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EXTRACTS FROM THE

Holy Quran

AND

AUTHENTIC TRADITIONS
OF THE

Holy Prophet Mahomad

(Peace and blessings of God be on him')

Compiled and Published by:—

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The learned Muslim brothers are requested to give an expression of their views regarding this book with suggestions for its improvements in order to enable the general public to acquire the true knowledge of Islam more easily.

More extracts from the Holy Quran with Authentic Traditions of the Holy Prophet Mahomed (Peace and blessings of God be on him) and Notes and better words In translation or any necessary corrections shall be thankfully received by the compiler and utilized In the subsequent editions.

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CORRECTIONS.

PAGE.	FOR.	BEAD.
1.	Merciful the Beneficent	... The Beneficent the Merciful.
3.	enternal	... Eternal.
4.	agaist	... Against.
"	believe.	... believe.
6.	resting the place.	... resting place.
10.	sprituallly.	... (spiritually.)
12.	myest.	... mayest.
	Whose.	... Whoso.
13.	hopgef	or..... hoped for.
20.	Thou.	thou.
24.	cafe	... safe.
31.	dic	... die.
33.	respository.	... repository.
36.	rtght	... right.
43.	liqnor.	... liquor.
47.	disgraee.	... disagree.
52.	himself.	... himself.
"	thay.	... they.
55.	saste.	... taste.
"	hold	... holds.
57.	harding	... hard.
59.	there	... their.
68.	blessing.	... blessings.
"	not says	... says.
69.	prayers.	... prayers'.
74.	narrates	... narrates.
75.	speeks	... speaks.
81.	decend	... descend.
96.	yon	... your.
"	and grief	... grief.

In the Name of pod the Beneficent The Merciful.

**We praise Him and pray for His choicest
Blessings upon His noble Prophet.**

G O D .

All Praise to God, Lord of the worlds! Merciful the Beneficent! King on the Day of Judgment! I: 1-2-3,

God! There is no God but He, the Living, the self-subsistent! slumber takes Him not, nor sleep; His is what is in the heavens and what is in the earth. Who is it that can intercede with Him but by His permission? He knows what is before them what is behind them, and they comprehend not anything of His knowledge but what He pleases. His Throne extends over the heavens and the earth, and the guarding them tires Him not. And He is the High, the Grand. II: 250.

Verily, God ! there is nothing hidden from Him, in the earth nor in the heaven. He it is who forms you in the wombs as He pleases. There is no God but He. the Mighty, the Wise. III: 4

And God's is the kingdom of the heavens and the earth' and what is between them, and to Him is the journey V: 21.

Know that God is severe in punishing and that God is Forgiving, Compassionate. V: 98.

The Originator of the heavens and the earth ! VI: 101

God it is who created the heavens and the earth, and sends down from heaven water, and thereby produces fruits as a provision for you ; and He presses into your service the ships, that they may run in the sea at His bidding, and He has pressed into your service the rivers, and has pressed into your service the sun and the moon constant both, and has pressed into your service the night and the day ; And He gives you everything which ye ask Him, and if ye reckon up the favours of God, ye shall not be able to count them. Verily man is unjust, ungrateful. XIV: 37.

Forgiver of sin, and acceptor of repentance, severe a* punishing, full of forbearance.

No God is there but He—to Him is the resort. XL: 2,3.

*Roman figures denote Sura of the Quran and the other figures the verses.

God it is who made for you the earth as a resting place, and the heaven for a ceiling, and has formed you and made excellent your forms, and has provided you with good things ; —that is God your Lord; so blessed be God, the Lord of the worlds!
XL: 66.

God's is the kingdom of the heavens and the earth: He creates what He pleases; He grants to whom He pleases females and He grants to whom He pleases males.

Or He gives them in pairs, males and females; and He makes whom He pleases barren, verily, He is knowing Powerful.
XLII: 48, 49

We distribute among them their livelihood in the life of this world, and WE raise some of them above the others by grades that some of them may hold the others in subjugation.
XLIII: 31

And God's is the kingdom of the heavens and the earth, and the Day the Hour shall come, on that Day shall those who call it vain lose
XLV. 26

He it is who created the heavens and the earth in six days then ascended the Throne. He knows what—goes into the earth and what comes out of it, and what comes down from heaven and what rises up to it and He is with you wherever ye are; and God what ye do doth see.

His is the kingdom of the heavens and the earth, and to God are returned the affairs.

He makes the nights to pass into the day, and He makes the day to pass into the night, and He knows the innermost of the, breasts.
LVII: 4, 5, 6,

He is God beside whom there is no God: knower of the unseen and the visible; He is the Beneficent Merciful.

He is God beside whom there is no God; the King the Holy, the Peaceful, the Faithful, the Protector, the Mighty, the Supreme the Great! Glory to God above what they join with Him!

He is God, the Creator, the Maker, the Fashioner His are the excellent names. What is in the heavens and the earth glorifies Him; and He is the Mighty the Wise. LIX: 22, 23, 24

Who created death and life to prove you which of you is best in actions; and He is the Mighty the Forgiving.

Who created seven heavens, one above another; thou canst

not see in the creation of the Merciful a defect. Then repeat thy gaze again, dost thou see a flaw?

Then repeat thy gaze again, twice thy sight will recoil to thee dazzled and dim ! LXVII: 22, 23, 27,

Say thou, He is the only God!
God the enternal! He begets not, and is not begotten! And there is not one like to Him! CX1I: 1, 2, 3, 4,

Traditions.

The Holy Prophet Mohamed Peace and Blessings of God be on him says:—

God is a unit, and liketh unity.

God saith, " I was a hidden treasure. I would fain be known. So I created man. "

God saith, " I am near the hope of whoso putteth it in Me; and I am with him, and near him, when he remembereth Me."

——+++——

Prayers.

All Praise to God, Lord of the worlds.

The Beneficent the Merciful.

King on the Day of Judgment.

Thee we worship, and thee we ask for help.

Guide us on the straight path.

The path of those Thou art gracious to,

Not of those whom on Thy wrath has descended and those who have gone astray. I: 1, 7,

I take refuge with God from being of the ignorant II: G3

O our Lord, make us Muslims to Thee, and of our offspring a people Muslims to Thee, and show us cur rites, and be turned to us ; verily, Thou—Thou art the Relutant, the Compassionate. II: 122

O our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the Fire. II: 197

O our Lord catch us not up if we forget or commit mistake ; O our Lord, and lay not upon us a burden as Thou hast laid on those who have been before us O our Lord, and make us not to bear what we have not strength for but forgive us, and pardon us, and have mercy on us. Thou art our Master, so help us against the infidel nations. II: 286

O our Lord, let not our hearts swerve after that Thou hast guided us, and grant us, from before Thee mercy; Verily Thou—Thou dost grant.

O our Lord, verily Thou wilt gather mankind together on a Day of which there is no doubt; verily, God will not fail the promise. III: 6, 7.

O God King of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and Thou takest away the kingdom from whom Thou pleasest, and Thou givest honour to whom Thou pleasest, and Thou dost disgrace whom Thou pleasest; in Thy hand is good; verily Thou art over all things Mighty.

Thou makest the night to pass into the day, and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living; and Thou providest whom Thou pleasest without count. III 25, 26,

O Lord, grant me from before Thee a good offspring; verily, Thou art He who hears the prayer. III: 33.

O our Lord, we believe in what Thou hast sent down and we follow the apostle; so write us down with those who bear witness. III: 46.

O our Lord, pardon us our sins and our extravagance in our affairs, and make firm our footing, and help us against the infidel nations. III: 141.

O our Lord, Thou hast not created this in vain, Glory to Thee! keep us from the torment of the Fire. O our Lord, verily, whom Thou shalt make to enter the Fire, Thou wilt disgrace him, and there is not for the wrong doers a helper III: 189 to 193.

O our Lord, verily we have heard a crier calling to the faith—believe in your Lord and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous.

And, O our Lord, give us what Thou hast promised us by Thine apostles and disgrace not us on the Day of Resurrection verily, Thou wilt not fail the promise.

And their Lord, answers them,—I will not waste the work of the worker among you, of male or female: the one of you is from the other. III: 189-193

O our Lord, we beleive, so write us down with those who bear witness. V: 86,

O our Lord, place us not with the offending people. VII: 46.

O our Lord, pour out upon us patience and cause us to die Muslims. VII: 124

O Lord pardon me and my brother, and make us enter into Thy Mercy, for Thou art the most Merciful of those who have mercy. VII: 149.

Thou art our patron, so pardon us, and have mercy upon us, for Thou art the best of those who pardon. VII: 153.

Upon God we rely: O our Lord, make us not a trial for the wrong doing people.

And save us by Thy mercy from the infidel nations. X: 85,. 86.

O Lord, Verily I betake me to Thee from asking Thee of what I have no knowledge, and unless Thou pardon me and have mercy on me I shall be of the losers. XI: 49.

O Lord, Thou hast given me kingdom and hast taught me the interpretation of sayings.

Maker of the heavens and the earth! Thou art my patron in this world and the Hereafter, cause Thou me to die a Muslim and join me with the righteous. XII: 102.

O our Lord, verily Thou knowest what we hide and what we show,—and nothing is hidden from God at all in the earth or in heaven.

Verily my Lord surely hears prayer. XIV: 41.

O Lord, make me steadfast in prayer, and of my offspring, O our Lord, and grant my prayer. O our Lord, pardon me and my parents and the faithful on the Day the account is taken. XIV: 42,

O Lord, make me to enter with a right entry, and make me to come forth with a right coming forth, and grant me from before Thee a helping power. XVII: 82.

O our Lord, grant us from before Thee mercy, and order for us our affair aright. XVIII: 9.

O Lord, open for me my breast. And make easy for me my mission. XX: 24 25,

O Lord, increase me in knowledge. XX. 113.

O Lord, verily, evil has touched me, but Thou art the Most Compassionate of those who have compassion. XXI: 83.

No God is there but Thou! Glory to Thee! truly I have been of the wrong doers. XXI: 87.

O Lord leave me not alone; yet art Thou the best of heirs
XXI: 89.

O Lord, if Thou show me what they are threatened
O Lord, place me not among the wrong doing people.
XXIII: 95, 96.

O Lord, I betake me to Thee from the promptings of the devils.

And betake me to Thee, Lord, from their presence.
XXIII: 99, 100.

O our Lord, we believe, pardon us then, and have mercy upon us, for Thou, art the best of the merciful. XXIII: 111.

O our Lord, pardon and have mercy, for Thou art the best of the merciful. XXIII: 118.

O our Lord, keep away from us the torment of Hell, for torment thereof is lasting; it is surely an ill abode and resting the place. XXV: 66.

O our Lord, grant us of our wives and off-spring the joy of our eyes, and make us to the pious a model. XXV: 71.

O Lord, grant me judgment and joinme with the righteous
And make me a tongue of truth amongst posterity.

And make me of the heirs of the Garden of Delight.

And pardon my father; verily, he is of the erring.

And disgrace me not on the Day when they shall be raised up.

The Day when wealth shall not profit, nor sons.

Unless he who comes to God with a perfect heart.
XXVI: 82, 88.

O Lord, verily, I have wronged myself, so pardon me
XXVIII: 15.

O Lord, save me from the wrong doing people. XXVIII: 20.

O God, Maker of the heavens and the earth, knower of the secret and the manifest, Thou shalt judge between Thy servants concerning that wherein they disagree. XXXIX: 47.

O our Lord, Thou embracest all things in mercy and

knowledge; so pardon those who tarn and follow Thy way, and keep them from torment of the Fierce Fire. XL: 7, 8, 9.

And, 0 our Lord make them enter into the Gardens of Eden which Thou hast promised to them and to those who do good, of their fathers and their wives and their offspring; verily Thou, Thou, art the Mighty the Wise;

And keep them from evil, and he whom Thou keepest from evil on that Day, on him surely hast Thou had mercy, and that is the great bliss. XL; 7, 8, 9.

O Lord, stir me up that I may be thankful for Thy favours with which Thou hast favoured me and my parents, and that I may do the right which may please Thee; and make it right for me in my offspring; verily, I turn to Thee; and verily, I am of the Muslims. XLVI: 14.

O our Lord, pardon us and our brethren who have preceded us in the faith, and put not into our hearts ill-will to those who believe; O our Lord verily, Thou art KIND COMPASSIONATE. LIX: 10.

O our Lord, upon Thee we rely and to Thee we turn, and to Thee is the journey. LX: 4, 5.

O our Lord, make us not a trial for those who disbelieve but pardon us, our Lord; verily, Thou—yea Thou art the Mighty the Wise.

O our Lord, perfect for us our light, and pardon us; verily Thou art over all things Powerful. LXVI: 8.

O Lord, pardon me and my parents, and whoever enters my house believing, and the faithful men and women; and add to the wicked nothing but perdition LXXI: 28.



QURAN.

That is the Book, there is no doubt therein,—a guide to the pious. II: 1.

And if ye are in doubt as to what WE have sent down to OUR servant, then bring a Surah like it, and call your witnesses beside God, if ye are true.

But if ye do it not and ye shall surely never do it-r-then fear the Fire whose fuel is men and stone?, prepared for the infidels. II: 21, 22.

And now have WE sent down to thee evident signs, and none disbelieve in it except the wicked. II: 93,

They to whom WE have given the Book, and who read it as it ought to be read-these believe therein. And whoso disbelieves therein-these are the losers. II: 115

Those to whom WE have given the Book know him even as they know their children, but verily, a party of them do certainly hide the truth while they know. II: 141.

That is for that God has sent down the Book with truth, and verily, those who disagree concerning the Book are surely in a wide error. II: 171.

He has sent down to thee the Book with truth, confirming what was before it and He has sent down the Law and the Evangel before for a guidance to men, and He has sent down the Distinction.

Verily, those who disbelieve in the signs of God, for them is a severe torment: and God is Mighty, Avenging. III: 2, 3.

He it is who has sent down to thee the Book of which are some verses clear—they are the mother of the Book, and others are figurative. But as to those in whose hearts is crookedness, they follow what is figurative thereof, seeking discord and the interpretation thereof, but none knows the interpretation thereof except God, and those well-grounded in knowledge Say, we believe in it, all is from our Lord; but none mind except those who have hearts. III: 5.

And verily of them is a party who twist their tongues concerning the Book, that ye may reckon it to be from the Book, when it is not from the Book. And they say, it is from God, when it is not from God and they tell against God a lie while they know. III: 72.

These are the signs of God; WE recite them to thee with truth; and God desires not wrong to the worlds. III: 104.

This is a declaration to men and guidance, and an admonition to the pious. III:132.

Do they not then meditate on the Quran ? and if it were from any other than God, they would surely have found therein many contradictions. IV: 84.

And Already has He sent down to you in the Book that when ye hear the signs of God disbelieved and mocked at, then sit not with them unless they engage in another discourse, verily then would ye be like them. Verily God will gather the hypocrites and the infidels in Hell altogether. IV: 139.

O ye people, now has come to you a proof from your Lord and We have sent down to you a clear light. Then as to those who believe in God and hold fast to Him, He will make them enter into mercy from Him, and grace, and He will guide them to Himself by the straight way. IV: 174.

O people, of the Book, now is, Our apostle come to you to clear up to you much of what ye had hidden of the Book, and to pass over much. Now has come to you from God a light, and a clear Book; God guides thereby those who follow His pleasure to the way of peace, and brings them out of darkness into light by His permission and He guides them into the straight path. V: 18.

But those who disbelieve and call OUR signs lies—these are the fellows of the Fierce Fire. V: 88.

And this Quran has been revealed to me that I may warn you by it and those it shall reach. VI: 19.

And this Book have We sent down as a blessing and a confirmation of what was before it, and that thou mayest warn the Mother-city and those who are around it and that those who believe in the Hereafter may believe therein, and to their prayers keep. VI: 92.

While He it is who has sent down to you the Book in detail, and those to whom We have given the Book know that it is sent down from thy Lord in truth. So be not thou of those who doubt. VI: 114.

And the words of thy Lord are perfect in truth and in justice; none can change His words. And He is the Hearer the Knower. VI: 115.

And this is the way of Thy Lord—straight; already have
We explained the signs to a people who mind. VI; 126.

And this Book, We have revealed it as a blessing; then
follow it, and fear to do wrong, that ye may have mercy.

Lest ye say, the Book was only sent to two people before
us and verily, of their studies we were regardless.

VI: 156,157.

And those who call OUR signs lies and behave proudly
with them, these the fellows Of the Fire, they shall be therein
for ever. VII: 35.

And already have WE brought them a Book explaining it
with knowledge, as a guidance and mercy to people who believe
V I: 51.

This an insight from your Lord, and a guidance and mercy
to a people who believe. VII: 201.

And when the Quran is recited, listen to it keep silence,
that ye may have mercy. VII: 2Q2.

Verily the worst moving things with God are the sprituall y
deaf, the dumb who do not understand. V III: 22

And this Quran could not have been invented by any beside
God, but it is a confirmation of what was before it and an
explanation of the Book, there is no doubt therein from the
Lord of the worlds.

Do they say, He has invented it? say thou, then bring a
Surah like it, and call on whom ye can beside God, if ye are
sincere. X: 38, 39.

O ye people, now has come to you an admonition from your
Lord, and a balm for what is in your breasts, and a guidance
and mercy to the faithful.

Say thou, by the grace of God and by His mercy, then in
that let them rejoice : it is better than what they heap up.

X: 58, 59.

And if thou art in doubt as to what We have revealed to
thee, then ask those who read the book before thee. There
has certainly come to thee the truth from thy Lord, so be not
thou of those who doubt

And be not of those who call the signs of God. lies, lest
thou be of the losers. X: 94, 95.

Say thou, O ye people, now is come to you the truth from your Lord: whoso then is guided, is guided only for himself, and whoso errs, errs, only againstit. and I am not over you a guardian. X; 108.

A Book the verses whereof are established is wisdom, then set forth with clearness from the Wise, the Informed. XI; 1.

Do they say, he has forged it? Say, thou Then bring ten Surahs like it forged, and call on whom ye can beside God, if ye are true.

But if they answer you not, then know that it is revealed by the knowledge of God only, and that there is no God but He: are ye then Muslims?. XI: 16, 17.

And everything we relate to thee of the stories of the apostles that will establish thy heart, and there has come to thee herein the truth and an admonition and reminder to the faithful. XII: 121.

These are the signs of the plain Book.

Verily, WE have sent down the Quran in Arabic, that ye may understand. XII: 1. 2.

It is not a tale forged, but a confirmation of what was before it, and an explanation of all things, and a guide, and mercy, to people who believe. XII: 111.

And thus have WE sent it down a judgment in Arabic; and surely if thou follow their lusts after there has come to thee the knowledge, there is not for thee against God a patron or protector. XIII: 37.

This is a message to men, that they may be warned thereby, and that they may know that He is only one God, and that those who have hearts may consider, XIV: 52.

WE have sent down the Reminder, and WE will certainly guard the same. XV: 9.

And WE have not revealed to thee the Book, but that thou mayest clear up to them what they dispute about, and as a guide and mercy to people who believe. XVI: 66.

And WE have revealed to thee the Book which clears up everything, a guide and mercy and a hearld of glad tidings, to the Muslims. XVI: 91

So when thou dost recite the Quran, have recourse to God
against the cast away devil. XVI: 100.

Verily, this Quran guides to what is most upright, and
gives glad tidings to the faithful. XVII: 9.

And Surely WE have turned it variously in this Quran
that they may remember, but it only increases their aversion.
XVII: 43.

And WE send down of the Quran that which is a healing
and a mercy to the faithful, .but it only increases the wrong
doers in loss. XVII: 81.

Say thou, Surely if men and Jinn united to bring the like
of this Quran, they could not bring its like even though the
one of them backed the other up.

And surely WE have turned about for men in this Quran
every parable, but most man refuse only out of ingratitude.
XVII: 90. 91,

And the Quran, WE have divided it that thou mightest
recite it to men at ease; and WE have revealed it gradually.

Say thou, Believe ye therein, or believe not, verily those
who have been given knowledge before it, when it is recited to
them they fall down on their chins in worship. And they say
Glory to our Lord! verily the promise of our Lord is surely
carried out.

And they fall down on their chins weeping, and it increa-
ses them in humility. XVII: 107, 108, 109.

Recite what has been revealed to thee of the Book of thy
Lord none can change His words, and thou shalt not find a re-
fuge beside Him. XVIII: 26.

Surely, WE have made it easy in thine own tongue, that
thou myest thereby give glad tidings to the pious, and warn
thereby a contentious people. XIX: 97.

And verily, WE give thee from before US a reminder.
XX: 98, 99, 100.

Whose turns aside from it, verily, he will bear on the Day
of Judgment a burden.

For ever therein, and evil for them the Day of Judgment
to bear!

And thus have WE sent it down an Arabic Quran, and WE have turned about in it the threats, that they may fear, or it may make them to take heed. XX: 112.

Surely WE have revealed to you the Book in which is your mention ; will ye not yet understand ? XXI: 10.

And this a blessed Reminder, which WE have sent down Will ye then deny it ? XXI: 51.

And those who disbelieve will nob cease to bo in doubt concerning it, until there comes to them the Hour suddenly, or there come to them the torment of the Day of desolation.

XXII: 54,

And the apostle said, O Lord, verily my people have taken this Quran to be obsolete. XXV : 32.

And verily it is certainly revealed from the Lord of the worlds.

The trusted Spirit has descended with it,

Upon thy heart, that thou be of those who warn;—

In the plain Arabic tongue.

And verily, it is certainly in the scripture of old.

XXVI: 191 to 195.

Verily this Quran declares to the children of Israel most of that where they disagree. XXVII: 78, 79.

And it is certainly a guide, and mercy to the faithful.

And that I should recite the Quran ; then whoso is guided, is guided only for his own soul.

And whoso errs, say thou, Verily I am only of the warners.

XXVII: 91, 95.

And they who are given knowledge see that what is sent down to thee from thy Lord is the truth, and guides in to the way of the Mighty, the Glorious.

XXXIV: 6.

Verily, those who recite the Book of God and are steadfast in prayer and spend out of what WE have provided them, in secret and openly, hopef or a merchandise that shall not perish.

XXXV: 26.

And what WE have revealed to thee of the Book is the truth, a confirmation of what was before it, verily, God His servants doth know and see.

Then WE gave the Book as an heritage to those whom WE chose of OUR servants; and of them is one who wrongs himself, and of them who keeps to the mean, and of them who outstrips in good works by the permission of God. That is the great grace. XXXV, 28, 29.

And WE have not taught him poetry, nor was it fit for him. It is nothing but an admonition and a perspicuous Quran, that it may warn him who is living and the sentence be justified against the disbelievers. XXXVI, 69, 70.

By the Quran full of reminders! XXXVIII, 1.

A blessed Book have WE sent it down to thee that they may consider its verses, and that those who have hearts may mind. XXXVIII, 28.

It is only a reminder to the worlds. And ye shall surely know its message after a time. XXXVIII, 87, 88.

God has revealed the best discourse, a Book consistent and iterating, the skins do creep at it of those who fear their Lord; then their skins grow soft, and their hearts also, at the mention of God. XXXIX, 24.

Verily, WE have revealed to thee the Book for men in truth; then whoso is guided it is for his soul, and whoso goes astray he only goes astray against it, and thou art not over them a guardian. XXXIX, 42.

Verily those who disbelieve in the Reminder when it has come to them, and verily it is a mighty Book!

Falsehood approaches it not from before it, nor from behind it, it is revealed from the Wise, the Praiseworthy. XLI, 41, 42.

Say thou, it is for those who believe a guide a healing. And those who believe not, in their ears is a heaviness and it is to them blindness. XLI, 44.

And thus have WE revealed to thee an Arabic Quran that thou mayest warn the Mother-city and those around it, and thou mayest warn them of the Day of Gathering, there is no doubt therein, a party in the Garden and a party in the Blaze. XLII, 5.

Verily, WE revealed it on a blessed night, for WE would warn.

Herein is decided every wise affair.

A command from US. XLIV, 2, 3,4.

These are the signs of God; WE recite them to thee with truth. In what message then after God and His signs will they believe? XLV, 5.

Who hears the signs of God recited to him, then persists in proud disdain as though he heard them not; so give him tidings of a painful torment.

And when he knows anything of Our signs he takes them a jest. These, for them is a shameful torment. XLV; 7, 8,

Will they not then meditate on the Quran, or upon the hearts are the locks thereof? XLVII: 26.

Is it at this message ye marvel ?

And that ye laugh and weep not ?

And that ye do trifle ? LIU, 59, 60, 61.

And We have made the Quran easy for a reminder, but is there one who minds ? XLIV: 17.

This discourse will ye then despise ?

And do ye make it your bread to call it lie? XVVI: 81, 82.

If We had sent down this Quran upon a mountain, thou, wouldst surely have seen it humble itself, and cleave asunder for fear of God. And these parables We strike out for men that they may reflect. LIX: 21.

The likeness of those who are charged with the Law, and then observe it not, is as the likeness of an ass laden with books. LXII: S.

Yet is it only a Reminder to the worlds. LXVIII: 51

Verily, it is the speech of a noble apostle.

And it is not the speech of a poet; how little ye believe !

And it is not the speech of a soothsayer, how little ye consider!

But a revelation from the Lord of the worlds.

LXIX: 41 to 44.

When Our signs are recited to him, he says, Tales of old Ay! but what they have acquired has cast a veil over their hearts.

Ay! they shall be shut out from their Lord on that day.

Then shall they be burned in the fierce fire.

LXXXIII: 13 to 16

Traditions.

The Holy Prophet Mohamad Peace and blessings of God be on him says:—

The other Messengers of God had their miracles, mine is the Quran and will remain for ever.

The Quran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries, and take warning from the examples.

My sayings do not abrogate the word of God but the word of God can abrogate my sayings.

My words are not contrary to the word of God, but the word of God can contradict mine, and some of the words of God abrogate others.

Some of my words rescind others like the Quran.

My words are Law, my example is Doctrine and my state is truth.

Convey to other persons none of my words except those ye know of a surety.

Shirk or Polytheism.

And of men are some who take beside God equals.- they Jove them as with the love of God. But those who believe are stronger in the love of God. O that those who do wrong did see, when they see, the torment, that power is of God altogether and that God is severe in punishing. II, 160.

And when it is said to them, Follow what God has sent down; they say, Nay, we will follow what we found our fathers at, what! although their fathers had no knowledge at all, nor were they guided?

And the likeness of those who disbelieve is as the likeness of him who shouts to what which hoars not except a call and a cry. Deaf, dumb, blind, so have they no sense. II, 165, 166.

Nor does He command you to take the angels and the prophets for Lords. Will he command you to disbelieve after that ye have been Muslims? III, 74.

O ye who believe, if ye obey a party of those who have been given the Book, they will turn you back after your faith to unbelievers. III: 95.

Hast thou not seen those who have been given a part of the Book ? they buy error and desire that ye may err from the way; but God best knows your enemies, and God suffices as a patron, and sufficient is God as Helper. IV: 47.

Verily God; will not pardon the joining with Him of others, but will pardon anything beside that, to whom He pleases. And whoso joins anything with God, he has devised a great sin. IV: 51.

Verily, whoso joins anything with God, God has forbidden him the Garden, and his abode is the Fire, and there is not for wrong-doers any helper. V: 76.

Say thou, will ye serve beside God what has no power with you to hurt or to profit ? But God, He is the Hearing, Knowing. V: 80.

And if God touch thee with harm, there is none to take it off but He; and if He touch thee with good then is He over all things Mighty. VI: 17.

Say thou, who saves you from the darkness of the land and of the sea? Ye call upon Him humbly and in secret (saying.) Surely if Thou save us from this, we will be of the thankful!

Say thou, God sives you from it and from every strait ; then ye give Him companions! VI: 63, 64.

And they make the Jinn partners with God though He created them ; and they ascribe to Him sons and daughters without knowledge. Glory to Him ! and exalted be He above what they attribute to Him.

The originator of the heavens and the earth. How should there be for Him an issue when He has no consort ? and He created all things, and He all things doth know.

That is God your Lord: there is no God but He, Creator of all things! So serve Him! and He is over all things a Guardian. VI: 100, 101, 102.

Now will those who join others with God say, If it pleased God we should not have joined with Him anything, nor our fathers, nor should we have forbidden anything ; thus those before them called it a lie until they tasted OUR violence. Say thou, Is there with you any knowledge ? then bring it forth to us. Ye follow only an opinion and ye only conjecture.

VI, 149.

Follow what has been revealed to you from your Lord,
and follow not beside Him any patron; little do ye mind !

VII: 2.

Do they join with Him what create nothing bat themselves
are created.

And have not the power to help them ; nor themselves
can help?

VII: 189, 190.

Verily, those ye call on beside God are servants like
yourselves; then call on them, and let them answer you, if ye
are true.

VII: 192.

And the Jews say, Ezra is the son of God; and the Christi-
ans say, the Messiah is the son of God. That is their saying
in their mouths, they imitate the saying of those who dis-
believed before. God fight them ! How they lie !

They take their priests and their monks for Lord beside
God, and the Messiah son of Mary; although they are com-
manded to serve only one God. There is no God but He !
—Glory to Him from what they join with Him ! IX: 30, 31.

O ye who believe, verily many of the priests and monks
devour the wealth of men in vanity, and turn them from the
way of God.

IX: 34.

Ask forgiveness for them or do not ask forgiveness for
them if thou ask forgiveness for them seventy times yet will
God not pardon them; that is for that they disbelieve in God
and His apostle, and God guides not the wicked people.

IX: 81.

It is not for the prophet and those who believe to ask
forgiveness for those who join others with God, although they
be of kin, after that it is made plain to them that they are the
fellows of the Fierce Fire.

IX: 81.

And they serve beside God what hurts them not, nor
profits them; and they say, These are our intercessors with God;
say thou, will ye inform God of what He knows not in the
heavens, nor in the earth? Glory to Him, and exalted be He
above what they join with Him.

X: 19. ;

Is not, verily, whoever is in the heavens and whoever is in
the earth God's? and what do they follow who call upon
partners beside God ? they follow only an opinion, and do only
conjecture.

X. 67.

They say, God has taken to Himself a son; glory to Him !

He is the independent; His is what is in the heavens and what is in the earth; there is not with you any authority for this; will ye say against God what ye do not know. X: 69.

That ye serve not any but God, verily I am to you a Warner from Him and a bearer of glad tidings. XI: 2.

So be not thou in doubt as to what they serve; these, they only serve like as their fathers served before And verily We will give them fully their portion undiminished. XI: 111.

And most of them believe not in God without also joining others with Him ! XII: 106.

His is prayer by right ; and those they call on beside Him answer them not at all, otherwise than as he who stretches out his hand to the water that it may reach his mouth, when it reaches it not ; and the prayer of the infidels is only in error. XIII: 15.

Say thou, I am only commanded to serve God, and not to join anything with Him; to Him I call you, and to Him is the Home. XIII: 36.

And they make for God peers, that they may make others err from His way; say thou, enjoy, but verily your resort is the Fire. XIV: 35.

And those whom ye call on beside God create nothing, but themselves are created.

Dead without life.

And they cannot perceive when they shall be raised ! XVI; 20, 21, 22.

And what ye have of gifts, it is from God; then when there touches you an affliction to Him ye turn for help.

Then when He removes the affliction from you, Lo! a party of you with their Lord do join others.

That they may be thankless, for what We have given them so enjoy, but in the end ye shall know.

And they set apart for what they know not a part of what We have provided them with. By God; ye shall surely be asked for what ye have invented. XVI: 55 to 58.

And they serve beside God what has no power for them as to provision in the heavens and the earth at all, nor are they able. XVI; 75.

Say Thou, Call on those whom ye imagine beside Him, but they have not power to remove trouble from you, or to turn it off.

These on whom they call, desire with their Lord a means, which of them is the nearest; and they hope for His mercy and fear His torment; verily the torment of thy Lord is to be dreaded.

XVII: 58, 50.

Do these who disbelieve reckon that they can take My servants beside Me as patrons? Verily, We have prepared Hell for the infidels as an abode.

Ray thou, shall We tell you of those who lose most in works.

Those whose endeavour in the life of this world is mistaken, and who think that they do the right work.

XVIII: 102, 103, 104.

Say thou, Verily I am only a man like yourselves; it is revealed to me that your God is only one God; so let him who hopes to meet his Lord do good works and not join in the service of His Lord any one.

XIVIII: 110.

It is not for God that He should have a son, Glory to Him! when He decrees a thing He only says to it, Be, and it is.

XIX, 36, 37.

And Verily, God is my Lord and your Lord; so serve Him; this is the straight way.

And of men is one who serves God on the brink, and if there befall him good, he rests in it, but if there befall him a trial, he turns upon his face, losing this world and the Hereafter; that, yea that, is the manifest loss.

He call: beside God upon what cannot harm him nor profit him; that, yea that, is the wide error.

He calls on him whose harm is nearer than his profit; surely evil the patron, and surely evil the companion.

XXII, 11,12,13.

O ye People, a parable is struck out; so listen to it. Verily those whom ye call on beside God cannot create a fly, though they were assembled for it, and if the fly snatch away anything from them, they cannot recover the same from it. Weak is the petitioner and the petitioned,

XXII, 72.

Whose is the kingdom of the heavens and the earth and who has not taken a son, nor has He a partner in the kingdom. He has created all things, and measured it measuring.

Yet take they beside Him gods which create nothing but themselves are created.

And no power have they over themselves for evil or for good, nor have they power over death, or life, or resurrection. XXV, 2, 3, 4.

Is not He who made the heavens and the earth, and sent down to you from the heaven water, and by it WE grow luxuriant groves? It is not in your power to make the trees thereof to spring up. What! a deity with God? Nay, these are a people who transgress.

Is not He who has made the earth firm, and made amongst it rivers, and lard its foundations, and put between the two seas a barrier!

What a deity with God ? Nay, most of them do not know.

Is not He who answers the oppressed when he cries to Him, and takes off the evil, and has made you vicegerent on the earth? What! a deity with God ? Little do ye consider !

Is not He who guides you in the darkness of the land and of the sea. and who sends the winds as the forerunners of His mercy ? What! a deity with God ? Far be God above what they join with Him!

Is not He who began the creation, and then will restore it and who gives you food from heaven and earth ? What! a deity with God? Say thou, Bring your proofs, if ye speak the truth. XXVII: 61 to 65.

And when there touches men distress, they call upon their Lord repentant towards Him, then when He has made them taste mercy from Him, Ho! a party of them with their Lord do join others!

That they may be ungrateful for what WE have given them ; so enjoy, in the end shall ye know.

Have WE sent down to them any authority which speaks of what they join with Him? XXX: 32, 33, 34.

There is not for you beside Him a patron, nor intercessor; will ye not then mind ? XXXII: 3.

Say thou, call upon those whom ye imagine beside God : they have no power over the weight of an atom in the heavens nor in the earth, and they have not therein any share, and there is not for Him any among them to back up. XXXIV: 21.

And those ye call on beside Him have no power over the husk of a date-stone.

If ye call upon them they hear not your call, and if they hear they answer you not, and on the Day of Resurrection they will ungratefully deny your partnership; and none shall tell thee like the Informed. XXXV: 14, 15.

Say thou, Have ye seen your partners whom ye call on beside God? show me what they have created of the earth; or have they a share in the heavens? or have we given them a Book, and they are upon an evidence from it? nay, the wrong-doers only promise each other deceits. XXXV, 38.

And what ails me that I should not serve Him who made me, and to whom we shall return?

What! shall I take beside Him a God? If the Merciful desires for me harm, their intercession shall not avail me at all nor will they deliver. XXXVI, 21, 22.

And those who take beside Him patrons, {say} we do not serve them but that they may bring us nearer to God. Verily God will judge between them concerning that therein they disagree. XXXIX: 4.

And serve ye what ye please beside Him, Say thou, Verily the losers are those who lose themselves and their families on the Day of Resurrection. In not that manifest loss?

XXXIX: 17.

And those who avoid the service of *Taghut* and turn to God, for them are glad tidings; so give glad tidings to My servants, who hearken to the word, and follow the best of it; these are they whom God has guided, and these are they who have hearts. XXXIX: 12.

Is not God sufficient for His servant? XXXIX: 37.

Have they taken beside God intercessors? Say thou, what though they have no power over anything nor do they understand?

Say thou, God's is the intercession altogether; His is the kingdom of the heavens and the earth; then to Him shall ye be returned.

And when one God is mentioned the hearts of those who believe not in the Hereafter shrink with horror, and when those besides Him are mentioned, lo ! they are joyful.

XXXIX: 44, 45, 46.

Say thou, What then other than God do ye bid me to serve, ye fools ?

And already have WE revealed to thee and to those before thee—Verily, if thou join anything with Him thy work shall surely be lost, and thou shalt surely be of the losers.

Nay, rather serve God, and be of the thankful.

And they esteem not God as is of right His value ; and all earth will be His handful on the day of Resurrection, and the heavens shall be rolled up in His right hand Glory to Him ! and exalted be He above what they join with Him.

XXXIX: 64, to 67.

Worship not the sun, nor the moon, but worship God who created them, if it be Him ye serve.

XLI: 37.

And who errs more than he who calls beside God on what answers him not until the Day of Resurrection, and who of their calling are heedless ?

And when men shall be gathered together, they will become their enemies, and their service will they ungratefully deny.

XLVI:

4, 5,

No misfortune befalls but by the permission of God ; and whoso believes in God, He guides his heart; and God all things does know.

LXIV: 11.

Say thou, Have ye seen if at early morn your waters should sink away, who will bring you running water ?

LXVII: 30.

And verily, the places of worship are for God ; then call not on any one with God.

LXXII: 18.

Say thou, Verily I am only a man like yourselves it is only revealed to me that your God is one God; so go straight to Him, and ask pardon of Him; but woe to those who join others with God!

XLI: 5.

Traditions.

Tho Holy Prophet Mahomed, peace and blessings of God be on him says :—

Do not associate any thing with God, although they kill or burn you.

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the son of God ; I am only the Lord's servant; then call me the servant of God, and His Messenger.

Cursed be those that adore the shrines of their prophets.

Kais B. S'ad said " I came to Hirah, and saw the inhabitants worshipping their chief; and I said, " Verily the Apostle of God is worthy of being worshipped." Then I came to the Apostel and said, " I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped." Then he said to me tell me that if you should pass by my grave, would you worship it? I said No. And he said " Worship not me."

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said. " O Apostle of God ! beasts and trees worship thee; then it is meet for us to worship thee." He said, Worship God, and you may honour your brother, that is, me."

Prayer Piety and Alms.

And stand fast to prayer, and give alms, and bow down with those who bow down. II: 40.

And be steadfast in prayer, and give alms; and what of good ye send before for yourselves, ye shall find it with God. Verily, God what ye do does see. II : 104.

It is no good that ye turn your faces in prayer towards the east and the west, but goodness is of him who believes in God, and the Day of the Hereafter, and the angels, and the Books and the Prophets and who gives wealth for His love to those of kin and the orphans, and the poor, and the sons of the road, and those who ask, and those in captivity, and who is steadfast in prayer and gives alms; of those who fulfil their covenant when they covenant, and the patient in adversity and hardships, in time of violence; these it is who are true, and these, they are the pious. II: 172.

Keep watch at prayers and the middle prayer and stand ye attent before God.

And if ye fear, then on foot or riding; and when ye are safe again, remember God as He taught you what ye knew not. II:239,240.

And when ye have fulfilled the prayer, remember God, standing and sitting and on your sides, and when ye are secure, be steadfast in prayer; verily, prayer is to the faithful prescribed and timed. IV :104.

O ye who believe, when ye rise up to prayer wash your faces, and your hands up to the elbows, and wipe your heads, and ('wash) your feet to the ankles.

And if ye are unclean then purify yourselves. But if ye are sick, or on a journey, or one of you comes from the privy, or ye have touched women, and find no water, then take fine clean sand, and wipe your faces and your hands with it. God desires not to put a difficulty upon you, but He desires to purify YOU and to fulfil His favour upon you, that ye may give thanks
V : 8, 9.

And who when ye call to prayer, take it for a jest and a sport; that is for that they are a people who have no sense.

V : 63.

And those who hold fast the Book and are steadfast in prayer: verily, We waste not the reward of those who do the right.
VII: 168.

And if there be an incitement to thee from the devil inciting then seek refuge in God verily, He is Hearer, Knower.
VII: 198.

And be steadfast in prayer at the two ends of the day and the parts of the night: verily good works go off with evil works. That is a reminder to those who remember.
XI, 11(5).

And who are patient, seeking the Face of their Lord, and are steadfast in prayer, and spend out of what WE have provided them, secretly, and publiely and ward off evil with good these ; for them is the issue of the Abode.
XIII: 22.

Those who believe, and their hearts rest securely on the remembrance of God :—shall not hearts repose in the remembrance of God? who believe and do good works—good cheer for them, and a goodly Tome.
XIII: 28.

Observe prayer at the declining of the sun, till the dusk of the night and the day break chanting for the day-break chanting is witnessed.

And part of the night watch thou therein as an excess in service for thee ; it may be that thy Lord will raise thee to an honourable position.
XVII: 80, 81.

And be not loud in thy prayer, nor yet mutter it too low, hut follow between them a way.
XVII: 110.

And be steadfast in prayer for a remembrance of Me.
XX: 13.

Put up then with what they say, and celebrate the praise of thy Lord before the sunrise and before its setting, and at times in the night glorify Him, and at the ends of the day, haply thou mayest be well-pleased.
XX: 129.

And enjoin prayer on thy family and persevere therein.' We ask not thee to provide, We will provide for thee, and the happy issue shall attend on piety. XX: 131.

Men whom marchandizing nor traffic diverts from the remembrance of God and steadfastness in prayer and giving alms: fearing the Day when hearts shall be upset and the eyes also,

That God may reward them for the best of what they have done and give them increase of His grace, and God provides for whom He pleases without count. XXIV: 37, 38.

Hast thou not seen that God do glorify who are in the heavens and the earth, and the birds spreading their wings? Each one knows its prayer and its praise; and God knows what they do. XXIV: 41.

Say thou, My Lord cares not for you though you should not call, and ye have called it a lie, By and by it shall be what ye cannot shake off. XXV: 77.

Recite what has been sent down to thee of the Book, and be steadfast in prayer; verily prayer restrains from filthy actions and iniquities, and surely the remembrance of God is a great thing; and God knows what ye do. XXIX: 44.

Verily, those who recite the Book of God and are steadfast in prayer and spend out of what WE have provided them, in secret and openly. hope for a merchandize that shall not perish. XXXV: 26.

If ye are ungrateful, yet verily God is rich without you; but He is not pleased with ingratitude in His servants; and if ye are thankful He will be pleased with you. XXXIX: 9.

And those who are guided, He guides then: the more, and gives them their piety. XLVII: 19.

O ye who believe, when the call to prayer is made on the [Day of the Congregation, then hasten to the remembrance of God, and leave marchandizing. That is better for you. If ye only know!

And when the prayer is ended, then disperse abroad in the land and seek of the grace of God; and remember God much, that ye may be happy. LXII. 9, 10.

Verily the rising by night is the strongest for impression and most proper for words.

For by day thou hast a long employment.

And remember the name of thy Lord, and cleave to Him with entire cleaving. LXXIII. 6, 7, 8.

Happy is he who purifies himself.

And remembers the name of his Lord and prays!
 But ye prefer the life of this world.
 Though the Hereafter is better and more enduring.

LXXXVII. 13, 14, 15, 16.

Then woe to those who pray.
 Who in their prayers are careless !
 Who make a show!

CVII, 4, 5, 6.

Traditions.

The Holy prophet Mahomed, peace and blessings of God be on him says:—

Alms giving is a duty unto you. Alms should be taken from the rich and returned to the poor.

Prayer is the miraj (union with, or annihilation in, the Divine Essence by means of continual upward progress) of the Faithful.

The Lord doth not regard a prayer in which the heart doth not accompany the body.

He whom prayer preventeth not from wrong doing and evil, increaseth in naught save in remoteness from the Lord.

It is not a sixth or a tenth of a man's devotion which is acceptable to God, but only such portions thereof as he offereth with understanding and true devotional spirit.

Adore God as thou if thou sawest Him; for if thou seest Him not, He seeth thee.

The key of Paradise is prayer, and the key of prayer is ablution.

In prayers, all thoughts must be laid aside, but those of God; in conversation, no word to be uttered which may afterwards be repented of ; do not covet from others, or have any hopes from them.

Whoso openeth unto himself the door of begging God will open unto him the door of poverty. .

Say your prayers standing, but if you are not able, do it sitting ; and if not sitting, on your sides.

Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it in which case God guardeth your honour, than to beg of people, whether they give or not; if they do not give, your reputation suffereth and you return disappointed ; and if they give, it is worse than that, for it layeth you under obligation.

Whoever hath food for a day and night, it is prohibited him to beg.

Verily it is not right for the rich to ask, nor for a strong, robust, person ; but it is allowable for an indigent, very needy person.

Paradise is not for him who reproacheth others with obligation after giving.

The angels said, "O God ! Is there anything of Thy creation harder than rocks?" God said, "Yes; iron is harder than rocks, for it breaketh them." The angels said, "O Lord! is there anything of Thy creation harder than iron?" God said 'Yes; fire is harder than iron, for it melteth it" and the angels said, "O Defender! is there anything of Thy creation harder than fire ?" God said, Yes; water overcometh fire, it killeth it and maketh it cold. "Then the angels said," "O Lord! is there anything of Thy creation harder than water?" God said, "Yes; wind overcometh water: it agitateth it and putteth it in motion," They said, "O our Cherisher ! is there anything of Thy creation harder than wind"? God said Yes, the children of Adam, giving alms ; that is, those who give with their right hands and conceal it from their left, overcome all."

The most excellent of alms ; is that of a man of small property, which he has earned by labour, from which he giveth as much as he is able.

Giving alms to the poor hath the reward of one alms ; but that given to kindred hath two rewards ; one, the reward of alms, the other, the reward of helping relations.

There is a polish for everything that taketh away rust, and the polish for the heart is the remembrance of God.

Fasting Etc.

O ye who believe, prescribed to you is the fast as it was prescribed to those before you that ye may fear to do evil.

A certain number of days:—But he amongst you who is sick or on a journey, a number of other days ; and upon those who are able is the expiation on feeding a poor man ; but whoso is inclined to do a good work—then it is better for him; but that ye should fast is better for you, if ye only know.

The month of Ramadan, wherein was sent down the Quran for a guidance to men for evidences of guidance, and a distinction. SO he amongst you who beholds this month, let him fast it, but he who is sick or on a journey, a number of other days. God desires for you ease, and desires not for you difficulty,

that ye may complete the number and magnify God, for that He has guided you, and that ye may give thanks.

II:179 to 181.

Made lawful for you on the night of the fast is commerce with your wives, they are garment to you and ye are a garment to them. God knows that ye defraud yourselves, So He turns to you and excuses you. So now go into them and seek what God has prescribed for you, and eat and drink, until a white thread is clearly shown to you from a black thread by the day-break. Then fulfil the fast until the night, and go not in to them, but be at your devotions in the places of worship. These are the bounds of God; so draw not near thereto. Thus God makes His signs clear to men that these may fear to do evil.

II : 189.

Verily, WE have revealed it on the Night of Power.

And what shall make thee know what the Night of Power is?

The Night of Power is better than a thousand months.

Therein descend the angels and spirit by the permission of their Lord for every matter.

Peace it is until the breaking of the dawn! XCVII: 1 to 5.

Traditions.

The Holy Prophet Mohamed peace and blessings of God be on him says :—

Illumine your hearts by hunger, and strive to conquer your self by hunger and thirst, continue to knock at the gates of Paradise by hunger.

Backbiting vitiates ablution and fasting.

A man whilst fasting must abstain from all bad expressions, and not even resent an injury.

A keeper of fast, who doth not abandon lying and detraction, God careth not about his leaving off eating and drinking, (that is, God doth not accept his fasting).

Keep fast and eat also, stay awake at night and sleep also, for verily there is a duty on you to your body, not to labour over much, so that ye may not get ill and destroy yourselves; and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife and to your visitors and guests that come to see you; ye must talk to them, and nobody hath kept fast who fasted always; the fast of three days in every month is equal to constant fasting; then keep three days' fast in every month.

Pilgrimage.

The pilgrimage is in the known months; then he who proposes there in the pilgrimage, let him not be filthy or wicked, or quarrel on the pilgrimage; and what ye do of good God knows it; and make provisions; but verily, the best provision is piety, and fear Me, O ye who have hearts

It is no crime to you that ye seek grace from your Lord; and when ye pour forth from *Arafat*, remember God near the Sacred Monument, and remember Him, for that He has guided you when ye were before this certainly of those who go astray.

Then pour ye forth from whence men do pour forth, and ask pardon of God; verily, God is Forgiving, Compassionate.

And when ye have finished your rites, remember God as ye remember your fathers, or with a greater remembrance. And of men is one who says, Our Lord, give us in this world; but there is not for him in the Hereafter any portion.

And of them is one who says, Our Lord, give us in this world good, and in the Hereafter good, and save us from the torment of the Fire.

These, for them is a portion of what they have earned; and God is swift to reckon. II, 193 to 198.

Verily, the first House of worship founded for men was surely that at *Makkah* for a blessing and a guidance to the worlds.

In it are evidences, the standing-place of Abraham, and whoso enters it is safe. And to God is due from men a pilgrimage to the House, for whoso can find to it a way.

And whoso disbelieves, verily God is independent of the worlds. III:90,91,92.

O ye who believe, kill no game while ye are on pilgrimage; and whoso kills it among you purposely, then the compensation is the like of what he has killed, in cattle two equitable persons shall judge it among you as an offering to be brought to the *Ka'bah*, or as an expiation the feeding of the poor, or an equivalent thereof a fasting, that he may taste the consequence of his deed., God forgives what is past, and whoso returns, God will take vengeance of him; and God is Mighty Avenging.

Lawful to you is the game of the sea and to eat thereof, as a provision for you and for travellers, but it is unlawful for you to hunt by land, while ye are on pilgrimage. And fear God to whom ye shall be gathered.

God has made the *Ka'bah* the Sacred House to be a station for men, and the sacred month and the offering and the neck garlands. V:96, 97, 98.

And proclaim amongst men the Pilgrimage; let them come to thee on foot and every fleet camel, arriving from every deep defile. XXII: 38.

And whoso respects the rites of God; verily they are from the piety of hearts.

For you therein are advantages until an appointed term: then their place of sacrifice is at ancient House.

And your God is one God ; then to Him be ye Muslims.

XXII: 33, 34,35.

And the bulky brutes, WE have made them for you as symbols of God; for you therein is good; so remember the name of God over them as they stand in order; and when they fall down on their sides then eat of them, and feed the contented and those who ask; thus have WE pressed them into service for you, that ye may give thanks.

By no means will their meat reach to God, nor their blood but the piety from you alone will reach to Him; thus has He pressed them into service for you, that ye may magnify God for that He has guided you ; and give glad tidings to those who do good. XXII: 37, 38.

Mankind.

And He it is who causeth you to die in the night, and knows what ye have gained in the day, then He raiseth you therein, that the appointed term may be fulfilled. Then to Him is your return; and He will inform you as to what ye have done. VI: 60.

Whoso conies with a good work, then for him is ten like it, and whoso comes with evil work shall only be rewarded with the like there of; and they shall not be wronged. VI: 161.

O children of Adam, let not the devil bring you into trouble as he drove your parents from the Garden, stripping from them their garments, that he might show them their nakedness. Verily, he sees you, he and his fellows from whence ye do not see them, verily, WE have made the devils patrons of those who do not believe. VII, 26, 27.

And when they commit a filthy action they say, we found our fathers at it, and God commands us this. Say thou, Verily God commands not filthy actions. Do ye speak against God what ye do not know ?

That is for that God would not change a favour with which He has favoured a people, unless they change what is in themselves, and for that God hears, knows. VIII: 55.

And it is not for God to lead into error people after that He has guided them, until He make plain to them what they should fear; Verily God all things does know. IX: 116

And when trouble touches man, he cries to Us on his side, sitting or standing; and when We remove from him his trouble, he passes on as though he had never called on Us in trouble which had touched him. Thus is made fair seeming to the transgressors what they have done. X: 13.

Verily, God wrongs not men in anything but man themselves do wrong. X: 45.

The similitude of the two parties is as the blind and the deaf, and the seeing and the hearing. Shall they be equal ill likeness? Will ye not then consider? XI: 20.

And Verily thy Lord is full of forgiveness for men, despite their wrong-doing; and verily thy Lord is severe to punish. XIII: 7.

Verily man is unjust, ungrateful. XIV: 37.

And We have created man from crackling of black mud moulded.

And the Jinn did We create formerly of subtle fire. XV: 26, 27.

He created man from sperm and lo! he is an open disputer XVI: 4.

And if God were to seize men for their wrong-doing, He would not leave on it a moving thing; but He respites them to a fixed term; and when their term is come they shall not be respited an hour, nor shall they be forestalled. XVI: 63.

Every man's deeds have WE fastened about his neck; and WE will bring forth to him on the Day of Judgment a Book offered to him wide open.

Read thy Book; thine own soul to-day will suffice against thee as an accountant.

' Whoso is guided, is guided only for his own soul, and whoso errs, errs only against it and the burdened shall not bear the burden of another And WE did not punish until WE had raised up an apostle. XVII: 14, 15, 16.

Look how WE have graced some of them above the other, and surely the Hereafter is greater in degrees and the greater in grace. XVII: 22.

And the book shall be produced, and thou shalt see the sinners in fear of what is therein, and they shall say, O woe is us! what is this book? it leaves nothing small nor great without numbering them and they shall find what they have-done present, and thy Lord will not wrong anyone. XVIII: 47.

And man says, what ! when I am dead, shall I in the end be brought forth alive ?

Does not man remember that WE created him before when he was nothing ? XIX: 67, 68.

Have they not journeyed in the earth ? or have they not hearts to understand with, or ears to hear with ? But verily, to these it is not the eyes which are blind, but blind are the hearts which are in the breasts. XXII: 45.

And surely WE have created man from an extract of clay,

Then made WE him of sperm in sure repository,

Then created WE the sperm a clot of blood, and the clot of blood WE made a piece of flesh, and made the piece of flesh, bones, and clothed the bones with flesh, then formed WE him another creation,—Blessed then be God the bast of creators !

Then verily, after that ye shall die.

Then verily, on the Day of Judgment ye shall be raised.

XXIII: 12 to 16.

Do they reckon that what WE extend to them of wealth and sons.

WE hasten to them as good things ? nay, but they do not understand.

Verily those who stand in awe of their Lord, fearing.

And who in the signs of their Lord do believe.

And who with their Lord join none.

And who give what they give while their hearts dread that to their Lord they shall return.

These do hasten in good works, and these are foremost to win it.

And WE oblige not a soul beyond its capacity; and with Us is a Book that speaks the truth and they shall not be wronged.

Ay! but their hearts are sunk in negligence as to this, and they have works beside that which they do.

Until when WE seize the affluent amongst them with the torment, lo! they do cry.

Cry not to-day; surely ye shall not be helped by Us.

Long since were MY signs recited to you, but upon your heels ye did turn back.

Puffed up with pride at it, in vain discourse by night.

XXIII : 57 to 69.

And when WE make men taste mercy, they rejoice therein but if there befalls them evil for what their hands have sent before them, lo !they despair.

Do they not see that God extends provision to whom He pleases, and He withholds verily, in that are signs to people who believe.

XXX: 35, 36.

Verily, they only believe in OUR signs who, when they are reminded of them, fall down adoring, and celebrate the praise of their Lord, and are not swelled with pride.

They rise from their beds, calling on their Lord with fear and hope, and of what WE have given them do spend.

And no soul knows what is reserved for them of the joy of the eyes, as a reward for what they have done.

XXXII, 15, 16, 17.

And as to those who do evil, their abode is the Fire; so oft as they shall desire to get thereout they shall be turned back in to it, and it shall be said to them, taste ye the torment of the Fire which ye did call a lie.

And WE will surely make them taste the nearer torment beside the greater torment, that they may yet return.

And who does a greater wrong than him who is reminded of the signs of his Lord, then turns away from thee ; verily, on the sinners WE will take vengeance. XXXII, 20, 21, 22.

And if God were to catch men up for what they earn, He would not leave on the back of it a moving thing, but He respites them to an appointed term.

XXXV, 44.

Verily those who say, Our Lord is God, then keep straight, there shall descend upon them angels Fear not, nor be ye grieved, but rejoice in the Gardens which ye have been promised

WE are your friends in the life of this world and in the Hereafter ; and for you therein is what your souls desire, and for you therein is what ye call for.

An entertainment from the Forgiving, Compassionate God.

XLI: 30, 31, 32,

And for all are grades of what they have done, that He may repay them their works; and they shall not be wronged.

XLVI: 18.

And WE have created man, and WE know what his soul whispers to him : and WE are nearer to him than his jugular vein.

When the two notaries take it, one sitting on the right, and the other on the left.

Not a word he utters but a watcher is by him ready.

L: 16, 17, 18:

Shall man have what he desires ?

LIII: 24.

Verily, man is created hasty.

When evil touches him, impatient.

But when good touches him, niggardly.

Except those who pray.

Who at their prayers are constant.

And of whose wealth is a share fixed.

For him who asks and who is kept from asking.

And those who sincerely believe in the Day of Judgment.

And who from the punishment of their Lord do shrink.

Verily the punishment of their Lord, is not to be ignored.

And those who preserve their modesty.

Unless with their wives, or those whom their right hands have possessed, verily, these are not to be blamed.

But whoso covets beyond that, surely these are the transgressors.

And who in their trusts and engagements are true.

And who in their testimonies are upright.

And who in their prayers are watchful.

These shall be in Gardens, highly honoured!

LXX: 18 to 34.

Thinks man that WE cannot re-unite his bones together ?

Ay! able are WE evenly to replace his finger-tips.

But man desires to send wickedness before him.

LXXV: 3, 4, 5.

Perish man ! what has made him thankless.

Of what thing did HE create him ?

Of a drop of sperm created He him, and destined him.

Then made the way easy for him.

Then makes him to die, and buries him.

Then when it pleases Him will He raise him up.

Ay ! but he has not done what was bidden him !

LXXX: 17 to 27.

Ye men, what has misled thee against thy Lord, the Generous.

Who created thee, and fashioned thee, and moulded thee aright ?

In what from it pleased Him He builded thee.

Ay ! but ye call the Judgment a lie !

And verily over you are guardians.

Honourable, noting down.

Who know what ye do.

LXXXU: 6 to 12.

O man, verily thou dost strive after thy Lord, and thou shall meet Him.

Then whoso is given his book in the right hand.

Verily he shall be called to account by an easy reckoning.

And shall turn to his family in joy.

And whoso is given his Book behind his back.

Verily, he shall call out for ruin.

And shall be burnt at the flaming Fire.

For that he lived in his family in pleasure.

And verily he thought that he would not return.

Yea, verily ; but his Lord beheld him. LXXXIV: 6 to 15.

Verily the vengeance of thy Lord is severe. LXXXV: 12.

Ay! verily, man is insolent.

At seeing himself get rich.

XCVI: 5. 7.

Verily, man is truly ungrateful to his Lord.

And verily he is a witness thereof.

And verily, in the love of pleasure he is keen. C. 6 to 8.

And I created not Jinn and men, but that they should serve Me.

I desire not from them provision, nor that they should feed ME.

Verily God, He is the provider, of steady strength.

LI: 56, 57, 58.

Verily, WE created man from the mingled sperm, to prove him ; and WE made him hearing and sight.

Verily, WE have guided him in the way, whether he is thankful or unthankful.

LXXVI; 2 to 3.

Does man think that he shall be left alone ?

Wasn't he a drop of sperm emitted ?

Then he became the life-germ, then created He him and fashioned him.

as not HE powerful to quicken the dead ? LXXV, 35 to 39.

"Who created death and life to prove you which of you is best in actions. LXV1I: 2.

Have We not made him two eyes ?

And a tongue, and two lips ?

And pointed him out the two high-ways?

Yet he attempts not the steep one ! XC, 8 to 11.

Traditions.

The Holy Prophet Mahomed Peace and blessings of God be on him says:—

The son of Man groweth and with him grow two things the love of wealth and love of long life.

Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

Verily no misfortune or vexation befalleth a servant small or great, but on account of his faults committed ; and, most of these God forgiveth."

Of my disciples that will enter Paradise are those who do not use shells, and are not influenced by omens, like the people of Ignorance, and who put their whole trust in God.

Beware ! verily there is a piece of flesh in the body of man, which, when good, the whole body is good ; and, when bad, the whole body is bad, and that is the heart.

Whoever is kind to the creation, God is kind to him ; therefore be kind to man on the earth, whether he be good or bad ; and being kind to the bad, is to withhold them from badness.

Souls, before having dependence upon bodies, were like assembled armies ; after that they were dispersed ; and sent into bodies. Therefore, those which were acquainted before the dependence attract each other, and those that were unacquainted, repel.

That person is wise and sensible who subdueth his carnal desires and hopeth for rewards ; and he is an ignorant man who followeth his lustful appetites, and with all this asketh God's forgiveness.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

Charity.

O ye who believe, spend of what WE have provided you before the Day comes when there shall be no trafficking nor friendship nor intercession, and the ungodly ; they are the wrong doers. II, 255.

The likeness of those who spend their wealth in the way of God is as the likeness of a grain which produces seven ears, in every ear a hundred grains and God doubles to whom He pleases. And God is Vast, Wise.

Those who spend their wealth in the way of God, then follow not what they have spent by taunts or injury, for them is their reward with their Lord, and there is no fear for them nor shall they grieve.

Pair speech and pardon are better than alms-giving followed by injury; and God is Rich, Mild.

O ye who believe, make not your alms-giving void by taunts and injury, like him who spends his wealth to be seen of men and believes not in God and the Day of the Hereafter; for the likeness of him is as the likeness of a flint upon which is dust, and a heavy shower falls on it and leaves it bare-they have no power over anything of what they earn, and God guides not the ungodly people. II: 263, to 260,

Those who spend their wealth by night and day, secretly and openly, for them their reward is with their Lord, there is no fear on them, nor shall they grieve. II: 275.

And if it be one hard-up, then wait till it is easy for him; but that ye remit it as alms is better for you, if ye did but know II: 280.

Ye shall never attain to goodness until ye spend of what ye love; and what ye spend of things, verily of it God knows. III: 86.

Who spend in prosperity and adversity: and suppress their rage, and forgive men ; for God loves those who do good. III: 128.

Alms are only for the poor and the needy and those who work for them, and for those whose hearts are won over, and for those in captivity, those in debt, and in the way of God, and for the son of the road, an ordiance from God ; and God is Knowing, Wise. IX, 60.

But seek through what God has given thee the Mansion of the Herenfter, and forget not thy portion in this world, and do good like as God has done good to thee, and seek not to do evil in the earth ; verily God loves not the evil-doers. XXVIII: 77.

And spend of what WE have provided you with, before death come to one of you and he say, Lord, wilt Thou not respite me to a near term, then will I give alms, and be of the righteous?

But God will not respite a soul, when its term shall come, and God is informed of what ye do. LXIII: 10, 11.

Let him who has plenty spend of his plenty, and whoso has a scanty provision, let him spend of what God has given him. God tasks not a soul but what He has given him. Presently will God make after difficulty ease. LXV: 7,

He who gives of his wealth to purify himself;

And who offers not favours to any one for a reward.

But only as seeking the Face of his Lord the Most High.

And in the end he shall be well pleased.

LXXXII: 18 to 21.

Traditions*

The Holy Prophet Mahomed peace blessings of God be on him says:—

The best of alms is that which the right hand giveth, and the left hand knoweth not of.

Charity that is concealed appeaseth the wrath of God.

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

Every good act, in which is approaching to the court of God, is charity.

It is indispensable for every Muslim to give alms. The companions said, 'But if he hath not anything to give?' He said, 'If he hath nothing, he must do a work with his hand, by which to obtain something, and benefit himself; and give alms with the remainder.' They said, 'If he is not able to do that work, to benefit himself and give alms to others?' The Rasul said, 'Then assist the needy and oppressed.' They said, 'if he is not able to assist the oppressed?' He said, 'Then exhort people to do good,' And if he does not?' He said, 'Then let him withhold himself from doing harm to people; for verily that is as alms and charity for him.

Doing justice between two people is charity; and assisting a man upon his beast, and lifting his baggage, is charity; and pure words in which be rewards; and answering a questioner with mildnes, is charity; and removing that which is an inconvenience to man, such as thorns and stones, is charity.

There is no Muslim who planteth a tree, or soweth field, and man, birds or beasts eat from them, but it is charity for him.

"Verily are there rewards for our doing good to quadrupeds and giving them water to drink?" He said, " There are rewards for benefiting every animal having a moist liver' (*i. e.* every one alive.)

Every good act is charity and verily it is the number of good act to meet with your brother with an open countenance, and to pour water from your own bag into his vessel.

Your smiling in your brother's face is charity ; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden, is charity; and your shewing men the road, in the land in which they loose it, is charity for you; and your assisting the blind, is charity for you.

Whoever bringeth the dead land to life ; that is, cultivateth waste land, for him is reward therein.

Whoso desireth that God should redeem him from the sorrows and travail of the last day, must delay in calling poor debtors, or forgive the debt in part or whole.

Usury.

Those who devour usury shall not arise but as he arises whom the devil has paralysed with a touch. That is for that they say, selling is only like usury; but God has allowed selling and disallowed usury; then he to whom has come an admonition from his Lord, and; abstains, then hi: is what is past, and his affair is with God ; But whoso returns to it, these are the fellows of the Fire, they shall be therein for ever.

God shall blot out usury, and increase alms-giving.

O ye who believe, fear God, and remit what remains of usury, if ye are believers.

But if ye do it not, then hearken to war from* God and His apostle: and if ye repent, then ye shall have the principal of your money. Wrong not, nor be ye wronged. II: 276 to 279.

And what ye give in usury, that it may increase with the wealth of men, shall not increase with God. XXX: 38.

Traditions.

The Holy Prophet Mahomed peace and blessings of God be on him says :—

The taker of usury and giver of which, and the writer of it and the witness to it, are equal in crime.

Orphan.

And they ask thee concerning orphans ; say thou, to better their conditions is best.

And if ye interfere with them, they are your brethren and God knows the evil-doer from the well-doer : and if God please, He will surely distress you. Verily, God is Mighty Wise.

II: 218, 219.

And give to the orphans their wealth, and give not in exchange bad for good and devour not their wealth to your wealth; Verily it is a great sin.

IV: 2.

And give not to ignorants your wealth which God has made you to stand by, but provide them therewith, and clothe them, and speak to them a fair speech.

And prove the orphans until they reach the age of marriage, and if ye perceive in them soundness, then deliver to them their wealth ; but devour it not extravagantly and hastily.

For that they are growing up. And he who is rich let him abstain, but he who is poor shall eat in fairness.

And when ye deliver to them their wealth, then take witnesses over them, and enough is God at taking account.

IV: 4, to 7.

And let those fear who if they leave behind them a weakly offspring, would fear for them. So let them fear God, and speak a straight-forward speech.

Verily, those who devour the wealth of orphans wrongfully only devour into their bellies fire and shall broil in the Blaze.

IV: 10, 11.

And draw not near to the wealth of the orphan unless with **the** best intentions, until he attain his age. And perform the engagements, verily the engagements shall be inquired into.

XVII: 36.

Traditions.

The Holy Prophet Mahomad peace and blessings of God been him says :—

I and the guardian of Orphans (whether the orphan be of.

his near or distant relations, or of strangers) will be in one place in the next world ; like my two fingers, nearly touching each other.

The best Muslim house is that in which is an orphan, who is benefited; and the worst Muslim house is that in which is an orphan ill-treated.

Lawful, and Unlawful Things.

They ask thee concerning wine and games; say thou, in both is great sin and also profit to men, but their sin is greater than the profit of the same. II: 216.

Forbidden to you is what is dead of itself, and blood, and the flesh of swine, and what is consecrated to other than God, and the strangled, and the knocked down, and what falls down and the gored, and what the wild beasts have eaten except what ye kill yourselves, and is sacrificed on the blocks of stone, and to make division by arrows that is wickedness. To day shall those who disbelieve in your religion despair; and fear them not, but fear ME. V: 4.

Today are made lawful to you the good things, and the food of those who have been given the Book is lawful to you as your food is lawful to them. V: 7.

O ye who believe, wine and games of chance, and the blocks of stone and divination by arrows, are only an abomination of the work of the devil: so avoid them, that ye may prosper.

The devil only desires to place enmity and hatred between you by wine and games of chance, and to keep you from the remembrance of God and from prayer. Will ye not then desist? V: 92, 93.

And eat not of what the name of God has not been mentioned over; and verily, it is wickedness. VI: 121.

So eat of what God has provided you with, lawful and good, and be thankful for the gifts of God, if it be Him ye serve.

Forbidden to you is only the dead and the blood and the flesh of swine and what is offered to any beside God ; but whoso is in distress, not revolting nor transgressing, verily God is Forgiving, Compassionate.

And say not to what your tongues utter as a lie, this is lawful, and this is unlawful; that ye may invent against God a He, Verily those who invent against God a lie shall not be happy. XVI: 115, 116, 117.

Eat of the good things which WE have provided you, but without excess, for then shall light upon you MY wrath, and he upon whom lights My wrath, surely he falls. XX: 80.

Traditions.

The Holy Prohpet Mohatned, peace and blessings of God be on him says:—

Kill not your hearts with excess of eating and drinking.

Never drink wine ; for it is root of all evil.

ABU MOOSA said, " O Prophet of God, I am in a land where people make a liquor of honey, which they call *bita* and a liquor of barley, which they call *Mizr* The Holy Prophet, peace and blessings of God be on him replied " everything which intoxicates is unlawful."

Verily ye are ordered the divine commandments, then forsake them not; ye are forbidden the unlawful, then do not fall therein ; there are fixed boundries, then pass not beyond them; and there is silence on somethings without their being forgotten, then do not debate, about them.

That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.

Women.

And one of His signs it is that He has created wives for you of your own species that ye may find comfort in them, and hath put love and tenderness between you. Herein truly are signs for those who reflect.

Of women who seem good to you marry two, or three or four, and if ye fear that ye shall not be equitable, then one only. IV: 3.

And pay the women their dowries with free heart, but if they remit voluntarily unto you anything out of it, enjoy it with pleasure and benefit. IV : 4.

Men ought to have a part of what their parents and kindred leave and women a part of what their parents and kindred leave; let them have a stated portion. IV : 7.

O Believers! It is not lawful for you to be heirs of your wives against their consent. IV: 19.

And they ask thee about menstruation; say thou, it is a pollution, so keep apart from women in menstruation, and approach them not until they are cleansed; and when they are cleansed go into them by where God has commanded you ; verily God loves those who turn and He loves the pure.

II: 222.

And if a wife fear from her husband illusage or aversion it is no crime in them both that they should be reconciled between themselves with a reconciliation ; for reconciliation is best. And souls are prone to avarice, but if ye be good and fear to do wrong, then verily God of what ye do is informed.

IV: 27.

The hypocritical men and the hypocritical women are the one of them from the other; they bid what is evil, and forbid what is just, and shut their hands; they forget God, and He forgets them. Verily hypocrites, they are the wicked doers.

God has promised to the hypocritical men and the hypocritical women and the infidels the Fire of Hell,—for ever therein; it is enough for them, and God has cursed them, and for them is a lasting torment.

IX : 68, 69.

And the faithful, men and women, are friends the one of them to the other ; they bid what is just, and forbid what is evil, and are steadfast in prayer, and give alms, and obey God and His apostle. These, God will have mercy on them ; verily God is Mighty, Wise.

IX : 72.

Verily, those who asperse chaste women—careless, believing—are cursed in this world and the Hereafter; and for them is a great torment.

XXIV : 23.

And say to the believing women that they restrain their eyes, and preserve their modesty and display not their ornaments, except what appears thereof, and let them throw their kerchiefs over their bosoms and not display their ornaments, unless to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, of what their right hands have possessed, or the male attendants who are incapable or to children who do not note the nakedness of women. And let them not beat with their feet that their hidden ornaments may be known. And turn to God altogether, ye who believe, that ye may be happy.

XXIV: 31.

And the women who are past child—bearing who do not hope to marry, there is no crime against them if they lay aside their garments, not showing their ornaments; but that they abstain is better for them; and God is the Hearing, the Knowing. XXIV: 59.

Verily, the Muslims, men and women and the faithful, men and women, and the devout, men and women, and the truthful, men and women, and the patient, men and women, and the humble, men and women, and the charitable, men and women, and the fasting, men and women, and those who preserve their modesty, of men and women and those who remember God much of men and women, God has prepared for them pardon and a great reward.

And it is not for a believing man or a believing woman, when God and His apostle have decided, an affair, to have the choice in their affair, and whoso rebels against God and His apostle, he has erred with a manifest error. XXXIII: 35, 36.

And those who injure the faithful men and the faithful women not for what they have earned, shall bear calumny and a manifest sin.

O thou Prophet, speak to thy wives and to thy daughters, and to the women of the faithful, that they draw their wrappers over them. That is nearer for them to be known, and they will not be affronted. And God is Forgiving, Compassionate. XXX II: 58, 59.

On the Day thou shalt see the faithful men and the faithful women, their light running before them, and on their right hands. Glad tidings for you today. LV11: 12.

Traditions.

The Holy Prophet Mahomad peace and blessings of God be on him says:—

Women are the twin-halves of men.

There is no celibacy in Islam.

When a man has married, he has completed one half of his religion, it is then advisable for him to complete the other moiety God—fearingly.

If a person has two wives and he inclines to one of them (in making his gifts and in the discharge of his duties) he will come on the judgment day with his one side bent (i. e. paralysed).

A Muslim must not be harsh in treatment of his wife ; and if he be dis-pleased with one bad quality in her, then let him be pleased with another which is good.

Fear God in regard to the treatment of your wives for verily they are your helpers you have taken them on the security of God, and made them lawful by the words of God.

Ye have rights over your wives as they have rights over you. Treat your women well.

Oh ! do not you know that woman deserves greater reward than man, for verily God Almighty exalts the position of a man in heaven because his wife was pleased with him and prayed for him.

There is no woman who removes something to replace it in a proper place with a view to decorate her husband's house but that God sets down a virtue for her and removes a vice nor there is a man who walks with his wife hand in hand, but that God sets down a virtue for him : and if he puts his arm round her neck in love, his virtue will be increased tenfold.

All of you are so many sovereigns, and all of you will be required to render account in respect of whatever persons or things you have under your charge. So the chief who is a sovereign over his subjects shall be questioned about the treatment he accorded to men placed under his control; the head of the family is the sovereign of the house, and he shall be questioned with respect to the members of the house; and women is sovereign in the house of her husband, and rules her children and she shall be questioned about these, and the slave is sovereign over his master's belongings, and he shall be questioned about these.

A virtuous wife is a man's best treasure.

When a woman performeth the five timss of prayer, and fasteth the month of Ramadan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh.

Every woman who asketh to be divorced from her husband without cause, the fragrance of the Garden is forbidden her.

The thing which iff lawful, but disliked by God, is divorce. Paradise lies at the feet of your mothers.

Every person has to undergo Hardships and Trials in this life.

And We will surely prove you with something of fear and hunger and loss of wealth and souls and fruits; but give glad tidings to the patient.

Who, when there falls on them a calamity, say, verily we are of God, and verily, to Him we shall return.

These,—on them are blessings from their Lord, and mercy and these, they are the guided. II, 150, 151, 152.

Do ye reckon ye should enter the Garden while there has not come to you the like of those who have passed away before you ; there touched them violence and trouble, and they were made to quake until the apostle and those who believed with him, said when is the help of God; Is not the help of God near ?

II: 210.

If a sore touch you, already has a sore like it touched the people. And these days WE alternate among men, that God may distinguish those who believe, and may take from you martyrs; but God loves not the wrong doers.

Did ye reckon that ye should enter the Garden ere yet God has distinguished those who strove among you and distinguished those who persevered III: 134, 136.

God is not to leave the faithful in what ye are in, until He distinguishes the bad from good. III: 173.

Ye shall surely be proved in your wealth and in yourselves and ye shall surely hear from those who have been given the Book before you and from those who join others with God much hurt, and if ye be patient and fear to do wrong, verily, that is of the high resolve of affairs. III 183.

For every one of you have WE made a rule and an open way: and if God pleased, He would surely have made you one people,—but that He might try you in what He has given you Strive then to excel each other in good works: to God is your return altogether, then will He inform you of that concerning which ye disgrace. V: 53

O ye who believe, God will surely try you with something of the game that your hands and your lances take, that God may know who fears Him in secret; and whoso transgresses after that, then for him is a painful torment. V: 95.

And He it is who has made you vicegerents in the earth and has raised some of you above others in degrees, that He might prove you in what He has given you. VI: 165

Verily WE have made what is on the earth an ornament thereof, that We might make trial of them, which of them is the best in actions. XVIII. 6

And We will prove you with evil and with good as trial; and to Us ye shall return. XXI: 36.

There were the faithful tried, and made to quake with a severe quaking. XXXIII: 11.

No calamity falleth in the earth or in your own persons, but was (written) in the Book before WE created it, verily that is to God easy.

That ye be not distressed over what (good tilings) escape you, and rejoice not for what comes to you ; and God loves not any arrogant boaster. LVII, 22 to 23.

And if God pleased He could take vengeance upon them : but it is that He may try the one of you by the other; and those who are killed in the way of God, He will never make their works go wrong. CLVII. 5.

And WE will surely prove you until WE know those who strive among you and those who persevere, and WE will try your reports. CLVII. 33.

Your wealth and your children are only a trial, but God with Him is a great reward.

So fear God as much as ye can, and hearken and obey, and spend; it is better for his soul, then these, they are the happy. LXIV, 15, 16.

Who created death and life to prove you which of you is best in actions. LXVII, 2.

Traditions

The Holy Prophet Mahomed peace and blessings of God be on him says ;—

Verily those who are patient in adversity and forgive wrongs, are the doers of excellence."

Happy is the believer, for if good befalleth him, he praiseth and thanketh God; and, if misfortune, praiseth God and beareth it patiently, therefore a believer is rewarded in every affair, even for his putting a mouthful of victuals into the mouth of his wife.

Verily the greatness of rewards is as the greatness of misfortune ; that is, whoever is most unfortunate and a calamitous the greater and more perfect his reward. And verily, when God loveth a people, he entangleth it in misfortune; therefore, he who is resigned to the pleasure of God, in misfortune, for him is God's pleasure.

A true believer is thankful to God in prosperity and resigned to His will in adversity.

Nobody displays a greater endurance of the offensive language which he hears than God who hears men attributing to Him a son and who yet grants them health and sustains them.

Life of this World.

Made fairseeming to those who disbelieve is the life of this world-and they laugh at those who believe, but those who are pious shall be above them on the Day of Resurrection; and God provides whom He pleases without count. II, 208.

Made fair seeming to men is the love of pleasure from women and children, and the treasures treasured of gold and silver, and horses of mark, and cattle, and tilth; that is the provision of the life of this world, but God-with Him is the best resort. III, 12.

And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who fear to do evil. Will ye not then have sense? VI, 32.

And leave those who take their religion for a play and a sport, and whom the life of this world has deceived and remind them thereby that a soul shall be given up for what it has earned : there is not for it beside God a patron or intercessor ; and if it could atone with the fullest atonement, it would not be accepted of it. VI: 69.

And the abode of the Hereafter is better for those who fear to do evil, will ye then have no sense ? VII: 167.

Verily, those who hope not to meet Us and are pleased with the life of this world and rest on it, and those who of OUR signs are unmindful.

These, their abode is the Fire, for what they have earned. X: 7,8.

Whoso desires the life of this world and its ornament, WE will pay them their works therein, and therein shall they not be cheated.

These are they for whom is nothing in the Hereafter except the Fire, and void is what they made therein, and vain what they did. XI: 18,19.

And they rejoice in the life of this world, but the life of this world is nothing in respect of the Hereafter except as a provision. XIII: 26.

And think not that God is unmindful of what the wrong-doers do : He only respites them to the Day when all eyes shall stare. XIV: 43.

Whoso desires the transitory WE will hasten on for him therein what WE please,—for whom WE please. Then WE will make for him Hell to broil in, despised, rejected.

And whoso desires the Hereafter, and strives for it, and is faithful, these, their striving shall be gratefully accepted.

To all will WE extend—to these and those—of the gifts of thy Lord, and the gifts of thy Lord are not limited.

Look how WE have graced some of them above the others and surely the Hereafter is greater in degrees and the greater in grace. XVII: 19 to 22.

Wealth and children are the ornament of the life of this world, but enduring good works are better with thy Lord as to reward, and better as to hope. XVIII: 44.

Do they reckon that what WE extend to them of wealth and sons.

WE hasten to them as good things; nay, but they dot not understand. XXIII: 57, 58.

. And what ye are given of things, is a provision of the life of this world and its adornment and what is with God is better and more enduring, will ye then have no sense? XXVIII: 60.

And the life of this world is no other than a sport and a play, and verily, the Abode of the Hereafter that is life indeed, did they but know. XXIX: 64.

And neither your wealth nor your children is what will bring you to nearer approach to Us except him who believes and does good; these, for them is a double reward for what they have done, and they shall be in pavilions secure.

XXXIV, 36.

0 people, the life of this world is only a passing joy but verily the life to come is the Mansion everlasting. XL, 42.

Whoso desires the harvest of the Hereafter, We will give increase to him in his harvest; and whoso desires the harvest of this world, We will give him thereof and there is not for him in the hereafter any portion. XLII: 19.

And whatever thing ye are given, is a provision of the life of this world; but what is with God is better and more enduring for those who believe and upon their Lord rely. XLII: 34.

The life of this world is only play and a sport. XLVII: 38.

Know that the life of this world is a sport and a play, and.. an adornment, and a thing to boast of among you, and the multiplying of wealth and children is like a rain growth: its vegetation please the husbandmen, then they wither away and

thou mayest see them all yellow, then they become stubble;
and in the Hereafter is severe torment. LVII: 19.

But the life of this world is no other than a deceitful
provision. LVII: 20.

Ay ! but ye love the transitory !

And ye neglect the Hereafter. LXXV: 20, 21.

Verily, these love the transitory and leave behind them a
Heavy Day. LXXVI: 27.

On that day shall man remember what he has striven after

And Hell shall be in full view of all who be looking on ;
then whoso has transgressed.

And has chosen the life of the world.

Verily, Hell, that is his abode.

And whoso has feared the appearing before his Lord, and
has kept his soul from lust.

Verily the Garden, that is his abode ! LXXIX: 35 to 40.

But ye prefer the life of this world.

Though the Hereafter is better and more enduring.

LXXXVII: 15, 16.

Traditions.

The Holy Prophet Mohamed, peace and blessings of God
be on him says :—

The Love of the world is the root of all evils.

This world is a prison for the faithful, but a Paradise for
unbelievers.

Cursed is this world and cursed is all that is in this world,
except the remembrance of God and that which aideth it.

The world is a magician, greater than Harut Marut, and
you should avoid it.

Riches are not from abundance of worldly goods, but from
a contented mind.

A man asked teach me a work, such that when I perform
it God and men will love me. " The Holy Prophet replied :
Desire not the world and God will love you; and desire not
what men have, and they will love you."

The Holy Prohpet slept upon a mat, and got up very
marked on the body by it: and I said, "O messenger of God !
if thou hadst ordered me, I would have spread a soft bed for
thee." He said," What business have I with the world ? My

condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaveth it."

Can any one walk over water without wetting his feet? The companions said, 'No'; The Holy Prophet said, "Such is the condition of those of the world ;they are not safe from sin."

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbour will come to God with his face bright as the full moon, on the fourteenth night.

The world is as a prison and as a famine to Muslims ; and when they leave it you may say they leave famine and a prison.

Be in the world like a traveller, or like a passer on, and reckon yourself as of the dead.

Beware ! The Almighty God warns not to follow diverse Religious paths except the only right one.

Say If ye love God, then follow me: God will love you, and forgive your sins, for God is Forgiving Merciful. III: 29.

But if thou follow most of those who are in the earth they will lead thee aside from the path of God : they only follow an opinion and do only conjecture. VI. 116.

This is my path and it is the right one; therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may fear Him. VI; 154.

And certainly WE have created for Hell many of the Jinn and men ; they have hearts they discern not therewith and they have eyes, they see not therewith; and they have ears, they hear not therewith: these are like the brutes ; yea, they go more astray: these, they are the heedless. VII : 177.

Dost thou reckon that most of them do hear or have sense ; They are only as brutes ; nay, they err more from the wav. XXV-46.

And already *Iblis* verified against them his opinion, and they followed him except a party of the faithful. XXX : 19.

Traditions.

The Holy Prophet Mahomad peace and blessings of Gpd be on him says:—

Verily the children of Israel were separated into seventy-two tribes and mine will be divided into seventy-three; every one of them will perish except one class. The hearers asked "Which is that one ?" He said, "The religion which is profess* eJ by me and my companions. "

Repentance.

Upon God only devolves the acceptance of the repentance of those who have done evil in ignorance and then turned speedily; these will God turn to; and God is Knowing, Wise.

But there is no accepting the repentance of those who do evil until when death presents itself to one of them, he says, Verily I repent now ; nor of those who die while they are ungodly ; these, WE have prepared for them a painful torment

IV: 21, 22.

God desires to make plain to you, and to guide you into the ways of those who were before you, and to turn to you in mercy ; for God is Knowing, Wise.

And God desires to turn towards you, but those who follow lusts, desire that ye should swerve with great swerving God desires to make it light to you, for man was created weak.

IV: 31, 32.

And whoso does evil, or wrongs himself, and then asks pardon of God, will find God Forgiving, Compassionate.

IV, 110.

And whoso turns after his wrong, and does right; then verily, God will turn to him ; verily, God is Forgiving, Compassionate.

V, 43.

Your Lord has prescribed to Himself mercy that whoso of you does evil in ignorance, then turns after that and does the right for that He is Forgiving, Compassionate.

VI: 54.

And those who do evil, then turn after that and believe ; verily, thy Lord after that will be certainly Forgiving, Compassionate.

VII, 151.

And when our signs are read to them, they say, Now have we heard ; if we pleased we could certainly speak like this, this is nothing but tales of the Ancients.

And when they said "O God, if this be the truth from Thee, then rain down upon us stones from Heaven, or lay on us some grievous chastisement "

But God chose not to chastise them while thou wast with them, *nor would God chastise them while they asked pardon.*

VIII: 31, 32, 33.

It is not for the prophet and those who believe to ask forgiveness for those who join others with God, although they be of kin, after that it is made plain to them that they are the fellows of the Fierce Fire.

IX, 114.

And that ye ask pardon of your Lord, and be turned to Him. He will give you a good provision until a fixed term, and will give to every one who has merit, of His grace ; and if ye turn away, verily I fear for you the torment of the Great Day.

XI, 3.

Then verily **thy** Lord, to those who have done evil in ignorance, then repent after that, and amend verily thy Lord after that will be surely Forgiving, Compassionate. XVI, 120

And verily I am forgiving to him, who turns and believes and does good, and is guided. XX, 81.

And turn to God altogether, ye who believe, that ye may be happy. XXIV, 31.

And whoso repents and does good, verily he repents to God repentant. XXV, 71.

Say (O Muhammad !) O my servants who have transgressed against yourselves, despair not of the mercy of God ; verily God forgives all sins ; verily, He—He is the Forgiving, the Compassionate.

And be ye turned to your Lord, and accept Islam before Him, ere there come to you the torment, then shall ye not be helped. XXXIX, 51, 55.

God chooses for Himself whom He pleases, and guides to Himself who turns repentant. XLII. 12.

And Ha is who accepts repentance from His servants, and pardons the evil-doings, and He knows what ye do. XLII, 24.

Traditions.

The Holy Prophet Muhamad, peace and blessings of God be on him says:—

I would not value having the whole wealth of the world in the place of this revelation, 'Say: (O Muhammad). O my servants who have oppressed your own souls, despair not of the mercy of God. 'a man asked, 'What is the condition of him who hath associated others with God'? He remained silent ; after that he said, 'Know that him also God forgiveth: but on repentance.'

A sincere repenter of faults is like him who hath committed none.

Death.

Every soul shall taste of death, and ye shall only be paid your reward on the Day of Resurrection. III : 182.

And it is not for a soul to die unless by the permission of God, written down for a term. III : 139.

Wherever ye be, death will find you c
lofty towers.

And He is supreme over His servants, and sends over you guardians, until when death comes to one of you OUR messengers take him away; and they neglect not. VI, 61.

But couldst thou see when the wrong-doers shall in the agony of death and the angles shall stretch forth their hands, Give up yours souls ; to-day shall ye be rewarded with the torment of disgrace for that ye did say against God beside the truth, and ye were too proud for His signs. VI, 93.

And for every people is a term, and when their term comes they have no respite for an hour, nor are they anticipated. VII, 33.

But when death comes to one of them, he says. Lord bring me round.

That I may do good in what I have left; Ay! these are. mere words which he shall speak.

And behind them is a barrier until the Day they shall be raised again. XXIII, 101, 102, 103.

Every soul shall taste death , then to Us shall ye be returned. XXIX, 57.

And no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die. XXXI, 34.

Say thou, The angel of death who is given charge of you shall take you away; then to your Lord shall ye be returned. XXXII, 11.

Verily, thou shalt die, and verily, they shall die. XXXIX, 31.

God takes to Himself the souls at the time of their death, and those who die not, in their sleep, and He hold back those on whom He has decreed death, and sends others for an appointed term. Verily, in that are surely signs for a people who reflect. XXXIX, 43.

And the agony of death shall come in truth that is what thou wouldst avoid! L, 19.

Say thou, verily, the death from which ye fly will meet you, then shall ye be brought back to the Knower of the unseen. and the manifest, and He will tell you of what ye have done. LXII, 8.

Traditions.

The Holy Prophet Mahomad, peace and blessings of God be on him says;—

0 God! preserve my grave from becoming an idol.

The grave is the first stage of the journey into eternity.

Death is a bridge that uniteth friend with friend.

The faithful do not die; perhaps they become translated from this perishable world to the world of eternal existances.

Not one of you must die but with resignation to the will of God, and with hope for his beneficence and pardon.

Wish not for death, any one of you; neither the doer of good works for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of God by repentance. Wish not, nor supplicate for death, before its time cometh; for verily when you die, hope is out and the ambition for reward; and verily, the increase of a Muslim's life increaseth his good works.

Not one of you must wish for death, from any worldly affliction; but if there certainly is any one wishing for death he must say, "0 Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do."

Death is a favour to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

He is not of the people of our way who slappeth his cheeks and teareth his collar, and mourneth like the mournings of ignorance.

"There is no reward but Paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken.

A Muslim who has lost three young children and has been patient will go to Heaven. Hearing this a man asked the Holy Prophet (Peace and blessings of God be on him) "Would he, even who had lost two children go to Heaven?" He replied "Yes he will also go to Heaven, if he endured the loss patiently and makes no complaint."

There are two things disliked by the sons of Adam, one of them death, whereas it is better for Muslims than sinning; the second is scarcity of money; whereas its account will be small in futurity.

Torment not yourselves, lest God should punish you.

Whoever kills himself by causing himself to: fall from a mountain will be constantly falling into a pit in the Fire of Hell, and whoever kills himself by drinking poison will have that poison on his hands of which he will be perpetually part-taking for ever and ever, and whoever kills himself with an iron tool will be ever plunging that weapon into his belly in the fire of Hell.

Whoever kills himself by any means in this world will be punished by the same means in the next world.

Every dead is shown his final resort. If he is to be thrown in Hell, he is shown the Hell, and if he is to enter the paradise he is shown the paradise, and is informed of it that it shall be his abode at the Resurrection.

Divine Help.

And seek help with patience and prayer; and verily it is a harding thing, unless to the humble. II: 42.

O ye who believe, seek help with patience and prayer; verily God is with the patient. II: 148.

If God help you, then is there none to overcome you ; but if He abandon you, who is it that will help you after Him? And upon God then let the faithful rely. HI: 154.

And if God touch thee with hurt, then is there none to remove it except He, and if He desire for thee good, then is there no one to keep back His grace. X : 107.

And he who relies upon God, He is sufficient for him ; Verily, God will attain his purpose. LXV: 36.

Traditions.

The Holy Prophet Mahomad, peace and blessings of God be on him says:—

Every human being hath two inclinations—one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him ; but Divine assistance is nigh, and he who asketh the help of God in contending with the evil promptings of his own heart obtaineth it.

The Muslim Law of Inheritance.

Men ought to have a part of what their parents and kindred leave, and women a part of what their parents and kindred leave, whether it be little or much let them have a stated portion. IV: 8.

With regard to your children God commands you to give the male the portion of two females, and if there be females more than two, then they shall have two thirds of that which their father has left, but if she be on only daughter, she shall have the half ;and the father and mother of the deceased shall each of them have a sixth part of what he has left if he have a child ; but if he have no child and his parents be his heir, then his mother shall have the third : and if he have brothers, then his mother shall have the sixth, after paying the bequests he shah have bequeathed, and his debts. As to your fathers and your children, you know not which of them is the most advantageous to you. This is the ordiance of God. Verily God is Knowing, and Wise. IV: 12.

Half of what your wives leave shall be yours, if they have no issue; but if they have issue, then a fourth of what they leave shall be yours, after paying the bequests they shall have bequeathed and debts. IV: 13.

And your wives shall have a fourth part of what ye leave, if you have no issue; but if you have issue, then they shall have an eight part of what you leave, after paying the bequests you shall have bequeathed and debts. IV : 14.

And if the man's or the woman's property be inherited by one who is neither parent nor child, and he have a brother or sister, then for each of these two is a sixth; but if they are more than that, then shall they be sharers in a third, after payments of the bequests he shall have bequeathed, and debts, without loss to any one. This is the ordiance of God, and God is Knowing, Gracious. IV: 15.

Miscellaneous.

And when ye are greeted, with a greeting, greet ye with a better than it, or return the same; verily God takes count of all things, IV, 88.

O ye who believe, obey God and obey the apostle, and those in authority amongst you; and if ye quarrel about anything, refer it to God and the apostle, if ye believe in God and the Day of the Hereafter; that were the best and. excellent interpretation, IV: 62.

O ye who believe, do ye stand to equity in bearing witness before God, although it be against yourselves, or parents and kindred, be it rich or poor ; for God is nearer than them both. So follow not lu3ts, so that ye swerve. And if ye wrest or turn aside, verily God is informed of what ye do. IV, 134.

God will not catch you up for a mistaken word in your oaths, but He will catch you up for what ye take solemn oaths about. And the expiation thereof is to feed ten poor men with the moderate food ye feed your families with, or to clothe them, or to free a neck. But he who finds not the wherewithal, then a fast of three days. That is the expiation of your oaths when ye swear. And keep your oaths, thus God makes plain to you His signs that ye may give thanks. V : 91.

It is not for the polytheists (Mushriks) to repair to the Mosques of God while they are witnesses against themselves of infidelity. These! there works are vain, and in the Fire shall they be for ever.

He shall only repair to the Mosques of God who believes in God and the Day of the Hereafter, and is steadfast in prayer, and gives alms, and fears God alone; it may be that these will be of the guided. IX: 17, 18.

And fulfil the covenant of God, when ye have covenanted; and break not the oaths after their ratification, for now ye have made God surety for you, Verily God knows what ye do. XVI: 93.

And thy Lord has ordained that ye serve none but Him, and be good to parents, whether one or both of them attain to old age with thee; and say not to them, *Uf* neither reproach them, but speak to them generous words.

And droop the wing of humility to them, out of compassion, and say, Lord, have compassion on them both even as they nursed me when I was little. XVII: 24, 25.

Verily, the wasteful are brotlers of the devils, and the devil is to his Lord ungrateful. XVII: 29.

And walk not on the earth proudly; surely thou canst not cleave the earth, nor reach to the mountains in height, all that is evil to thy Lord, an abomination! XVII: 39, 40.

And never say, thou of a thing, verily I will do that tomorrow, except that God please. XVIII: 23.

And let not those who are blessed among you and have means swear that they will not give to those of kin and the poor and those who have fled in the way of God, but let them pardon and pass over. Do not ye like that God should pardon you? And God is Forgiving Compassionate, XXIV: 22

Happy are the believers, who in their prayers are humble, and who from vain talk do turn aside, and who in alms giving are active, and who their modesty preserve, unless with their wives or whom their right hands possess for they are unblamable, but who so desires beyond that, surely these are the transgressors, and who their trusts and covenants tend well, and who keep them strictly to their prayers. These are the heirs, who shall inherit Paradise, and these shall be therein for ever.*

XXIII :1 to 11.

O ye who believe, enter not any houses other than your houses, until ye have asked leave, and saluted the people thereof that is better for you, that ye may remember, and if ye find no one therein, enter not them until leave is given you; and if it be said to you, Go ye back, do you go back; it is purer for you and God of what ye do does know.

There is no crime against you, that ye enter houses not inhabited, wherein is provision for you; God knows what ye show and what ye hide.

XXIV: 27, 28, 29.

Say to the faithful who believe, that they restrain their eyes, and preserve their modesty ; that is purer for them ; verily God is informed of what they do.

XXIV: 30.

And the poets the erring follow them.

Dost thou not see how they wander distraught in every valley.

And that they say what they do not ? XXVI: 223 to 225.

And whoso strives, strives only for himself verily, God is surely independent of the worlds.

XXIX : 5.

And WE have enjoined on men goodness to his parents; and if they strive with thee that thou join with ME what thou hast no knowledge of, then obey not them, to ME is your return and I will tell you what ye have done.

XXIX: 7.

Disorder has appeared in the land and in the sea for what men's hands have earned, that it might make them taste something of what they have done, that they might turn back.

XXX: 40.

And no soul knows what it shall earn on the morrow, and no soul knows in what land it shall die.

XXXI: 34.

And it is not for a believing man or a believing woman, when God and His apostle have decided an affair, to have the choice in their affair: and whoso rebles against God and His apostle, he has erred with a manifest error.

And who sent from the heaven water by measure, and WE did quicken by it a dead soil! Thus shall ye be brought forth.

XLIII: 10.

And WE created not the heavens and the earth and what is between them in sport.

WE only created them in truth, but most of them do not understand.

XLIV: 37,88.

The faithful are but brothers so make peace between your brothers; and fear God, that ye may have mercy. IL : 10.

O ye who believe, let not one people laugh another people to scorn, it may be that they are better than themselves nor let women laugh other women to scorn, it may be that they are better than themselves. Nor defame one another, nor call one another names, an ill name is wickedness after faith : and whoso repents not, these, they are the wrong doers.

O ye who belieye, avoid frequent suspicion, verily some suspicion are a sin, and bo not inquisitive ; nor back-bite each other: would one of you like to eat the flesh of his dead brother? Surely ye would abhor it. Then fear God ; verily God is Relenting, Compassionate.

IL: 11, 12.

The faithful are only those who believe in God and His apostle, and then doubt not, but strive with their wealth and soul in the way of God ;—these, yea they are the true.

IL: 15

Woo to those who stint the balance who when they measure against others, take the full.

But when they measure to them, or weight to them, defraud !

What! do not these think that they shall be raised again.

The desire of increase occupyes you. LXXXIII: 1 to 4.

Till ye come to the grave !

Ay ! in the end ye shall know.

Again, ay! in the end ye shall know.

CII: 1 to 4.

Traditions.

The Holy Prophet Mohamed, peace and blessings of God be on him says:—

He who knoweth his own self, knoweth God.

Rod hath not created anything better than reason, or anything more perfect, or more beautiful than reason; the benefits which God giveth are on its account; and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishments.

Verily, a man hath performed prayers, fasts; charity, pilgrimage and all other good works ; but he will not be rewarded but by the proportion of his sense.

The best of good acts in God's sight is that which is constantly attended to, although in a small degree.

There is no monasticism in Islam.

Monopoly is unlawful in Islam.

Verily the best of God's servants are just and learned kings; and verily the worst are bad and ignorant kings.

When you speak, speak the truth ; perform when you promise ; discharge your trust; commit not fornication ; be chaste ; have no impure desires; withhold your hands from striking, and from taking that which is unlawful and bad. The best of God's servants are those who, when seen, remind of God ; and the worst of God's servants are those who carry tales about, to do mischief and separate friends, and seek for the defects of the good.

Listen and obey even if a negro with a head covered with abscesses is put in authority over you.

The most excellent Jihad (Religious War) is that for the conquest of self.

If you put your whole trust in God, as you ought, He most certainly will give you sustenance as He doth the birds ; they come out hungry in the morning, but return full to their nests.

It is better to sit alone than in company with the bad; and it better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent, and silence is better than bad words.

God is not merciful to him who is not so to mankind.

There are two benefits, of which the generality of men are losers, and which they do not know the value of ; one health, the other leisure.

The Garden is nearer you than the thongs of your sandals, and the Fire likewise.

Whoever visiteth a sick person, an angel calleth from heaven "Be happy in the world, and happy be your walking, and take you a habitation in paradise."

Whoever visiteth a sick person always entereth into and swims in a sea of mercy until he sitteth down ; and when he eitteth, he is drowned therein.

When you go to visit the sick, comfort his grief, and say, "You will get well and live long." because this saying will not prevent what is predestined, but it will solace his soul.

Whoever believeth in God and the Hereafter must respect his guest; and whoever believeth in God and the Hereafter, not incommode his neighbours; and a believer must speak only good words, otherwise remain silent.

It is of my ways that a man shall come out with his guest to the door of his house.

Whoever believes in God and the last day should honor his guest, a guest should be specially treated for a day and a night he should be entertained for three days and what is spent after this is charity. It is not lawful for a guest to inconvenience his host by his long stay.

When victuals are placed, no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he doeth, he must make an apology.

Asma, 'daughter of Yazid, said' Victuals were brought to the Holy prophet and he put them before some of us women who were present, and said, 'Eat ye.' But notwithstanding we were hungry we said, 'We have no inclination.' He said, 'O women! do not mix hunger with lies.'

He who wisheth to enter Paradise, at the best door must please his father and mother.

A man is bound to do good to his parents, although they may have injured him.

The duty of a junior to a senior brother is as that of a child to its father.

Keep yourselves far from envy; because it eateth up and taketh away good actions, like as fire eateth up and burneth wood.

Whoever suppresseth his anger, when he hath in his power to shew it, God will give him a great reward.

May God fill the heart of that person who suppresseth his anger with safety and faith.

Strong is not he who overthrows his opponent in a wrestling match, but strong is he who controls himself at the of time of anger.

"That person will not enter Paradise who hath one atom of **pride** in his heart."

And a man present said, "Verily, a man is fond of having food clothes, and good shoes,' The Holy prophet said "God is Beauty and delighteth in the beautiful; and pride is holding man in contempt."

Be on your guard against suspicion for suspicion is the greatest falsehood. And do not try to obtain information about others, nor bear malice or hatred against one another nor desert your friends and allies in difficulties and be servants of God and brothers to one another and it is not lawful for a muslim to break off his relations with his brother for more than three days.

"Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards anyone;" then he said "Oh! my son, this is one of my laws, and he who loveth my laws verily loveth me."

The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed.

Give the labourer his wage before his perspiration be dry.

Verily God loveth a Muslim who is poor, with a family, and withholdeth himself from the unlawful and begging.

Wealth properly employed is a blessing; a man may lawfully endeavour to increase it by honest means.

'My cherisher hath ordered me nine things; 1. To reverence Him, externally and internally; 2. to speak true, and with propriety, in prosperity and adversity; 3. moderation in affluence and poverty ; 4. to benefit my relations and kindred who do not benefit me; 5. to give alms to him who refuseth me; 6. to forgive him who injureth me; 7. that my silence should be attaining a knowledge of God; 8. that when I speak, I should mention Him; 9. that when I look on God's creatures it should be as an example for them : and God hath ordered me to direct in what is lawful.

Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous, does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another; his blood, property and reputation.

A believer is not stung twice from the same hole.

Every child is born with a disposition towards the natural religion (islam). It is the parents who make it a jew, a Christian or a Magian.

It was said to the Holy Prophet, peace and blessings of God be on him O Messenger of God ! "Curse the infidels" He replied I am not sent for this; nor was I sent but as a mercy to the mankind.

Ye followers of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much.

Religious Knowledge and Wisdom.

He gives wisdom to whom He pleases, and he who is given wisdom is given much good, but none consider except those who have hearts. II: 272.

And they who are given knowledge see that what is sent down to thee from thy Lord is the truth, and guides into the way of the Mighty, the Glorious. XXXIV: 6.

Only the learned among His servants fear God.

XXXV: 25.

Shall he who is devout in the hours of the night, adoring and standing, dreading the Hereafter and hoping for the mercy of his Lord—say, thou, shall they be equal who have knowledge and those who do not have knowledge? Only those consider who have hearts. XXXIX: 12.

God shall raise those who believe among you, and those who are given knowledge, in rank ; and God of what ye do is informed.——LVIII, 16.

Traditions.

The Holy Prophet Mahomed peace and blessings of God be on him says,—

Verily God shall raise for my followers at the beginning of every century a reformer who shall revive their religion for them.

He dieth not who giveth life to learning.

Whoso honoureth the learned, honoureth me.

A word of wisdom is the stray animal of a believer; take hold of it wherever ye come across it.

Seek knowledge from the cradle to the grave.

The acquisition of knowledge is a duty incumbent on every Muslim, male and female,

One learned man is harder on the devil, than a thousand ignorant worshippers. The desire of knowledge is a Divine commandment for every Muslim; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.

Excessive knowledge is better than excessive praying and the support of religion is abstinence. It is better to teach knowledge one hour in the night, than to pray the whole night.

The time is near in which nothing will remain of Islam but its name, and of the Quran but its mere appearance, and the mosques of Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves.

Whoever remembers forty of my sayings by heart concerning the religion of my followers, God will raise him as a theologian and I shall be his intercessor and witness on the day of Resurrection.

Convey to other persons none of my words except those which you know of a surety, verily he who purposely utters a falsehood concerning me should look for his abode in Hell.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.

Who are the learned? Those who practise what they know.

Whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for obtaining it; therefore, even if he do not attain it, for him is one reward.

That person who shall die while he is studying knowledge in order to revive the knowledge of the religion will be only one degree inferior to the prophets.

That person who shall pursue the path of knowledge, God will direct him to the path of Paradise; Verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars."

The ink of the scholar is more holy than the blood of the martyr.

He who leaveth home in search of knowledge, walketh in the path of God.

Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless it guideth us to happiness; it sustaineth us in misery; it is an ornament amongst friends and an armour against enemies.

The Almighty God declares that Islam is His perfect and chosen religion hence He commands every soul to accept it as the Universal Religion.

This day have I perfected your religion for you, and have completed my favors upon you and chosen for you the religion of Islam. V : 5.

Verily the true religion in the sight of God is Islam.

III: 17.

And truly this your religion is the one religion; and I am your Lord : therefore fear me. XXIII: 54.

O ye who believe! enter into Islam wholly and follow not the steps of the devil, verily he is your declared enemy,

II: 204.

Other than God's religion do they seek when to Him submits whoso is in the Heavens and the earth willingly or of force and to Him they shall be returned ?

Say : We believe in God and what has been sent down to us and what was sent down to Abraham and Ismail and Issac and Jacob and the tribes and in what was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and we are to Him Muslims, (*i e.* we are wholly resigned unto Him.) *And he who seeks other than Islam for a religion it shall not be accepted of him, and in the next world he shall be among the lost.* III: 77, 78, 79.

And whoso accepts Islam with his face to God, and is a doer of good, then has he caught hold of the firm handle and to God is the end of affairs. XXXI: 21.

Abraham was neither Jew nor Christian ; but he was sound in the faith, a Muslim; and he was not of the polytheists.

III: 60.

Say ; Verily my Lord has guided me into the straight path the standard religion, the creed of Abraham, the sound in faith and he was not of the polytheists.

Say; Verily my prayers and my devotion, and my life and my death, are unto God, the Lord of the Worlds. *Tin's* am I commanded, and I am the first of the Muslims. VI: 162, 163,

Say If ye love God, then follow me; God will love you, and forgive your sins, for God is Forgiving Merciful. III : 29.

This is my path, and it is the right one ; therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may fear Him. VI: 154.

Muhammad Peace and blessing of God be on him is the Prophet of God for all the Nations of the World.

And We have sent thee to mankind as an apostle and
God is the sufficient witness IV: 81.

Say: What thing is the greatest in bearing witness ? Say
God is witness between me and you ; and this Quran has been
revealed to me that I should warn you by it and all whom it
shall reach. VI: 19

Say O ye people, I am the Apostle of God to you all.
VII: 156.

It is He who has sent His apostle with the guidance and
the religion of truth, that He may make it victorious over all
the religions, although the polytheists be averse thereto. XI: 33

Thou art only a Warner, and a Director unto every nation.
XIII: 8.

And We have not sent thee but as a Mercy to the Worlds.
XXI: 107.

Blessed be He who has revealed the Distinction (Quran)
to His servant, that to the Worlds he may be a Warner.
XXV: 1.

Mahomad is pot the father of any man among you, but
he is the apostle of God, and the Seal of the Prophets. God
everything doth know. XXXIII: 40.

And We have not sent thee but to mankind generally as a
Bearer of glad tidings and a Warner, but most men know not.
XXXIV: 27.

He it is who has sent His apostle with the guidance and
the religion of truth, that He may exalt it above all the religions,
and enough is God as a witness. XLVIII: 28.

Tradition.

Mahomed Peace and Blessings of God be on him says:—

" I am sent for the whole World while previous Prophets
were sent to particular tribes" (Masnad of Imam Ahmed
Hambal).

Jesus, son of Mary Peace and Blessings of God be on him
not says:—

" I am not sent but unto the lost sheep of the House of
Israel." Matt. 15, 24.

"Go not into the way of the Gentiles and enter not into any city of the Samaritans, but go rather to the lost sheep of the House of Israel."

"I have yet many things to say unto you, but ye cannot hear now. Howbeit when he the spirit of Truth is come, he will guide you unto all truth, for he shall not speak of himself but whatsoever he shall hear that shall he speak. St. Jhon.

16, 12, 13.

"For we know in a part and we prophecy in part, But when that which is *Perfect* is come then that Which is in part shall be done away." Corinthians. 13, 9—10.

The Doors of Revelations never shut up.

And when My servants ask thee concerning Me, then verily I am near I answer the prayers prayer when he prays to Me; so let them respond to Me, and believe in Me, that they may be guided aright. II: 182.

And when the angels said, O Mary, verily God has chosen thee and purified thee above the women of the world.

O Mary be devout to thy Lord and worship and bow down with those who bow down. HI: 37. 38.

Those who believe and are pious would be favored with glad tidings in the life of this world and the next. This is the Word of God and it shall never pass away; this is the most magnificent success. X: 63. 64.

He sends down the angels with the spirit by His command upon whom He pleases of His servants—Warn that there is no God but Me; so fear Me. XVI: 2.

And thy Lord, has inspired the bee Make houses in the mountains, and in the trees and in what they build.

XVI: 70.

And We revealed unto the mother of Moses, (saying) suckle him and when thou fearest about him, put him in river and fear not nor be grieved; Verily We restore him to thee, and make him one of the apostles. XXVIII: 6.

Exalted of degrees, Lord of the throne, inspires the soul of His commandment, unto such of His servants as He pleases to warn of the Day of Meeting. XL: 15.

And your Lord says, call upon Me, I will answer you.

XL: 62.

Verily those who say, our Lord is God, then persevere (therein) there shall descend upon them angels (saying) Fear not, nor be grieved but rejoice in the paradise which ye have been promised.

We are your friends in the life of this world and in the Hereafter; and for you therein is what your souls desire, and whatever you want. XLI. 30 31.

And He answers those who believe and do good, and gives them increase His grace, but the infidels, for them is a severe torment. XLII: 25.

The Holy Quran refutes the Accusations of the Jews against Jesus, son of Mary and his mother Peace be on them.

When the Angels said, O Mary, verily God gives thee the glad tidings of a Word from Him—his name shall be Christ Jesus son of Mary honorable in this World and the Hereafter, and one of those who have near access to Him.

And he shall speak to men in the cradle and when grown up, and shall be one of the righteous.

She said "How O my Lord! shall I have a son, when no man has touched me? He said "Thus God creates what He pleases; when He decrees an affair, He only says 'Be' and it is."

And He will teach him the Book, and the wisdom, and the Law, and the Evangel, and he shall be an apostle to the children of Israel. III: 40 to 43.

And for their infidelity, and their having spoken against Mary, a grievous calumny, and their saying We have killed the Messiah, Jesus son of Mary, the apostle of God; but they have neither killed him nor crucified him but they have been put to doubts, and verily those who differed about it, were certainly in doubt as to this, they had no sure knowledge thereof, but followed an opinion; but certainly they have not killed him but God extolled him to Himself. And God is Mighty and Wise. And there is none of the men of scriptures but he shall believe in him before his death and on the Day of Resurrection he shall be a witness against them. IV: 155, 156, 157.

(According to the Jewish belief Jesus was an illegitimate son of Mary. And as he was an impostor and a false prophet he was therefore killed on the cross, hence he became an accursed of God. The Christian belief is that he was God or son of God and was killed on the cross for the atonement of their sins.

But according to the Old and New Testaments, the sign of a false prophet is that he will be murdered. "He that is hanged is accursed of God" Deut. XXI: 23.

"Any prophet who shows miracles, and makes prophecies

but invites to such Gods that were unknown before is a false prophet and shall be killed. Deut XIII: 1 to 5.

The Holy Quran refuted all these false accusations, hurled against Jesus and his mother peace be on them and declared that Jesus was one of His most honorable apostles and his mother was one of the most virtuous women. Hence millions of Muslims are bound to respect them accordingly, nay they have to make it their duty to refute such false accusations whenever occasion requires, yet the Christians disbelieve the Holy Quran and the Holy Prophet of Arabia, peace and blessings of God be on him, nay they say it is nothing but his fabrication.

God may have mercy on the Christians and Jews to enable them to understand the truth.

Tradition.

When a Jew is expiring, the Angels strike him on the head and neck and say, O thou enemy of God, Jesus was sent as a prophet unto thee and thou didst not believe in him. He answers, I now believe him to be the servant of God. And to a dying Christian they say, Jesus was sent as a Prophet unto thee and thou hast imagined him to be God, or the son of God, whereupon he believes him to be the servant of God and His apostle.

The Holy Quran refutes the false beliefs of the Christians concerning the Divinity, Trinity and Sonship of Jesus son of Mary, Peace be on him.

Verily the Messiah Jesus son of Mary is only an apostle of God, and His Word that He inspired unto Mary, and a spirit from Him. Believe therefore in God and His apostles and say not, " Three " (Trinity) Forbear ! It is better for you. God is only one God! Far be it from His Glory that lie should have a son ! His is what is in the Heavens, and what is in the Earth ! and God is a sufficient Guardian.

The Messiah can never disdain to be a servant of God, and the angels that approach near unto Him. IV: 169, 170

Infidels now are they who say " God is the Messiah, son of Mary," since the Messiah said O Children of Israel worship God my Lord and your Lord. Verily, whoso joins (anything) with God, God has forbidden him the Paradise, and his abode is the Fire, and there is not for the wrong doers any helper.

They surely are infidels who say "God is the third of three" for there is no god but one God, and if they refrain not from what they say a grievous chastisement shall light on such of them as are Infidels.

Will they not therefore, be turned unto God, and ask pardon of Him ? since God is Forgiving Merciful. V, 76 to 78.

Verily the likeness of Jesus with God is as the likeness of Adam; He created him of dust, then said to him, Be; and he was. The truth of thy Lord, so be not thou of those who doubt III, 52.

And that it may warn those who say, "God has begotten a Son." No knowledge of this have either they or their fathers. A grievous saying to come out of their mouth. They speak no other than a lie. XVIII, 3. 4.

They say: "The Merciful has gotten offspring. Now have ye done a monstrous thing! Almost might the very heavens be rent thereat and the earth cleave asunder and mountains fall down in fragments, that they ascribe a son to God when it beseemeth not the Merciful to beget a son. Verily there is none in the Heaven and in the Earth but shall approach the Merciful as a servant. XIX, 91 to 94.

And whoso from amongst them (the Prophets) says I am God besides Him, We will reward him with Hell XXI, 29.

(The Christians admit that Jesus son of Mary peace be on him used to worship on the Hill of Olives, and the Gospels say that he prayed to God saying " O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt "(Math 26-39) Luke 22-41 (Mark 14-35) again "O my God, O my God, why hast Thou forsaken me" Then how absurd it is to believe in him has God or as the son of God, or a third of God!)

(He is spoken in the Old and New Testaments as son of God but there is no peculiarity in this, as the Gracious God sometimes metaphorically uses such expressions *e. g.* Adam son of God (Luke 3-38) Abraham, the eldest son of God (Jeremia 9) Solomon, son of God (Chron 22-9) all the apostles sons of God (John 3-2) all men sons of God (Math 6-6, 18).

Metaphorical Verses revealed to the Holy Prophet Mahomed
peace and blessings of God be on him.

Verily those who swear allegiance to thee, they really swear allegiance to God the hand of God is over their hands.

And it was not ye who slew them, but God slew them; and thou didst not cast (the gravels into their eyes) when thou didst cast, but God cast it. VIII: 17.

The Holy Prophet Mahomad Peace and blessings of God be on him says " Whoever has seen me seen God."

The Holy Quran declares that Jesus son of Mary peace be on him is dead and refutes the false beliefs concerning his Personal Second Advent.

The Messiah, son of Mary is no other than an apostle, certainly already have there passed away before him apostles.
V: 79.

The above verse proves the death of all the apostles before the Messiah, son of Mary peace be on them.

Mohammad is no other than an apostle, certainly already have there passed away before him apostles. III: 143.

{The above verse proves the death of all the apostles including Jesus son of Mary who was the immediate predecessor of Mohammad peace be on them.}

And those whom ye call on beside God create nothing but themselves are created. *Dead without life.* And they cannot perceive when they shall be raised. XVI: 20 to 22.

The above verses conclusively prove that all those who are called on as deity beside God are dead without life, and the verses are specially applicable to Jesus son of Mary Peace be on him as he is called on as a deity beside God by hundreds of millions of his followers throughout the world hence the Almighty God has classed him as one of those who are dead without life).

And when God shall say (on the Judgment Day) O Jesus son of Mary didst thou say to men, Take me and my mother for two gods beside God? He shall say, Glory to Thee; It is not for me to say what I have no right to, If I had said it, Thou wouldst have known it; Thou knowest what is in me, but I know not what is in Thee; verily Thou art the Knower of secrets. I spoke not to them but what Thou didst bid me-Serve **God my Lord and your Lord ; and I was a witness of their actions as long as I was among them, but when Thou caused me to die, Thou wast the watcher over them; and Thou art the witness of all things.** V: 116, 117.

(The above verses not only prove the death of Jesus son of Mary Peace be on him but also of his non return to this world for a second time. Because if he was the same person who was to come to this world for a second time before the Judgment Day to break the cross, he could not remain ignorant of the errors that the Christians introduced after him into his religion and it is impossible that Jesus Peace be on him a prophet of God should speak such a plain lie in Divine presence on the Day of Judgment that he was not aware that the Christians

had taken him and his mother for Gods. Could a man who came back into the world and lived for 40 years and fought with the Christians say that he was not aware what belief the Christians held ? *This verse strongly opposes his second coming to this world.*

Tradition.

Bukhari relates an authentic tradition of the Holy Prophet Mahomad Peace and blessings of God be on him which runs thus:—On the Day of Resurrection, some of my followers shall be brought to the left. I will say these are my companions. It will be replied, Thou knoweth not what innovations they introduced after thee. *Then I will utter the same words as the righteous servant Jesus son of Mary did " and I was a witness of thier actions as long as I was among them, but when Thou caused me to die, Thou wast the watcher over them; and Thou art the witness of all things."*

Dead ones do not come back to this world for a second time.

Every soul shall taste of death, and ye shall only be paid your reward on the Day of Resurrection. III: 182.

And a prohibition is laid on every population that We have destroyed : Verily they shall not return. XXI: 95.

Then verily after this ye shall die, Then verily, on the Day of Judgment ye shall be raised. XXIII: 15-10.

Behind them is a barrier, until the Day when they shall be raised again. XXII; 102.

Do they not see how many generations We have destroyed before them, that they do not return unto them.

XXXVI: 30-31.

Traditions.

Jabir son of Abdullah narrates that the The Holy Prophet Peace and blessings of God be on him said " O Jabir, dost thou know iliac God raised thy father to life and said to him, O Abdullah, ask what thou likest best, he answered saying my Lord send me back to the world that I may become a martyr again in Thy way. God said, It is My unalterable decree that the dead shall not be sent a second time to the world." (This tradition has been mentioned by Ahmed Bin Humble, 2. Abdulla Bin Hamid, 3. Abu Yala, 4. Shashi, 5. Tibarani, 6. Hakim 7. Abu Nairn 8. Zarqani 9 Tirmazi.

Bukhari narrtes a tradition from Anis Bin Malik that the Holy Prophet Peace and blessings of God be on him said " There is none who may desire for a return to this world, but the martyr

who is the only person who wisheth to return to this world for being slaughtered ten times, for he has witnessed the greatness of martyrdom."

Bible.

The Bible also denies the return of the dead to this world.

"But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants. '-Is the child dead?'" and they said "He is dead" Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when required, they set bread before him, and he did eat. Then said his servants unto him, what thing is this that thou hast done? thou didst fast and weep, for the child while it was alive but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept : for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast ? can I bring him back again ? *I shall go to him, but he shall not return to me.*"

In spite of such clear commandments in all the respective scriptures the Jews believe that the Prophet Elijah who is dead peace be on him has gone up to Heavens bodily and he shall again in the same manner descend from Heaven because they have a prophecy of his second advent. But the Divine interpretation of such a prophecy means another person in spirit and power of the dead. And it was accordingly fulfilled in the person of Jhon the Baptist peace be on him. But the Jews refused to believe such an interpretation, while the Christian believed.

Again there is a similar prophecy of the second advent of the Messiah, son of Mary peace be on him. But the Christians refuse to believe such an interpretation and say that he did go up to Heavens bodily and in the same manner he shall descend from Heaven bodily. Alas, walking in the footsteps of the Jews and the Christians, the majority of the Muslims also believe that the Messiah son of Mary has been taken up to Heavens bodily and he shall certainly descend from Heaven in the same manner, though the Holy Quran clearly speaks of his death and also of his personal non return to this world. Nay the Holy prophet Mahomed, peace and blessings of God be on him has given two different descriptions of the respective Messiahs and has clearly informed the Muslims that the Messiah who would

appear in the last ages would be from among themselves and he would also be their spiritual Leader yet the Muslims persist in their wrong belief like the Jews and the Christians.

The Prophecies and Warnings concerning the Muslims inheriting the qualities of the Jews and Christians.

Has the time not come for the believers that their hearts be humbled down for the admonition of God and for the truth that has come down and that they do not become like the preceding men of scriptures, over whom a long time passed and their hearts become hardened and most of them are unfaithful.

Know that God quickens the earth after its death. We have clearly declared the signs to you that happily ye may understand * LVII: 16; 17.

O God ! Guide us on the right path.

The path of those on whom Thou hast bestowed Thy blessings; not of those on whom Thy wrath has descended and those who have gone astray. I: 6. 7.

(According to the Holy Quran and Holy Prophet Jews are the people who incurred the wrath of God and the Christians, are the people who have gone astray).

Traditions.

The Holy Prophet Mahomad, Peace and blessings of God be on him says :—

The Muslims shall follow the ways of the Jews and the Christians every inch in step so uniformly that if one has entered the hole of a mole, the other shall also enter it (Bukhari Muslim).

The Messenger of God repeated something of strife and said " It will appear at the time of knowledge leaving the world" I said " O Messenger of God, how will knowledge go from the world, since we read the Quran and teach it to our children and our children to theirs; and so on till the Last Day ? He replied " O Zaid, I supposed you the most learned man, of Medina, do the Jews and Christians who read the Bible and the Evangel act on them?"

Non-believers Amongst the Believers.

And of men are some who say We believe in God and in the Day of the Hereafter; but they are not believers.

They seek to deceive God and those who believe, but they deceive only themselves and they do not perceive. II: 7. 8.

And they say, We believe in God and in the Apostle and we obey; then a party of them turn aside after that, and they are not believers. XXIV: 46.

The Almighty God declares that He has prescribed the same Religion of Unity to all the Nations of the World.

But the people through mutual jealousy divided themselves into sects and shall be punished for splitting up His Religion.

To you hath He prescribed the Religion which he commanded unto Noah, and which We have revealed to thee, and which We commanded unto Akral m and Moses and Jesus (saying) "Observe this faith and be not divided into sects therein" It is grievous to the polytheists what thou dost call them to.

God chooses for Himself whom He pleases, and guides to Himself who turns repentant. And they did not divide into sects but out of mutual jealousy after the knowledge had reached them.

And had not a decree from thy Lord gone forth (respiting them) to a prefixed time, there had atonce been a decision between them. XLII: 11, 12, 13, 14.

And verily this Religion of yours is one Religion and I am your Lord; so fear Me.

But they have cut up their affair among themselves into sects; every sect in what they have do rejoice.

Therefore leave them till a certain time in their depths of error. XXIII: 54, 55, 56.

And hold the rope of God (Quran) firmly all together and be not divided, and remember the grace of God upon you, when ye were enemies and He united your hearts. Thus by His grace ye became brothers.

And when ye were on the brink of the pit of fire, He rescued you from it. Thus God makes clear to you His signs that ye may be guided. And let there be of you a people who call to the good, and bid what is just and forbid what is wrong,—and these, they shall be happy.

And be ye not like those who divided and disagree after the clear proofs have come to them; and these, for them is a terrible chastisement III: 98, 99, 100, 101.

This is my path and it is the right one therefore follow me and do not follow any other path, otherwise it shall certainly separate you from His path. This is what He enjoins you that ye may become pious. VI: 154.

Verily, those who split up their religion and become sects, have thou nothing to do with them; their affair is only with God hereafter He shall tell them what they have done. VI: 160.

And We will certainly take forth from all the sects those of whom who have been stoutest in rebellion against the Merciful.

And certainly We best know which of them are the foremost to be burned therein. XIX: 70, 71.

Traditions.

The Holy Prophet Mahomed peace and blessings of God be on him says:—

Verily the children of Israel separated into 72 sects and mine will be divided into 73. Every one of them will perish except one class. The hearers asked "Which is that one?" The Religion which is professed by me and my companions."

Alas! In spite of such clear warning the Muslims have divided themselves into various sects and every sect is a witness to the fulfilment of this Prophecy.

To reunite the divided Muslims into one true sect of Islam the Holy Prophet Peace and blessings of God be on him said *Verily God shall raise for my followers in the beginning of every century a man who shall revive their religion for them.*"

This Prophecy is also one of the standing miracles of the Holy Prophet peace and blessings of God be on him as it stands true in every age since the past 1300 years and shall remain in force till the Judgment Day.

This is one of the most notable distinction between Islam and other religions, as such Heavenly assistance has never been vouchsafed to any other religion since the time that Islam was established. Hence there never appears any Divine Messenger in any of the religions nor any of their Prophets ever prophesied the advent of a Divine Messenger to revive their religions which conclusively proves that Islam is the only living religion to be accepted and followed by all the Nations of the World.

For the Muslims every new century is the inauguration of a new era. But whenever the prophesied person appears amongst them though exactly at the appointed time and puts forward his claim of his being the Spiritual Leader of their time all the ignorant men especially the so called Molvies of every sect strongly oppose him owing to they being sunk in wrong beliefs and customs. But the holy man who is raised amongst them is not an ordinary one but he is a Divine Messenger as the wording of the prophecy clearly shows that he is specially deputed by the Almighty God for the revival of His chosen and approved religion prescribed for all the men on earth.

Hence he has the Divine assistance by the side of him and therefore he easily overcomes all the difficulties and the light of the truth of his claims and teachings pierces in the heart of every God-fearing soul no matter in part of the earth he lives and like a magnet he succeeds in drawing the righteous Muslims scattered in different sects to his side and thus a true sect of Islam is re-established in the beginning of every century.

Blessed is he who believes in him but he who opposes or disbelieves him fights with God and proves himself to be an enemy of Islam because he rejects one of the most essential point on which the truth of Islam rests, a peculiarity which none of the religions on earth possess.

The Divine Messenger raised according to the said prophecy in the beginning of this (the fourteenth) century of Hejira is Hazrat Mirza Gulam Ahmed of Qadian, beside him there is none in the world who has claimed to be the Spiritual Leader or the Divine Messenger raised under the authority of the said prophecy.

For further particulars apply to:—

Hazrat Mirza Bashirudeen Mahmud Ahmed.

Caliph II Qadian Punjab India.

**The Spiritual Leaders of the time or the
Successors of the Holy Prophet
Peace and blessings of God be on him.**

The Day (i. e. on the Judgment Day) We will call all man with their Imams (i. e. Spiritual Leaders) and whoso is given his book into his right hand these sha'l read their book (with pleasure) and they shall not be wronged a straw. And he who has been blind here shall be blind in the Hereafter, and err more from the way.

XVIII: 73, 74,

God promises those who believe from among you and do good works that He shall make them successors in the earth as

He made those successors who preceded them and He shall surely establish for them their religion which He has chosen for them and shall surely give them security in exchange after their fears; they shall worship Me not joining anything with Me, and whoso disbelieves after that, they are the wicked. XXIV: 54.

Traditions.

The Holy Prophet Mahomad peace and blessings of God be on him says:—

He who dies without recognising the Spiritual Leader of his time (i. e. Imam-e-Zaman) certainly perishes in a death of ignorance.

The man who died without the Spiritual Leader certainly perished in ignorance and he who refused to obey him shall have no argument (for his salvation) on the Judgment Day.

I admonish you to fear God, and yield obedience to my successor, although he may be a black slave, for this reason, that those amongst you who may live after me will see great schisms. Therefore hold fast my ways and those of my successors, who may be directors in the straight path, having found it themselves; and ardently seize my laws and be firm thereto.

The Almighty God Promises to raise His Messengers for the People from among themselves (not from Heaven.)

0 Children of Adam, verily there shall come to you apostles *from among yourselves* narrating to you My signs.

VII: 34.

0 company of Jinn and men did there not come to you apostles *from among yourselves* relating to you My signs and warning you of the meeting of this your Day?

VI: 130.

Do ye wonder that there has come to you an admonition from your Lord by a man from *among yourselves*, that he may warn you and that ye may have mercy?

VII: 62.

And We sent amongst them apostles *from amongst themselves* (saying) serve God there is not for you a God beside Him, will you not then fear?

XXIII: 33.

God promises those who believe *from among you* and act righteously that He shall make them successors in the earth as He made those successors who preceded them. XXIV: 55.

Ay! They wonder that there has come to them Warner *from among themselves* and the disbelievers say 'This is a thing marvellous!

L: 2.

And those who disbelieve shall be driven to Hell in troops until when they come to it, the doors shall be opened and its keepers shall say to them " Did not there come to you apostles *from amongst you* to recite to you the signs of your Lord to warn you of this Day ? XXXIX: 71,

(Notwithstanding such clear Words of God the present generation expect the Promised Messiah from Heaven though they are fully aware of the fate of the Jews who had the same wrong belief that the Promised Elijah would descend for them from Heaven, when it is an established Law and unalterable decree of God to raise His Messengers from among the people themselves and He has also clearly warned that "Thou shalt not find in the course God any change." XXXV : 42.

As in the previous case the interpretation of the prophecy concerning the second advent of Elijah from Heaven fulfilled by the appearance of another person in his spirit and power the same Divine Law holds good in the present case concerning the second advent of the Messiah.

But it is really wonderful how exactly the present generation also inherited the qualities of their predecessors in condemning the Prophesied Divine Messenger raised amongst themselves and insist that the Promised Messiah must descend for them from Heaven. God may have mercy on them to understand the truth.)

It is the hereditary custom of the people of every age to disbelieve the Messengers of God whenever they are raised from amongst them.

"We have already sent apostles before thee amongst ancient Nations and there came no apostles to them but, they laughed him to scorn. XV : 10.

Nay, they, say, it is the medley of dreams; nay, he has forged it, nay he is a poet, let him come to us with a sign as (the Prophets) of old were sent. None of the cities believed which We destroyed, will they then believe? XXI: 5, 6.

And if they call thee a liar already before them have the people of Noah, and Ad and Thamud called it a lie; and the people of Abraham and the people of Lot and the people of Midian. Moses was also called a liar; but I bore long with the disbelievers, then seize on them, and what was the change !

XXII: 43.

And when they see thee, they make a joke of thee (saying) Is it he whom God has sent as an apostle ? XXV : 41.

And We have not sent to any city a Warner but the opolent thereof said, verily we in what you are sent do disbelieve.
XXXIV: 33.

And they marvel that there has come to them a Warner from among themselves and the infidels say " This is a sorcerer a liar.
XXXVIII: 3.

O ! the misery that lies on My servants ! There comes not to them an Apostle but they laugh him to scorn.

Do not they see how many generations We have destroyed before them.
XXXVI: 29, 30.

The people of Noah disbelieved before them and the confederates after them, and every Nation schemed against their Apostle to lay violent hold upon him and disputed with vain words to refute the truth.

Therefore did I lay violent hold on them ; and how severe was My chastisement. And thus the sentence of thy Lord was justified against those who disbelieved—that they are the fellows of the Fire.
XL : 5, 6.

So when there came to them their Apostles with evidences they exulted in what they had of knowledge, and there encompassed them what they did laugh at.
XL : 83.

Thus We never sent before thee to a city a Warner, but said the affluent of them, verily we found our fathers practising a religion and verily in their footsteps we tread. XLIII: 23.

In like manner there came no Apostle to those who were before them, but they said " He is a sorcerer or a madman " Have they made legacy to one another of this scoff ?

LI: 52, 53.

And they said, a mortal from among ourselves a single man, shall we follow him? Verily then surely in error and madness we will be !

Is the admonition revealed to him from amongst us ? Nay , he is an impostor and braggart.

To-morrow shall they know who is the impostor the braggart.
LIV : 24 to 26.

Every Soul has to pass a trial of recognising the Divine Messenger of the time.

-The Apostles We sent as Messenger of glad tidings and warnings, so that the people might not have an argument (of excuse) against God after the Apostles. IV: 163.

Verily We received the covenant of the Children of Israel and We sent to them Apostles ; whenever an Apostle came to them with what their souls liked not, they accused some of imposture and intended to slay others. And they imagined that there will be no trial wherefore they became blind and deaf. V; 70, 71.

And We have already destroyed generations before you when they did wrong, and there came to them apostles with evidences, and they would not believe. Thus reward We the criminal people.

Then We made you successors in the earth after them, that We may see how ye act. X: 14. 15.

He (Pharoah) asked " But what is the condition of the past generations? He (Moses peace be on him) replied "The knowledge thereof is with my Lord in the book of decrees. My Lord erreth not, nor forgetteh. XX: 51, 52.

Do the people think that they shall be left alone on the saying " We believe " and they shall not be tried ? When Wo did try those who preceded them. Therefore God will mark those who are sincere and mark the liars. XXIX ; 1,2.

Is it not an example to them, how many generations We have destroyed before them, in whose dwellings they do walk? Truly herein are signs; will they not then hear? XXXII: 25.

Traditions.

The Holy Prophet Mahomad, Peace and blessings of God be on him says :—

Verily God shall raise for my followers at the beginning of every century a man who shall revive their religion for them.

He who dies without recognising the *Imam-e-Zaman* (i. e, the Spiritual leader of the time) certainly perishes in a death of ignorance.

The man who died without the Spiritual Leader certainly perished in ignorance, and he who refused to obey him shall have no argument (for his salvation) on the Judgment Day.

Four men will offer their excuses on the Day of Resurrection. Firstly the deaf who hears nothing. Secondly the insane, thirdly the old decrepit and fourthly the still born,

The deaf will say, my Lord Islam came and I heard nothing; the insane will say, Islam came and I was pelted by boys; the old person will say, Islam came and I understood nothing; the still born will say, my Lord no Apostle of thine came to me. God will exact a contract of obedience from them and then order them to go Hell. I swear by Him in whoso hands is the life of Mahomed, if they had gone towards Hell, it might have become cold and peace for them.

(The Divine Trial that rests on every Non-Muslim is to relinquish his ancestral religion and accept the true religion of Islam in the same manner the Divine Trial on every Muslim is to relinquish his ancestral sect and accept the true sect of Islam established by His Messenger who is raised by Him in the beginning of every century for the revival of His chosen religion.

Besides which the Holy Prophet Mohamad Peace and blessings of God be on him has condemned all the remaining Sects of Islam as Hellish.

The Divine Messenger raised in the beginning of this (the fourteenth) century of Hejira is Hazrat Mirza Gulam Ahmed at Qadian Punjab India.)

Carelessness towards the Warnings.

Their account draws near to the people, yet in carelessness they turn aside.

There comes not to them a fresh reminder from their Lord but they only hear it to nuke a play of it; Their hearts set on lusts.

XXI: 1, 2, 3.

And the sure promise draws near ; and lo! they stare—the eyes of those who believe not, (and they shall say).

O woe to us ! we have been in carelessness of this ! Ay we have been wrong doers.

XXI: 97.

And when Our signs are recited to him, he turns back disdainfully, as though he heard them not as if in his two ears were heaviness; so give him glad tidings of a painful torment.

XXXI: 6.

The Disbelieving of the Divine Messengers is nothing, but denying and making a jest of God's Signs and Admonitions.

We know very well that verily it grieves thee what they say; but verily they do not call thee a liar but the iniquitous are denying the signs of God. VI: 33

And We send not Our Sent ones but as Heralds of glad tidings and as Warners, but the disbelievers oppose with falsehood to throw down the truth and they take My signs and admonitions as jests.

And who does more wrong than him who is reminded of the signs of his Lord and turns away from it and forgets what his hands have sent before ? XVIII, 53 to 55.

And when they see thee, they make a joke of thee (saying)
" Is it he whom God has sent as an Apostle ? XXV, 41

And those who disbelieve Our signs are dumb and deaf in darkness. VI: 39.

Verily, those who dispute about the signs of God without authority having come to them there is nothing but pride in their breasts, they shall not attain it. XL, 18.

Verily those who disbelieve Our signs in the end will We broil them in the Fire; so often as their skins are burnt We will change them for other skins that they may taste the torment. IV, 59.

And it shall be said. "Today We will forget as you did forget the meeting of this your Day, and your abode is the Fire and ye shall have no helpers.

That is for that ye took the signs of God for a jest, and the life of this world deceived you, so this Day they shall not be taken out of it and they shall not be received back into favor.

XLV : 34. 33.

All about the Divine Messengers.

O children of Adam! Verily there shall come to you Apostles from amongst yourselves narrating to you My signs; then whoso shall fear God and do good works, no fear shall be upon them nor shall they grieve.

And those who call Our signs lies and behave proudly with them, these the fellows of the Fire, they shall be therein for ever. * VII: 34, 35.

And there is no Nation but there has passed among them a Warner. XXXV: 22.

And We have sent no Apostles but with the language of his people, that he may clear up to them. XIV: 4.

And to every Nation have We sent an Apostle (with cleat message) Worship God and avoid Taghut. XVI: 38.

We sent not before thee an Apostle but We revealed to him that there is no God beside Me, wherefore serve Me.

XXI: 25.

And already have We sent Apostles before thee, of them are some of whom We have told thee, and of them are some of whom We have not told thee, and it was not for an Apostle that he should come with a sign unless by the permission of God.

XL : 78.

And We have not sent before thee Apostles but they did eat food and walk in the streets ; and We make some of you a trial to others.

XXV: 22.

(God alone is the) knower of the secrets: He throws not open His secrets to any, except with whom He is pleased among the Apostles.

LXXII: 26, 27.

Say thou: I say not to you, with me are the treasures of God nor that I know the secret; nor I do say verily I am an angel: I follow only what is revealed to me. Say thou, are the blind and the seeing equal? Will you not then reflect ? VI: 50.

Say thou: I have no power for myself to profit or to hurt, except what God pleases and if I best knew the secret I should surely have much of good, nor would evil touch me : I am only a Warner and a Herald of glad tidings to people who believe.

VII, 186.

Say thou; I am not for innovation against the Apostles, nor do I know what will be done with me or with you I only follow what is revealed to me; and I am only a plain Warner.

XLVI, 8.

Is it a wonder for the people that We revealed unto a man from among them, (saying) " Warn men and give glad tidings to those who believe, that they shall have a righteous stand with their Lord."

X, 2.

Never before thee have We sent any (Messengers) but men chosen out of the people of the cities, to whom We made revelations.

XII, 109.

And those who disbelieve say Thou are not sent (by **God**) say, God is a sufficient witness between me and you, and he who possesses the knowledge of the Book.

XIII, 43.

Thus have We given to every Prophet enemies from among the sinners, but thy Lord is a sufficient Guide and Helper.

XXV, 33.

And We do not send the Messenger but as Bearer of good tidings and as Warners. And whoso shall believe and amend, there is no fear on them nor shall they grieve.

But whoso shall charge Our signs with falsehood, on them shall fall a punishment for their wicked doings. VI, 47, 48.

Do they not consider that there is no insanity in their companion ? He is only a plain Warner. VII, 182.

Believers! Now hath God sent down to you a Warning, an Apostle ; who reciteth to you the clear signs of God, that he may bring those who believe and do the things that are right out of darkness into light. LXV, 11.

The duty of the Apostle is no other than preaching. V, 99.

And We have not sent any Apostle but that he might be obeyed by the permission of God. IV, 67.

Whoso obeys the Apostle (of the time) has obeyed God.

IV, 82.

We are never to punish any people unless We raise an Apostle. XVII, 15.

And already have We sent (Messengers) to the Nations before thee, and We afflicted them with hardships and adversities that they may humble themselves. Yet, when Oar hardships reached them, they did not humble themselves ; but their hearts were hardened, and the devil made fairseeming to them what they did. VI: 42, 43.

Nor did We ever send a Prophet to any city, without afflicting its people with calamity and adversity that haply they might humble themselves. VII, 23.

Announce thou to My servants that I am the Gracious, the Merciful. And that My chastisement that is a painful chastisement. XV, 49, 59.

Comparison between believers and disbelievers.

Those who believe fight in the way of God. Those who disbelieve fight in the way of Devil. IV, 76.

The similitude of the two parties is as the blind and the deaf, and the seeing and the hearing shall they be compared as equal ? Will you not then consider. XI, 26.

Thou cannot make the dead to hear or make the deaf to hear when they withdraw and turn their backs. Thou cannot guide the blind against their error.

Thou can make him only to hear who believe in Our signs and become resigned. XXX, 51, 52.

And the blind and the seeing are not alike; nor darkness **and** light; nor the shade and the hot blast; nor are the living and the dead equal; verily God shall make whom He will to hearken, but thou shalt not make those who are in their graves to hearken; for only with warning thou art charged.

XXXV, 20, 21.

Shall We treat those who believe and act righteously like those who puopogate evil on the earth? shall We treat the God fearing like the wicked?

XXXVIII, 27.

Shall We then deal with those who are resigned like those who offend?

What ails you that ye so judge?

LXVII: 34, 35.

Tradition.

The Holy Prophet Mahomad, Peace and blessings of God be on him says:—

The Devil exerts an influence on the son of man and the angel too. But the influence of the Devil is to incite to wickedness and to deny the truth; and the influence of the angel is to excite to good and to verify the truth. (Tirmazi).

Veritable Infidels are those who disbelieve the Divine Messenger of the time and who seek to make a distinction between the Apostles of God.

Verily those who disbelieve in God and His Apostles and seek to make a distinction between God and His Apostles and say "some we believe and some we believe not" and desire to take a middle way, These they are veritable infidels and We have prepared for the infidels a shameful torment.

And those who believe in God and in His apostles *and make no distinction between any of them*, to these in the end will He give them their reward.

IV, 149, 160.

(The Jews say that they believe in God and all His Prophets except Jesus and Mahomed (Peace and blessings God be on them) and the Christians say that they disbelieve none except the latter but Almighty God by this verse condemns both the Jews and the Christians as veritable infidels because mere lip belief in God and in His former Prophets has no value unless the Prophet of the time is believed in and obeyed.

Beware! Therefore as the turn of trial has now come **upon** the present generation to recognise the Prophet of their time.

The Almighty God has raised in the beginning of this century Hazrat Mirza Gulam Ahmed as the Promised Messiah **and** Mahdi Peace and blessings of God be **on** him.

According to the Holy Quran and the authentic Traditions the Almighty God had ordained that the Promised Messiah should be raised from amongst the Muslims in the spirit and power of Jesus son of Mary peace be on him exactly in the same manner Jhon the Baptist Peace be on him was raised amongst the Jews in the spirit and power of the Promised Elijah Peace be on him.

Nay the Almighty God had further ordained that the Holy person who shall be raised as His Messenger in the beginning of this century for the revival of His Universal Religion Islam shall also be particularly the Divine Messenger for every Nation of the world as prophesied by their respective prophets and has therefore manifested thousands of signs, proofs and testimonies in support of his claims.

The Almighty God says " Ho shall not be questioned as to what He does, but they shall be questioned. XXI, 23.

Then in what Tradition shall ye believe in after God and His signs? XLV : 5.

Blessed is he who believes in him but he who disbelieves him or degrades him by seeking a distinction between him and other Messengers of God as per the hereditary custom of the preceding Nations shall meet the same fate as declared above by the Holy Word of the Almighty God.)

Fate of those who disbelieve the Divine Messengers.

Verily God has cursed the disbelievers and has prepared for them the blaze. For ever therein and ever ; they shall not find a patron nor a helper. On the Day their faces shall be rolled in the Fire, they shall say, O would that we had obeyed the Apostle and they shall say, O our Lord, Verily we have obeyed our chiefs and our great men and they have led us astray from the way. XXXIII: 64 to 66.

And those who disbelieve for them is the Fire of Hell, it is not decreed them to die, nor shall their torment be made light to them, thus We reward every disbeliever.

And they shall shriek out therein " O our Lord take us out we will do good, not what we have been doing. "(God shall reply.)

" Did we not give you an age that whoso would mind could mind and there came to you a Warner, so taste ye; there is not for the wrong doers any helper." XXXV : 33, 35,

And those in Fire shall say to the keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say "Did not there come to you apostles

with evidences ? They shall say "Yes" They shall then say " Pray, but the prayer of the disbelievers ends in failure."

XL: 52, 53.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its keepers shall ask them " Did not a Warner come to you ?" They shall say, " Yes a Warner did come to us charged with warnings but we called him a liar and said God has sent down nothing ; Ye are in nothing but a vast delusion" and they shall say " if we had only listened and had sense, we had not been among the people of the Blaze." Then will they confess their sins but away away with the fellows of the burning fire.

LXV11: 8 to 11.

Thou shalt not find a people who believe in God and the Day of the Hereafter, loving him who opposes God and His Apostle, although they be their fathers or their sons or their brothers or their nearest kin ; these are the men in whose heart God has inscribed the faith and has strengthened them with a spirit from Him.

LVIII: 22.

And those who disbelieve shall be ruined and He shall waste their actions. That is for they were averse from what God has sent down; and vain are their works. XLV1I; 9, 10.

Little, therefore, let them laugh and much let them weep, as the reward of what they earned,.

IX : 83.

And never pray for any of them who dies and never stand on his grave. Verily they disbelieved God and His Apostle, and died in wickedness.

IX: 85.

Ask forgiveness for them or do not ask forgiveness for them if thou ask forgiveness for them seventy times yet will God not pardon them, that is because they disbelieved God and His Apostle.

IX: 81.

Warn, therefore, for the warning is profitable, he that fear eth God will receive the warning, and the most reprobate will turn aside, who shall be exposed to the terrible Fire, in which he shall neither die and shall nor live. LXXXVIII: 9 to 13.

The Hypocrites.

Besides the Believers and the Disbelievers there is another class of men which invariably spring up along with the supporters and opposers whenever a Messenger of God is raised. They are the Hypocrites who stir up disturbance and show feebleness of faith and when remonstrated with, put forward lame excuses. Their life is all along one of mean compromises, now associating themselves with the Believers and then identifying themselves with the Leaders of the Disbelievers. Concerning them the Holy Quran says:—

Give glad tidings to the Hypocrites that for them is a painful torment. Those who take the disbelievers for patrons besides the faithful, do they seek honour with them?

IV: 137-138.

But the honour is for God and His apostle and the Believers, but the Hypocrites do not know. LXIII: 8.

They (the Hypocrites) desire that ye should become infidels, as they are infidels and that ye should be alike. Therefore take not from among them patrons until they fly for the religion of God.

IV; 91.

0 Believers take not the Disbelievers patrons besides the faithful. Do ye desire to make for God an evident argument against you? "

IV: 143.

Verily the Hypocrites shall be in the lowest depths of fire, and thou shalt not find for them a helper except those who turn and amend and hold fast to God and are sincere in their religion to God ; these shall be with the Faithful and in the end God will give the Faithful a magnificent reward. IV: 144-145.

On the Day the Hypocrites, both men and women, shall say to those who believe; 'Look towards us that we may take some of your light " It shall be said " Go ye back behind you and seek a light " There will be struck between them a wall with a gate, within which shall be the Mercy and the outer sides of it has the Torment before it. They shall cry to them " Were we not with you? " They shall say " Yes but ye led yourselves into temptation, cherished (vain) hopes, and ye doubted, and your wishes deceived you until there came the command of God, and the deceiver deceived you concerning God.

On that Day, therefore no ransom shall be taken from you nor from those who disbelieve; Your abode is the fire; it is your patron and wretched the journey thither. LVII: 13-14.

Hast thou not seen those who take for patrons the people upon whom is the wrath of God; they are neither or your party nor of theirs; and they swear to lie knowingly.

God has prepared for them a severe torment; verily, evil is what they do. They make a cloak of their faith, and thus become an obstacle in the way of God ; therefore a shameful torment awaiteth them.

Not at all shall their wealth or their children avail them aught against God ; these are the fellows of the Fire, they shall be therein for ever.

On the Day, when God shall raise them all, they will swear to Him as they swear to you, thinking it will avail them to some extent. Are not they verily, yes they the liars ?

LVIII: 15 to 19.

O Believers take not for patrons a people upon whom is the wrath of God. LX: 13.

Tradition.

The Holy Prophet Mahomad Peace and blessings of God be on him says :—

You will find a double faced person (*a* Hypocrite) to be amongst the worst people with God on the Day of Judgment, he who goes to one people with one face and to another people with another.

Obey the Summoner of God. If he is a False Prophet he shall bear the sin and shall be destroyed.

Hereafter shall Guidance come unto you from Me. Then whoso follows My Guidance shall not err nor be wretched. But whoso turns away from My admonition, his truly shall be a life of misery. And We will gather him on the Day of Judgment blind. XX ; 122, 123, 124.

O our people obey the Summoner of God and believe in Him, that He may pardon your sins and deliver you from the painful torment. XLVI: 30.

And who is more iniquitous than him whoforgeth a lie against God, while he is called to Islam (*i. e.* total resignation to Him)? LXI: 7.

Do they say he has forged it ? say if I have forged it, on me be my sin and I am clear of what ye do sin. XI: 35.

Say if I err I err only against myself. XXXIV : 49.

And a believer of the Family of Pharoah who had concealed his faith, said " Will you kill a man for that he says my Lord is God and he has certainly come to you with evidences from your Lord? If he be a liar then on him is his lie, and if he is truthful there shall befall you something of what he threatens you, verily God does not direct him to success who is a sinner and liar. XL: 29.

And who is more iniquitous than him who invents a lie against God or call His signs lie; Verily He does not allow the iniquitous to prosper. VI: 21.

Had he forged some discourses concerning Us, truly We would have seized him by the right hand and would have surely cut his jugular vein then none of you could be a defence for him.

LXIX: 45-48.

A Prayer from the Holy Quran.

O our Lord, verily we have heard the voice of one that called. He called us to faith (saying) "Believe in your Lord " and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous. III: 190, 191.

Therefore give glad tidings to My servants, who hearken the words and follow the best of it. These are they whom God has guided, and these are they who have hearts.

XXXIX: 19.

The Enmity and Hatred between the followers of Christianity and Jewish Religions shall continue until the Day of Resurrection.

O Jesus, verily I will cause thee to die and exalt thee towards Me and purify thee (of the charges of) those who believe not; and will place those who follow thee (*i. e.* the Christians) above those who believe not (*i. e.* the Jews) until the Day of Resurrection.

III: 48.

And We have cast amongst them enmity and hatred until the Day of Resurrection.

V: G9.

Reasons for Jihad or Religious Wars in the beginning of Islam.

Permission is given to those who are fought against to fight, for they have been unjustly persecuted and verily God is well able to succour them.

Who have been turned out of their homes undeservedly only for that they said our Lord is God. And if it were not God's repelling some men by others surely Cloisters and Churches and Oratories and Mosques wherein is the name of God ever commemorated would have been utterly destroyed.

XXII: 40 41.

And if Clod had not repulsed people, the one by the other, the earth would have been utterly corrupted but God is Gracious towards His creatures

II: 251.

Why should ye not fight for the cause of God and for the poor oppressed, men, women and children, who cry out O our Lord take us out of this city whose inhabitants are oppressors and make for us from before Thee a protector, and make for us before Thee a defender.

IV: 77.

Will ye not fight against a people who break their oaths and conspire to expel the Apostle, and attacked you first? Will you fear them? but God is the more rightful that ye should fear Him, if ye are believers.

IX: 133.

And remember when the disbelievers plotted against thee (the Prophet) that they might imprison thee or expell thee out, and they plotted but God is the best in His designs. VIII: 30.

And fight for the cause of God against those who fight against you, but transgress not. Verily God loveth not the transgressors. II; 186.

(Say to the disbelievers) It will be better for you to give over the fighting. If you return to it, we will do the same; and your forces, however large, shall not avail you at all; for God is with the believers. VIII: 19.

Say to the disbelievers, if they desist they shall be pardoned but if they persist, there has already passed away the course of old. VIII: 39.

But if they incline to peace, incline thou to peace also, and rely upon God. VIII: 63.

But if they break their oaths after their league and taunt you with your religion, then fight with leaders of infidelity verily they have no oaths binding them—haply they may desist. IX: 12.

And afterwards either show favour by free dimissals or take ransoms, until the war laid down its burden (*i e* comes to an end.) XLVII: 5.

If you punish, punish only as ye were punished. XVI: 126

And if any of the idolators seek thy protection, protect them until he heareth the Word of God and then send him to his place of security. That is for they are ignorant people. IX: 6.

Let not ill will against the people who turned you from the sacred Mosque make you transgress. V: 3.

Whoso kills a soul, unless it be for another soul or for violence in the land, it is as though he had killed all men together. V. 35.

God does not forbid you to do good to and behave justly towards those who neither fought against you for religion nor turned you out of your homes. Verily God loves the just doers.

God only forbids you to love those who fought against you for religion, and have turned you out of your homes, and have assisted each others in your expulsion; and he who loveth them they are the wrong doers. LX; 8, 9.

Tradition.

The Holy Prophet Mahomad Peace and blessings of God be on him says:—

Seek not the meeting of the enemy, and ask welfare from the Lord.

The Islamic Preachings.

Will ye enjoin upon men piety and forget yourselves ?

II: 41.

Let there be no compulsion in Religion: now is the right way made distinct from error

II: 257.

And say to those who have been given the Book and the illistrates, Do ye accept Islam ? Then if they accept Islam they are guided, but if they turn aside, then upon thee is only to preach ; and God sees His servants.

III: 19.

And let there be of you a people who call to the good, and what is just, and forbid what is wrong, and these they shall be happy.

III: 100.

Ye are the best folk that has been raised up for mankind. Ye enjoin what is good and ye forbid the evil.

III: 106.

O Ye who believe, be patient, and enjoin patience, and be firm and fear God that ye may prosper.

III: 200.

O Ye who believe, obey God and obey the Apostle, and those in authority amongst you ; and if ye quarrel about anything, refer it to God and the Apostle, if ye believe in God and the Day of the Hereafter ; that were the best and excellent interpretation.

IV: 62.

O Ye people now has come to you the Messenger with truth from your Lord, so believe, it is better for you.

IV : 168.

O people of the Book, now has come to you Our Apostle to clear up to you during the interval of the Apostles lest ye say, There came not to us a Herald of Glad Tidings or a Warner. But now is come to you a Herald of Glad Tidings and a Warner ; and God over all things is Mighty.

V: 22.

And use indulgence and enjoin what is just and withdraw from the ignorant.

VII: 198.

Reville not those whom they call on beside God, lest they in their ignorance, despitely revile Him.

VI: 108.

O people, now have I preached to you the message of my Lord and advised you, but ye love not those who advise.

VII: 78.

Verily the worst moving things before God are those who disbelieve and will not believe.

VIII: 57.

And the faithful of both sexes are mutual friends; they enjoin what is right and forbid what is wrong.

IX: 72.

Say O people, there has come to you the Truth from your Lord; and he who is guided, his guidance is only for his soul ; and he who errs, errs only against it. And canst thou guide the blind, although they cannot see ?

X : 44.

Persevere therefore in the right path and follow not the path of those who are ignorant. X: 89.

Say : Behold what is in the Heavens and the Earth : but neither Signs nor Warners, avail those who will not believe. X:101.

Say O ye people, now is come to you the Truth from your Lord : whoso then is guided, is guided only for himself, and whoso errs, errs only against it. And I am no guardian over you. X, 108.

Upon thee is only to preach, and upon Us the reckoning. XIII, 40.

Announce thou to My servants that I am the Gracious, the Compassionate and that My chastisement—that is a painful chastisement. XV, 49, 50.

And those who join others with God say, If God pleased we had not served beside Him anything, we nor our fathers; nor had we forbidden anything without Him. Thus did those who were before them. But is there anything that devolves upon the Apostles more than Public Preaching ? XVI, 37.

But if they turn aside, then upon thee is only to preach publicly. XVI, 84.

And when ignorant address them, they reply ' Peace' XXV, 64.

Call to the way of thy Lord with wisdom and goodly admonition and dispute with them in the kindest way.

But say "This is the Truth from yon Lord, so let him who will believe, and let him who will, disbelieve." XVIII, 30.

And warn them of the Day of sighing, when the matter is decreed, while in heedlessness they are, and will not believe. XIX, 40.

And warn thy relatives of nearer kin. XXVI, 214.

Hast thou seen him who takes his lust for his God? Canst thou be a guardian over him ?

Dost thou reckon that most of them do hear or have sense? They are only as brutes; nay they err more from the way. XXV, 45, 46.

Wilt thou wear thyself away with and grief and hard work for these people who believe not ? XXVI, 2,

And when they hear vain talk, do turn aside **from it, and say for us are our works and for you your works; peace upon you! We seek not the ignorant.** XXVIII, 55,

Verily thou canst guide whom thou desirest, but God guides whom He will, and He best knows those who yield to guidance. XXVIII, 56.

And those who strive for Us, We will surely guide them into Our way, and verily God is with those, who do good.

XXIX, (59).

O my son, be steadfast in prayer, and bid what is just and restrain from iniquity, and bear patiently what befalls thee ; verily that is of the bounden duties. XXXI, 16, 17.

Those who delivered the messages of God and feared Him, and feared not any one beside God, and God suffices as an Accountant, XXXIII, 39.

And wilt thou spend thy soul in sighs for these people who do not accept the truth ? XXXV, 9.

But if they turn aside, We have not sent thee over them as a guardian ; upon thee is only to preach. XLII, 47.

They would oblige thee by accepting Islam ; say thou oblige not me by your Islam ; nay, God obliges you by guiding you to faith, if ye are true. IL, 17.

Nor art thou over them to compel; but warn by the Quran who fears the threat. L, 4, 5.

Then withdraw from him who turns his back upon Our Warning and desires only the life of the world. LIII, 29.

O ye who believe, why say ye what ye do not ? most hateful to God is thai ye say what ye do not. LXI, 2,3.

Mine is only to preach from God and His message, and whoso rebels against God and His Apostle, verily for him is the fire of Hell, to continue therein for ever, and ever. LXXII, 24.

Warn thou then, for thou art only a Warner. Thou hast no authority over them. But whoso turns back and disbelieves him will God punish with a severe punishment.

Verily to Us is their return then verily it is for Us to take their account. LXXXVII, 21 to 26.

Traditions.

The Holy Prophet Mahomad Peace and blessings of God be on him says :—

He is not of us who doth not order that which is good, and prohibit that which is 'bad.

He who trieth to remove the want of his brother, whether he be successful or not, God will forgive his sins.

The best of men is he from whom good accrueth to humanity.

There was not any Messenger sent before me by God to mankind but found friends and companions, who embrace his maxims and became his disciples; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do; therefore those who oppose them with the hands with the tongue, and with the heart are believers, and there is not anything in Iman (Faith) besides this, even as much as a grain of mustard seed.

Speak to men according to their mental capacities, for if you speak all things to all men, some cannot understand you and so fall into errors.

Fear not the obloquy of the detractor in showing God's religion.

Say what is true, although it may be bitter and displeasing to people.

Refrain from seeing and speaking of the vices of mankind, which you know are in yourself.

No man hath believed perfectly, until he wish for his brother that which he wisheth for himself.

Islam commenced in forlorn state, and it will quickly return to what it was in the beginning ; then be joyful ye who are firm.

When people see evil actions being done, but do not alter them, it is near that God may punish them.

Verily a man teaching his child manners is better for him than giving one bushel of grain in alms.

Verily, each of you is a mirror to his brother then if he seeth a vice in his brother he must tell him to get rid of it.

Whoever of you seeth a vice being committed, he should prevent it with his hands, if it not be in his power he should forbid it by his tongue; even if this be not in his power he should certainly hate it by his heart, but such a man is the weakest in the faith.

I swear by Him in whose hands is my life, ye should certainly commend good and forbid evil, otherwise God will punish you very soon. Then ye will pray God and He will not hear it.

Verily God and His angels and the inhabitants of heavens and earth to the ant in its hole, and the fish, pray for **the** Teacher who teaches goodness to men.

If any one perceived something offensive in his Ruler, he should behave pitiently for he who steps out of the obedience to his Ruler a single span he shall perish the death of ignorance.
(Bukhari Muslim).

The Judgment Day.

And fear the Day when one soul shall not make satisfaction for another soul at all, nor shall any intercession be accepted from them, nor shall any atonement be taken from them, nor shall they be helped. II: 45.

On that Day every one who has disbelieved and disobeyed the Prophet, shall desire that the earth be levelled with them, but they shall not hide a single word from God. IV : 45.

God ! there is no God but He! He will surely gather you together on the Day of Resurrection—there is no doubt therein And who is more true than God in His saying. IV: 89.

And they say, There is nothing but our life of this world, and we shall not be raised.

And if thou couldst see when they shall be set before their Lord; He shall say, is not this in truth? they shall say, Yes, by our Lord ; He shall say then taste ye the torment for that ye did disbelieve.

Now have they lost who called the meeting with God a lie, until when their comes upon them the Horn: suddenly, they say, O woe is us for our neglect thereof!—and they shall bear there burdens on their backs. Will it not be evil which they shall be burdened with ? VI, 29, 30, 31,

And warn by it those who fear that they shall be gathered to their Lord: there is not for them beside Him patron or intercessor that they may become pious. VI, 51.

O Company of Jinn and men, did there not coine to you Apostles from among yourselves relating to you My signs and warning you of the meeting of this your Day ? They shall say, " We bear witness against ourselves ;" and the life of this world deceived them, and they shall bear witness against themselves, that they were infidels. VI, 130.

On the Day their (treasures) shall be heated in the fire of Hell, and their foreheads, and their sides, and their backs shall be branded with them,—This is what ye have treasured up for your souls ; taste therefore your treasures. IX, 35.

And on the Day He will gather them together as though they had not tarried except an hour of the day, they shall know each other;—Now lost are those who call the meeting of God a lie, and are not guided. X, 46.

And warn men of the Day when the torment shall come to them.

And those who did wrong shall say " O our Lord respite us to a nearer term ; we will make answer to Thy call, and we will follow Thy Apostles." XIV, 44, 45, 46.

And We will set forth Hell on that Day before the disbelievers, whose eyes have been veiled against My admonition and were not able to hear. XVIII, 100, 101.

And on that Day shall the wrong-doer bite his hand and say O that I had taken with the Apostle a way.

O woe to me ! would that I had not taken such an one for a friend.

It was he who led me astray from the Warning which had reached me ! and the Devil leaves a man in lurch.

XXV, 29, 30, 31.

And on that Day We will gather out of every nation a troop of those who disbelieved Our signs and they shall be marshalled; Until they come together, God will say "Did you disbelieve My signs notwithstanding ye encompassed them not by knowledge? What ye have been doing then? And the Word of Punishment shall be justified upon them for their wrongs and they shall not be able to plead. XXVII, 87.

O ye people, fear your Lord and dread the Day when the father shall not atone for his son, nor shall the child atone for his father at all.

Verily, the promise of God is true; so let not the life of this world deceive you, nor let the deceiver deceive you concerning God. XXXI, 32, 33.

Say thou; For you is the appointment of a Day which ye shall not retard an hour nor hasten on. XXXIV, 29.

They await but a single blast. it shall seize upon them while they are wrangling.

And they shall not be able to make a will, nor to their families shall they return

And there shall be a tramp on the trumpet, and lo! from their graves they shall run to their Lord.

They shall say, O woe to us! who has raised us up from our sleeping place ? This is what the Merciful threatened and the apostles did speak the truth.

It shall be but one shout, and lo ! gathered together shall they all be brought before Us.

To-day shall no soul be wronged at all, and ye shall only be rewarded for what ye have done. XXXVI, 40 to 45.

And (on the Day) they shall say "What ails us that we see not the men whom we numbered amongst the wicked. Whom we used to laugh at ? or have they escaped our eyes ?"

Verily this is the truth that fellows of the fire shall contend with each other. XXXVIII, 62, 63, 64.

If the wicked possessed all that is in the earth and with it the like thereof, verily they would ransom themselves with it from the pain of the punishment on the Day of Resurrection; and there shall appear to them, from God, what they never imagined.

And their evil deeds shall be clearly perceived by them, and there shall encompass them what they did mock at.

XXXIX: 48, 49.

And there shall be a blast on the trumpet and all who are in the heavens and the earth shall swoon away, except those whom God shall please: then there shall be another blast on it, and lo! they shall rise up looking on.

And the earth shall shine with the light of its Lord and the Book shall be set forth, and the Prophets and the martyrs shall be brought forward, and it shall be decided between them with truth, and they shall not be wronged.

And every soul shall be fully paid for what it has done and and He best knows what they do.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, its doors shall be opened and its keepers shall say to them, "Did not there come to you apostles from among you, to recite to you the signs of your Lord and to warn you of this your Day ?" They shall say Yes, but due is the sentence of the torment against the disbelievers.

It shall be said, Enter ye the gates of Hell for ever therein ; **and** evil the resort of the proud.

And those who fear their Lord shall be driven to the Paradise in troops, until when they shall come to it and its gates shall be opened, and keepers, shall say to them Peace upon you; ye have done well; so enter into it, for ever.

XXXIX: 68, to 73.

The friends on that Day shall be enemies unto one another excepting the pious

O My servants! There is no fear on you today, nor ye shall be grieved who have believed in Our signs and were resigned enter ye and your wives into Paradise delighted.

XLIV : 67 to 70.

And there shall be a blast on the trumpet; that is the **threatened Day.**

And every soul shall come, and with it a driver and witness.

Thou hast truly been heedless of this, but **now** have **We taken** thy veil from off thee, and thy sight is indeed keen this Day.

And his companion shall say, This is what is with me ready. L: 20 to 23.

The Day the earth shall cleave asunder over them of a sudden ; that is a gathering easy for Us. L : 44

The Day the crier shall call to an awkward thing.

With down cast eyes shall they come forth from the graves, like locusts scattered abroad.

Hastening to the crier. The disbelievers shall say, This is a hard Day. LIV : 6, 7, 8.

For on that Day neither men nor Jinn shall be asked of his sin !

The wicked shall be known by their marks, and they shall be taken by the fore-locks and the feet! LV : 39, 41.

There shall not profit you your kindred, nor your children, on the Day of Resurrection ; a severance between you; and God what ye do doth see. LX : 3.

O Unbelievers, present no excuses To-day ye shall certainly be rewarded for what ye have done. LXVI: 7.

The Day when the leg is made bare, and they shall be called upon to worship, and they shall not be able.

Their looks shall be cast down-shame covering them for that they were called to worship while yet they were safe.

LXVIII: 41,42.

And how will ye escape if ye believe not on the Day **which shall** make children grey headed.

The heaven shall be rent by it: and the threat shall be carried out.

Verily this is a Warning: let him who will take **to his Lord** a way. LXIII: 17, 18, 19.

The Day when the spirit and the angels shall stand in order they shall not speak, unless he whom the **Merciful shall permit, and who shall speak aright.**

That is the sure Day: whoso then will, let him take to his Lord a home.

Verily, we warn you of a chastisement at hand the Day when a man shall see what his hands have sent before him, and the disbeliever shall say, O that I were dust!

LXXVIII: 38, 39, 40.

On that Day shall man remember what he has striven after.

And Hell shall be in full view of all who will be looking on: then whoso has transgressed.

And has chosen the life of this world.

Verily Hell,—that is his abode.

And whoso has feared the appearing before his Lord, and has kept his soul from lust.

Verily the Paradise—that is his abode!

LXXIX : 35 to 40.

On that Day shall a man fly from his brother.

And his mother and his father.

And his wife and his children.

To every man, on that Day his own concerns will be enough.

Faces on that day shall be bright.

Laughing and joyous !

And faces on that Day with dust upon them.

Darkness covering them ;

These are the disbelievers, the wicked. LXXX: 34 to 42.

And what shall make thee know what the Day of Judgment is?

Again, what shall make thee know what the Day of Judgment is ?

A Day when one soul shall have no power to avail anything for another soul, and the command on that Day shall be of God.

LXXXIII: 16, 17, 18.

And Hell on that Day is moved up;—on that Day shall man remember; but how will remembrance avail him ?

He will say, O that I had sent something forward for my life !

On that day none shall punish as with His punishment,

And none shall bind with bonds as His.

O thou soul which art at rest!

Return to thy Lord, well pleased and well pleasing.

Enter thou among My servants.

And enter thou My Paradise.

LXXXIX: 23 to 30.

*In the name of God the Beneficent the Merciful
We praise Him and pray for His choicest blessings upon His
noble Prophet.*

CONDITIONS OF BAI'AT.

(Initiation into the Ahmadiyya Movement.)

(The Ahmadiyya Movement is the only true sect of Islam established by the Propheted Divine Messenger raised by the Almighty God in the beginning of this the fourteenth century of Hijira for the revival of His chosen and universal religion Islam.)

The man who accepts *Baiat* should firmly make up his mind:—

Firstly, that up to the day of his death he will abstain from *Shirk i. e.*, setting up equals to God.

Secondly, that he will keep away from falsehood, adultery looking at women other than near relatives, cruelty, dishonesty riot and rebellion, and, in short, every kind of evil: and will not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God ; and the remembering the blessings of God he will always praise Him.

Fourthly, that he will in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God and that in every condition he will accept the decree of God and in this way he will be ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he will consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures.

Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Community.

1. God is one and nobody is or can be his co-sharer in His self, attributes, names or worship.

2. The angels exist.

8. God has been sending from time immemorial his Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in the rest collectively.

4. Our Book is the Holy Quran and our Prophet is Mohammad (peace be upon him) and he is the seal of prophets.

5. The door of inspiration has always been and will always be open and no attribute of God ever becomes useless. As He used to hold communion with His good servants, so He does even now and will continue to do up to the end of the world.

6. This is our firm faith that divine decree (*taqdir*) as enunciated by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

8. We believe that the man about whom prophecies have been made by the old prophets under different names and of whom the Holy Quran speaks in the verse "He it is who raised a Prophet among the Meccans and among others of them who have not yet overtaken them " as the second advent of our Lord Mohammad and whom our Lord Mohammad calls Messiah the Prophet and the Mahdi—(the man) is Hazrat Mjrza Ghulam Ahmad of Qadian and besides him nobody is the Promised Messiah.

9. It is one firm belief that the Holy Quran is a perfect book and that no new law will be required till the Day of Resurrection and that our Lord Mohammad possesses collectively all the qualities of all the prophets and that after him none can, far from gaining any opiritual eminence. even became a true believer except by complete obedience to him. We, not for a moment believe that any old prophet will come to this place a second time, because in thot we will have to admit some defect in the spiritual powers of our Lord Mohammad—but we believe among his followers Reforms have appeared and shall continue to appear with spiritual knwledge of a very high order. Not only this, but a man can even gained prophethood by the help of our Lord Mohammad's spiritual powers, But no Prophet with a new book or having been appointed direct will ever come ; for in this case it would be an insult to the perfect prophethood of our Lord and this is the meaning of the seal of prophets and in this sense the Lord has on the one hand said "There is no prophet (*i. e.*, an independent prophet or a prophet with a new law) after me," and on the other hand has called the coming Messiah a Prophet of God.

10. According to this we believe that a man—the Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles of the prophets which in the words of the Quran are called signs of God and this is our firm faith that God for the manifestation of His glory and for proving the truth of His Apostles has been, through His servants, showing signs which are beyond the power of human beings.

The Duties of the Ahmadiyya Community.

The Ahmadiyya Community is neither an Anjuman nor is it a religion. But the meaning of the Ahmadiyya movement is this that it is a body of Moslems that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammad and. who have accepted all the claims of the last Messenger of God, viz, the Promised Messiah. Hence the obligations of the Ahmadi are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammad and his Companions. Hence acting upon the laws of the Qurau, the practice and sayings of the Prophet is a distinct duty of every Ahmadi. But since Islam considers the proclamation of the truth as one of the important duties of a Muslim and it has been considered as one of the distinguishing features of the Moslems that they ask the people to do good and prohibit from doing

evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Promised Messiah has laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of the income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be determined by the love and zeal of a man for the Movement. Be the sum small or great, it is obligatory on every Ahmadi to help the Movement with his mite. Some friends spend one tenth and even more of their income for the help of their religion.

The Management of the Ahmadiyya Movement.

As has been the custom of God from time immemorial that He starts a line of successors for looking after the welfare of the community which is prepared by the Messenger of God, so in this age too he has started a line of successors. Without it no progress is possible for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community united, and for using its potentialities collectively for the welfare of Islam a line of successors has been started. This is our firm conviction, as it is also mentioned in chapter xxiv, 55, that successors are appointed by God. Hence it is the duty of the every Ahmadi, as long as it pleases God to favour us with this blessing, to accept the Baiat of the caliphs one after another.

All the new converts should also enter into the Baiat of the successors to the Promised Messiah or their representatives. But if any man for any reason cannot personally come to Qadian he may also enter into the Baiat by means of a letter. At present there are 2 Anjumans—(a) Sadr-Anjuman Ahmadiyya, (b) Anjuman Taraqqi Islam,—under the Khalifatul Masih for carrying on the work of the Movement. The Sadr-Anjuman Ahmadiyya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after the executive and educational necessities of the Community. Among some of the most important duties of this Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instruction of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions. But as the propagation of Islam requires special atten-

tion, hence the Anjuman Taraqqi Islam busies itself with this work. Those friends who send their contributions generally point out how much is to be given to the Sadr-Anjuman and how much is to be allotted to the Taraqqi Islam. As *zakat* (legal alms) should be kept in the Bait-ul-Mal (the Treasury) 'so everyone on whom *zakat* is compulsory sends it to Qadian. It is collected by the Anjuman Tarraqqi Islam and spent according to the instructions of the successor to the Promised Messiah. As it is necessary for the progress of the Movement to keep in touch with the centre, hence according to the instructions of the Promised Messiah an Annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya community and for enraging its mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to the Khalifatul Messiah (successor to the Promised Messiah) every now and then for in this way the Khalifatul Masih feels an inclination to pray for the writer and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Maulavi Nooruddin Sahib and the present Khalifa is Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib.

Some Instructions for the new Ahmadis.

Since the Promised Messiah was a Messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith, hence according to the Quran, the Traditions of the seal of prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams only. But in those places where Ahmadi Imams cannot be found, he should offer his prayers alone and should pray to God to give him a Jamaat or Society of his own, because a true believer can never remain alone. Similarly, it has been prohibited that Ahmadis should give their daughters in marriage to non-Ahmadis, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, Ahmadis should not attend the funeral service of non-Ahmadis, for it would amount to interceding with God for a man who has proved himself an enemy by denying "and opposing the Promised Messiah.

MIRZA BASHIR-UDDIN MAHMUD AHMAD SAHIB.

Peace be with you. I have gone through the conditions of *Baiat*, the Articles, of Faith, the duties of Ahmadis and General instructions, and have accepted them. I having filled up the sub-joined form send it to you and pray that my *Bai'at* may be accepted.

I son of enter the Ahmadiyya Movement at the hands of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all wordly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions, I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammad (peace be upon him) to be the seal of prophets and believe in all the claims of the Promised Messiah—

0 my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

0 my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

Signature.....

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