of these gurats—the temple plus places, still exist at Ur in Iraq—called Babylon in ancient times.

26. AL-SHO'ARA : THE POETS

And you build tall palaces in the thought that you will live therein for ever. 129.

When you seize things by force you seize as tyrants. 30.

These will not bring you real felicity. Have fear of Allah and obey me. 131.

To be brief, they rejected the teachings of Hud for reason thereof We destroyed them. Indeed, there is a lesson to draw from all this. 139.

And Shoaib the prophet, said to his people : Give full measure to your people and do not put them to any loss. 181.

And hold the scales and balance upright when you weigh. 182.

And do not withhold things.
Do equity to fellow-men:
Nor, do evil in the land. That would be making mischief. 183.

But the people rejected Shoaib and a dire punishment seized them. 189.

In this incident there is a lesson. 190.

And this Qur'an is a revelation from the Almighty. 192.

The spirit of Faith, Truth and Trust has conveyed it to thee. 193.

It has been revealed to thy heart and mind that thee shouldst warn. 194.

This is in Arabic, a language quite clear. 195.

If We had revealed the Qur'an to a non-Arab (*i.e.*, in a foreign language). 198.

And he had read it to the Arabs, they would not have accepted. 199.

Shall We tell you who are visited by the devils ? 221.

27. ANNAMAL : THE ANTS

They are visited unto the lying and the wicked who have a ready ear for things false, and all of them are liars. 222.

They follow those who are merely poets. 224.

And they say things which they practise not. 226

Excepting those who believe and keep Faith and do good deeds and remember Allah very oftenly and defend themselves when they are wrongly attacked.

And the tyrants shall know where they are going to. 227.

27. ANNAMAL : THE ANTS

In the name of Allah, the Beneficent, the Merciful.

Say unto these people : Go about the world and see the end of those who did criminal and evil deeds. 69.

And there is nothing in the world, or in the heavens, seen or unseen, which is not mentioned in the Qur'an in plain terms, (or by reference, or signs.) 75.

And you cannot make the dead hear your teachings, nor the deaf. 80.

Nor can you make the blind devoid of intelligence see the right path. Only such will hear thee who accept Our Commandments. So these are Muslims. 81.

28. AL-QASAS : THE NARRATION

In the name of Allah, the Beneficent, the Merciful.

O thee Prophet ! Say unto these people : If you are right in what you say, then bring me a book from Allah that should be better than these two Books *i.e.*, the Torah and the Qur'an in the matter of providing Direction then I shall follow that book. 49.

And who is the man who can be more ignorant and stranded who ignoring Our Commandments follows his own personal whims or wishes. 50.

And We have sent to these people Our Commandments continuously through the ages so that they should take heed.

And you who have accepted the Qur'an and its tenets and have persevered shall get a double reward.

Such people wash off evil deeds with good deeds and spend in the way of Allah from what We have given them. 54.

And when they hear anything unreasonable and impertinent they keep away from it and say : Your deeds for you, our deeds for ourselves, We say good-bye to you. We do not want to associate with the ignorant. 55.

And how many habitations there have been which We have destroyed because of the sins of their inhabitants who took great pride in their economy, and We became the heirs and owners of their properties. 58.

And We destroy not habitations unless the same have been warned by Our messengers sent by Us.

And their inhabitants have disobeyed the Commandments notwithstanding. 59.

But he who repented and has faith and did good deeds then he is very near unto those who are about to find felicity. 67.

28. AL-QASAS: THE NARRATION

And Croesus* or Korah, who was of Moses' folk oppressed the people.

We had given him huge treasures, locked up in vaults, that a troop of strong men was necessary to carry the keys thereof.

He was proud of his treasure.

The common people said : Do not be proud and exult not in riches. This is bad. 76.

And the common people said : Spend for gain in the Hereafter.

Be good and kind to Allah's humanity and do not be a cause of mischief. 77.

And Croesus, or Korah, said : These treasures have come to me because of my ability and knowledge.

He knew not that Allah had even previously destroyed people with leaders like Croesus and even people with great strength. 78.

And then he (Croesus) appeared before his people with great pomp.

Those desirous of comfort and worldly gain said : We wish we had also been given like the treasures given unto Croesus.

For Croesus is indeed the master of very good fortune. 79.

But those who had knowledge said : Woe unto you. The bounties of Allah are for the man who accepts and acts upon the Commandments of Allah.

That is the right-going.

And those who persevere in the way of Allah, obtain great reward from Him. 80.

Therefore, the earth swallowed him (Croesus) up and also his palaces.

His gang of flatterers could not help him against Allah.

And for all his wealth he could not save himself. 81.

*Croesus the King of Lydia was ultimately defeated thoroughly in War with the Persians. His treasures were ransacked and his kingdom came to an ignominious end about 612 B.C.

28. AL-QASAS: THE NARRATION

And the next morning those covetous of wealth like Croesus said: Indeed Allah is not gracious unto those who are destroyed as Croesus has been.

Allah is beneficent to those who obey His Commandments. 82.

Without doubt Allah has made the Qur'an *i.e.* its Laws, your duty to act upon.

He alone shall elevate thee O prophet: to a very high place.

And thy Allah knows very well as to who found the right Direction and who went astray. 85.

29. AN-KABUT : THE SPIDER

In the name of Allah, the Beneficent, the Merciful.

Do the wrong-doers think that they shall be let alone by merely saying that they have accepted the Qur'an and they would not be put to a test? 2.

Did We not try the peoples of times passed? Allah will certainly find out as to who are the righteous and as to who dwell in falsehood. 3.

And whenever you work, you work for yourself. Allah is without want of anything in the universe. 6.

And those who obey not Allah but obey others than Allah, are like the spiders who weave their webs to catch flies and, indeed, the house they build is really most unsound and hollow. 41.

Allah has ordained that you be kind to your parents. But even if both of them try that you hold a partner with Allah, even if you lack knowledge, listen not to them.

And the instances which We give are understood only by those who have knowledge. 43.

O, thee Prophet! This is a Great Book that has been revealed unto thee.

Read it regularly.

Say regular prayer. It prevents evil deeds and lewdness. The remembrance of Allah (*i.e.* His Law) is a great thing.

And Allah knoweth what you do. 45.

And even if you discuss things with the people of the Book, do it in a likeable manner, provided they do not exceed limits of civil behaviour.

And say unto them: We believe in our own revealed scriptures and in your revealed scriptures, and our one Master to be worshipped and adored, is only Allah.

And we obey Him only. 46.

And before the Qur'an was revealed unto thee, thou couldst not read any book, nor couldst thou write.

30. AL-ROME.: THE ROMANS

If it were so people would have indulged in doubts and suspicion. 48.

O, you people who have accepted! Our land is a wide land.

So obey Us wherever you may be. 56.

30. AL-ROME : THE ROMANS

In the name of Allah, the Beneficent, the Merciful.

The Roman Empire (of Christians) has been defeated by a country near-by (*i.e.* by Persians who were fire-worshippers, 615 A.D.) 2.

But even after this defeat they shall be victorious (624 A.D.) 3.

Allah's Will prevailed on that day.
And Allah's Will shall prevail a few years later and then Muslims shall be happy. 5.*

So give all glory to Allah, morning and evening. 7.

Do they not go about the land and see the end of those before them?

They had greater strength and sway.
They filled the soil and were big in number.

But since they rejected the apostles with clear Signs and Guidance from Allah.

They brought about their own destruction.
It was not Allah who wronged them.
They were tyrants unto themselves. 9.

To Him be praise All over the Universe.
In the late afternoon and when the day begins declining.
18.

*The ebb and flow of worldly powers—as symbolised in the conflict of Persian and Roman Empires—are but outward events; the deeper meaning is in the working of Allah's Universe—how good and evil reach their final End and thus His Law prevails (A. Yusuf Ali, the Illustrious Qur'an p. 474.)

Allah gives life to earth *i.e.* even to inert matter. He infuses new life into the dead and brings out the dead from the living. 19.

And among the signs of Allah are the earth and the heavens which are His creation.

Your dialects and languages and complexion are distinctly different from one another. Even in this there are signs for those who know and there are signs in lightening and rain. 22.

And do not be like such people as tear their creed into shreds and become divided into so many sects, every one of the sects taking pride in its own way of thinking 32.

And whatever wealth* you give on interest that it should be increased by additions from other people's goods increaseth not in the sight of Allah.

While what you give as regular charity to seek Allah's pleasure, carries great blessing and increase. And those people who give regular charities, indeed, increase their wealth. 39.

And thou canst not make the dead and the deaf listen to thee particularly when they turn their backs on thee. 52.

Nor is it possible for thee to give direction to those who are devoid of intelligence; or those who have eyes but see not reason.

Only such will listen to thee as have Faith. These are Muslims. They obey Our Commandments and are steadfast. 53.

And even if a miracle from thee were to come for unbelievers to see, they would only say : This is all sorcery and magic. 58.

*All those goods which have value in exchange.

31. LUQMAN : THE WISE

In the name of Allah, the Beneficent, the Merciful.

This Book, the Qur'an, is the Guide and the Mercy for those who are generous and kind in obliging their fellow-men and are righteous in conduct. 3.

For those who say regular prayers, give regular charities and believe in the Hereafter. 4.

And Luqman gave a piece of advice to his son : My dear son ! Do not hold any partner with Allah. Without doubt polytheism is great oppression and tyranny for mankind. 13.

And we have made it obligatory on the part of man to render obedience to his parents so that he should be grateful unto Allah and be good to his parents. 14.

My son, say your prayers? Persuade people to do good deeds and ask people not to do bad deeds, and if any distress comes upon you then be patient and persevere. 17.

And do not walk around in pride and vanity. Allah liketh not those who are proud and vain. 18.

Be moderate in gait, and talk politely. 19.

Do you not see that We have subjected unto you the heavens and the earth and all that exists therein and We have completed unto you all Our bounties which you see and which are hidden ?

Even then there are some people who dispute in this matter of Our Grace without knowledge, and in direction of the Luminous Book—the Qur'an. 20.

Even if all the trees in the world were cut into pens and this ocean should become a store of ink and seven other oceans should come to its aid, even then all the things of Allah and His knowledge cannot be put into black and white. 27.

32. SAJDA : ADORATION OR SURRENDER

Fear Allah and fear the day when a father will be of no avail to his son, nor a son be of any avail unto his father.

Therefore, be not deceived by the false attractions of this world. 33.

And without doubt the knowledge of the Day of Resurrection is with Allah alone, and nobody knows as to what he shall do the next day and where death will overtake him. 34.

32. ŞAJDA : ADORATION OR SURRENDER

In the name of Allah, the Beneficent, the Merciful. Indeed, Allah the Almighty, controls all things on earth and sets them right. 5.

We created man from dust, water and clot. Then we made him reprocreate. He had his generations and then We made him complete, and then We breathed Our spirit unto him.

Then We granted you, O mankind ! Ears to hear, eyes to see and observe and brains to understand, but you are only a little grateful. 8. 9.

And only those really believe in Our Revelations who, when the same are read unto them, prostrate themselves and completely surrender themselves unto Allah. They adore Allah, the Almighty and exult not. 15.

And no body knows what felicities are yet hidden from his eyes.

This he shall get in lieu of his good deeds in which he perseveres. 17.

And certainly We shall make the unbelievers a great punishment in this world also, even before they see the Day of Judgement. 21.

The most self oppressing is the man who, when he is reminded of Allah's Commandments, heeds not. 22.

33. AL-AHZAB : THE ALLIES

In the name of Allah, the Beneficent, the Merciful.
O, thee Prophet: Be mindful of Allah and be not enticed by atheists and liars. 1.

And have full trust in Allah alone. Allah is sufficient to dispose of all affairs. 3.*

Allah's great Apostle has greater right on the lives of true believers than their own personal interests.

And the apostle wives are mothers unto the believers.

And your near kindred, true believers and those who have migrated have rights on one another. 6.

Say, O Muslims! If you run away from death or from Jihad, it shall be of no avail. You shall get no reward. 16.

*To have complete faith in Allah for the attainment of objectives, spiritual or material, seeking help from only Allah, and only getting help from Him, rendering obedience only to Him, only adopting the way of life revealed by Him, trusting Allah during periods of plenty and scarcity are great principles to regulate human life. By having faith in these principles man realises his own potentialities. He also comprehends the joys of selflessness i.e., making sacrifice and seeking martyrdom in the cause of Allah, promoting the way of life revealed by Allah; and all the righteousness that proceeds from selflessness. He supplicates none other than Allah and he obtains Allah's bounties from continuous endeavour and hard work born of faith in Allah.

He who fears not Allah, fears innumerable deities of his own making. He makes deities of his own fancy. He does not trust Allah and, therefore, he supplicates the deities by extending his hands in beggary. He can obtain some wealth, but he falls from Allah's appointed position of honour to that of a mere animal. Such man or such people become degraded in their own eyes and in the sight of others.

Complete faith in 'La Ilaha Illallah' there is no god except Allah, makes you adopt no other ways of life except Islam. The true Believers in Islam would not accept any isms like communism or capitalism, of the modern age. These isms are transient things. Only Allah's Law is constant, everlasting. It has existed for all times and shall exist for all time to come.

And, indeed, you have in Our Apostle Mohammad (peace be upon him) a beautiful model of conduct. This is for everybody who has hope and faith in Allah and the Final Day, and passes much time in remembrance of Allah. 21.

O ye wives of the prophet ! Whosoever from amongst you commits open indecency shall get a double punishment. 30.

Of you all those who are sincere in the service of Allah and obey His apostle and are righteous, shall be granted a double reward.

Without doubt for Muslim men and Muslim women, for truly believing men and women, and those men and women who accept Allah's Commandments, and for truthful men and women, and for persevering men and persevering women and for men and women who fear Allah, and for charitable men and women, and men and women who keep the fast, and for pure men and women not at all inclined towards indecency or evil, there is made ready a forgiveness and great reward. 35.

Muhammad, is not the father of any male but certainly he is the Apostle of Allah and the last of the apostles. 40.

By grace and Commandments of Allah, thee, O Prophet! art commissioned to invite people to the way of Allah. And thou art **Luminous Lamp (beacon light)** for guidance of humanity. 46.

Allah and his angels send peace upon thee and bless thee.

O you who believe ! Send, similarly, peace and blessings, upon the Apostle. 56.

So many peoples have passed away, the Law of Allah has always prevailed and the Law of Allah changeth not. 63.

O, you believers ! Fear Allah, and when you speak speak straight and upright. 70.

34. AS SABA : THE QUEEN OF SHEBA

Allah offered the trust of His Vicegerency to the heavens (spiritual forces) and to the earth (material forces). But they became frightened and held back.

Man (having Allah's spirit in him) agreed and accepted the responsibility.

Without doubt man is a simpleton and self-oppressive. 72.*

34. AS SABA : THE QUEEN OF SHEBA

In the name of Allah, the Beneficent, the Mericful.

And those who have been gifted with knowledge and intelligence, understand that the Holy Qur'an is the right revelation. 1.

The Qur'an directs people on the likeable way dear to Allah. 6.**

And the devil has no control over, or influence with, the people who believe in the Hereafter. 21.

There is no habitation, nor a village, nor a town, whereto We have not sent a messenger to give Direction and the Law.

And the rich have always said that they were not prepared to accept. 34.

And your riches and your children are not such things as to make you near unto Allah.

*This is another magnificent symbolization of the responsibility of man to consciously regulate and order his daily life, distinguish between good and bad, vice and virtue. He may destroy or he may construct. He is not to live in any fixed destiny. He is to make one for himself. Stars have to circle in their spheres, man is free. He has been gifted with the power to subjugate the earth and the skies. In this way the Qur'an allots to man THE HIGHEST POSSIBLE status in Allah's creation. And it is only by understanding and rightly using that status that man finds his real destiny, internal and external felicity.

**It should be remembered that the way of Allah means only the welfare, spiritual and material, of humanity.

35. FATIR : THE CREATOR

Faith and righteousness will entitle the believers and the right-doers to live in balconies in the Garden where they will live in peace and spiritual ecstasy. 37.

One day Allah shall ask of the angels (spiritual forces) : Have these people been worshipping you ?

The angels shall reply : O Allah ! Thou art free of all partnership.

Thou art the disposer of all our affairs.

These people have been the worshippers of evil spirits—the jinns. 41.

Proclaim the Truth is come.

Falsehood will not be able to do anything now, nor in the future. 49.

35. FATIR : THE CREATOR

In the name of Allah, the Beneficent, the Merciful.

It is only Allah who when He Wills makes changes in the routine of their creation and their forms.

Without doubt Allah is All Powerful. 1.

If Allah Wills, He can shower His bounties on anybody He likes and should He Wish to stop those bounties He does so. Nobody can prevent Him. Allah is Wise and Overpowering. 2.

The devil is the enemy of man. Consider him your enemy at all times.

The devil calls those that resemble him.

They will get into the fires of hell. 6.

All praise is due only to Allah Who is the Creator of the earth and of the heavens and of angels with wings *i.e.*, with capacity to travel at great speed, whom He makes His couriers.

The day of death is fixed according to the Law.

Even in the case of a man of great age, no increase or

35. FATIR : THE CREATOR

decrease in span of life can be made without sanction of Allah's Law. 11.

O you people ! You all need Allah's grace.
He is above, need and of Great and High Attributes. 15.

If He Wills He can be rid of you and replace you with a new people. 16.

And everyone of you shall bear the burden of his own doing, not of the doings of others.
Even if a man so burdened calleth any other for relief, his burden shall in no way be taken off.

Even if they so requested be a near kindred.

Thus thee, O Prophet, can guide only those who fear Allah the Unseen.*

Who remember Him, who criticise themselves and make themselves pure and disciplined and thus have rectitude.**

These people generate and keep purity for themselves alone.

And to Allah is for all the return. 18.

*Self-criticism and thus self-purification and control of self, in view of temptations surrounding man and the devil to tempt him all the time are very much stressed time and again in the Holy Qur'an. Self-control may be subjective and personal. It may be social or national. In 59 : 18 (the Great Disturbance) man is required to examine himself and see how he carries out his duties and obligations and obeys the Commandments and prepare for himself a place in the Hereafter. In 87 : (the Most High) 14, 15, 16 it is said that bliss, welfare and growth in righteousness result from holding the devil at bay, self-purification and rectitude which flow from remembering the Commandments of Allah and surrendering to Him. Prayer, fasting, payment of regular charities, pilgrimage to Mecca and above all Faith in the All-Supreme Power of Allah are means to that end. Allah never lets anybody down. Man of course in so many cases, through his deviation from the straight path, brings about the death of his own morality, or spirit or of his own body. He does so by perverting his self.

**Of all the scriptures the Qur'an only presents this concept of Allah the Unseen. In all other scriptures only a sign or a symbol i.e. some thing in form or shape is exhibited as godhead. The symbol or an idol or a so called incarnation can be seen. This

Contd on next page

35. FATIR : TRE CREATOR

Those who have eyes to see and those that are blind cannot be equals. 19.

Nor is light the equal of darkness. 20.

Nor the Sun-light and shade. 21.

And those who live and those who are dead are not equals.

Only those listen whom Allah Wills.

And for those who are in graves—thou canst not make them listen. 22.

From amongst the bondmen of Allah, only those who have knowlege fear the Law. 28.

Allah makes the follower of the Qur'an *i.e.* of His Laws heirs whomsoever He Likes, (*i.e.* according to His Law).*

Among these heirs are different grades, good, better and best. The last ones are the foremost in righteousness.

This is Allah's very great bounty. 32.

For them there are gardens to live therein for ever, and in similitude gold bangles and jewels and silkware. 33.

symbol or idol is worshipped. For this reason in all other scriptures sons of god or incarnations of god or deities are mentioned. These gods or incarnations are for only their own votaries. The Trinity is only for the Christians. Among the Hindus there is rank pantheism. Similarly among others. In Islam the concept of Unseen Allah, the All Powerful, the Everliving, the Omnipotent, the Omniscient, the Omnipresent Albeit Unseen is an abstract concept, something that only the mind can perceive. It is the Concept of the all Pervading Force of Absolute Perfection in relation to all that exists, *i.e.* to Being Absolute Justice and Spiritual and Moral Values and Urge Inspiring, Guiding, Motivating in and by Itself yet defying complete comprehension by mortals and their understanding. It is not concrete. We can only see to a degree the working of His Attributes. The All Powerful Allah is free from limitations of time and space and beyond the comprehension of man. This concept can be understood by understanding the powers and the Creation of Allah, His Will and His Purpose. Only one MAN comprehended Him completely, that MAN was the Holy Prophet Muhammad (May peace be upon him).

*Allah's Likes are His Laws. So are His Dislikes.

35. FATIR : THE CREATOR

And it is only Allah who made you His vicegerent on earth. And how We

So he who takes to the way of disbelief, shall put himself alone to a great loss. 39.

Without doubt Allah has created the right balance for the earth and the heavens.

Thus His Law supports that balance so that they do not get out of gear.

If they were to get out of gear nobody could rearrange the balance except Allah. 41.

Evil comes out of pride and vanity and thinking very highly of oneself, and from schemes of evil.

But schemes of evil recoil on the evil-doers like boomerangs.

O, thee Prophet, you will never find any change in the Law of Allah. 43.

If everyone were to be questioned and treated according to his own deserts and deeds, none would escape a flogging.* But Allah gives people time to rectify. 45.

*Human morality cannot be absolute. It is only relative; see footnote 16.61.

36. YASEEN

In the name of Allah, the Beneficent, the Merciful.

Yaseen, By the Qur'an, this Book is full of wisdom. 2.

Thou are indeed, one of the prophets of the straight path. 3.

We never send any army from the skies to punish those who disbelieve, nor was this necessary. 28.

But we did send a loud admonition an admonition which when not heeded made dust of the unbelieving folk. 29.

The Sun has its own sphere.

It cannot overtake the Moon nor can the darkness of the night come before the end of the day.

See how all heavenly bodies move about in their spheres. 40.

And when it is said unto the people: Spend in the way of Allah of the bounties granted to you so that mankind may benefit, the reply of these believers is: Why we should spend? Why should we feed the hungry? If Allah so wishes He can feed the destitutes. See how these people have gone astray. 47.

And they ask: When is the Day of Judgment, to come? 48.

Yes. It shall come. You shall not have to wait for long. It will be a sudden blast and it shall seize them while they dispute 49.

Thus, you will get a remuneration for what you do. 54.

We have not taught thee (Oh Prophet) any versification nor is this art becoming thee.

Thee are to warn.

This is the way of wisdom and admonition and His Book is the Illustrious Qur'an. 69.

37. AL-SAFFAT : RANGED IN RANKS

Have not the unbelieving people pondered how We made for them the cattle to own and use. Why are they not grateful ?

They derive benefits from Our grace. Why are then they not grateful ? They leave Allah and ask their own deities to help them. 73.

Such people shall have to account for their deeds. The true believers are against them up in arms. Their deities will not help them. 74.

Man has forgotten what he really is and says : Who will inject life into my bones reduced to dust. 77.

Say : Allah will regenerate you He who, created you first. 78.

Glory be to Allah when He Wills, He only says Be and that comes into existence. 85.

37. AL-SAFFAT : RANGED IN RANKS

In the name of Allah, the Beneficent, the Merciful.

And Elias said to the people who lived in Syria : Fear Allah. Do you call Ba'al for help and worship him and look not to the Great Creator of all this beautiful creation. 125.

That is you leave Allah who is the Sustainer of your ancestry and yourself. You do wrong. 126.

The liars and charletans among people establish some sort of relationship between Allah and jinns (spirits of evil).

Allah is free of all such slander. 158.

Glorified be Allah.

He is clear of what they attribute to Him. 159.

Only the man bound for hell goes off the straight path. 162.

For Allah's sincere bondmen there are ranks.
These people always stand ready in ranks to execute the
Commandments of their Master (Allah). 165.

O Prophet : Thy Allah, the Allah of mankind, is of
great Glory and Majesty and is free and pure of all the
foolish things that the atheists say about Him. 180.

Say : Peace be upon all His apostles. 181.

38. S : SWAD

In the name of Allah, the Beneficent, the Merciful.

By the One Who explains the Qur'an. 1.

O thee Prophet : There is no defect or omission in its
Teachings, Directions and Commandments.

Only the unbelievers and atheists are engrossed in vanity,
pride and schism. 2.

And before this time We have destroyed very many
peoples.

They raised up great lamentation at the time of punish-
ment when really the period for rectitude had passed. 3.

Remember Our bondman David.

We gave him power.

He was always turning to Us in repentance (*i.e.* reciting
the Psalms). 18.

At nightfall and sunrise he recited and We made the
hills to hymn in chorus with David (*i.e.* re-echo what
David prayed). 19.

Even the birds assembled turning to David. 20.

And We said to David : We have set thee as viceroy
in the earth, therefore, judge aright between man and
man, and follow not thine own desire or whim that it
makes thee deviate from the way of Allah.

Lo : those who deviate from the way of Allah have an
awful doom, for they are forgetful of the Day of Reckon-
ing. 27.

And We created not the heavens and the earth and all the rest without purpose; Those who disbelieve opine otherwise. There is Woe for the disbelievers. 28.

Shall We treat those who believe and do good deeds, as those who spread corruption and disturbances, in the earth ?

Shall We take the pious as wicked ?

(There are two different categories and each shall get what it strives for and deserves).

This Qur'an—the Scriptures (We have revealed unto thee, Oh Prophet !), is full of blessing if people read and understand.

It is for men of understanding to reflect (and be rightly guided) 29.

Recollect : We placed the winds under the control of Solomon.

The winds moved in the direction which he commanded. 36.

And We placed all architects and diving jinns under his authority. 37.*

And other jinns who were manacled and rowed big sailing vessels. 38.

And We said : This is a bounty in trust from Us. Be gracious or be not gracious, you have that option. 39.

Say (Oh Muhammad) I am only to warn. There is no god but Allah the One, The Absolute. 66.

Master of the heavens and of the earth, The Mighty, the Forgiving. 67.

*According to the Torah Solomon has been the wisest of all mortals. Among the people of the West as wise as Solomon is a proverb. The historians writing about ancient times have said that Solomon's sway extended over many uncouth barbarians, and Solomon employed them in getting pearls from the bottom of the sea and as galley slaves.

68. Say : Muhammad the Qur'an is tremendous tidings.

From which ye (the ignorant folk) turn away. 69.

O Prophet Say : It is revealed unto me that I am only a plain warner. 71.

When Allah said to the angels: 'We are about to make a man from clay.' 71.

And when We have made him complete and when We have breathed Our spirit unto him then you are to render obeisance unto him. 72.

So all the angels bowed to man except the devil. 73.

And this book of Wisdom the Qur'an, is for all peoples the Guide. 87.

39. ZUMAR : THE TROOPS

In the name of Allah, the Beneficent, the Merciful.

If you forgot the bounties with which Allah has blessed you it is no affair of Allah.

However, Allah does not like the ingratitude of His bondmen.

He likes the expression of gratitude.

And no holder of deeds and responsibilities will carry the burden of the deeds and responsibilities of anybody else. 7.

O, thee prophet! Ask these peoples: Are the people with knowledge equals of those who are ignorant?

The fact is this that only the people with knowledge and wisdom heed the Revelations. 9.*

*Knowledge is rightly said to be the choicest treasure man can have. In the world of today man has made wonderful progress in general knowledge, science and technology. The pace of research and knowledge is accelerating, and quite within reach.

Now the beautiful sayings of Socrates and Plato no more seem beautiful. The philosophy of Aristotle is known to millions and the saying of the prophets and their lives, and the revelations made unto them, are better understood. Shakespeare has ceased to be a marvel. With the knowledge of sciences wonderful inventions are being made, and short-while after, they cease to be wonderful. These inventions have become the heritage of the common people. From stratosphere and from beyond, messages and pictures are received and sent at a speed of one hundred and eighty six thousand miles per second. For the acquisition of these bounties of Allah, the Qur'an shows the way of thought and action. No change has come about in the beautiful principles of the Holy Qur'an. Nor any such change is possible.

Thus men of knowledge have stolen a march over the ignorant and the gulf between the two is widening every day. Men with knowledge can not be equals unto the ignorant.

There is a feeling of a deep inferiority complex or nothingness and of decline among Muslims, the reason is that we feel our weakness and our loss more intensely. With the acquisition of knowledge and modern science (the word science meaning knowledge), we can also find the paths of unlimited progress. By acting on the teachings of the Holy Qur'an and saving our spiritual and moral values, we can also grasp the well-being and high life that the peoples of America

Continued on next page

39. ZUMAR : THE TROOPS

Say, O, you bondmen of Allah who have accepted the Commandments ! Fear Allah, the Cherisher. Those of you who do good and beautiful deeds in this world shall have a good reward ultimately. Allah's world is a wide, wide world and those who persevere in righteousness, for them there is unlimited reward. 10.

Say, Prophet ! I have been ordered that I should obey Allah with all my heart and in all sincerity. 11.

And it has been ordained unto me that I should be Muslim of the highest calibre. 12.

And I have a fear of the Great Day and the Trial if I disobey Allah, the Cherisher. 13.

And those who successfully avoided obedience to false deities and are sincerely inclined towards accepting the Commandments of Allah, for them there are glad tidings. 17

Those who listen to thy advice are guided by Allah, *i.e.* by His Law 18.

After the word of Doom has been given canst thou, (O Muhammed !) Rescue him who is in hell ? 19.

And those who do their duty to Allah shall be in the Garden. 20.

Allah has revealed the very best of all the scriptures— (the Qur'an), that He hath to reveal to mankind. All its principles are in harmony with one another. These principles have been oft-repeated. People, because of this revelation, fear Allah.

and Europe have acquired. To be sure we shall certainly have all that and that very soon, provided our Faith is not weak or vascillating. If faith in Allah's grace and our own faculties for action, is cold and duty is neglected, then only a rare soul will be able to save himself from general ruin. Fools may agree or not, the Laws of Allah are neither weakened nor broken. With the acquisition of knowledge and with action thereon man can find that elevated place which Allah the Almighty, has fixed for the righteous in this world and in the Hereafter. In this connection the duty of teachers generally is obvious. They must show their sense of responsibility and moral earnestness to play up.

40. AL-MOMIN : THE BELIEVER

Their whole being catches a tremor.
Their bodies and their hearts become soft and quite in
readiness to accept the Commandments.
This is the Guidance from Allah. 23.

We have revealed the Qur'an in Arabic.
There is nothing un-straight or devious and there is no
imbalance, so that people should read, understand and
are guided unto righteousness. 28.

And he who hath guidance from Allah cannot be mis-
led by anybody.
Say, O thee Prophet : For me Allah is sufficient to grant
Guidance and Direction and for those also who trust only
Allah, the Almighty. 38.

O, Our, bondmen : Those of you who have committed
excesses on themselves : do not despair of Our mercy.
Remember Allah is Forgiving, Merciful. 53.

40. AL - MOMIN : THE BELIEVER

In the name of Allah, the Beneficent, the Merciful.

Nobody disputes about Allah's revelations except the
atheists. 4.

Allah knows when you use your eyes dishonestly and
those things also which you think are hidden in your
mind. 19.

Have they not gone round the world and seen that
there have been people who were very powerful and have
left relics of their civilization and culture ?
Do not they see the end of their power and so-called
greatness ?

Allah did take an account of their sins and nobody
except Allah could save them from the dire consequences
thereof.

Why do not you take a lesson from the history of man-
kind. 21, 82.

41. HA MIM SAJDA (FASILAT) : THEY ARE EXPOUNDED

And those people raise disputes about Allah's Revelation without sense or reference to anything revealed unto man are odious in the sight of Allah, and invite His displeasure. 35.

And those who live a life of sin get their due of the same kind and those people who live a life of righteousness are true believers. For them there are gardens to enter, and unlimited sustenance. 40.

It is Allah's Commandment : You call us for help. We shall hear your call. 60.

Allah, the Almighty grants a long life to some people till they become very old and some die young.

Some live up to their natural age, till an appointed time.

This is related so that you should ponder and understand. 67.

Without doubt We sent many apostles before thee. Some have been mentioned to thee, some have not been mentioned. 78.

41. HA MIM SAJDA (FASILAT) : THEY ARE EXPOUNDED

In the name of Allah, the Beneficent, the Merciful.

They are expounded. Say : I am a mortal as you are. It is revealed unto me that our Allah to be adored and obeyed is only One Allah.

There is no god besides Him.

Turn unto Him and ask for forgiveness from Him. 6.

At first the whole of the creation was a vapour and from this the earth was created. 11.

And those who said : Our sustainer is only Allah and held fast to this belief, are visited by angels who say : Have no fear and do not have any sorrow. For you there are glad tidings. 30.

42. ASH-SHURA : COUNSEL

We, the angels, have been your friends in this world and we shall be your friends in the Hereafter 31.

And vice and virtue are not one and the same thing. Reply to and repel evil with a handsome smile and graceful good. In this way the animosity of your enemies the evil-doers, will be changed into something like better human relationship. 34.

May be, into, positive friendship.

And should a whim arise in your mind because of the devil, seek refuge in remembrance of Allah. 36.

And if We had revealed the Qur'an in Persian, people would have said : We do not understand this. How can this Book be in Persian and how can it come to a man in Arabia ? 44.

And he who does good deeds does so for himself. And he who does evil deeds shall get the punishment thereof.

Allah does not oppress His people arbitrarily. All this happens according to the Law. 46.

42. ASH-SHURA : COUNSEL

In the name of Allah, the Beneficent, the Merciful.

Thus We have revealed the Qur'an unto thee in Arabic, so that thee O, Prophet : warnest the people of Mecca and round-about of the consequences of disobedience. 7.

For you the way of life is the same as was ordained Unto Noah, Abraham, Moses and Jesus.

The same way of life has been revealed to thee O Prophet !

O ye people : Do not create dissensions amongst yourselves.

He who holds fast sincerely to Allah's way Allah granteth him the strength to reach Him. 13.

42. ASH-SHURA : COUNSEL

People have become divided into sects after the revelation of the scriptures because of their mutual rivalries. And those who inherited the scriptures after them are now in hopeless doubt regarding their authenticity.

O, thee prophet : Therefore thee art to invite all the peoples only to the Qur'anic way of life and say ! It is for Allah to do justice amongst you according to the principles of the Book *i.e.* according to Allah's Commandments.

Allah is He Who hath revealed the Holy Qur'an in truth and hath established equitable balance. 17.

He who wants the pleasures of this world, may be We promote the harvest he wants to grow.

We shall grant him something in this world.

But in the harvest to be gathered in the Hereafter he will have no portion. He who thinks of transient gain and luxuries builds no future. His present self-indulgence is at the expense of bliss in the Hereafter. 20.*

Allah accepts the obeisance (prayers) of those people who believe and do good deeds. 26.

And if any calamity afflicts you it is a result of your own actions.

Allah foregoes many faults. 30.

And those people who obey Allah's Commandments, establish regular prayers and set their affairs by mutual counsel, and spend in Our cause, there is a great reward. 38.

And for those also who avenge the oppression done to them. 39.

And evil for an evil, and he who forgives, or is forgiven and makes amends, his reward will be with Allah. Allah liketh not oppressors. 40.

*The obvious lesson is that people must build for the future and must be on the move for better and better.

43. ZAKHRAF : THE ORNAMENTS

The fault is on those people who oppress others and create mischief in the land. For them there is agonising punishment. 42.

And he who is patient, inspite of suffering and oppression, and perseveres in righteous conduct and forgives, has practised a deed of noble valour. 43.

O, Prophet! We sent to thee the Holy Ghost. He carried Our Revelations unto thee: What the Qur'an is; What true belief is; and We made the Qur'an the Light for the world to be guided thereby. 52.

43. ZAKHRAF : THE ORNAMENTS

In the name of Allah, the Beneficent, the Merciful.

By this Exalted Book, the Qur'an, We have shaped it in Arabic so that your people should understand. 2.

And the atheists of Mecca say why not has the Qur'an been revealed unto a chief of this land? Do they want to divide Allah's bounty as they choose'.

We have distributed their sustenance among them in this world according to our Law.

In this respect some have according to the Law, preference over others in the matter of livelihood. But the bounty and mercy of your Allah is very much better than the trinkets of this world. 32.*

Jesus was one of Our bondmen. We made him a model for the children of Israel to follow. 59.

Allah is the Sovereign of all creation. He alone knows what the Ressurrection is, and you shall all have to return unto Him. 85.

*Differences in amounts of wealth for people are in accordance with the Law of Allah and are due to difference in merit and aptitude. Absolute economic equality is impossible. Even communists have failed, as they were bound to, in the matter of abolishing economic inequalities.

45. JASIA : BENDING THE KNEE

44. AL-DAKHAN : MIST OR SMOKE

In the name of Allah, the Beneficent, the Merciful.

Without doubt We revealed the Quran during the Night which is of great blessing, and We did desire to warn. 2.

During this Night every necessary Commandment is issued. 3.

Without doubt on the day of Judgement the righteous will be in a place of Peace. 51.

We have revealed the Quran in Arabic, thus it is easy for you to understand. 58.

45. JASIA : BENDING THE KNEE

In the name of Allah, the Beneficent, the Merciful.

Woe is for the man who is a liar and sinner. 7.

For him who hears Allah's Revelations and is obstinate in his superstition and vanity.
Warn such of a dreadful woe. 8.

He who does righteous deeds does so for his own good and the evil-doer will meet due retribution. 15.

And We set on the way of the Special Law. Be constant and do not follow your own whims. 18.

Thou wilt see every people bending their knees to Allah's Law, and then every people shall render account of their deeds. 28.

So all praise to Allah Who is the Sustainer of heavens and earth and all the world. 36.

46. AHQAF : WIND CURVED SAND HILLS

In the name of Allah, the Beneficent, the Merciful.

All that exists in the heavens and the earth and in between, has been made by Us for a fixed time.
It is for Us to see in Wisdom how man works.
And We have warned the atheists of what they heed not. 3.

Say unto the people : I am not a prophet of any special brand.
I do not know what is in store for me in the Hereafter.
And what will be in store for you in the Hereafter.
I only follow the Law revealed unto me.
I am to warn in very plain words. 9.

Say : You see. This Book (the Qur'an) is from Allah, and you reject it when a witness from among the children of Israel bears witness to its similarity with earlier scriptures and has believed and yet, you are arrogant (and unjust). Truly, Allah guides not people who are unjust. 10.

Before this, Torah the book of Moses, was a guide for the children of Israel and a great mercy.
This Book, the Holy Qur'an, confirms the Torah.
This is in Arabic so that those who oppress be warned and the righteous be given glad tidings. 12.

And We have laid great stress on Our Instructions to man to treat his parents kindly. 15.

And there are different grades for people according to the nature of their deeds, so that the people may get a full recompense for whatever they do. 19.

Mention Hud one of Aad brethren ; he warned his people about wind curved sand tracts.
They were warned before and after "Worship non except Allah". 21.-

They said : You want us to give up the gods ?
Bring upon us the threatened calamity if you can. 22.

47. MUHAMMAD

The Hud said : The time and penalty shall be according to Allah's Will (Law) 23.

They refused to obey the Commandments of Allah. Then for them came the punishment, and the power and faculties which We had granted to them and their ears and eyes and brains proved of no avail. And the thing (the consequence of sins) which they had mocked at, recoiled upon them. 26.

47. MUHAMMAD

In the name of Allah, the Beneficent, the Merciful.

And those people who have accepted the Commandments of Allah and do good deeds and have belief in this Great Book which We have revealed unto Muhammad (peace be upon him), which is from Allah and is the Truth.

Allah will wash off the evil in them and thus improve their lot. 2.

And bend the necks of the people who continue in their way of atheism and hostility and have deviated from the way of Allah

Hold them tightly as prisoners.

Continue the holy fight against them.

You may free them for ransom or as matter of grace.

But if the war continues against such unbelievers and atheists, continue the holy fight.

Allah could avenge their deviation and rebelliousness if He had wished.

But He wishes you people, to be tried.

And those who are killed in the cause of Allah are martyrs.

Their valourous deeds are not wasted. 4.

O, you have faith : Help in promoting the way of Allah. He will help you and will enable you persevere. 7.

48. FATAH : VICTORY

And there are some people who when they sit by thee, O, prophet, then seemingly they hear thee attentively and afterwards they ask what thee didst say.

These are the people on whose hearts seals have been laid. They follow their own whims. 16.

Why do not people ponder over the Commandments given in the Quran.

Are their brains locked? 24.

We shall certainly put you to trial till We know those who do all they can in the cause of Allah and show perseverance and determination.

And We know all that you do. 31.

O, you believers : Obey Allah and His messenger and waste not your energy and your actions. 33.

So lose not heart, nor send any message of peace to atheists, because, you—true believers, shall ultimately prevail. Allah is with you.

Your success is certain.

Allah will not in any way deduct anything from your righteous deeds. 35.

Look! when you are asked to spend in the way of Allah then some of you show close fistedness.

But the niggard is miserly only unto himself.

Allah is above need.

You are in want. If you deviate from the way of Allah, then He will bring another people in your place, who, it may be are different from you. 38.

48. FATAH : VICTORY

In the name of Allah, the Beneficent, the Merciful.

Without doubt people who make covenant with thee O, Prophet, really make a covenant with Allah.

Such have the hand of Allah on their hand, *i.e.* they have Allah's support.

If anyone goes against his covenant, he will get due retribution thereof.

And he who fulfils the covenant will have very quickly a great reward. 10.

And there is no sin on the blind, imbeciles and on the sick if they do not join war in the cause of Allah. 17.

And you will win many victories. This is not according to your planning.

It is according to Allah's Law and, indeed, Allah has power over all things. 21.

The Law of Allah has always taken its course (and so It will).

Thou will not find any change in the course of the Law, or in ought of His Power. 23.

It is only Allah, who has sent His great apostle in truth with His Commandments and Direction so that His Law should prevail over all other ways of life. And Allah is sufficient to do all this by Himself. 28.

Listen : Muhammad is the Messenger of Allah, very hard in opposition to atheism, and his companions are set straight against atheists.

They are kind and compassionate amongst themselves.

O-thee Prophet, thou wilt see them prostrate themselves in prayer, seeking Allah's beneficence and His good Pleasure.

There are traces of piety and surrender unto Allah, on their faces.

The same similitude is given in the Torah and the Bible.

They sow good seeds and when the crop ripens they are filled with delight and wonder. 29.

49. AL-HUJRAT : APARTMENTS

In the name of Allah, the Beneficent, the Merciful.

O, you people who have accepted ! Do not raise your voices above the voice of the Prophet, nor should you go ahead of Allah and His messenger. 1.

Do not shout to him as you shout sometimes to others. 2.

When a bad man brings you any evil news, do make enquiries before you accept it. 6.

In case two groups of Muslims have a fight, make peace between them. 9.

All those who believe are brethren unto one another. They are one Brotherhood. Make peace and friendship between them. 10.

Oh ye who believe ! Do not taunt or laugh at others, nor give bad names to others. It may be that the latter are better than the former.*

Thus, do not indulge in abusive language.

He who does not repent and rectify is a tyrant unto himself.

He who indulges in slanderous talk or abuse will be counted amongst the wrong-doers.** 11.

Avoid suspicions,
Some suspicions are sins.
Do not pry into the secrets of others.
You should not talk ill of others in their absence.

*Let not some women ridicule or laugh at others may be, the latter are better than the former.

Do not defame and do not be sarcastic to each other.

Do not call each other by offensive nicknames, connoting or suggesting wickedness.

**Indeed abusing is wickedness. It may lead to turmoil, possibly to duels or to class war and vendetta. Abusive language, sarcasm—generally a habit in the illiterate and backward peoples, particularly with the immoral, cuts deep and draws blood.

50. QAF

Will anyone of you like to eat the flesh of his dead brother?
Therefore, fear Allah. 12.

O, ye people I have generated you from a pair of male and female and made tribes and nations of you so that you should be able to recognize one another.

Remember the most honoured in the sight of Allah is he who is the most righteous. Without doubt Allah has knowledge and Knows. 13.

Without doubt the true believers are those who have faith in Allah and His prophet, and then entertain no doubt and waver not.

And they spend their wealth and their lives in the cause of Allah.
These are the truthful. 15.

50. QAF

In the name of Allah, the Beneficent, the Merciful.

We have created man and We know what fancies pass through his mind, and We are nearer unto him than his jugular vein. 16.

And two angels keep company with every man, one on his right, one on his left. 17.

And as soon as he utters a word, the guardian angel puts that in writing. 18.

The approach of death, and its result will certainly come, the things people try to escape. 19.

No change takes places in Our Commandments, nor are We the least unjust to Our bondmen. 29.

Without doubt this Qur'an is the Guidance and a Counsel for him who has heart, or who listens with full attention. 37.

51. AZ-ZURIYAT : THE WINNOWING WINDS

In the name of Allah, the Beneficent, the Merciful.

And proclaim : The covenant that We have made is in Truth. 5.

That everybody shall have to render account of his deeds. 6.

But only he turns away from reality who never had any Guidance. 9.

A curse be on them who proceed with guess work or fancy. 10.

And We have created the spirits (jinns) and man for worshipping Us. 56.

We do not want any sustenance from them nor do We want that they should feed Us. 57.

52. AL TUR : THE MOUNT

In the name of Allah, the Beneficent, the Merciful.

By the mount (the Tur), by the Qur'an, and by the ancestry of man and by the household. 1, 2, 4.

That thy Allah's punishment is inevitable in retribution of actions, of sins of omission and commission. 7.

No body can ward off such punishment. 8.

And on that day, the Day of Accountability, there is woe for those who reject. 10.

If the children of those who believe follow the way of their fathers We shall make them meet in paradise. 21.

By the grace of Allah, thou art not a sorcerer, nor thou art morbid. 29.

Do these people say that thou art a mere poet? 30.

53. AN-NAJAM : THE STAR

In the name of Allah, the Beneficent, the Merciful.

Our messenger has been given teaching and knowledge by the Almighty. 5.

So He made Himself fully visible to His Messenger. 6.

He was on a very high brink. Then he approached near. 8.

So that there remained only a distance of one or two bows-length. 9.

And then He told His servant, whatever He wanted to tell. 10.

And whatever the Messenger saw he was not deceived therein mentally. 11.

Then why do you discuss and dispute about things which you have not seen ? 12.

And nobody shall bear the burden of other people's deeds and responsibilities. 38.

And that man gets only what he strives for. 39.

His efforts will be noticed quickly 40.

And he will get the reward in full measure. 41.

54. AL-QAMAR : THE MOON

In the name of Allah, the Beneficent, the Merciful.

The Resurrection approaches. The Moon is split. 1.

And whenever people see such a sign or portent they say this is sorcery and, that is since long. 2.

And We have made the Qur'an very easy for you to understand. Then which of you will meditate ? 17.

And We have made the Qur'an very easy for you to understand. Then which of you will ponder ? 22.

55. AR-REHMAN : THE BOUNTEOUS

And We have made the Qur'an very easy for you to understand. Then which of you will think about it? 32.

And certainly We have made the Qur'an very easy for you to understand. Then which of you would give thought to it? 40.

55. AR-REHMAN : THE BOUNTEOUS

In the name of Allah, the Beneficent, the Merciful.

Allah the Bounteous, Whose bounties are unlimited and innumerable. 1.

Who granted man the knowledge of the Qur'an. 2.

Who created man. 3.

We taught man to speak clearly and eloquently (and to write according to his conscience). 4.

The Sun and the Moon go according to a fixed measure. 5.

The stars which move and some which move not and all vegetation and everything submits to His Will *i.e.*, His Law. 6.

He raised the heavens high and set the right balance. 7.*

So that in all matters you transgress not this right balance. 9.

He made land for the comfort of all human beings. 10.

Then which of the bounties of Allah will you reject or deny? 13.

*There are millions of heavenly bodies, called stars and there are millions which we see not and beyond this there are more stars. Some of these, according to the scientists, are fixed, others move in their sphere. Their movements or travels are according to their magnetic force or gravitation. This magnetic gravitational force is by Allah's Will. In all these centrifugal and centrepetal forces operate, which are Allah's great Law. These stars do not collide. This is the most wonderful and perhaps the biggest sign of Allah's power of creation. This sign is for those who have knowledge and intelligence.

55, AR-REHMAN : THE BOUNTEOUS

Allah created man in the way man makes pottery. 14.

He created jinns (from fire). 15.

Allah is the Master of the Easts and of the Wests. 17.

From under the sea you get pearls and jewels. 22.

And all that exists on the face of the earth is to perish. 26.

And only Allah the Almighty and His Bounties shall live for ever and for ever. 27.

Then which is it of the favours of Allah that you deny ? 28.

O, you, congregation of jinns and mankind, in case you have power to go beyond the boundaries of heavens and of the earth, then Allah permitting, do that and penetrate. 33.

Which is it of the favours of Allah that you deny ? 34.

One day the heavens will split and will become red like the red rose, then you shall see. 37.

Those who live a life of sin and crime, shall render account of their deeds.

The signs of their deeds will be on their faces.

They will be caught hold of by the forelock and their feet will be put in chains and, thus, they will be rendered completely helpless. 41.

And the recompense of virtue is only virtue. 60.

Of the great bounties of Allah, which is it that you will deny ? 61.

Blessed is the name of Allah, the Almighty, the Bounteous and the Glorious. 78.

56. AL-WAQIA : THE INEVITABLE EVENT

In the name of Allah, the Beneficent, the Merciful.

We have appointed physical death for you. 2.

Nobody can prevent Us therefrom. 60.

Thus by the stages of the stars. 75.

So if you understand, this is a very big solemn declaration. 76.

Without doubt the Qur'an is the Book of Greater Merit and the Book of the Highest Order. 77.

This is fully guarded in the original writing. 78.

Only those touch it who are clean. 79.

57. AL-HADEED : THE IRON

In the name of Allah, the Beneficent, the Merciful.

The sovereignty over the heavens and the earth exclusively belongs to Allah.

He creates.

He destroys.

He controls all things. 2.

Allah is the First, the Originator, the Last, the Obvious, the Visible, the Hidden, and He knows all things. 3.

There are people that spend cheerfully in the way of Allah. And he who spends cheerfully has for him a great reward. 7.

And what has happened to some of you that you do not spend in the way of Allah *i.e.*, for the benefit of mankind. Knowing full well that the heritage of the earth and of the heavens is for Allah alone. 10.

And the charitable men and women who spend in a the way of Allah, get a double reward.
For them there is a place of honour. 18.

57. AL-HADEED : THE IRON

Remember this life on earth is merely sport and decoration, mostly a place for expression of pride, and your running after wealth and progeny more than others do.

This earthly life is devoid of spiritual force and urge, is merely fraud and store of vanity.

It is like a crop raised by rain and looking beautiful to the cultivator.

When the crop ripens it turns yellow and withers away.

However, the Pleasure of Allah and his Forgiveness and righteous deeds are provisions for the Hereafter.

For obtaining this do good deeds 20.

Thus run towards Allah's forgiveness and towards the Garden that is as broad as the earth and the heavens.

This Garden is for those who believe in Allah and his Prophet.

This is Allah's great Mercy, for whom He wills.

Allah is the Master of great bounties. 21.

And do not be sorrowful over what you lose nor brag about what Allah hath given you.

Allah does not like bragging, prideful persons. 23.

We have revealed the Book, the Qur'an, the Perfect Balance, so that people should follow the demands of equity and justice.

And they stick to justice.

And We have created iron which has great dangers in it but also very many benefits.

So that Allah should know which of you helps Allah and His prophet with the use of iron *i.e.*, armaments, etc. 25.

And We revealed the Bible unto Jesus son of Mary but the monasticism which his followers drew from it was not mentioned by Us anywhere.

They did this in their own fancy for seeking the pleasure of Allah.

But they could not play up the way they wished to.

58. AL-MOJADLA : SHE THAT DISPUTE

Those who accepted the Bible had their reward. But most of them have turned away from it. 27.*

58. AL-MOJADLA : SHE THAT DISPUTES

In the name of Allah the the Beneficent, the Merciful.

So if in a discussion or dispute you call your wife as your mother, you will be uttering a falsehood and stupid word. 2.

The atonement for this lapse is to free a slave. 3.

If that be not possible then you must keep the fast for two months before going near unto each other, or feed sixty helpless and poor persons. 4.

O, you, who believe : Even when you talk in whispers do not talk of sin, or transgression, or of disobedience to the prophet.

However, you can certainly talk of virtue and righteousness. 9.

O, you, who believe : When it is said unto you in an assembly : Sit easy at elbow length from one another, do that.

Allah will grant you expanse in His bounties to you.

When you are asked to get up, do get up.

Allah will elevate those who have faith and knowledge.

11.

Those liars and hypocrites have made their oaths a sort of shield to hide their sinful thought.

They dissuade people from the way of Allah.

For such there will be degrading punishment. 16.

O Prophet ! thou will not find amongst those who believe, such people, who hobnob, or make friends with

*Even a cursory reading of the European history would show, that monasticism became for centuries an institution more for evil than for good.

59. AL-HASHR : THE GREAT DISTURBANCE

those who are set against Allah and His Prophet, whether they may be their own parents, son or near kindred.

Such believers have faith in all sincerity and from the very bottom of their hearts.

Allah is pleased with them. They are pleased with Allah.

These people are Allah's party.

Listen thou ! that the party of Allah is to find salvation and eternal bliss. 22.

59. AL-HASHR : THE GREAT DISTURBANCE

In the name of Allah, the Beneficent, the Merciful.

And the wealth We have given to these warriors in the cause of Allah and to others is for Allah and His Prophet. It is to be used according to the Law. It is to help kinsmen, orphans, the helpless and those who stick to Allah's path.

It is not to be a commodity for only the rich amongst you.

Thus wealth should not circulate amongst the rich only. 7.

Take the wealth which is given to you by the prophet, And hold back from things prohibited by him.

This wealth gathered from (pagan) villages and Jews is for Muslims, who have become destitute, and who have been deprived of their homes and their properties, and who seek sustenance from Allah and seek His pleasures :

This wealth is to help to promote the Qur'anic way of life (*i.e.* way explained by Allah and His prophet).

Such are really without doubt true Muslims. 8.

This wealth is also for those who have accepted Islam aforetime and have resided in Medina and helped Muslim immigrants (from Mecca) even at the risk of starving themselves. 9.

60, AL-MUMTAHINA : THE WOMEN TO BE EXAMINED

O, you, believers ! Have fear of Allah.
It is necessary that every one of you criticises himself (*i.e.*, frequently examines how he carries out his duties and obligations and obey's the Holy Qur'an).
And How he provides for the future. Allah knows all that you do. 18.

There is none to be exalted except Allah.
He knows all things which you do not and cannot see.
He knows all that is plain and all that is hidden. Indeed, He is liberal in Forgiving and is Kind. 22.

Nobody except Allah can satisfy your needs. He is the Mighty Sovereign, free of all things devious or faulty. Giver of peace, the Guardian, the Dominating, All Powerful, Glorious and Free of all partnership. 23.

Allah is the Maker, the Inventor, the Artist. He has Glorious Names and all His creation whether on earth or in heavens, are engaged in acknowledging Him as such and reciting His praise. He is Mighty, Wise, 24.

60. AL-MUMTAHINA : THE WOMEN TO BE EXAMINED

In the name of Allah, the Beneficent, the Merciful.

O, you, faithful : Make not friends of those who are enemies of Allah and yourself. 1.

Listen Allah loveth the just and the equitable. 8.

And about those who have not turned you out of your homes, nor have they fought against you in the matter of Faith, Allah permits that you treat them generously and justly. 8.

Allah forbids you from making friends only with those who turn you out of your hearths and homes because of your Faith, and also forbids you from being friends of their allies. 9.

61. AL-SAFF : BATTLE ARRAY

In the name of Allah, the Beneficent, the Merciful.

O, you, who have faith : Why do you say things which you practise not ? 2.

It is very unpleasant to Allah that you say things on which you do not act. 3.

Without doubt Allah loves those who fight in the cause of Allah, in battle array, as if they were a wall of steel. 4.

Jesus son of Mary said, 'I am an apostle of Allah. I Confirm the Book revealed aforetime *i.e.*, the Torah, and give glad tidings of the advent of a messenger who will come after me and whose name will be Ahmad. 6.

These unbelieving tyrants wish that they are to blow out the Light of Allah with their breath. Allah will certainly complete the revelation *i.e.* the Qur'an even if the unbelievers like it not. 8.

And it is Allah Who has sent His messenger Muhammad (peace be upon him) with the Right Commandments about the Right Way of Life and with the Right Direction, so that the Islamic way of Life overwhelms all others. 9.

Listen, the most profitable thing is that you have Faith in Allah and His Messenger and make all endeavour and full struggle in the cause of Allah with all your might and main. If you realize this it will be of very great blessing for you. 11.

62. AL-JUMMA : THE CONGREGATION

In the name of Allah, the Beneficent, the Merciful.

The similitude of people who were commanded to follow the Torah and they did not do it is that of a donkey who is laden with books on its back. 5.

64. AL-TAGHABUN : MUTUAL DISILLUSION

O, Muslims : When the call for prayers on Friday is made, leave off all activities and run for congregational prayer. 9.

And when the prayers are over then go round the land and seek Allah's bounties and His grace, so that you find felicity. 10.

63. MUNAFIQOON : HYPOCRITES

In the name of Allah, the Beneficent, the Merciful.

When these lying hypocrites come to thee and apparently say that thee art Allah's messenger, Allah bears witness that they are liars. But thee art really Allah's messenger. 1.

These hypocrites have made their oaths a sort of a shield.

They stand in the way of the people in following the way of Allah. Without doubt these are very evil deeds on their part. 2.

O, believers : Your wealth should not make you forget the remembrance of Allah. Such forgetting people are themselves in loss. 9.

64. AL-TAGHABUN : MUTUAL DISILLUSION

In the name of Allah, the Beneficent, the Merciful.

Sometimes even your wives and children become enemies of the True Faith.

Beware of them.

Set them right if you can, pardon them. Mind not their transgression. Remember Allah is Forgiving, Kind. 14.

Your wealth and your children are a trial, possibly a source of mischief.

65. TALAQ : DIVORCE

But service rendered to Allah carries a great reward. 15.*

Thus fear Allah.
Keep your duty to Him.
Listen to His Revelation.
Obey Him.
Spend in His cause.
That is excellent for your souls.
Such will find peace and felicity. 16.

65. TALAQ : DIVORCE

In the name of Allah, the Beneficent, the Merciful.

When you divorce a woman then do so in the beginning of the prescribed period. Remember the prescribed period.

Fear Allah who is your Sustainer.
Do not turn the women so divorced from your house.
Nor should the divorced woman leave your home of herself, unless she has been guilty of obvious fornication.

When the prescribed period (three months) ends you can keep her in your conjugal relationship, or part with her in a handsome manner.

Have two witnesses who should bear witness for Allah and Fear Allah. 2.

Allah is the Most High, the Most Sacred, the Most Glorious. He created firmaments and the earth.

Allah's command continues descending on all these. Allah is All Powerful, and His knowledge comprehends all things in all spheres. 12.

*The abundance of wealth creates mischief. The more you have, the more you ask for. Producing wealth for the sake of wealth destroys peace of mind. While spending wealth—hunger and its accumulation is perhaps the greatest source of mischief. Similarly, a man's progeny may prove sometimes a source of mental unrest and mischief.

66. AL-TAHRIM : BANNING

In the name of Allah, the Beneficent, the Merciful.

O you Believers ! Repent sincerely and with a clear mind in the presence of Allah. It may be that Allah may remit your faults. 8.

O, thee prophet ! Wage holy struggle against atheists and lying hypocrites. 9.

67. AL-MULK : SOVEREIGNTY

In the name of Allah, the Beneficent, the Merciful.

Life and death have been made so that you be tried during the appointed period as to how you do righteous deeds. Allah is the Master of everything. 2.

And those who fear Allah, the Unseen, will find forgiveness and great reward. 12.

Is the man who works faltering and groping on his face and deviating, on the straight path ?
Really he who walks upright on the straight smooth path is rightly guided. 22.

68. AL-QALAM : THE PEN

In the name of Allah, the Beneficent, the Merciful.

By the pen and by what the (apostles) write. 1.

Do not be taken in by a degraded man who swears. 10.

Who slanders and taunts other people and talks ill during their absence. 11.

And goes to the extreme in preventing people from righteousness and himself is sinful. 12.

Is rebellious and besides is infamous. 13.

69. AL-HACA : THE REALITY

In the name of Allah, the Beneficent, the Merciful.

The Reality ! 1.

What is that Reality ? 2.

Aye ! What will convey unto thee what that reality is ?
3.

It is the Judgement to come. 4.

As the Judgement descended upon peoples who were tyrants unto themselves and other peoples who had gone astray. 5,6,7,9,10,13.

By the things which you see. 38.

And by the things which you do not see. This Qur'an has been revealed to the Holy Prophet through an honourable angel. This is not poetry (the work of a poet) nor is it the word of a sorcerer or a hypnotist. Little do you ponder about this. 42.

This has been revealed by the Creator of the Universe.
43.

If he (the messenger) were to ascribe to Us anything of his own making, We would have held him by his right hand and severed his life artery. 44 to 46.

70. AL-MOARIJ : THE WAY OF ASCENT

In the name of Allah, the Beneficent, the Merciful.

The fires of hell shall call the person who turns his back on Allah's bounties (*i.e.* considers them as trifles, and turns away from the Commandments of Allah). 17.

Who accumulated wealth and kept his hoards. 18.

Excepting those who render regular prayers. 23.

A part of whose wealth is meant for the helpless destitutes. 25.

71. NOOH : NOAH

Who believes in the Day of Resurrection. 26.

Who fear Allah's punishment for their sins of omission and commission. 27.

And guard their sex. 29.

Excepting from their wives and their bondwomen. 30.*

Those who fulfil their covenants and redeem their trust. 32.

Who bear true evidence (*i.e.* speak the truth under all circumstances). 33.

Such will have a place of honour in the Garden. 35.

71. NOOH : NOAH

In the name of Allah, the Beneficent, the Merciful.

Noah said, O my Lord I called my people to Thy Commandments day and night. 5.

But because of my call they got deeper into atheism. 6.

I explained to them openly and also secretly. 9.

They did not heed my warning and followed those who were enthralled by their progeny and were thus in loss. 21.

For such reasons and for these faults they were destroyed by the Deluge. 25.

*In medieval times, bondwomen and slaves existed all over the world to serve their earthly masters. They were treated no better than cattle. The Qur'an laid emphasis on freeing slaves and bondmen and the institution of slavery has disappeared from Muslim lands without any statutory enactments. The teachings of the Qur'an have been enough in the case of Muslim people. The bondwomen were such females, who during war against the atheists became helpless and without support and thus came into the hands of Muslims and accepted the Faith of their own free will.

72. JINNS : THE SPIRITS

In the name of Allah, the Beneficent, the Merciful.

O, thee prophet ! Proclaim that a party of jinns heard me. 1.

And then they said : This is a strange Qur'an that guideth on the right path. We accept it. 2.

He who hath faith has no fear of any loss from anybody nor of any oppression from anybody, he fears only Allah. 13.

And he who acts upon Allah's Commandments has, indeed, found the straight path. 14.

The Mosques are for Allah alone. Do not join anybody with Allah, nor call on him. 18.

Allah is the Knower of Unseen. He informs not anybody of His Own inner knowledge. 26.

Excepting to the messenger Whom He selects. 27.

73. AL-MUZAMMIL : ONE WRAPPED IN THY CLOAK

In name of Allah, the Beneficent, the Merciful.

O, thou wrapped up in the cloak. 1.

Offer prayers during a part of the night. 3.

Recite the Qur'an in slow measured rhythmic tones. 3.

Without doubt standing in prayer during the night subjugates inclination towards evil. And every word that comes from mouth comes right. 6.

Allah is the Sustainer of the Easts and the Wests,
Make Him only the Disposer of all your affairs.
So remember Allah and leave off greed for earthly gain. 8.

74. MUDASSIR : ONE WRAPPED UP

In the name of Allah, the Beneficent, the Merciful.

Oh : thou wrapped up in thy mantle. 1.

Arise and warn. 2.

Magnify thy Master. 3.

Keep your clothes clean and keep away from muck.

Do not spend with the desire so that you should have more. 6.

For the sake of Allah persevere. 7.

Leave alone the man who was born alone. He accumulated a good deal of wealth. Allah gave him progeny to live with him. 13.

Even then that man yearns to have more wealth. This will not happen. He has been opposed to Our Commandments and Our Directions. 16.

For him there is hell and that is a place of great agony. 35.

That is a warning for all the people. 36.

And every body is responsible to Allah for all that he does. 38.

75. QAYAMAT : THE RESURRECTION

In the name of Allah, the Beneficent, the Merciful.

By the Day of Resurrection. 1.

And by the person who criticises himself and examines his own conduct and is sorry for the evil he finds in himself. 2.

O thee prophet : While the revelation is made, utter no word. Do not seek to learn it speedily. 16.

The collection of the Revelation and to teach the same is Our Own job. 17.

76. AL-DAHAR : THE TIMES

In the name of Allah, the Beneficent, the Merciful.

Without doubt there was a time when man was not worthy of being mentioned or to be taken seriously. 1.*

Without doubt We have revealed the Qur'an unto thee in small instalments. This Qur'an is the Guide. He who wishes may adopt the straight path. 29.

77. AL-MURSALAT : EMISSARIES

In the name of Allah, the Beneficent, the Merciful.

Listen for those who reject the Qur'an there is woe on the Day of Judgment. 15, 19, 24, 29, 34, 37, 40, 47, 49.

*In times long, long very long ago man was no better than helpless brutes, similarly wild, physically thickset and strong; but because of his ignorance and superstitions to the extent that he bowed to snakes, and dreadful animals and sought safety from them. He worshipped them. He lived on fruit and roots growing naturally, or he lived on hunting small animals like monkeys and wild hare. This means that man was not worthy of any serious notice.

By obtaining knowledge and getting well-versed in modern sciences man has realized his potentialities and his intelligence, which have been granted to him by Allah. Now a man can, if necessary, take out the heart, kidneys, eyes, nose, ear of a dead man and transplant it into other living human beings. He is conquering the treasures created by the Almighty. He rules over the winds and over the oceans. He gets down into the depths of the earth or to the bottom of the sea and obtains great bounties from there. For days he can sit at the bottom of the sea and make his researches, and from the bottom of the sea he sends information and pictures and there he receives news from above. This is not beyond imagination that one day he may change even the climatic conditions of his country according to his own needs. All this means that the man of today is even domesticating the forces of nature. He is very much stronger than before. This is the result of his continuous endeavour, hard work, and research and the progress of knowledge. Man's power thus increases in the same proportion.

Says Iqbal :

Victors in peace and combat, making research in everything of creation.

To whom, O, Allah, Thou hast granted power to know and build with faithful urge and with minds unpredictable.

78. ANINNABA : THE TIDINGS

In the name of Allah, the Beneficent, the Merciful.

We gave you time to sleep so that you find comfort. 9.

We made the night a veil for you and We made the day so that you seek livelihood. 12.

In the Garden people will not hear anything vague or stupid, nor a falsehood. 35.

79. AN-NAZA'AT : THOSE WHO DRAG FORTH

In the name of Allah, the Beneficent, the Merciful.

The Pharoah collected his people and said to them : I am your lord. So he was surrounded with punishment. 24.

Thus, he who is rebellious and prefers the vagaries of this world to obedience to Allah's Commandments, shall not have any real joy. His place is hell. 39.

80. ABAS : THE FROWNED

In the name of Allah, the Beneficent, the Merciful.

Allah's curse is on the man who is ungrateful.

Allah gave life to man, gave him direction, gave him innumerable bounties and yet he turns away from Direction and Allah's Grace. 17.

81. TAKWIR : OVERTHROWING

In the name of Allah the Beneficent, the Merciful.

Those who wish to follow the straight path have for themselves the counsel and the guides in the Holy Prophet (Muhammad).

The Prophet has seen the Holy Ghost on the bright horizon.

The Allah's Messenger is your comrade and his mental balance is perfect. (21, 22, 23.)

82. AL-ANAFTAR : THE CLEAVING

In the name of Allah, the Beneficent, the Merciful.

There are two guardian honourable angels with every man to write down. 10.

Who know all you do. 12.

Look : the righteous will be in delight. 13.

The wicked will be in Hell. 14.

And on the Judgement Day no soul shall have any power for (the benefit) of another. 19.

83. AL-MUTAFF-E-FIN : DEFRAUDING

In the name of Allah, the Beneficent, the Merciful.

Woe is in store for those who defraud. 1.

Those who take full measure from mankind when they buy. 2.

But when they measure unto them they measure and weigh less. 3.

There is written record for everybody. 9.

The record of the righteous is elevation (ascension). 18.

For those who do evil deeds, their record is degradation to the lowest depth. They shall meet fires of hell. 19.

They are given Gardens and pure exhilarating drink, sealed. 25.

Whose seal is most.

For this let all the righteous strive and gather bliss. 26.

That drink will be mixed with water of rapturous comfort and peace. 27.

84. AL-INSHIQAQ : THE SUNDERING

In the name of Allah, the Beneficent, the Merciful.

Verily man has to work towards his Master in patience and with great endeavour. 6.

85. AL-BARUJ : ZODIACAL SIGNS

Then his record will be in his right hand. 7.

In truth, he will receive an easy trial and will join his comrades in bliss. 9.

85. AL-BARUJ : ZODIACAL SIGNS

In the name of Allah, the Beneficent, the Merciful.

By the heavens shining with the constellation of the stars. 1*

For those who persecute man and woman having Faith and repent not, there will certainly be the punishment of burning fire. 10.

Allah is Forgiving, Loving. 14.

Master of the Throne of Glory. 15.

His Will *i.e.* His Law, must prevail. 16.

*The Babylonian kingdom (2,000 years B.C.) had after their contact with the Chaldeans developed something what they called the knowledge of astrology. They had their year of 364 days divided in twelve lunar months. Their astronomers recognized different planets, the Sun, the Moon, Jupiter, Saturn, Venus, Mercury and Mars. They also named good many of the constellations.

Later in the Chaldeans period, the same cult of astrology made big strides. The priests taught that the stars were the book of heaven in which the future is foretold. They built up rules to read the consequences of the movements of these planets. Their faith in astrology spread far and wide. During the sway of the Roman empire, the astrologers were called Chaldeans and so in medieval Europe astrology was held in high esteem. The Qur'an tolerates no such concept. The stars and their movements have absolutely no influence on the fortunes of man. About 612 B. C. Persians became masters not only of Nineveh, but also of the whole Asia Minor. Thus astrology spread in Persia and in the East Indies. The ignorant in Pakistan villages even today pay respect to the astrologers and their hypocritical readings.

In addition to the solar system there are, Allah knows, how many other such systems. The number of stars is innumerable. They appear in the form of domes, minarets and mansions: They all move according to the Law of Allah.

86. AL-TARIQ : THE MORNING STAR

In the name of Allah, the Beneficent, the Merciful.

Lo : This Book the Holy Quran is the last revelation.

13.

It is no joke. 14.

O, Muhammad : They plot against thee 15.

We have a plan against them. 16.

So give time to the pagans—unbelievers. to rectify.
And deal gently with them a little more. 17.**

87. AL-A'ALA : THE MOST HIGH

In the name of Allah, the Beneficent, the Merciful.

Those who fear Allah will certainly heed. 10.

But the degraded will flout Allah's Law, except the man who purifies himself by repentance and rectitude. He finds bliss. 14.

And he remembers Allah and prays. 15.

But most people prefer to take the world as it is and yield to temptation. 16.

**The word pagan, unbeliever (Kafir), or infidel has been mentioned in the Holy Qur'an as something odious. Anybody who believes in the Unity of Allah the Almighty and the Unseen, the Prophets, the apostleship of Muhammad being the final and the last; the Revelations, the Angels and Accountability for one's actions is in Islamic parlance generally called a Muslim. Jews and Christians are peoples of the Book. The rest are Kafirs, infidels or unbelievers.

Belief is to be real and honest. In case the belief is confined to mere lip profession and the actions and behaviour of the nominal Muslim violate and go against the principles of the Holy Qur'an (i.e. against the Commandments and Guidance of Allah) then he ceases to be a Muslim and becomes a *munafiq* i.e. a hypocrite and a liar. He is then worse than an infidel. According to the Holy Qur'an he is to be consigned to the lowest depths of Hell.

There may be some righteous people all the time doing good deeds and actually following the Divine Guidance without professing belief. Allah is clear of need; and in His Justice, their's may be a place of honour. Allah Only Knows.

88. AL-GHASIAH : THE OVER-WHELMING

In the name of Allah, the Beneficent, the Merciful.

Warn them, for thou art to warn. 21.

Allah will punish unbelievers with dire agony. 24.

89. AL-FAJR : THE DAY BREAK

In the name of Allah, the Beneficent, the Merciful.

O you people who show no regard for the orphan and have not the urge to sustain the poor. 18.

And you swallow up the heritage of others with greed. 19.

And yearn to have more and more of material wealth. 20.

We are no sentinel over such people. 21.

One day hell is to be brought near them.

Then they will pray but the prayer shall avail them not. 23.

But the man with soul desirous of peace. 27.

Returns unto Allah, satisfied with His Good Pleasure. 28.

Enters by being Allah's bondmen. 29.

And enters His Garden. 30.

90. AL-BALD : THE CITY

1. In the name of Allah, the Beneficent, the Merciful.

Without doubt We have created man such. 4.

That he cries : I have stored vast treasure. 6.

But he has not tried to be grateful, to be elevated. 11.

Aye ! What is that Elevation ? 12.

92. AL-LAIL : THE NIGHT

Listen ! It comes from freeing a slave. 13.

From feeding the helpless. 14.

And orphans of near kindred. 15.

Or some poor persons in destitution. 16.

And from being a believer, and from exhorting one another to perseverance, and from exhorting one another to righteousness. 17.

91. ASH-SHAMS : THE SUN

In the name of Allah, the Beneficent, the Merciful.

Indeed he finds bliss who purifies himself and tries to grow up to his full stature. 9.

The man who fails in this respect and instead of growing in purity, makes it shrink and become small, will be a failure. 10.

92. AL-LAIL : THE NIGHT

In the name of Allah, the Beneficent, the Merciful.

Look ! Your efforts are towards diverse ends. 4.

As for the man who gives in the way of Allah and performs his duty. 5.

And believes in virtue. 6.

Surely, We will make easy his way of righteousness. 7.

For him who hoards wealth and spends it not in the way of Allah thinking himself independent. 8.

And disbelieves in righteousness. 9.

Surely We will make³ his way easy towards evil and adversity. 10.

His riches will not save him when he falls into the pit of agony. 11.

Look ! it is Our business to give the Guidance. 12.

96. AL-ALAQ : THE CLOT

Therefore, be warned O mankind ! of the burning fires. 14.

Which only the wretched shall live up with. 15.

This punishment is for him who denies and turns away from the straight path. 16.

The righteous shall be saved. 17.

That is those who give their wealth that they may gain in righteousness. 18.

He is not paying off any debts to any man. 19.

He only seeks to fulfil the purpose of Allah, the Most High. 20.

93. AD DUHA : THE MORNING HOURS

In the name of Allah, the Beneficent, the Merciful.

Therefore, do not oppress the orphan. 9.

Drive not away the man who needs your help. 10.

94. AL-INSHIRAH : SOLACE

In the name of Allah, the Beneficent, the Merciful.

Look, hard work brings about ease. 5.

Look, with hard work grows prosperity. 6.

95. AT-TEEN : THE FIG

In the name of Allah, the Beneficent, the Merciful.

Surely, We created man as the best of all creations. 4.

96. AL-ALAQ : THE CLOT

In the name of Allah, the Beneficent, the Merciful.

Read : in the name of Allah who creates. 1.

Read : Allah is Most Gracious. 3.

98. AL-BEYYINAH : THE CLEAR PROOF

By the pen He teaches. 4.

Teaches man and gives him knowledge. 5.

Hast thou seen if man rejects Allah's Commandments and is transgressing? 13.

Is he not aware that Allah seeth. 14.

Nay, but if he stops not this transgression, We will seize him by the forelock. 15.

His lying, sinful forelock. 16.

Then let him call upon his comrades. 17.

We will call up the guards of hell. 18.

Nay! Nay! Obey not him. Render obedience only unto Allah and draw near unto Him the Light Celestial Which is in and by Himself.

97. AL-QADR : POWER

In the name of Allah, the Beneficent, the Merciful.

Without doubt We revealed the Qur'an on the night of Power and Blessing. 1.

This night is better than a thousand months. 3.

By the permission of Allah angels and spirits descend during this time with the Law. 4.

That night is the hour of peace until day-break. 5.

98. AL-BEYYINAH : THE CLEAR PROOF

In the name of Allah, the Beneficent, the Merciful.

The pages of the Qur'an contain straight and lucid Commandments about which there is no doubt. 3.

Lo : Those who believe and do good deeds are the best of all creation. 7.

99. AL-ZILZAL : THE EARTH-QUAKE

In the name of Allah, the Beneficent, the Merciful.

And he who does good and is righteous even to a small degree will see the fruits thereof ultimately. 7.

And he who does evil even to a small degree will see the consequences thereof ultimately. 8.

100. AL-A'ADYAT : THE CHARGERS

In the name of Allah, the Beneficent, the Merciful.

By the chargers which snort during the battle charge.
1.

And which strikes sparks of fire. 2.

Cleaving the centre of the citadel of evil. 5.

(For their riders—the Holy Warriors, may be martyrs or victors, there shall be bliss here and in the Hereafter).

101. AL-QARIA : A CALAMITY

In the name of Allah, the Beneficent, the Merciful.

Whosoever is greater in righteousness, will live a life of rapturous ecstasy.

As for him whose scales showing his good deeds are lighter than his bad deeds. 8.

The pit of fire shall he embrace. 9.

102. AL-TAKASUR : RIVALRY IN WORLDLY INCREASE

In the name of Allah, the Beneficent, the Merciful.

Your greed for more and more and then increase in your worldly gains, made you unmindful of the Law, till you find yourself in your graves. 2.

103. AL-ASR : THE PASSAGE OF TIME

In the name of Allah, the Beneficent, the Merciful.
By the passage of time. 1.

Man is loser in relation to time. 2.

Except those who believe and do good deeds, and
exhort one another to Truth and persuade one another to
perseverance. 3.

104. AL-HAMZA : THE SCANDAL-MONGER

In the name of Allah, the Beneficent, the Merciful.

Woe unto every slander-monger. 1.

Who hath gathered wealth and arranged it heap on
heap. 2.

Thinking that the wealth will remain with him for
ever. 3.

Nay! He will certainly be flung into the consuming
flame. 5.

It is agonising fire kindled by Allah. 6.

It reaches up to the hearts of the hoarders. 7.

Look! It is closing in on them. 8.

In outstretched columns. 9.

105. AL-FEEL : THE ELEPHANT

In the name of Allah, the Beneficent, the Merciful.

Hast thou not seen how Allah dealt with the owners
of the elephants, full of pride trying to subjugate the weak.
1.

Allah destroyed their strategem. 2.

Through the swarms of flying creatures. 3.

And over-whelmed them with small stones. 4.

We made them like the hay that cattle eat. 5.

106. THE QURAISH.

In the name of Allah, the Beneficent, the Merciful.

For the taming of Quraish We caused the caravans to go forth to them. 2.

And at last they accepted the Commandments of Allah, the Master of the Ka'aba. 3.

And He hath freed them from fear. 5.

107. AL-MA'UN : SMALL KINDNESSES

In the name of Allah, the Beneficent, the Merciful.

He who rejects the Faith. 1.

Repels orphans. 2.

Feeds not the destitute. 3.

Is unmindful of regular prayers. 5.

Is fraudulent and hypocrite. 6.

And refuses to give necessaries of life to those in need.

7.

(Woe for all such).

108. AL-KAUSAR : ABUNDANCE

In the name of Allah, the Beneficent, the Merciful.

Look, We have given thee abundance of everything, so offer prayers unto Allah and make sacrifices in the cause of Allah. 2.

Thy enemy shall be decimated thus, leaving no posterity. 3.

109. AL-KAF-I-ROON : THOSE WHO REJECT FAITH

In the name of Allah the Beneficent, the Merciful.
Say unto those who reject Faith. 1.
I worship not that which you worship. 2.
Nor you worship that which I worship. 3.
And I shall not worship that which you worship. 5.
Unto you your way of life and unto me my way of
life. 6.

110. AN NASR : SUCCOUR

In the name of Allah, the Beneficent, the Merciful.
When Allah's help and victory comes, thou seest
mankind entering the folds of Allah's way in large congregations: 2.
Then recite the praise of Allah and seek forgiveness.
Look, He is ever-ready to show mercy being the Merciful. 3.

111. ABI-LAHAB : THE FATHER OF FLAME

In the name of Allah, the Beneficent, the Merciful.
The influence of Abi Lahab—father of flame, perished
and he perishes. 1.
His wealth and power did not and can not save him. 2
He will be thrown into flames. 3.
And his wife the wood-carrier. 4.
Shall have around her neck a halter of palm fibre. 5.

112. AL-IKHLAS : PURITY IN FAITH

In the name of Allah, the Beneficent, the Merciful.
Say : Allah is One. 1.

114. AN NAS : MANKIND

2. Allah for ever Be sought of all and He is without need.
He begetteth not, nor He was begotten. 3.
And there is none comparable or equal unto Him.

113. AL-FALAQ : THE FIRMAMENTS

- In the name of Allah, the Beneficent, the Merciful.
Say : I seek refuge with Allah of heavens and of earth.
1. From the evil emanating from His creation. 2.
From the evil of great darkness (of ignorance) when it
envelops. 3.
And from the evil of malignant witch-craft. 4.
And from the malice of the malicious. 5.

114. AN NAS : MANKIND

In the name of Allah, the Beneficent, the Merciful.

*Paradise and hell are often mentioned in the Holy Qur'an in some detail. These are absolutely correct symbolizations. Man's soul is immortal. On earth he is to pattern his life according to transcendent norms so beautifully explained and convincingly projected in the Revelations. Man is made conscious and free. Behaving righteously, doing his duty to his fellow-men and to Allah, remembering all the time that finally he is to give an account of his deeds, good or bad, to Allah and face His Absolutely Perfect Justice, he finds ever-lasting bliss.

When he is finally judged the balance will be struck in justice and the recompense in full measure awarded. The righteous will have an everlasting beauty and felicity—something that defies analysis in earthly words and earthly forms. Those who do not accept oughtness as given in the Qur'an and the sayings of the Holy Prophet, who spurn the oughtness while verbally accepting it, there is disaster, misery and punishment beyond measure. Ultimately these are the two conditions of life for man. One form a life of felicity, beyond human imagination or intelligence, is called paradise. The other form, a life of anguish and frustration and abject misery, is called hell.

These are two conditions of life of which we are not conscious at present and hence unable to explain clearly.

114. AN NAS : MANKIND

Say : I seek refuge with the All-Powerful Allah of mankind. 1.

The King of mankind. 2.

The Allah of mankind. 3.

From the evil of the sneaking devil. 4.

From the evil of those who create evil. 5.

May be from jinns, or persons inclined towards evil. 6.

Part III

SAYINGS OF THE HOLY PROPHET

“The wrong ?—The selfish pride of birth,
The massing of power and wealth in the hands
Of a few, the slaughter of female infants,
The orgies of gambling and drunkenness,
The frauds of temples and idols and priests,
The feuds and arrogance of tribes and races,
The separation of Sacred and Profane,
As if the Unity of All Life and All Truth,
Did not flow from the Unity of Allah Most High”

This paragraph is from Allama Abdullah Yousaf Ali's translation
of the Holy Qur'an—Introduction page 13.

SAYINGS OF THE HOLY PROPHET

There are said to have been over six hundred thousand sayings of the Holy Prophet out of which Imam Bukhari selected some six thousand as authentic. Omar the Caliph prohibited the collection or rehearsal of the sayings, declaring the Holy Qur'an was sufficient for the guidance of the Muslim nation. However, a compilation started in the days of Banu Ummiya and continued to grow even during the glorious days of the Abbasides.

There is only one test about the authenticity of a tradition (Hadis). Any-thing ridiculous or profane attributed to the Holy Prophet is not reliable or acceptable. Any word disparaging the Holy Prophet or going against the principles of the Holy Qur'an must be dismissed as being a lie and mischievous. It is well known that the Jews, in their animus towards Islam and the Prophet, proclaimed half-truths and lies as the words of the Prophet. In the selection given below the writer has taken care that nothing dubious or anti-Islamic saying is included.

Thus said the Holy Prophet :—

While passing by a group of loudly disputing women the Prophet said, "Most of you are hell-bound, because you have cutting tongues, you back-bite, you fling accusations and abuse and indulge in coarse jokes, and talk non-sense. You criticise others and not yourselves."

Hear no evil, talk no evil and do not side with evil.

Allah's right on His creatures is "that all people adore Him and obey His Commands."

It very rarely happened that the Holy Prophet gave an address in which he did not say, "the man who is honest, truthful fulfils his promise, and flinches not has perfect Faith."

Complete and pure Faith translating itself into action, Faith—in the Unity of Allah without any partner, makes hell taboo and is sufficient to get into Paradise.

SAYINGS OF THE HOLY PROPHET

Omar's warning was that ascribing any wayward or unwarranted saying to the Holy Prophet is tantamount to repudiation of Islam and would be apostacy.

“There is no god, but Allah” is the key to the gates of Paradise. However, the key must work.

Listen to the voice of conscience and act accordingly.

The Commandments of Allah, the Sustainer of the universe, are clearly mentioned in the Holy Qur'an.

Every word or thought or action must conform to those principles.

Do unto others as you wish to be done by.

An evil thought is from Satan and a good thought from an angel.

Sins are graded, some are heinous, others small.

A Muslim must not call another Muslim an unbeliever. This is a very big sin.

The first thing created by Allah was THE PEN.

Acquire knowledge, for, the ignorant can neither understand nor can they really accept the Truth.

To introduce anything new in the Qur'anic way of life is deviation.

The Holy Qur'an can be divided into five chapters :

1. What is fair and what is unfair.
2. Distinction between legitimate and illegitimate and abstaining from what is unfair.
3. Commandments and Directions (*i.e.* Guidance). These must be acted upon.
4. Similitudes, allegories and symbolisms. These are to be accepted as correct.
5. Historical examples to take lessons from.

One who leaves the following of Muhammad (May Allah bless and keep him), or from the nation of Islam, throws away the responsibilities of the Islamic way of life.

SAYINGS OF THE HOLY PROPHET

Envy is justifiable in two things, (1) spending in the way of Allah, and (2) acquisition of knowledge.

It is the duty of every man, woman and child to acquire knowledge and try to have more and more of it.

The virtue of acquiring knowledge is very great (details are given in Miskhwat Sharif—pages 67 to 69).

Act upon the Commandments and Directions of Allah, the conduct of the Holy Prophet, adore Allah and accept the decisions of the Muslim nation.

The most charitable is the man who acquires knowledge and spreads it.

To enter into dispute about the teachings of the Qur'an is the way of unbelievers.

The most wicked of all people are bad theologians who call others to the way of righteousness and themselves run away from it.

A just ruler, pious in youth, lover of Allah's House, who prays to Allah in solitude, will see Allah.

Those who abstain from evil and secretly give away their goods by way of charity, will also see Allah.

Ablutions before adoring Allah and seeking His favours may not be necessary in certain pressing circumstances.

Do not piss in your bath rooms.

Remembrance of Allah is a duty even when you are unclean.

Regular prayers cannot be offered without ablutions or a wash.

Water in a big pond is not unclean, nor that of a well.

Morning and evening prayers are the most elevated.

Allah's curse lies on the Jews and Christians, because, they worship the tombs of their prophets and saints.

SAYINGS OF THE HOLY PROPHET

The way of saying prayers is the one established by the Holy Prophet.

Take up the middle way in your actions of daily life. Do not go to extremes. The best way is that to which you can stick.

Understand the prayers and when you do not know what you say, go to sleep.

The Islamic way of life is very easy. Act accordingly with the best of your ability, and seek help from Allah.

Say your prayers while standing. If you have not the strength, you can say the prayers in whatever position you may be.

Every people have their holiday. Let the girls beat the drumlets and sing verses.

Whosoever goes out to fight in the cause of Allah (for the good of mankind) and is martyred, is elevated to the highest degree.

Well-being comes from Allah after a man has been through a trial.

It is well to remember death, it is bad to wish for it.

Do not talk ill about the man who is dead for, he is being judged by the Almighty.

Say prayers for rains, or when there is a dust-storm. The end is in the hands of Allah.

To call on the sick and help them, freeing people from servitude and bondage, responding to greetings with a smiling face, going with a corpse, acceptance of an invitation, saying : 'Allah be praised, 'after a sneeze, will do you good.

Let you not use gold and silver for utensils or silk cloth for apparel. Man is not to carry gold on his body.

To offer solace and encouragement to a person who is sick, is likeable.

SAYINGS OF THE HOLY PROPHET

Do not go to plague-stricken place, nor run away from it. Combat that malady: It may be that illness, melancholy, or sorrow is sometimes an atonement for sins.

High fever can be reduced by use of water on your forehead, or on your body.

Zakat *i.e.* the poor-rate (or regular charity) is payable on all goods excepting on horses and weapons for Jihad.

Zakat is payable on food grains if they exceed thirty maunds in quantity, on scents, and goods in trade or use, but not cattle used in ploughing. It is payable even on the nose-string of a camel. (Abu Bakar)

A beggar shall have no flesh on his face on the Day of Judgement.

It is better to be a giver (in charity) than to be a receiver of charity.

Asking for alms is tantamount to receiving a wound.

The man who gives away his all in the way of Allah, who keeps victuals only for a forenoon and night and gives away the rest by way of charity is truly generous.

If you are in need do not display your destitution. Thus your need will not be satisfied. If you ask of Allah, it will be satisfied.

If you have a mountain of gold, keep enough only for three days, for paying off your debts to mankind, and give the rest away in the way of Allah.

Those who accumulate wealth are losers. Giving away one (dirham) rupee by way of charity while in good health is better than giving away one hundred (dirhams) rupees when you are ill.

O son of Adam! spend in the way of Allah. Allah will spend on you. Give away all that you have to spare.

Every virtuous deed is an atonement.

SAYINGS OF THE HOLY PROPHET

Planting of trees, feeding animals and doing them good are virtuous deeds and an atonement.

Removing maladies of mankind, talking to them with a smile and making sacrifices for their good are virtuous deeds. The best are those that are done indifferently. Do this in the first instance to your neighbour and your kinsmen.

When you smile you make others joyous, when you weep you weep alone.

Nothing is more conducive to ridding a man of his Faith than destitution, or despair.

There is only one step between destitution and apostacy.

The fear of Allah is the beginning of all knowledge. Unbelievers and fools listen not to words of wisdom.

A blessing is due only to a man who is upright, honest and truthful. Allah accepts his prayer and is Forgiving.

Withhold not good from people to whom it is due, for, only fools do that.

Those who do not obey the Commandments of Allah are not of my following.

Allah does not like vanity and lying tongues and forgives not wilful murder.

When you give charity let not your left hand know what your right hand gives.

Keep away from evil women. Never lend your ear to their flattering tongues.

Only wise men listen to instruction and increase their knowledge and use it.

Pray not like the hypocrites, who keep standing, bow and prostrate for showing off, or as a piece of worldly business.

SAYINGS OF THE HOLY PROPHET

An innocent man without greed and sin is like a child and has no fear of death, for, he knows the secret of life here and in the Hereafter.

Ask Allah, it will be given to you. Seek and you will get the reward of your labour.

Hatred raises and promotes strife. Love promotes peace and covers all sins.

Let not a mosque (House of Allah) be converted into a den of thieves.

A virtuous woman is a blessing for her husband. A wicked wife creates hell on earth.

Wisdom comes from the mouth of the righteous.

Those who believe and are meek and righteous shall inherit the earth and enjoy abundance of peace.

The word of a wicked man cleaves his own heart.

A wise and a prudent woman builds up a beautiful home. A wicked one destroys it with a needle.

Allah destroys the oppressors and the wicked and their end is dwelling in flaming fire which leaps up to their hearts.

Pray to Allah to deliver you from unbelieving people and from deceitful and unjust men, for, they eat up the life-blood of humanity.

Allah brings you out of the house of bondage and slavery. Thus you obey not any other god.

Walk not in the company or counsel of the wicked or of unbelievers, nor of the sinner, nor yet of those full of pride and scorn.

Servitude to graven images is worse than servitude and slavery to fellow-creatures which itself is odious.

Free yourselves and your fellowmen from servitude. That is a great virtue.

SAYINGS OF THE HOLY PROPHET

Show love and mercy to Allah's bondmen. You will thus earn the love and mercy of Allah.

Your delight must be obedience to the Laws of Allah. Meditate on those laws and find the way to bliss and prosperity. Unbelievers are like chaff and are easily carried away by winds of passion.

Love not vanity but seek knowledge in humility and thankfulness.

When your soul is vexed, seek consolation and healing from the recitation of the Opening—the first chapter—Seven Verses of the Holy Qur'an (Surah Fateha).

Kind words cost nothing but they bind hearts.

Cruel words cut deeper than swords.

Soft words turn away wrath.

Those who speak falsehood, think of and practice mischief, shall have it back like a boomerang.

Telling lies is the greatest of all demeanours and the fountain-head of all sins.

Liars will suffer the burning fires of hell.

Speak the truth even if it goes against your own kinsmen.

The unbelievers mouth is always full of abuse and cutting words and curses, deceit and fraud. In his tongue is mischief and vanity. They are hell-bound.

Go not the way of hypocrites.

Show every respect and obedience to your father and mother unless they try to take you to apostacy. Thus, you prolong the span of your life.

Love your neighbour as you love yourself.

Do not be jealous or covetous of what he owns.

SAYINGS OF THE HOLY PROPHET

Those who oppress the poor, or turn away from the sight of the destitute shall have no mercy from Allah. Allah is Merciful to those who are merciful to His creatures. He loves those who love mankind.

Be kind and considerate to your servants. They are brethren unto you. Treat them as you treat yourself.*

Kill no human being unless he has been guilty of wilful murder, or he goes about spreading disturbance, mischief and anarchy.

Revenge is sweet provided you keep proper balance. Forgiveness is divine.

To fight for one's right is only human. But to die for one's right is divine.

Stand up-right, work righteousness and speak the truth that is in your heart.

Trust in Allah and do the right.

Allah is the only rock on which you can depend without fear or misgiving. He is your only Deliverer from want and sorrow, from oppression and misery, only if you believe and obey His Commandments.

Allah hears every speech and every language, even the yearnings of the mute.

Grand children are a felicity for the aged people and grand parents a source of knowledge for the young.

Keeping horses is a virtuous deed and does you good in a hundred ways provided you give up evil and telling lies.

The best amongst you is the man who has learnt the Qur'an and teaches it.

Follow the Qur'an and read it and keep reading.

*This is contrary to treatment of servants (Exodus page 85), which allows a master to smite dependent servants and labourers with rods, because a servant is the money of his master.

SAYINGS OF THE HOLY PROPHET

The Qur'an has been revealed in seven keys and sounds. Read anyway you like. Have no dispute about it.

If repentance makes you conscious of your sins and your loss, it is right and acceptable to Allah.

The Fast is the source of many blessings. The Fast of the man who leaves not telling lies and falsehood is a farce.

The earnings of your own labour make the best food. David, the Prophet, worked for his living.

You forgive and forget your own faults and brandish your virtues.

Remember your own vanity and sins of omission and commission and repent, and do good deeds indifferently (without caring for results).

Pry not into the shortcomings of others.

Forget and forgive others' faults and injuries done to you.

How can you probe the hearts of other people when you do not probe even your own.

Allah has made it obligatory that you partake of only clean things.

Allah has enjoined upon all prophets to partake of clean things and to do good deeds.

Even if a Haji after long journeying prays for bounties, this and that, while his food is not lawful, his apparel not lawful and his living unlawful, then how can his prayer be accepted.

A time will come when men will not distinguish between the lawful and the unlawful, fair and unfair.

When people will worship wealth and not Allah.

There are doubtful things between the legitimate and the illegitimate and between the lawful and the unlawful.

SAYINGS OF THE HOLY PROPHET

He who saves himself from things doubtful, cleanses his own faith.

He who saves his self-respect, saves his soul.

Acceptance of things of doubtful purity shall land the acceptor into forbidden spheres.

If your mind becomes contaminated with evil, the whole body becomes rotten.

Aisha is reported to have said that earnings of labour and earnings of one's children are perfectly lawful to use.

Do not trade in dogs, nor live on earnings of adultery, nor on earnings of a magician, and hypnotists.

Allah does not accept charities from wealth which is not earned, nor does any blessing flow from it.

One living on unlawful earnings will not enter paradise.

The fat of a dead animal is forbidden.

A virtuous deed gives peace of mind and felicity to your soul. Evil creates disturbance.

Allah's curse lies on the makers, distillers, sellers, carriers, keeper of bars and the consumers of intoxicating potions.

There must be a fair deal both in buying and selling. Worry and despair kill.

Animus or hatred destroys peace of mind.

Anger destroys understanding.

Melancholy shortens life.

Jealousy makes enemies and provokes crime.

Cheerfulness is balm of life and true believers will have plenty of good cheer.

Profiteering is forbidden.

Concessions in buying and selling are likeable.

SAYINGS OF THE HOLY PROPHET

Those in prosperity should be given time to pay off their debts.

The debts due from the poor should be remitted. Those who do this will get into paradise.

Swearing too much, or protesting too much, takes away all force from a statement.

Those who proclaim the little good which they do and sell goods of inferior quality, shall go to hell.

An honest businessman will stand along with friends of Allah and martyrs.

There must not be any trickery in business dealings.

Those who receive interest or give interest or are witnesses in such dealings are accursed.

Interest is excess of payment obtained from debtors over and above the principal.

Surplus payment for loans of gold, silver, food grains, dates and things of every day use is interest.

A time will come when the world will be full of usurers and those living on usury.

Barter and sales must be from hand to hand, not on credit.

Interest comes from investments not in exchange or buying and selling, from hand to hand.

One dirham (rupee) accepted as interest is tantamount to thirty six acts of adultery.

One hundred seventieth of the sin of usury is equivalent to cohabitation with one's mother.

Interest money is ill-got, It is ill-spent and eventually dis-appears.

The creditor is not to accept a gift, or even a present from his debtor.

A bundle of grass which is tendered to the creditor as a gift, or a present, is interest.

SAYINGS OF THE HOLY PROPHET

Serfdom, forced labour, taken as punishment or otherwise, are all forbidden:

Handing over land to be cultivated by tenants on Batai system (metayage) is prohibited.

Exchange of standing crops with dried grains or for dried dates is prohibited.

Dealing in futures and speculation amount to gambling and are prohibited.

Do not go out to meet people carrying goods to the market and do not buy until the goods have reached the market.

Land and water cannot be given as a loan or for a consideration, *i.e.* for a price. You cannot sell anything which you cannot produce and is not in your possession.

Even before the days of the Holy Prophet, a Jew purchased a piece of land wherein a maund of gold was hidden. David, the prophet, said : Spend this gold on the nuptials of the son and daughter of the parties in the sale-deed and give away the rest by way of charity.

Mortgages are allowed, interest is not (Bukhari and Muslim give four examples).

The mortgage is responsible for the value of the marketable property, and also for its decrease.

Hoarders are accursed.

It is a great sin to hoard food-stuff in anticipation of rising prices.

The creditor must give time to his debtor to pay the debt (Bukhari quotes four examples).

A rich man should pay his debts immediately. Pay off your debts before you die. Your debt will be the first claim on what you leave behind.

To take debt without needs, or hypocritically, is a great sin.

SAYINGS OF THE HOLY PROPHET

A martyr's sins can be remitted but not a debt obtained in this way.

When you take anything from your neighbour to use it give it back in good condition. In case you lose it or destroy it, give back a new one.

Mutilation, cutting of nose and ears, or making holes in the nose and ears are prohibited.

Remember, Oh ye Jews (and all) that land belongs to Allah and His Messenger.

Land is a gift of nature meant for all mankind.

Whosoever makes barren land cultivable becomes the owner.

Whosoever takes anything from land without having worked for it, will be buried neck high in land.

Lands can be exchanged. There is no blessing in proceeds from sale of land.

The Holy Prophet allowed the Jews to retain their lands in the Khyber on the condition that they cultivated the lands and planted palm trees and thus, get one half of the produce. The other half was to be received by the Prophet, *i.e.*, by the State.

To give lands for cultivation to others on the basis that the cultivator will get only a part, is prohibited.

This was the common usage even in the days of Omar, the Caliph.

The Holy Prophet positively prohibited the Batai system, on tenancy.

Land cannot be let out on lease, or in exchange for money payment. This custom called Mohaqla is prohibited.

The peasant proprietor can employ labour on fixed wages as good as his own.

SAYINGS OF THE HOLY PROPHET

All land on which grass grows belongs to Allah and to the Prophet (*i.e.*, to the State). Nobody can appropriate it to the exclusion of others.

Omar the Caliph allowed people to take up land in the same way, on the condition that lands were not to be sold, nor given away by way of gift, nor on lease nor could be inherited. But its net produce was to be spent in the way of Allah *i.e.*, for public good.

Rights of cultivation are inherited, land is not.

In case a neighbour provides water which helps in cultivation he is not entitled to any price. Nor should he accept any price for that.*

*It is more than abundantly clear from the sayings of the Prophet and from the Holy Qur'an that 'batai' (metayage) Mukharbat or cash payment (mohaqla) from tenants or the tenancy system is positively prohibited. For this reason even in the days of Amir Muavia, Abdullah-bin-Omar, refused to receive metayage money from the tenants to promote the good of the landless. The great Imam Abu Hanifa has positively prohibited the tenancy system. So has Imam Malik and other authorities. All narrators of Traditions condemned it right upto the days of the Abbasides. It was only in the days of Haroon-ur-Rashid, that his mercenary Head of the State Judiciary named Abu Yousuf legalized it. Shah Waliullah condemned it vigorously in the 18th century because landlordism creates inequality and conflict between landlords and tenants. Shah Abdul Aziz supported the same view. Maulana Obaid-Ullah Sindhi in his study of 'Hujat-ul-Balgha' clearly brings out the point that absentee landlordism or zamindari system is not supported by the principles of Islam. In case a man controls a plot of land, he should cultivate it himself. If he does not allow any other to use it, he can claim possession but we Muslims are clear of him and we have nothing to do with him. (Bukhari). Similarly in the collection of Traditions by Abu Muslim throughout condemns landlordism and says it is against the Law. In the opinion of Imam Abu Hanifa, "a man should keep only as much land as he can cultivate himself, may be with the help of his kith and kin." As a matter of fact, whatever the form of landlordism and tenancy, the cultivators become victims of injustice. Landlords go on extending their acres and get work from their tenants as if they were mere cattle.

To repeat regarding property in land the oft quoted Shah Waliullah says : No doubt everything belongs to Allah, yet, He has allowed His mankind equal right to benefit from bounties of nature. Land is like

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SAYINGS OF THE HOLY PROPHET

Whosoever builds on unoccupied land becomes owner of the house.

Says the progeny of Adam, my property, my property. Listen O Omar, your property is only that which you have eaten up or used up or given away to others for their good and so sent it on for life in the Hereafter.

Whosoever makes land yield crops which land was not in the possession of any other man, then he acquires a greater right to continue in possession.

Land is Allah's land. Men are Allah's bondmen.

a mosque for the good of everybody. Nobody can make a mosque his own property. Similarly, the right of possessing land belongs to him, who brings it under use in the first instance. In Fatawa-e-Azizi, the same opinion is expressed that land is for the joint use of all Muslims, *i.e.*, it is the property of the State. The land is not the private property of any individual and the so-called zamindars and landlords where-ever they exist, are no better than managers of agricultural industry. It is not equitable that a few people monopolize the ownership of all land. If so happens it is the duty of the State to take over this land with or without compensation, and distribute it among landless cultivators. As a matter of fact, the conquest of Persia and a great part of the Roman empire led to the introduction of feudalism in Muslim lands.

When Spain was conquered the first thing that the Muslims did was to abolish the feudal system and land was distributed amongst the serfs. Omar, the Caliph had followed the same policy and he had not allowed the Arabs to acquire the land of Persians. A few Ulema of today, even now, have tried to create the impression that the common people should have a negative attitude of contentment and let the landlords be rich and the poor should offer thanksgivings for their being destitute.

In the Indo-Pak sub-continent the present day Zamindari system was introduced by Cornwallis (1784). Under the Mughals as previously, land belonged to the State, the cultivators called ryots (raayyat) and near about one fourth of the gross produce of land was paid into the royal treasury as the share of the State. The collectors of land revenue (or land tax) were called Zamindars. This will be borne out by every standard Text Book on History of India.

SAYINGS OF THE HOLY PROPHET

Whosoever grows crops on unoccupied land has greater right on it.

And to the owner of palm trees, the Prophet said : "You take out your trees from that land. Land belongs to the cultivator and the right of cultivating it is to be inherited by his children, provided they are capable of cultivating that land themselves. If they cannot do it they have no right to give that land on hire to others." (Bukhari & Abu Muslim).

Whosoever has some land he should cultivate it. And if he is not capable of cultivating it he should freely give it away to a Muslim brother but he should not give it on hire. Hiring charge in the form of foodgrains or in any form of money is positively prohibited.

In case money has been spent on improvements of lands, then the possessor can charge an equivalent of what he has spent on those improvements.

Whoever has made land grow crops when its previous possessor or so-called owner had become incapable and land was going to waste, the land will become the possession of the successor.

It is better that a man gives away lands, he cultivates to a brother than to give it away on hire.

It is not permitted that a man should monopolize the bounties of nature necessary for use for every man. First of those is land not in use, second is water, the third is salt and the fourth is fire.

In case the first possessor takes in a partner on a co-operative basis, it is perfectly lawful that both share in the produce.*

*Raf-ia Bin Khadij, a prominent companion of the Holy Prophet has clearly said "We have had more land than others. We gave these lands on hire and arranged things *i.e.* part of land is ours and the other part is that of the cultivator. Many times it happened that one part did yield a good crop and the other did not. The Holy Prophet prohibited this sort of business. The question of getting a considera-

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SAYINGS OF THE HOLY PROPHET

Said the Holy Prophet, many peoples have passed away. One day you will follow their ways. The companions asked the Prophet, whose of Jews or Christians? The Holy Prophet said, who else.

The unbelievers of the world combine to fight against you and invite each other against you as if they were asking them to a feast. The companions of Prophet submitted, "Is it because we shall be small in number and the enemy in larger herds?" The Holy Prophet said: "No, Muslims will be in large multitudes, but they will become so emaciated morally and in spirits that they will become like straw and chaff which is swept away by a river. Your enemies will have no fear of you and your minds shall have developed a love of lucre *i.e.*, love of the world and an escape from struggle, and contemplation of

tion in the form of gold and silver, did not arise. The Holy Prophet asked us to desist from giving away lands on hire, that one third or one fourth of the total produce will be ours and that we shall take this fixed quantity as our share. The Holy Prophet ordained that the owner must cultivate his land himself, or leave it alone. At a time I was cultivating a plot of land, the Holy Prophet passed that way. When the land was being watered, the Holy Prophet asked: "Whose crop is this and whose land is this?" Raf-ia Bin Khadij replied. The crop is mine, the seed is mine and the work is mine. Half of the produce is mine and other half belongs to so and so because the land is his. The Holy Prophet said, "you have undertaken to pay interest. Give back the land to its possessors and take only that much what you have spent on the land to improve it."

With these traditions of the Prophet that were narrated to the Omayyade Governor he saw no other way but to go to Raf-ia Bin Khadij and asked him about these sayings of the Holy Prophet. When Khadij said that the Holy Prophet had prohibited the giving away of land on rent then Abdulla Ibne Omar, refused to collect rents and the Caliph abandoned the system.

The Holy Prophet even prohibited Mukhabra that is having tenants from among unbelievers. Mukhabra means that half the produce or 1/3 or 1/4 of the produce will go to the master and the rest to the other party. The Holy Prophet also prohibited *mohaqala* *i.e.* receiving of hire money. Iman Shafai allows division of fruit but not of food grain. Syed Abdul Hamid Qhatib Saudia Arabia—the Daily Mashriq dated 13/14.3. 1969.

SAYINGS OF THE HOLY PROPHET

death and trying to avoid it. The Jews and the Christians have got divided into so many sects. One day Muslims will get divided into 72 sects."

I have great fear of the so-called leaders and divines to come.

Once my followers get engaged in mutual strife and disputations it will not stop till the day of their doom.

Some of my own followers will ally themselves with unbelievers and deviators and some sects take to the worship of idols, and at least thirty false prophets will emerge inspite of the fact that the age of prophethood is over, and after me no prophet is to come. With me prophethood is finished. However, a small band of Allah's Party will not leave the path of righteousness. Their opponents will not be able to do them any harm until the Will of Allah is disclosed.

In days to come in distant future, disturbance and conflict will arise like the darkness of the night. A man will be a true believer in the morning and an apostate in the evening. Sticking to Faith and Perseverance will be rare.

A man, would be a true believer in the evening and when he would get up in the morning he would be an apostate and would barter his way of life (deen) for trifles of this world (Tirmizi).

When the virtuous and righteous amongst you become leaders and your wealthy men become generous and charitable, and you decide your matters by mutual consultation, your life in this world will be beautiful. You will live by strength of character and belief in honour and success.

In case your leaders are of the bad type, your rich men miserly, and your affairs get into the hands of women, then you will have love of the world and its apparent glamour but you will have no honour. It will be better for you then to fight or to die out.

What will happen to you when your daughters follow immoral ways and your women become rebellious. This

SAYINGS OF THE HOLY PROPHET

will happen and there will be things worse. Then you will not strive for goodness and not abstain nor prevent others from evil. Yes this will happen. You will ask for evil and order evil and obstruct righteousness, and even worse.

When you will consider righteousness as evil and evil as virtue, truth as falsehood and falsehood as truth.

And in days to come a new people would appear. Weak in wisdom, apparently fine in ways of living.—They will talk like righteous people. They will read the Qur'an but real Faith will not get down their throats. Their faith will fly out of them like an arrow which flies out of a bow, *i.e.*, they will consider themselves Muslims, but their faith will not be in Islam. They will not lead my way of life and take up other peoples' ways of life, (*i.e.*, that they will not see Direction but will mimic others). They will have some good habits and some bad. Such will be leading on the way to hell.

Your safety will be in sticking to Allah's Party and its leaders. Should that party disappear and you get divided into different sects and religions, it will better for you to leave them off even if you are helpless and you are dishonoured, but in thought and deed continue the struggle to be real Muslims.

For some decades my people will have peace and prosperity, afterwards tribulations and evils and strife will follow one another, and the real Muslim will not be able to say which is strife and which is not.

My faith, the faith of Abraham, was accepted by the poor in the first instance and will ultimately return to the poor. Therefore, blessed are the poor who becoming conscious of the evils surrounding them, arise one day to remove these evils. They shall be my true followers.

Yes. Islam was accepted by the poor and those in exile. It freed them from ignorance, slavery, servitude and toil.

SAYINGS OF THE HOLY PROPHET

Islam will again emerge and inspire the poor to free themselves from ignorance from bondage and slavery.

It is criminal to teach the Qur'an for a material consideration or to accept a gift in lieu thereof. Such teachers shall be branded.

Do good to others, you will get good in return.

Place others under obligation, others will place themselves under obligations to you.

Exchange gifts and presents.

In case you find anything on the roadside or anywhere of which there is no master, then proclaim about it for one year. Should the owner come, give it back to him, otherwise use it.

Women create great strife because most of them are temperamentally mischievous.

In case you chance to see a beautiful woman you do not know, take your eyes off.

In the case of giving away the hand of a girl in marriage, it is necessary to get permission of her guardians.

Never take back a gift once you have made it.

It is necessary that you should be equitable in the matter of making gifts to your children. A father can rescind a gift made to his son.

Only such should get into marriage bonds as can support their wives and do other duties to them.

The particular parts of body peculiar to women must be veiled.

Young girls were beating drumlets and were musically narrating the stories of their ancestors and the Holy Prophet said: "Let them carry on" adding that he did not know anything of the future they were talking of. The Ansars, *i.e.* the people of Madina liked music very much. The Holy Prophet did not object.

SAYINGS OF THE HOLY PROPHET

Fixing of dower-money is necessary.

Temporary marriages were allowed only for three days during a war with unbelievers, later these were prohibited.

Free your men-slaves and women-slaves.

Swear not unnecessarily.

Tender no offerings, food and garlands, to tombs, not even to Allah because such offerings can not change the course of the Law. But do spend in the way of Allah.

Carry out your covenant with Allah and an offering in this way is no atonement.

A thief is to be severly dealt with and rendered incapable of committing a theft a second time.

Drunkenness is punishable with shoe beating or with flogging. Everything that intoxicates is tabooed. Intoxication destroys discretion and distinguishing between good and evil.

Obey Allah and His Prophet and the one you put in authority, even if he happens to be a slave or a Negro. provided, he confounds not the Laws of Allah but follows them strictly. If the ruler orders anything against the Commandments and Guidance of Allah, obedience is not due.

In case you see clear apostacy or violation of the Commandments of Allah, remove the ruler. Call a spade a spade when you face a ruler. Call his evil deeds evil. Never compromise with evil on the part of those in power. Atleast think ill of their actions, and never accept orders leading to evil. If you follow or co-operate, you will be partners in the sins of the rulers.

Should your ruler make a promise that he must fulfil.

Wish not for mastery and rulership. Do your duty if you are made a ruler.

When two rulers are elected, remove the one second in position, if necessary kill him.

SAYINGS OF THE HOLY PROPHET

The worst of rulers is he who is unjust or a tyrant.

The Head of the State is not to be a woman.

Be bold to proclaim the truth even in the presence of a tyrannical ruler.

The ruler has great responsibilities. If he stands up to them, he will be elevated in rank, if he fails, severe chastisement awaits him.

The rulers are not to take more than their legal due. The rest of their gains is criminal breach of trust.

Offering bribes or taking bribes stands accursed.

No ruler is to deliver a judgement in anger or prejudice.

One day's struggle in actual fight in the cause of righteousness is an atonement for a hundred sins.

Dying in the cause of righteousness is spiritual elevation of the highest order.

The weapons of war must be of the best possible kind.

To use them you must acquire skill. (Preparation for a war against evil is greatly stressed by a number of the sayings).

Spread the faith of Islam in every way you can.

Persevere even if you have to sacrifice your life for it. This is the best of all noble deeds.

Those who are killed in this struggle never die, they live for ever.

Treat and keep your prisoners well, be considerate and generous and be not like barbarians.

Remove the Jews from the Arabian peninsula.

Pyjama should cover your legs but not your shins.

He who wears silk in this world, will not get it on the Day of Judgement.

Using utensils of gold and silver is prohibited.

SAYINGS OF THE HOLY PROPHET

The use of silks is allowed if recommended by a physician.

The dyed clothes (coloured clothes) are the apparel of unbelievers.

Silks are perfectly permissible for women.

In case your clothes show vanity, put them away.

Tickling of body, extracting of hair, lying of man with a man, and of a woman with a woman, unless there is thick cloth in-between, are prohibited.

It is not lawful for women to wear thin clothes. Only hands and face are to be exhibited.

Grow your beards and remove your moustaches.

There is no ailment or malady for which Allah has not provided an antidote.

There is no such thing as omens. Astrology or astronomy play no parts in man's life and lines on your hands show nothing.

Eloquence and good language can hold people spell-bound. Sooth-saying has no reality.

There is no harm in amulets provided there is no deviation.

Some poetry has deep meaning and is enlightening. The Holy Prophet listened to a hundred verses.

A man full of pride or tall talk, full of malice or anger or accumulator of wealth, are hell-bound.

Greed is a curse.

Take care of your tongue. Do not back-bite or talk ill of others.

Be virtuous, do good to others specially to your relatives, thus you live long.

Allah has no mercy for those who show no mercy to their fellow-creatures.

SAYINGS OF THE HOLY PROPHET

Bursting into fits of laughter is bad. A smile looks handsome and catches.

Join the Party of Allah, Allah will be pleased with you.

Do not hurt anybody by word or deed.

Fulfil your promise.

Love of Allah means the love for His bondmen.

Do not break-up friendships. Fault-finding is prohibited.

Do not put off till tomorrow what you can do today.

Do not try those who have been tried already.

The responsibility of man is to wage continuous struggle, if necessary armed fight, to promote ethical values and to acquire the bounties Allah has created for man.

It is equally binding and spiritually elevating that man should protect the moral values in life as explained in the Holy Qur'an.

And in sustaining these values, the Holy war must continue even if lives have to be sacrificed. The reward would be greater than the sacrifices.

Under no circumstance a Muslim is to deviate from the true path.

Acquire knowledge wherever you can get it, even if you may have to go to China for it.

He who does good to Allah's creatures, does good to Allah.

The best among you is he from whose tongue or hand cause no injury to man.

A Bedouin said to the Holy Prophet. "I am a prey to so many evil-telling lies, stealing, adultery, fraud are parts of my life. I cannot give up all these all at once. I shall leave them one by one." The Holy Prophet said: First of all leave telling lies. Telling lies is the worst of all sins and the root of most evils and sins.

SAYINGS OF THE HOLY PROPHET

Another Bedouin came to the Holy Prophet and complained, I am a destitute, I have nothing to eat. The Holy Prophet said : "You are strong, you can work, if you do not work you have no right to eat. Go home and get whatever moveable property you have in the house." He brought back a copper plate. The Holy Prophet said : "Sell it and buy an axe and a rope. Go to the jungle every morning, cut wood and sell it in the Bazar. Do not you know that all Allah's bounty comes according to your effort." The Bedouin obeyed and in a few weeks, he was well off.

The Holy Prophet worked with his hands. He did darning, mending of shoes, looking after his guests and cleansing of his house himself.

Say in the name of Allah, when you start eating or drinking.

Eat with your write hand and from what is placed in front of you.

One who does not fulfil his promise has no faith.

One who is not honest is without faith.

One who lives a temperate life has never any want.

Give up luxury.

He who points to the way of righteousness, he will have a share in that righteousness.

He who has faith in the Hereafter, must show proper respect and hospitality to his guests.

The biggest attainment is to strive for spiritual elevation when that leads to wishing well to mankind.

Do not fling out darts by tongue or action.

Hurting is done only by deviators.

A man has no faith in me or in Allah's Revelations whose neighbour slept with empty stomach during the night.

SAYINGS OF THE HOLY PROPHET

You have no right to have a cake unless your neighbour has at least bread.

Allah's pleasure and liking is that you keep your father happy. The father's anger brings about Allah's anger.

Paradise lies under the feet of your mother because, she gives you the first lessons in virtue.

Allah's pleasure is that you share the joys and sorrows of your neighbours. Your neighbour's want is your want. Help your neighbour all the way you can.

The ill you do to your neighbour is an ill done to Allah.

Repeat I believe in the Unity of Allah and I will persevere.

Good deeds depend not upon merely intention but real faith.

The Islamic way of life is wishing well to man.

The really rich is he who does not want riches but the man without greed.

Cleanliness is next to Godliness.

Fasting is your shield against evil.

Prayer is the pillar of Faith.

Zakat is the treasure if you have faith in Islam.

Haj washes away your sins if it teaches you to withhold from evil, and you rectify.

Have trust in Allah and your destiny, but your destiny is worked out by your deeds.

Your care of wife and children and of your neighbour and fellow-men and striving to fulfil their needs, is not neglect of Allah. Your neglect of Allah is disobedience to or escape from His Law.

CONCLUSION

Thus spake the Great Apostle, the last of his kin,
For Ever-Praised was his name.
Called by all and sundry, "Man faithful, The greatest
of the great".

For honesty and truthfulness was his majesty,
Inspired by the Message of Allah.
The greatest of all miracles
It is for ever and for ever.
With unchangeable Faith in what he Received,
He gave the warning and glad tidings,
For mankind to heed and act thereon.

... O ...

Not awed or deterred by threats and violence,
He fulfilled his mission with glory ever-lasting ;
And set an example of success,
Beyond reach of his fellow-apostles and of man.

... O ...

The beacon light which opened the secrets of the
universe,

The secrets of endeavour and victory,
In tones of love and tunes of majesty
He said "Go forth, conquer the universe,
To you belongs Allah's vicegerency.
Take all mankind into the fold of loving mantle.
So that they all be brethren unto one another.
Free mankind from servitude, misery and toil,
From bondage and slavery,
From greed and sin and wages thereof :
For, the bounties of Allah are for all mankind.

... O ...

From one success to another,
You must climb to felicitous ecstasy.
You are in history glorious,
Hand over a better charge to those to come,
And they must in turn make history,
Elevating ever and better and glorious more,

CONCLUSION

For man to acknowledge and render praise for what
you do,
Your real consolation rests in Allah's dispensation,
And thus to fresh fields and pastures new,
Anew, anew, again and again anew.

... 0 ...

Allah's mercy is the Book He hath revealed,
The miracle fondly ascribed to me,
In fact revealed by the Most High unto me for the
good of man,

Recitation of which is worthy,
Action discordant is both sin and crime,
And this Book is the heritage of all to heed.

... 0 ...

Follow the Book and not the whims of greed,
Nor of domination, nor of sibyls,
But only the urge of Faith and love of mankind.

... 0 ...

Hold high your heads and boldly combat,
The seduction of the devil and of Mammon,
For they are ever-enticing yet receding,
Them you must vanquish,
Destroy the devil and enslave
The Mammon to scatter its limbs all over,
For man to eat and prosper in health of body and mind.
Thus without being selfish man must preserve his self.

... 0 ...

For those who wage war,
And storm the citadels of vice and sin,
Their's is endless bliss and joy of life.
But for those who fight for gold,
Or, for greed or for sex.
There is no reward but mental pain and frustration.

... 0 ...

Correct the strong, sustain the weak,
So that peace, amity, good-will and love,
Be for man the rule to prevail,
And promote life of felicity and ever-lasting ecstasy."

CONCLUSION,

And those who recite for show and earthly gains,
"There is no god but Allah and Muhammad is His
Prophet"

And their practice in thought and action,
Is to strike discordant notes,
Who recite the Qur'an and play the devil,
Frauds with sleight of hand,
And sleights of tongue and legerde-main,
With sleights of charms and of beads,
They promote falsehood and heinous deeds,
And then condoning sins and crimes with prayer wheels,
Make their own ways merry.
And yet defrauding innocents,
They scatter helplessness and misery all around.

... 0 ...

In-action ultimately shall be their portion,
Their lot only rank stagnation,
Only false piety on their brows,
And beggary their misfortune.

... 0 ...

Beware of those reciting for gain and pelf,
Cherishing in mind gods of greed, vanity and falsehood,
Who are swayed by passing whims and fancies,
Whose pride, vanity and lack of insight,
Makes them issue bulls and false alarms,
To the end to hold blind multitudes in servitude,
Holding these illiterate masses as fair game ;
Such men are worse than atheists,
Masquerades trading in religion and false-hoods,
For, indeed, they are liars and hypocrites.

... 0 ...

Afraid they are to learn and to understand,
Hugging the shabby shells in which they dwell,
Knowledge of science and technology they condemn
"As handmaids of satanic infidels"
"Sour are the grapes" for them newly grown,
While to grow them for ever is Allah's Law,

CONCLUSION

Like magians of yore they like to dominate,
And shout demand to sit as Holy Inquisition,
To judge and condemn scholars and research,
And despatch the same to death or to Hell
As handmaids of infidelity and the devil,
As causes of horrors great and disbelief,
Call ascent to the Moon heinous deviation
Though Allah made man conquer firmaments.
But in rank in-gratitude they reject,
Being rank imbeciles and sneaking frauds,
They bring forth confusion, and woe, and then only
wail

Destructions, wranglings, mischief and fights,
Such is the curse for them from the Most High:

... O ...

Remember, for those who go astray,
The straight path of righteousness and rectitude,
There are pangs of heart and agony,
Of destitution and misery and fires,
Of abysmal degradation and moral depravity,
Which consume the substance of man and his weak.

... O ...

They and their bamboozled followers,
See not writing on the wall.
See not the result of in-action and sloth,
Dwelling in hypocrisy and trading false
In amulets, charms, rings, and talismans,
Hashish and self-imposed trance,
Yet all leading to the grab of pelf or sex,
Of these charlatans and pseudo-saints ?

... O ...

With awakening coming from Knowledge True,
Their end is near.
The wisdom of man
Has at last discovered the wickedness.
Of this brand and their hire-lings,
And they only await requital here and in the Hereafter.

CONCLUSION

Hollow-headed and ignorant they are,
Accept them not as teachers,
For, if they continue teaching
In their Maktabas, cloisters or shrines, as they do,
There shall continue great slaughter of the innocent.

... 0 ...

Let not a slanderous tongue throw out
Mud and abuse and false alarms,
Of hate and fear,
Bulls and fires of hell
For men of good-will and inward piety,
Expressing their views differently,
For, Allah made man free, free to speak,
And find "books in running brooks,
Sermons in stones
And good in everything."

... 0 ...

Sin committed, man may repent and rectify,
And thus obtain the reward of rectitude,
For Allah to Forgive is His covenant
To restore man to His Love, Mercy and Light,
And thus fulfil the purpose of His creation.

... 0 ...

This is the Law and the Law changeth not,
Though man in ignorance and folly,
May for transient gain try negation.

... 0 ...

Knowledge revealed and learning enjoined,
The duty of man now made clear,
Is the performance of the duty
To act honestly and truthfully,
To himself and thus to every-body ;
To Allah and to man
What is due, man must give.

... 0 ...

In generous terms Allah hath chalked
Your destiny to escape from sin and destitution,

CONCLUSION

From sloth and easy acquisition,
Ordained labour and ceaseless struggle,
To wrest from nature your heartening due,
And to use the same for human weal.
Allah has made subject to you,
The spiritual forces created by Him,
At your disposal has placed material resources,
For you to make or mar your destiny,

... O ...

In constant endeavour and Faith,
For, constant endeavour is life,
And Faith is charming, soothing essence,
Be better and better and better still, and better.

... O ...

And then parting away in peace,
From one condition of life to the other,
Find peace of mind and ever-lasting bliss,
In Love and fellow-ship with all mankind.

... O ...

The Law enjoins with directness and force,
The achieving of beauteous life here and Hereafter,
Achieving material prosperity and spiritual bliss,
These come not when a few prosper and the rest groan.
When men of wealth alone escape slumdom and grime,
And surround themselves with beauties and luxuries,
Forgetting the mass of people who create the beauty.
And make comforts possible for the few,
That the masses are compelled by want,
To work hard and live amidst depressing ugliness and
dirt.

... O ...

Yea, there is no joy nor prosperity,
When most people live in slime and filth.
When a few have knowledge and the rest are steeped
in ignorance,
Such conditions cause mischief and turmoil,
Prostitution of intellect and of creative talent,
Ultimately leading all into hell of perdition.

CONCLUSION

Poverty is not the Law of Providence,
Its existence is no reason for its continuance.
It is condemnable and stands condemned,
As root-cause of vice and degradation.

... 0 ...

To remove this poverty is the concern of all,
Of all who have the good of man at heart,
There are different ways suggested in the East and the
West,
But the right way is indicated by Allah's Law since
long

... 0 ...

Today the way is stony and the task arduous,
Difficulties are great and awe-inspiring,
Yea, only for those who have not the Faith,
For difficulties are a spur and stimulus to men of
Faith.

... 0 ...

A great deal depends upon the State,
Upon men who hold charge of power,
It depends not on forms of government,
Nor on constitutions—subjects of great dispute,
But it depends on moral earnestness
And Faith in those who hold the throne,
For they decide if people hug the chains
Of superstition, ignorance, helplessness and sloth,
And thus shall die in sloth and despair.
Or, the State decides to boldly take-up
Policies of social, economic and administrative reforms
simultaneously.

... 0 ...

For this more is to be spent on education,
Than on cars and mansions,
More on roads and hospitals,
Than on furnishings and feasts,
More on social welfare schemes,
Than on discussions on worn out themes.

CONCLUSION

Men of Faith—noble souls, at helm they would be,
If ignoring self they work day and night,
To make people rise from disaster and defeat,
To heights of bliss and prosperity.

... O ...

The Laws of Allah grind and grind mercilessly,
Those who ignore the call of duty and call of Law,
Appropriating worldly gains really meant for all,
For they invite disaster for one and all.
The Law covenants and that covenant is ever
fulfilled,
That men who make sacrifice for the good of all,
Yea, wage war and storm the citadels of *Ba'al*.
Shall be the friends of Allah,
Yea, true followers of His Law.

... O ...

The believers seek and bow only to the Truth,
Holding the devil at bay,
Create not mischief but create accord,
A peace protecting just right of all,
Co-operating with peoples all over the globe,
So that harmony and goodwill prevails all-over,
With no place for narrow selfishness and bigotry
Yet with yearning to know more and more and more
About secrets of heavens and earth yet unseen,
Of material happiness and spiritual bliss,
Of the Message of the Almighty to high and low,
For man to fulfil the purpose of his life.

... O ...

There is Allah's land meant for all,
So are His bounties for the good of great and small,
Freely you get the same from Allah,
Freely give the same for the good of all.

... O ...

With interest forbidden in all its forms,
Capitalism in heinous forms becomes impossible,

CONCLUSION

And so-called Communism is out of place in Allah's Law,

Your life and property is all for Allah,
Hence your life is for good of mankind,
And s. is your wherewithal.

For the good of all you must strive with might and

And thus redem your covenant with Allah and with main
man.

... O ...

Allah hath made humanity one Brotherhood
Only if people try to understand,
For man has, through violence made 'nations',
Though all yearning to return to Allah's Law,
Are looking ahead for parliament of Man.

... O ...

"So, let us pray in all sincerity and rectitude
Oh, Allah ! let us make easy the difficulties besetting
us

Let us rise from the place of humble ants to the
throne of Solomon

Let us make the rare virtue of love (for all a heritage).
Tht is, let us become true Muslims in thought and
deed."

Iqbal

APPENDIX 'A'

To his daughter Fatimat-uz-Zahra; the Holy Prophet gave a grinding handmill, two utensils and a prayer-mat by way of dower.

Believing in the dignity of labour, the Holy Prophet said : "You have the right to eat only when you have worked."

The Holy Prophet fulfilled his mission in six stages :

1. Propagation of Faith unobtrusively.
2. Politely and in very sweet language, propagation of Faith publically.
3. Migration.
4. Defensive wars.
5. Offensive wars to root out conflict, strife, and falsehood.
6. General amnesty for his enemies and all those opposed to him, sympathy and generosity and all along declaring the Truth.

In the words of Iqbal :

Unshakeable Faith, continuous endeavour and charming love for humanity.

Are in the struggle for honourable existence the weapons of the true believer.

APPENDIX 'B'

1. ABU BAKAR SIDDIQ

We call the first four Caliphs Enlightened, because they had lived with the Holy Prophet. They had seen in all details, his way of thought and action in the affairs of the Muslim State *i.e.* his conduct and career and were truly inspired by the principles of the Qur'an. They had seen every aspect of the Holy Prophet's life, and they had also derived inspiration directly from the sayings and example of the Holy Prophet. They had the same faith in Allah and His mercy as the Holy Prophet had.

Leadership or Caliphate is according to Islam, not inherited. It is conferred by the people on one most suitable for the job.

The principle of inheritance should have made Ali ibn Abu Talib the Caliph, but Muslims elected Abu Bakar Siddiq who was the most respected man at the time for his probity and righteousness. His first address to his people was :—

“I do not claim to be the best amongst you. In case I do my duty help me and obey me. If I am remiss correct me. Speak the truth and act truthfully. This is being faithful. Falsehood and hypocrisy should have no place in your dealings. In falsehood there is degradation, treachery and rebellion. The weak among you will be strong for me. I shall help them. The oppressor shall be laid low. Wage constant struggle in the cause of Allah and the Prophet. In case I deviate, rise against me. So get up, say your prayers. May Allah shower His mercy upon us all.”

Abu Bakar Siddiq was the first Commander of the Faithful. He did every bit to consolidate the *deen* (Faith) and to promote righteousness in Muslims' life, waged a war against false prophets and against those who refused to pay Zakat. He proclaimed that under all circumstances he would charge the poor-rates (Zakat), may be, it is due on the nose-string of a camel.

APPENDIX 'C'

2. OMAR

The second Caliph, set-up a constitution and judiciary of the best possible type. That is a standing example for all the nations of the world to follow. His justice made no distinction. His own son was accused of intoxication and was flogged at his command.

An ambassador from Constantinople (Eastern Roman Empire) came to Medina with presents for the Commander of the Faithful. He made enquiries about the palaces of the Caliph. There was nothing like a palace anywhere. He was directed to the Prophet's mosque. He saw a man covered with clay and chaff and resting awhile. The ambassador from the Caesar handled him roughly and asked, "Where is the Commander of the Faithful?" "I am the Commander", said Omar. "I am mud-plastering the mosque of the Prophet." The ambassador was dazed.

Omar went about the streets of Madina during night time so that he should know the grievances of the people personally. On one occasion he heard cries of children from inside a house. He stopped at the gate, knocked and asked why the children were crying. The answer was because of intensity of hunger. Omar immediately turned back and himself carried a bag full of corn-flour on his shoulders, gave it over to the house-wife and apologized for his ignorance.

When Muslims had conquered Jerusalem, the Chief Prelate offered to submit only if the Commander of the Faithful should personally receive the keys of the citadel and provided he came alone with only one servant to lead him. Omar, the Great (for Great indeed he was) started for Jerusalem with only one dromedary. The master and his servant mounted the camel by turn. Accidentally when Jerusalem was reached, the servant was riding the camel and Omar the Caliph, was leading the mount by its nose-string. The Prelate saluted the rider out of respect. The rider said : "I am a slave, the Commander of the Faithful

is holding the nose-string." The Prelate was fixed to the spot and wondered.

To illustrate the mental and spiritual outlook of early Muslims Sayyed Qutab has given two soul-stirring quotations from Abu Usman Nehdi and Ibn Kaseer. Rustam the Persian commander-in-chief had asked for peace parleys but when Mughira the Muslim delegate reached the Persian camp a drama of superficial pomp and strength of conviction was gone through. Thus Mughira after crossing the river bridge was surrounded by the Persian soldiery who asked for permission to let him see Rustam. To hide their shame and humiliation in their previous defeat at the hands of the Arabs the Persians had not a bit changed their gaudy clothes and outward pomp and haughtiness. Mughira advanced. He saw that all were dressed in uniforms according to ranks. They had crowns on their heads and their clothes were of gold and silver thread. The ground was covered with rich carpets for four hundred steps on every side. Mughira covered these four hundred steps on carpets. He entered the tent of Rustam. His hair plaided in four parts he stepped up and took his seat on Rustam's throne. The courtiers were amazed and pouncing upon Mughira dragged him down. Mughira stood up and said, "We have hitherto heard of your wisdom and discretion but there can be none more stupid than you are. There is no high or low among us Arabs. We do not enslave anybody unless he wages war against us and is captured. I had thought you practised the same sort of equality amongst yourselves. You have behaved in a strange manner. You should have better informed me of this earlier that amongst you there are some who are considered deities. Your civilization is topsy-turvy. I have not come to you of my own. It was at your request. Now I find you have a decadent civilization and you are bound to be defeated and go down. Without doubt such behaviour and mentality as you have shown cannot prop up rulership".

Similarly (before the battle of Qadsia) Rabya bin Amar showed his strength of conviction and high ideas. He was sent by Sa'ad bin Abi Waqas as his ambassador to Rustam's court. When Rabya bin Amar reached the precincts he saw that the Court Hall was decorated with carpets etc. Rustam wearing rich silks studded with jewels and rubies, and a gold crown on his head sat on a gold throne. Rabya bin Amar had old rough clothes on his person, a small shield hung on his shoulders. Riding a short-sized horse he went on trampling the carpet floor. He alighted, tied the reins of his steed to a rich cushion and then started on his way to Rustam. Yet he had his weapons, his helmet and his armour on his body. The courtiers asked him to lay aside his fighting equipment. He replied, "I have not come of my own. You have asked for me. If you do not want it I can go back." Rustam cried out, "Let him come." So Rabya bin Amar, proceeded, his lance cutting the rich floor as he walked. The courtiers then asked him about the purpose of his errand. And he replied thus :—

"Allah has sent us to these frontiers so that he who wishes may rid himself of servitude to earthly masters and we may make him enter into bondage to Allah alone. And thus he may escape from the narrow and dark lanes of wealth, hunger and enter into the limitless domain of ecstasy in the Hereafter; and we help him free himself from tyranny of religious priestcraft, and we bring him under the rule of Islamic Justice."

When Persia was conquered, immense booty was captured by the Muslim army, consisting of diamonds rubies and gold bars. These were presented to the Caliph. tears trickled down his checks and he said, "I see in this booty signs of the decay of Muslim society."*

*Quite a few years after the occupation of Persia by the Arabs, the complexion of thought amongst conquerors and the conquered who had readily embraced Islam, began to change.

The Persians who had memories of their ancient and in some ways glorious civilization and culture were plundered, humiliated and oppres-

Continued on next page

OMAR

Omar's spasm of rule is considered by all historians as having been the best for all parts of the Muslim State. Following in the footsteps of the Holy Prophet he established a polity which is a standing example of statesmanship for all times. With his demise was buried the glory of Islam in action. As yet his footprints are there, at least in the thoughts of men.

sed by their masters intoxicated with power. Thus the Persians developed a deep-rooted hatred of their new lords. This laid the foundation of an anti-Arab political movement which later continued and assumed religious frenzy and ultimately led to the downfall of the Arab power in the land of Cyrus the Great, of Jamshed and Nausheerwan. Some Persian elders did not even hesitate to join hands with Hilaku (the Mongol chief) in the destruction of Baghdad and of the Abbasides. When their Turkish masters had dissipated their energies in mutual strife and plunder, the Persians struck again and established on strong foundations a national state which continues to this day. From the sixteenth century onwards they even came to rescue the Mughals of Indo-Pak sub-continent from difficult quandary.

APPENDIX 'D'

3. USMAN

Usman the Charitable, was the third Commander of the Faithful. His habit was to distribute his wealth among the poor and the destitute.

During the life-time of the Holy Prophet and after, he was one of the foremost in providing sinews of Jihad against unbelievers. The material sacrifices he made for the good of the Muslim State gave him the title of the munificent.

The Holy Qur'an was reduced to writing in instalments as they were revealed.

To Usman goes the credit of collecting all the manuscripts, compiling them properly and putting all the Suras *i.e.*, the chapters into the present order in the Holy Book. Four copies of the same were made out for Madina, Mecca, Damascus and Kufa. The original purity of contents, language and diction has thus remained untampered with and unaltered to this day. Some companions of the Holy Prophet like so many devout Muslims today, had also committed the Qur'an to memory during the Prophet's life-time. There was complete agreement regarding the compilation of the Holy Scriptures.

The pressure of advancing years made Usman rather indulgent, and his kindness to friends and foes alike provoked resentment in some quarters. The Muslim society became divided into factions. This fissiparous tendency later showed itself in his assassination, wranglings over the episode, and a regular battle between Amir Muawiah and Ali—the fourth enlightened Caliph. The Muslim State came to have two Caliphs, one in Damascus and the other in Kufa; and the divines started making Islam a sectional affair.

APPENDIX 'E'

4. ALI BIN ABU TALIB

Ali was an eminent scholar. He understood the philosophy of life. The Holy Prophet used to say about it:—"I am the metropolis of knowledge, Ali is the gate to it." In courage and valour and in leadership, he was without an equal. He was the right hand of the first three Caliphs, their sincere adviser. Everybody praised his sense of love and affection, generosity and valour. He trusted in Allah and cared not for outward show of authority or majesty.

Once he was asleep under a tree when an unbeliever jumped upon his chest and drawing his sword said, "Who can save you now from my vengeance?" Ali calmly replied, "My Allah." The unbeliever was stricken with terror and trembled. Ali immediately over-powered him and sitting on his chest said, "And now you tell me, who can save you?" The unbeliever said, "Nobody," and then spat on Ali's face. Ali stood-up and showing real valour said, "I was thinking of killing you in the cause of Allah. Now a sense of vengeance has sprung in my heart. Now I shall not kill you." The unbeliever immediately recited, "There is no god, but Allah and Muhammad is His Prophet."

At one time a man asked of Ali, "What is destiny" ? Ali said "Lift one of your feet." He did so. Then Ali said "Lift the other one also." He replied, "this is impossible." Ali said; "This is destiny". (Taqdeer)

خَلَّةٌ وَنَصِيحَةٌ عَلَى سُوْلِ الْكَرِيمِ

URGE TO FAITH

By

Jajal Mahmood

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