

APPENDIX 1

TRUE WORSHIP



57:4 - He it is Who created the heavens and the earth in six Days and is moreover firmly established on the Throne (of authority). He knows what enters within the earth and what comes forth out of it what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. 5277 5278 5279

5279 Allah watches over man and observes his deeds. His knowledge comprehends all, the earth, heavens, what is in them or above them or whatever is in between them, comes out of them or goes into them, for "not a leaf doth fall but with His knowledge", and "there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is inscribed in a Record". (vi. 59). (57.4)

1:5 - Thee do we worship and Thine aid we seek. 21

21 On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plural "we" indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. (1.5)

22 If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we many be wandering aimlessly, and the first step is to find the Way; and the second need is to keep in the Way: our own wisdom may fail in either case. The straight Way is often the narrow Way, or the steep Way, which many people shun (xc.11). By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment. (1.6)

1:6 - Show us the straight way. 22

See Notes 22 & 23

90:10 - And shown him the two highways? 6138

6138 The two highways of life are: (1) the steep and difficult path of virtue, which is further described in the verses following, and (2) the easy path of vice, and the rejection of Allah, referred to in verses 19-20 below. Allah has given us not only the faculties implied in the eyes, the tongue, and the lips, but has also given us the judgment by which we can choose our way; and He has sent us Teachers and Guides, with Revelation, to show us the right and difficult way. (90.10)

90:11 - But he hath made no haste on the path that is steep. 6139

6139 In spite of the faculties with which Allah has endowed man and the guidance which He has given him, man has been remiss. By no means has he been eager to follow the steep and difficult path which is for his own spiritual good. Cf. Matt. vii. 14: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it". (90.11)

See: 11:123,109:1-6, 70:34, 2:83,165, 5:73,76:77,116,117,11:2, 109, 12:106, 6:56, 17:23,56.57,18:102,28:88,35:14,39:3.66,13:16,31:15,71:3, 72:2, 107:6,2:166,14:21.22, 25:23.27.28.29,39:3.64.66,25:4.17, etc.

107:4 - So woe to the worshippers

107:5 - Who are neglectful of their Prayers 6283

6283 True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realisation of the presence of Allah, and to understand and do His holy Will. (107.5)

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. 2202 2203

2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

See under Partnership.

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. 1176 1177

36:74 - Yet they take (for worship) gods other than Allah (hoping) that they might be helped!

36:75 - They have not the power to help them: but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned). 4021

36:60 - "Did I not enjoin on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? 4006

36:61 - "And that ye should worship Me (for that) this was the Straight Way? 4007

25:44 - Or thinkest thou that most of them listen or understand? They are only like cattle; nay they are worse astray in Path.

Worship - (THOSE STRAYED FROM THE PATH ETC,)

68:7 - Verily it is thy Lord that knoweth best which (among men) hath strayed from His Path: and He knoweth best those who receive (True) Guidance. 5597

5597 Men set up false standards of judgment. The right standard is that of Allah. For His knowledge is complete and all-embracing; He reads hidden motives as well as things that appear before men's sight; and He knows the past history in which the roots of present actions are embedded, as well as the future consequences of present actions. (68.7)

See 68:8

68:12 - (Habitually) hindering (all) good transgressing beyond bounds deep in sin.

68:13 - Violent (and cruel) with all that base-born 5601

68:14 - Because he possesses wealth and (numerous) sons. 5602

5601 Besides the self-deceiver and the easy-going man, there is a third type, even more degraded. He has no idea of truth or sincerity. He is ready to swear friendship with every one and fidelity to every cause. But at the same moment he will slander and backbite, and cause mischief even between good but credulous persons. Evil seems to be his goal, and

good his evil. He will not only pursue evil courses himself but prevent other people from doing right. When checked, he resorts to violence. In any case, he will intrude where he has no right, claiming relationship or power or consideration in circles which would gladly disown him. He is vain of his wealth or because he has a large following at his beck and call. Religion is to him merely old-fashioned superstition. (68.13)

ANCIENTS:

68:15 - When to him are rehearsed Our Signs "Tales of the Ancients" he cries. 5603 5604 Allah's Signs, by which He calls us, are everywhere-in nature and in our very heart and soul. In Revelation, every verse is a Sign, for it stands symbolically for far more than it says. "Sign" (Ayat) thus becomes a technical term for a verse of the Qur-an. (68.15)

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs not they will believe in them; in so much that when they come to thee they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the ancients."

37:168 - "If only we had had before us a message from those of old.

37:169 - "We should certainly have been servants of Allah sincere (and devoted)!" 4137 Such men take refuge in ancestral tradition. 'If our forefathers had had an inkling of Revelation or miracles, or had worshipped as we are now taught to worship, we should gladly have accepted. Or if they had had anything of the miracles which other nations of old are said to have received, we could then have accepted.' But now stronger and more convincing proofs have come to them in the Qur-an in their own tongue, and they doubt and reject it. (37.169)

See 2:168

ANNOY:

33:57- Those who annoy Allah and his Apostle Allah has cursed them in this world and in the Hereafter and has prepared for them a humiliating Punishment. 3762

33:58 - And those who annoy believing men and women undeservedly bear (on themselves) a calumny and a glaring sin. 3763

65:6 - Let the women live (in 'iddah) in the same style as ye live according to your means: annoy them not so as to restrict them.

BLASPHEMY:

2:88 - They say "Our hearts re the wrappings (which preserve Allah's word we need no mo more)." Nay Allah's curse is on them for the blasphemy; little is it they believe. 92 93

5: 73 - They do blaspheme who say: Allah is one of three in a Trinity: for thre is no god except One Allah. If they desist not from their word (of blasphemy) verly a grievous penalty will befall the blasphemers among them.

11:9 - If we give man a taste of mercy from Ourselves and then withdraw it from him behold! He is in despair and (falls into) blasphemy. 1506

1506 He does not realise that some kinds of chastenning are good for discipline and the taining of our spiritual faculties. (11.9)

CALL:

See page 39 – 48 – UNDER “Call”

6:56 - Say. I am forbidden to worship those other than Allah whom ye call upon.” Say: “I will not follow your vain desires: if I did I would stray from the path and be not of the company of those who receive guidance.” 876

40:60 - And your Lord says: “Call on Me ; I will answer your (Payer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation” 4434

4434 As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, and He will hear us, forgive us, guide us, and make our Path smooth. But Pride will have its fall, and is humiliating Punishment: Cf. xxxvii. 18 (40.60)

CONFUSE NOT:

6:82 - “It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) guidance.”

See under “Confusion”

CONJECTURE

2:78 - And there are among them illiterates who know not the Book but (see therein their own) desires and they do nothing but conjecture. 84

The general argument is similar. Unfaith erects its own false gods. It attributes thins to causes which only exist in its own imagination. Sometimes it even indulges in actual dishonest traffi in the ignorance of the multitude. It may pay for a time, but the bubble always bursts. (2.78)

CORRUPT:

3:118 – O ye who believe! Take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs if ye have wisdom.

DECEIT:

17:64 “Lead to destruction those whom thou canst among them with thy (seductive) voice; make assaluts on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit. 2254 2255 2256 2258

DECEIVE :

35:5 –O men! Certainly the promise of Allah is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. 3876 3877

See 31:33 35:6, etc., under “Deceiver”

DECEPTION:

16:92 - And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. 2129 2130 2131 2132

2131 Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it. (16.92)

Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of Allah. Honest differences will be removed when all things are made clear in the Hereafter. (16.92)

16:94 - And take not your oaths to practice deception between yourselves with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah and a mighty Wrath descend on you. 2134

16:95 -Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you if ye only knew. 2135

2135 Any possible gain that you can make by breaking your Covenant and thus breaking Allah's Law must necessarily be miserable; while your own benefit is far greater in obeying Allah's Will and doing right. (16.95)

DEFIANCE:

10:23 - But when He delivereth them Behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls an enjoyment of the life of the Present: in the end to Us is your return and We shall show you the truth of all that ye did. 1411

1411 In our insolence and pride we do not see how small and ephemeral is that part of us which is mortal. We shall see it at last when we appear before our Judge. In the meantime our ridiculous pretensions only hurt ourselves. (10.23)

3:21 - As to those who deny the Signs of Allah and in defiance of right slay the Prophets and slay those who teach just dealing with mankind announce to them a grievous penalty. 363 364

363 Right; haqq has many shades of meaning; (1) right, in the sense of having a right to something; (2) right, in the sense of straight conduct, as opposed to wrong; (3) truth; (4) justice. All these shades are implied here. (3.21)

364 Examples of the Prophets slain were: "the righteous blood shed upon the earth,

from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar": Matt. xxiii. 35. Cf. Q. ii. 61. n. 75. Again, John the Baptist (Yahya, noble, chaste, a prophet, of the goodly company of the righteous. Q. iii. 39), was bound, imprisoned, and beheaded, and his head presented to a dancing harlot: Matt. xiv. 1-11. (3.21)

See 3:112.

DEVOID:

30:29 - Nay the wrong-doers (merely) fellow their own lusts being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers. 3539

3539 The wrong-doers-those who deliberately reject Allah's guidance and break Allah's Law-have put themselves out of the region of Allah's mercy. In this they have put themselves outside the pale of the knowledge of what is for their own good. In such a case they must suffer the consequences of the personal responsibility which flows from the grant of a limited free-will. Who can then guide them or help them? (30.29)

DEVOUR:

5:42 - (They are fond of) listening to falsehood of devouring anything forbidden. If they do come to thee either judge between them or decline to interfere. If thou decline they cannot hurt thee in the least. If thou judge judge in equity between them; for Allah loveth those who judge in equity. 747 748

747 Devouring anything forbidden: both in a literal and in a figurative sense. In the figurative sense, it would be: the taking of usury or bribes, or taking undue advantage of people's weak position or their own fiduciary powers to add to their own wealth. (5.42)

748 Where it is merely a trick to catch out the unwary, a just man may honourably decline to interfere in a cause submitted to him, as also in a case where the parties are not honestly desirous of justice, but each hopes that some partiality will be shown to it. (5.42)

DIFFER:

2:213 - Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

See: 39:46 Note 4314; 42:10 Note 4538 under Difference.

DISCORD:

3:7 - He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding. 347 348

See: 2:102, 17:53, 41:36 Note 4507 etc.

DISEASE:

2:10 - In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they (incur) because they are false (to themselves). 34

See; under “Disease”

DISPUTE :

2:139 - Say: Will ye dispute with us about Allah seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?

2:176 - (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose). 176.

3:66 - Ah! Ye are those who fell to disputing (even) in matters of which ye had some knowledge! But why dispute ye in matters of which ye have no knowledge? It is Allah Who knows and ye who know not! 403

8:46 - And obey Allah and His apostle; and fall into no disputes lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. 1215.

22:3 - And yet among men there are such as dispute about Allah without knowledge and follow every evil one obstinate in rebellion!

22:8 - Yet there is among men such a one as disputes about Allah without knowledge without guidance and without a Book of Enlightenment. 2779

29:46 - And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say “We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam).” 3472 3473 3474

Mere disputations are futile. In order to achieve our purpose as true standard bearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)

Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46).

40:56 - Those who dispute about the Signs of Allah without any authority bestowed on them there is nothing in their breasts but (the quest of) greatness which they shall never attain to: seek refuge then in Allah: it is He Who hears and sees (all things). 4430

The Disputes are actuated by nothing but the desire for self-glory and self-aggrandizement. Their desire is not likely to receive fruition, but others should take warning from it. (40.56)

See under “Disputes”

DISSENSIONS:

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. 2238.

This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

See under “Dissensions”

DISTORT:

3:78 - There is among them a section who distort the Book with their tongues; (as they read) you would think it is a part of the Book but it is no part of the Book; and they say “That is from Allah” but it is not from Allah: it is they who tell a lie against Allah and (well) they know it!.

5:41 - O Apostle! Let not those grieve thee who race each other into unbelief: (whether it be) among those who say: “We believe” with their lips but those hearts have no faith: or it be among the Jews men who will listen to any lie listen even to others who have never so much as come to thee. They change the words from their (right) times and places; they say “If ye are given this take it but if not beware.” If anyone’s trial is intended by Allah thou hast no authority in the least for him against Allah. For such it is not Allah’s will to purify their hearts. For them there is disgrace in this world and in the Hereafter a heavy punishment. 744 745 746

Cf. V. 13. The addition of the words *min badi* here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context. (5.41)

See: 5:41 n. 744 - “These are types not yet extinct. (5.41)”

See under “Distort”

DIVIDED:

6:159 - As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. 985.

Divide their religion: farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep “religion in its right place,” as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious or (4) show a sectarian bias, seek differences in view, so as to break up the unity of Islam. (6.159)

See under “Divided”

DIVISIONS:

42:13 - The same religion has He established for you as that which He enjoined on Noah – the which We have sent by inspiration to thee – and that which We enjoined on Abraham Moses and Jesus: Namely that ye should remain steadfast in Religion and make no divisions therein: to those who worship other things than Allah hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases and guides to Himself those who turn (to him). 4541 4542 4543

DOUBT:

3:60 - The truth (comes) from Allah alone; so be not of those who doubt. 399

The truth does not necessarily come from priests, or from the superstitions of whole peoples. It comes from Allah, and where there is a direct revelation, there is no room for doubt. (3.60)

See under “Doubt”

DRIVE YOU BACK:

3:149 - O ye who believer! If ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

FANCY:

10:66 - Behold! verily to Allah belong all creatures in the heavens and on earth. What do they follow who worship as His “partners” other than Allah? They follow nothing but fancy and they do nothing but lie. 1453

All creatures are subject to Allah, if, therefore, any false worship is set up, the false gods-so called “partners” – are merely creatures of imagination or false inventions. (10.66)

See under “Fancy”

FATHERS:

7:28 - When they do aught that is shameful they say: “We found our fathers doing so”; and “Allah commanded us thus”: say: “Nay Allah never commands what is shameful: do ye say of Allah what ye know not?”

2:170 - When it is said to them: “Follow what Allah hath revealed” they say: “Nay! We shall follow the ways of our fathers.” What! Even though their fathers were void of wisdom and guidance?

37:69 - Truly they found their fathers on the wrong Path;

See under “Fathers”

FORBIDS:

2:114 - And who is more unjust than he who forbids that in places for the worship of Allah Allah’s name should be celebrated? Whose zeal is (in fact) to ruin them” It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world and in the world to come an exceeding torment. 117

See under “forbids”

FRIGHTEN:

39:36 - Is not Allah enough for His servant? But they try to frighten thee with other (gods) besides him! For such as Allah leaves to stray there can be no guide. 4296

The conjunction (lam in Arabic, translated “so that”) indicates here the results, not the purpose. Allah’s Reward is so bounteous, that if we truly and sincerely put our will into His keeping, He will remove the consequences not only of our minor faults but of the worst of our sins, and judge us according to the very best of our deeds. (39.35)

HINDERS:

9:34 - O ye who believer! There are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. 1291 1292

Misuse of wealth, property, and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good, whether for yourself or for your

neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people. (9.34)

11:19 - Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter! 1514

7:45 “Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter~

1024 The unrighteous reflect their own crooked minds when the path of Allah is before them. Instead of going straight, they try to find something in it that suits their own crooked ideas. Frankly they have no faith in the final Goal, the Hereafter. (7.45)

5:91 - Satan’s plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

43:37 - Such (evil ones) really hinder them from the Path but they think that they are being guided aright! 4639

See under “Hinder”

HOSTILE:

8:15 - O ye who believe! when ye meet the unbelievers in hostile array never turn your backs to them. 1190

The laws of Jihad are exactly similar to those enforced by military virtue and discipline. Meet your enemy fairly and squarely, not rashly, but after due preparation. Zahfan in the text (meeting in hostile array) implies a slow and well-planned proceeding towards a hostile army. When once in combat, carry it through: there is no room for second thoughts. Death or victory should be the motto of every soldier: it may be death for himself individually, but if he has faith, there is triumph in either case for his cause. Two exceptions are recognised: (1) reculer pour mieux sauter, to go back in order to jump forward; or to deceive the enemy by a feint; (2) if an individual or body is, by the chances of battle, isolated from his own force, he can fall back on his force in order to fight the battle. There is no virtue in mere single-handedness. Each individual must use his life and his resources to the best advantage for the common cause. (8.15)

46:6 - And when mankind are gathered together (at the Resurrection) they will be hostile to them and reject their worship (altogether)!

IDLE TALES:

31:6 - But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path) : for such there will be a humiliating Penalty. 3584

Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31.6)

Such men behave as if they had heard nothing of serious import, or laugh at serious teaching. The loss will be their own. They will miss the higher things of life and be left out of Allah's blessings. Ignorance and arrogance are in most cases the causes of their fall. (31.7)

See under "Idle"

MISCHIEF:

2:12 - Of a surety they are the ones who make mischief but they realize (it) not. 35.

This is another phase of the hypocrite and the cynic. "Faith" he says, "is good enough to fools." But his cynicism may be the greatest folly in the eyes of God. (2.13)

See under "Mischief"

OBSTRUCT:

3:99 - Say: "O ye People of the Book! Why obstruct ye those who believe from the path of Allah seeking to make it crooked while ye were yourselves witnesses (to Allah's Covenant)? But Allah is not unmindful of all that ye do." 426.

58:16 - They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty. 5357

A false man, by swearing that he is true, makes his falsehood all the more heinous. He stands in the way of other people accepting Truth. He gives a handle to the cynics and the sceptics. (58.16)

63:2 - They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds. 5467

PARTIES: PROTECTORS, PATRONS, EQUALS, HELPERS, INTERCESSORS, LORDS ETC.:-

See Index

PARTNERS:

3:64 - Say: "O people of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say:

“Bear witness that we (at least) are Muslims (bowing to Allah’s Will).

In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being-Cohen, or Pope, or Priest, or Brahman, could claim superiority apart from his learning and the purity of his life, or could stand between man and Allah in some special sense. The same remarks apply to the worship of saints. They may be pure and sincere, but no one can protect us or claim Lordship over us except Allah. For Rabb, see i.2. n. Abraham was a true Prophet of Allah, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed. (3.64)

4:48 - Allah forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. 569

Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah’s creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the “lie in the soul.” But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah’s Mercy is always open (iv. 17). (4.48)

7:191 - Do they indeed ascribe to Him as partners things that can create nothing but are themselves created?

16:27 - Then on the Day of Judgment He will cover them with shame and say: “Where are My ‘partners’ concerning whom ye used to dispute (with the godly)? Those endued with knowledge will say: “This Day indeed are the Unbelievers covered with Shame and Misery. 2050

The worshippers of false gods (ungodly, the Unbelievers) will be unable to reply when brought before the Judgment Seat. The comment of those “endued with knowledge” – the Prophets and Teachers whom they had rejected-will be by way of indictment and explanation of the position of those before the Judgment Seat. (16.27)

28:64 - It will be said (to them): “Call upon your partners’ (for help)”: they will call upon them but they will not listen to them; and they will see the Penalty (before them); (how they will wish) ‘If only they had been open to guidance!’

PROTECTORS:

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. 991

This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom. (7.3)

4:45 - But Allah hath full knowledge of your enemies: Allah is enough for a protector and Allah is enough for a Helper.

4:123 - Not your desires nor those of the people of the Book (can prevail): whoever works evil will be requited accordingly. Nor will he find besides Allah any protector or helper. 632.

13:16 - Say: "Who is the Lord and sustainer of the heavens and the earth?" Say: "It is Allah." Say "Do ye then take (for worship) protector other than Him such as have no power either for good or for harm to themselves?" Say "Are the blind equal with those who see? Or the depths of darkness equal with light?" or do they assign to Allah partners who have created (anything) as He has created so that the creation seemed to them similar? Say; "Allah is the creator of all things: He is the One the Supreme and irresistible." 1828 1829 1830

22:78- He is Your Protector the Best to protect and the Best to help! 2861 2862 2863 2864

86:4 – There is no soul but has a protector over it. 6069

See: 18:50-etc.

PATRONS:

3:80 – Nor would he instruct you to take angels and prophets for Lords and Patrons. What Would he did yoy to unbelief after ye have bowed your will (to Allah in Islam it)? 415

Equals:

2:165 – Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see behold they would see the penalty that to Allah belongs all power and Allah will strongly enforce the penalty. 167

6:1 – Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject faith hold (others) as equal with their Guardian – Lord. 834 835

The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian – Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and

Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

HELPERS :

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. 3822 3823

Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal (34.22)

INTERCESSORS:

6:94 - And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!" 916 917

The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it. (6.94)

10:18 - They serve besides Allah things that hurt them not nor profit them and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not in the heavens or on earth? Glory to Him! and far is He above the partners they ascribe (to Him)!" 1405

When we shut our eyes to Allah's glory and goodness, and go after false gods, we give some plausible excuse to ourselves, such as that they will intercede for us. But how can stocks and stones intercede for us? And how can men intercede for us, when they themselves have need of Allah's Mercy? Even the best and noblest cannot intercede as of right, but only with His permission (x.3). To pretend that there are other powers than Allah is to invent lies and to teach Allah. There is nothing in heavens or earth that He does not know, and there is no other like unto Him. (10.18)

39:43 - What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?" 4310

Let alone worship, men should not rely upon any power or person other than Allah to

help them out or intercede for them. When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as Allah wills and permits. See next note. (39.43)

LORDS:

9:31 - They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah; there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him). 1286 1287 1288

Ahbar: doctors of law; priests; learned men. Cf. V. 44. Where they are associated with Rabbis. Ruhban: monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to “saints”, where they are deified or credited with divine powers, or where people pray to them as they do in the Roman Catholic Church. (9.31)

Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah’s secrets is derogatory to the goodness and all-pervading grace of Allah. The worship of “lords many and gods many” was not confined only to the Pagans. The deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity. (9.31)

OTHERS: (FOR WORSHIP)?

13:14 - For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind). 1822 1823

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. 2202 2203

The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of Allah. But the fault lies with such men’s own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than Allah. For there is none worthy of worship except Allah. (17.22)

If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

34:40 - One day He will gather them all together and say to the angels “Was it you that these men used to worship?” 3850

Here we have the case of the worship of angels or supposed Powers of Allah, or supposed beneficent spirits that men turn to instead of worshipping the true God. In fact these are mere names to the false worshippers. It is not the Good that they worship but the Evil, which leads them astray. (34.40)

34:41 - They will say “Glory to thee! Our (tie) is with thee as Protector not with them. Nay but they worshipped the Jinns: most of them believed in them.” 3851 3852

Wali in Arabic may mean Friend either in the sense of Protector and Benefactor or in the sense of the Beloved. The tie of benevolence, confidence, and friendship is implied, either active or passive. The angels first proclaim their dependence on Allah and their need of His protection, and then disclaim any idea of their having protected or encouraged the false worshippers to worship beings other than Allah. They go further, and suggest that when men pretended to worship angels, they worshipped, not angels, but Jinns. See next note. (34.41)

36:74 - Yet they take (for worship) gods other than Allah (hoping) that they might be helped!

4:116 - Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far far away (from the right). 626

4:119 - “I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah.” Whoever forsaking Allah takes Satan for a friend hath of a surety suffered a loss that is manifest. 629 - Satan’s deceptions are with false desires, false superstitions, and false fears. (4.119)

4:120 - Satan makes them promises and creates in them false desires; but Satan’s promises are nothing but deception.

4:121 - They (his dupes) will have their dwelling in hell and from it they will find no way of escape.

PERVERT:

41:40 - Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? He that is cast into the Fire or he that comes safe through on the Day of Judgement? Do what ye will: Verily He seeth (clearly) all that ye do. 4512

Pervert the Truth in Our Signs; either by corrupting the scriptures or turning them to false and selfish uses; or by neglecting the Signs of Allah in nature around them, or silencing His voice in their own conscience. Everything is known to Allah. Why not work for true salvation at the final Judgment? (41.40)

REBELLION:

16:90 - Allah commands justice the doing of good and liberalaity to kith and kind and He forbids all shameful deeds and injustice and rebellion: Heinstructs you that ye may receive adminition. 2127

19:69 - Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious

32:20 - As to those who are rebellious and wicked their abode will be the Fire: every time they wish to get away therefrom they will be forced thereinto and it will be said to them: “taste ye the Peanlty of the Fire the which ye were wont to reject as false. 3653

37:30 - “Nor had we any authority over you. Nay it was ye who were a people in obstinate rebellion!

See under “Rebellious”

REJECT:

2:171 - The parable of those who reject faith is as if one were to shout like a goat-herd to things that listen to nothing but calls and cries; deafa dumb and blind they ar void of wisdom. 170 171

5:36 - As to those who reject faith if they had everything on earth and twice repeated to give as ransom for the penalty of the Day of Judgment it would never be accepted of them. Theirs would be a grievous penalty.

See under: “Reject”

RESIST:

3:147 - All that they said was: “Our Lord! Forgive us our sins and anything we may have done that transgressed our duty; establish our feet firmly and help us against those that resist faith.”

4:37 - (Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steeps them in contempt. 555 556

Arrogance is one reason why our deeds of love and kindness do not thrive. Another is niggardliness or selfishness. Allah does not love either the one or the other, for they both proceed from want of love of Allah, or faith in Allah.

Note how the punishment fits the crime. The niggard holds other people in contempt, and in doing so, becomes himself contemptible. (4.37)

8:14 - Thus (will it be said): “Taste ye then of the (punishment): for those who resist Allah is the penalty of the fire.

58:5 - Those who resist Allah and His Apostle will be humbled to dust as were those before them: for We have already sent down clear Signs. And the Unbelievers (will have) a humiliating Penalty.

RIDICULE:

4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule ye are not to sit with them unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith in hell. 649

See 4:141

21:36 - When the Unbelievers see thee they treat thee not except with ridicule. “Is this” (they say) “the one who talks of your gods?” And they blaspheme at the mention of (Allah) Most Gracious! 2698

To the godly man the issue between false worship and true worship is a very serious matter. To the sceptics and unbelievers it is only a joke. They take it lightly, and laugh at the godly man. They not only laugh at him, but they blaspheme when the name of the One True God is mentioned. The reply to this is in the next verse. (21.36)

See under “Ridicule”

SECTS:

6:159 - As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. 985

Divide their religion: farraqu: i.e. (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep “religion in its right place,” as it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam. (6.159)

23:53 - But people have cut off their affair (of unity) between them into sects: each party rejoices in that which is with itself. 2910

23:54 - But leave them in their confused ignorance for a time.

30:32 - Those who split up their Religion and become (mere) Sects each party rejoicing in that which is with itself! 3544

A good description of self-satisfied sectarianism as against real Religion. See n. 3542 above. (30.32)

See: 42:14

See under "Sects"

SPLIT UP:

2:74 - thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 82

So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him. (2.74)

6:95 - It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth? 918 919 920

30:32 - Those who split up their Religion and become (mere) Sects each party rejoicing in that which is with itself! 3544

A good description of self-satisfied sectarianism as against real Religion. See n. 3542 above. (30.32)

SELL FAITH:

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. 59

You receive relations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

3:77 - As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty. 412 413

All our duties to our fellow creatures are referred to the service and faith we owe to Allah. But in the matter of truth an appeal is made to our self-respect as responsible beings: is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying Allah's word or being untrue to ourselves is but a miserable price. We get at best something very paltry as the price for selling our very souls. (3.77)

Even on sinners-ordinary sinners-Allah will look with compassion and mercy: He will

speaking words of kindness and cleanse them of their sins. But those who are in active rebellion against Allah and sin against their own light, -what mercy can they expect? (3.77)

3:199 - And there are certainly among the people of the Book those who believe in Allah in the revelation to you and in the revelation to them blowing in humility to Allah: they will not sell the signs of Allah for a miserable gain! For them is a reward with their Lord and Allah is swift in account.

STRAY:

6:56 - Say. I am forbidden to worship those other than Allah whom ye call upon.” Say: “I will not follow your vain desires: if I did I would stray from the path and be not of the company of those who receive guidance.”

25:17 - the Day He will gather them together as well as those whom they worship besides Allah He will ask: “What it ye who led these my servants astray or did they stray from the Path themselves? 3072

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah’s praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. 4276 4277 4278 4279

SUBSTITUTE :

2:211 - As the Children of Israel how many Clear (Signs) We have sent them. But if anyone after Allah’s favor has come to him substitutes (something else) Allah is strict in punishment. 232 233

The Israelites under Moses were shown God’s glory and many clear Signs and yet they went after their own ways, and preferred their own whims and fancies. So do people in all ages. But let them not deceive themselves. God’s justice is sure, and when it comes, it will be strict and unmistakable to those who reject His grace. (2.211)

SUSPICIOUS:

42:14 - And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it. 4544 4545 4546

See under “Suspicion”

SWERVE:

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) decline to do justice verily Allah is well-acquainted with all that ye do. 544 645

Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich

and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

5:8 - O ye who believe! Stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. 706

To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law. (5.8)

72:15 - But those who swerve they are (but) fuel for Hell Fire. 753

an unjust life carries its own condemnation. It does no good to itself or to any one else. It bears no fruit. It becomes merely fuel for the Fire of Punishment. (72.5)

See under "Swerve"

TURNS AWAY:

18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. 2401

32:22 - And who does more wrong than one to whom are recited the signs of his Lord and who then turns away therefrom? Verily from those who transgress We shall exact (Due) Retribution. 3655

32:30 - So turn away from them and wait: they too are waiting. 3665

36:45 - When they are told "Fear ye that which is before you and that which will be after you in order that ye may receive Mercy" (they turn back). 3992

Man should consider and beware of the consequences of his past, and guard against the consequences in his future. The present is only a fleeting moment poised between the past and the future, and gone even while it is being mentioned or thought about.

74:49 - Then what is the matter with them that they turn away from admonition? 5805

74:50 - As if they were affrighted asses.

74:51 - Fleeing from a lion!

If the Day of Judgment is inevitable, it is strange that men should not heed a plain warning, but go on as if they were thoughtless and obstinate asses stampeding from a lion. Instead of heeding the warning, they try to avoid it. They are frightened at Allah's Word. (74.49)

See under "Turns Away"

UNITY CUT OFF:

23:53 - But people have cut off their affair (of unity) between them into sects: each party rejoices in that which is with itself. 2910

the people who began to trade on the names of the prophets cut off that unity and made sects; and each sect rejoices in its own narrow doctrine, instead of taking the universal teaching of Unity from Allah. But this sectarian confusion is of man's making. It will last for a time, but the rays of Truth and Unity will finally dissipate it. (23.53)

83:15 - Verily from (the Light of) their Lord that Day will they be veiled. 6018

2:7 - Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur). 31 32

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not as deafness in their ears; if they saw every one of the Signs not they will believe in them; in so much that when they come to thee they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the ancients."

12:107 - Do they then feel secure from the coming against them of the covering veil of the wrath of Allah or of the coming against them of the (final) Hour all of a sudden while they perceive not? 1790 1791

Gashiyat=covering veils, pall; used for the Judgment to come, which will be so dark and appalling as to hide up all other and petty things, and be the one great reality for the souls that were slaves to evil. (12.07)

The metaphor is changed, from intensity of darkness to suddenness of time. It will come before they are aware of it. Let them not feel any sense of safety in sin. (12.107)

18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. 2401

See under "Veils"

VAIN TALK:

70:42 - So leave them to plunge in vain talk and play about until they encounter that Day of theirs which they have been promised! 5703

Their talk, their scepticism, is vain, because all spiritual evidence is against it; it is like the foolish splay of people who do not think seriously. But the tremendous Day of Judgment and Reality will come, as described in the next two verses. (70.42)

FINAL REGRETS:

2:167 - And those who followed would say: "If only we had one more chance we would clear ourselves of them as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets nor will there be a way for them out of the fire.

168 Our deeds are irrevocable and we must pass through the Fire of repentance and regrets. (2.167)

FOR RIGHTEOUSNESS:

ADORE HIM:

2:21 - O ye people! Adore your Lord who created you and those who came before you that ye may have the chance to learn righteousness. 40

For Tawa see ii. 2 n. 26. I connect this dependent clause with "adore, etc." Above, though it could be connected with "created". According to my construction the argument will be as follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed. (2.21)

See under "Adore"

BOW DOWN:

2:34 - And behold We said to the angels: "Bow down to Adam"; and they bowed down not so Iblis: he refused and was haughty: He was of those who reject Faith.

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). 125 126

2:131 - Behold! his Lord said to him: "Bow (thy will to me)" He said: "I bow (my will) to the Lord and Cherisher of the universe."

3:43 - "O Mary! Worship thy Lord devoutly; prostrate thyself and bow down (in prayer) with those who bow down."

5:55 - Your (real) friends are (no less than) Allah His Apostle and the (fellowship of) believers those who establish regular prayers and regular charity and they bow down humbly (in worship)

7:11 - It is We who created you and gave you shape; then We bade the angels bow down to Adam and they bowed down; not so Iblis; he refused to be of those who bow down. 996 997

7:12 - (Allah) said: "what prevented thee from bowing down when I commanded thee?" He said: "I am better than he: thou didst create me from fire and him from clay," 998

9:112 - Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. 1363

17:61 - Behold! We said to the angels: "Bow down unto Adam": they bowed down except Iblis: he said "Shall I bow down to one whom Thou didst create from clay?" 2251

18:50 - Behold! We said to the angels: "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns and he broke the Command of His Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! 2392 2393 2394 2395

22:26 - Behold! We gave the site to Abraham of the (Sacred) House (saying): "associate not any thing (in worship) with Me; and sanctify My House for those who compass it round or stand up or bow or prostrate themselves (therein in prayer) 2797 2798

The site of Makkah was granted to Abraham (and his son Ismail) for a place of worship that was to be pure (without idols, the worship being paid to Allah, the One True God) and universal, without being reserved (like Solomon's Temple of later times) to anyone People or Race. (22.26)

39:12 - "And I am commanded to be the first of those who bow to Allah in Islam." 4262

Cf. Vi.14. "The first" need not necessarily be chronological: it may also refer to the first rank in zeal, and readiness to suffer for the Cause. (39.12)

41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? 4503

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration.

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. 1176 1177

The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)

22:18 - Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills. 2790 2791

22:77 - O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper. 2860

See under "Bow Down"

CALL ON HIM:

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way. 194

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" 4434

As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, and He will hear us, forgive us, guide us, and make our Path smooth. But Pride will have its fall.

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." 1010 1011

7:55 - Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds. 1033

In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go humbly before Our Lord, - we poor creatures before the Omnipotent Who knoweth all. (7.55)

7:56 - Do no mischief on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good 1034 1035

The man who prays with humility and earnestness finds the ground prepared by Allah for his spiritual advancement. It is all set in order, and cleared of weeds. He does not, like the wicked, upset that order, to introduce evil or mischief into it. (7.56)

Fear and longing: the fear of Allah is really a fear lest we should diverge from His Will, or do anything which would not be pleasing to Him: unlike ordinary fear, it therefore brings us nearer to Allah, and in fact nourishes our longing and desire for Him. (7.56)

7:180 - The most beautiful names belong to Allah: so call on Him by them; but shun such men as use profanity in His names: for what they do they will soon be requited. 1154

17:110 - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between." 2321 2322 2323

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. 3822 3823

Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." 2242

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. 2243

Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

See under "Call" from pages 39 – 48.

CELEBRATE HIM:

2:239 - If ye fear (an enemy) pray on foot or riding (as may be most convenient) but when ye are in security celebrate Allah's praises in the manner He has taught you which ye knew not (before). 272

2:128 - "Our Lord! Make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

3:191 - Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! Not for naught hast thou created (all) this! Glory to thee! Give us salvation from the penalty of the fire. 498 499

3:141 - He said: "O my Lord! Give me a sign!" "Thy Sign" was the answer "shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again and glorify Him in the evening and in the morning."

15:98 - But celebrate the praises of thy Lord and be of those who prostrate themselves in adoration.

21:79 - To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). 2732 2733

Whatever is in the heavens and the earth celebrates the praises of Allah:

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; year celebrate then for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. 2654 2655

All good men must be patient with what seems to them evil around them. That does not mean that they should still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only

get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

See under "Celebrate"

DECLARE HIS GLORY:

17:44 - The seven heavens and the earth and all beings therein declare His glory: there not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft-forgiving Most Forgiving! 2229

All Creation, animate and inanimate, sings Allah's praises and celebrates His glory,! (171.44)

64:1 - Whatever is in the heavens and on earth doth declare the Praises and Glory of Allah: to Him belongs Dominion and to Him belongs Praise: and He has power over all things. 5479

FALL DOWN AND PROSTRATE:

13:15 - Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) with good will or in spite of themselves: so do their shadows in the mornings and evenings. 1824 1825 11826 1827

"Prostrate themselves": the posture means that they recognise their subjection to Allah's Will and Law, whether they wish it or not. (13.15)

15:29 - "When I have fashioned him (in due proportion) and breathed intohim of My spirit fall ye down in obeisance unto him." 1968

32:15 - Only those believe in Our Signs whowhen they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. 3647

"In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith.

38:24 - And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance) 4174 4175 4176

38:72 "When I have fashioned him (in due proportion) and breathed intohim of My spirit fall ye down in obeisance untohim." 4227

See under "Prostration"

BE GRATEFUL TO HIM:

2:172 - O ye who believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship. 172

Gratitude for God's gifts is one form of worship. (2.172)

25:62 - And it is He Whomade the Night and the Day to follow each other: for such as have the will to celebrate His praises or toshow their gratitude. 3122

See under "Grateful"

MAGNIFY HIM:

17:111 - Say: "praise be to Allah Whobegets no son and has no partner in (His) dominion: nor (needs) He any ato protect Him from humiliation: Yea magnify Him for His greatness and glory!" 2324

A first step towards the understanding of Allah's attributes is to clear our mind from superstitions, such as that Allah begot a son, or that He has partners, or that He is dependent upon other beings to protect Him from harm and humiliation. We must realise that He is the One and Peerless. His greatness and glory are above anything we can conceive: but using our highest spiritual ideas, we must declare forth His greatness and

glory.

74:3 - And thy Lord do thou magnify!

PATIENTLY PERSEVERE:

2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. 157

See ii. 45 and n. An additional meaning implied in sabr is self-Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with us? For this promise opens the door to every kind of spiritual well-being. (2.153)

See under "Patience and Perseverance"

PRAY:

2:3 - Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. 27

2:110 - And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you ye shall find it with Allah; for Allah sees well all that ye do. 113.

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. 3471

The tilawat of the Qur-an implies: (1) rehearsing or reciting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (ii.121); (4) meditating on it so as to accord our knowledge and life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of anything (act, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our inmost life and being, for then we realize the Presence of Allah, and that is true zikr (or remembrance), for remembrance is the bringing to mind of things as present to us which might otherwise be absent to us. And that is the greatest thing in life. It is subjective to us: it fills our consciousness with Allah. For Allah is in any case always present and knows all. (29.45)

See under "Prayer"

PRAISE HIM:

13:13 - Nay thunder repeateth His praises and so do the angels with awe: He flingeth the loud-voiced thunderbolts and therewith He striketh whosoever He will... Yet these (are the men) who (dare to) dispute about Allah with the strength of His power (supreme)! 1819 1820 1821

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. 3694 3695

33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. 3718 3719 3720

3720 The virtues referred to are: (1) Faith, hope, and trust in Allah, and in His

benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4) patience and constancy, in suffering and in right endeavour; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity, i.e., help to the poor and unfortunate ones in life, a special virtue arising out of the general duty of service (No.2); (7) self-control, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive, thought, word, and deed; and (9) constant attention to Allah's Message, and cultivation of the desire to get nearer to Allah. (33.35)

See under "Praise"

PROCLAIM:

9:112 - Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. 136

96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created 6203
6204

Iqraa may mean "read", or "recite or rehearse", or "proclaim aloud", the object understood being Allah's Message.

See under "Proclaim"

PROSTRATE:

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Ismai'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). 125 126

3:43 - "O Mary! Worship thy Lord devoutly, prostrate thyself and bow down (in prayer) with those who bow down".

3:113 - Not all of them are alike: of the People of the book are a portion that stand (for the right); they rehearse the signs of Allah all night long and then prostrate themselves in adoration. 437

9:112 - Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. 1363

12:4 - Behold Jospheh said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" 1632 1633

15:33 - -Iblis) said: 'I am not one to prostrate myself to man whom thou didst create from sounding clay from mud molded into shape.'

20:116 - When We said to the angels "Prostrate yourselves to Adam" they prostrated themselves but not Iblis: he refuse.

22:26 - Behold! We gave the sit to Abraham of the (Sacred) House (saying): "Associate not any thing (in worship) with Me; and sanctify My House for those who compass it round or stand up or bow or prostrate themselves (therein in prayer). 2797 2798

25:64 - Those who spend the night in adoration of their Lord prostrate and standing; 3124

48:29 - Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their

prostration.

38:73 - So the angels prostrated themselves all of them together;

69:7 - He made it rage against them seven nights and eight days in succession: So that thou couldst see the (whole) people lying prostrate in its (path) as if they had been roots of hollow palm-trees tumbled down! 5640

A graphic simile. Dead men all lying about like hollow trunks of palm-trees, with their roots exposed! The 'Ad were reputed to be of a tall stature. (69.7)

76:26 - And part of the night prostrate thyself to Him; and glorify Him a long night through. 5857

See last note. (2) Humble prostration to Allah means some visible mode of dedication. That is best done at night, when the soul, free from worldly occupations, is alone with its God. (3) The weary hours of a long night are no longer weary, but become full of meaning when we join in concert with the whole Creation, which glorifies Allah: Ivii. 1. (76.26)

77:48 - And when it is said to them "Prostrate yourselves!" They do not so. 5887

Prostration is a symbol of humility and a desire to get nearer to Allah by Prayer and a good life. Those who refuse to adopt this Path are to be pitied: how will they fare at Judgment? (77.48)

RECITE:

73:4 - Or a little more; and recite the Qur'an in slow measured rhythmic tones. 5756

5:27 - Recite to them the truth of the story of the two sons of Adam.

18:27 - And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words and none wilt thou find as a refuge other than Him. 2368
His Words: His Commands, Decrees, Orders. (18.27)

See under "Recite"

REMEMBER:

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. 3471

57:16 - Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the truth which has been revealed (to them) and that they should not become like those to whom was given Revelation aforetime but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. 5295 5296

7:205 - And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence without loudness in words in the mornings and evenings; and be not thou of those who are unheeding.

See under "Remembrance"

REVERE HIM:

4:1 - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. 504 505 506

16:50 - They all revere their Lord high above them and they do all that they are commanded. 2076

See under "Revere"

SERVE HIM:

9:112 - Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. 1363

We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The truly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example. (9.112)

20:14 - "Verily I am Allah: there is no god but I, so serve thou Me (only) and establish regular prayer for celebrating My praise.

See under "Serve"

SAINT (WORSHIP ?)

9:31 - They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah: there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him). 1286 1287 1288

Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity. (9.31)

3:64 - Say: "O people of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)". 402

3:66 - Ah! Ye are those who fell to disputing (even) in matters of which ye had some knowledge! But why dispute ye in matters of which ye have no knowledge? It is Allah Who knows and ye know not! 403

3:71 - Ye People of the Book! Why do ye clothe truth with falsehood and conceal the truth while ye have knowledge? 405

39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. 4243 4244 4245

This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

39:43 - What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?" 4310

Let alone worship, men should not rely upon any power or person other than Allah to help

them out or intercede for them. When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as Allah wills and permits. See next note. (39.43)

74:38 - Every soul will be (held) in pledge for its deeds. 5802

Cf. Iii. 21. Man cannot shift his responsibility to vicarious saviours or saints. His redemption depends upon the grace of Allah, for which he should constantly and wholeheartedly strive by means of right conduct. If he does so he will be redeemed and he will join the Companions of the Right Hand. (74.38)

4:69 - Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!

Maududi Sura Introductions

Surah 32. As-Sajda

The main theme of the Surah is to remove the doubts of the people concerning Tauhid, the Hereafter and the Prophethood, and to invite them to all these three realities. The disbelievers of Makkah, when they talked of the Holy Prophet in private, said to one another, "This person is forging strange things, sometimes he gives news of what will happen after death. He says: when you have become dust, you will be called to render your accounts, and there will be Hell and Heaven. Sometimes he says: these gods and goddesses and saints are nonentities: One God alone is the Deity. And sometimes he says: the discourses which I recite are not my own but Allah's Word. All these are strange things which he presents." The answer to these doubts and misgivings forms the theme and subject matter of this Surah.

17:56 - Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.

Sura 42. Ash-Shura

Theme and Subject Matter

After this the people have been told that a person's being appointed to Prophethood and his presenting himself as a Prophet does not mean that he has been made master of the people's destinies and he has come to the world with that very claim. Allah has kept the destinies in His own hand. The Prophet has come only to arouse the heedless and guide the strayed ones to the Right Path. To call to account those who do not listen to him and to punish or not to punish them is Allah's own responsibility, and not part of the Prophet's work. Therefore, they should take it out of their head that the Prophet has come with a claim similar to those that are made by their so called religious guides and saints to the effect that he who would not listen to them, or would behave insolently towards them, would be burnt to death: In this very connection, the people have also been told that the Prophet has not come to condemn them but he is their well wisher; he is warning them that the way they are following will only lead to their own destruction.

Sahih Al-Bukhari Hadith

Hadith 4.671 Narrated by

Ibn Umar

So Allah saved them and they came out (of the cave)." (This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through dead or absent prophets, saints, spirits, holy men, angels etc. Is absolutely forbidden in Islam and it is a kind of disbelief.)

7:190 - But when He giveth them a goodly child they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him. 1165

When the child is born, the parents forget that it is a precious gift of Allah, a miracle of Creation, which should lift their minds up to the higher things of Allah. Instead, their gradual familiarity with the new life makes them connect it with many superstitious ideas or rites and ceremonies, or they take it as a matter of course, is a little plaything of the material world. This leads to idolatry or false worship, or the selling up of false standards, in derogation of the dignity of Allah. (7.190)

7:191 - Do they indeed ascribe to Him as partners things that can create nothing but are themselves created?

7:192 - No aid can they give them nor can they aid themselves!

7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! 1166

When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced noeffect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision. (7.193)

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! 1167

False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others? (7.194)

7:195 - Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your god-partners scheme (your worst) against me and give me no respite! 1168

Here is a test and a challenge. If the false gods had any power or even existence, collect them all together, and, says the Prophet of Allah, "Let them do their worse against me." They cannot: because the whole thing is based on a superstition and a chimaera. (7.195)

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