

# IQBAL AND RODWELL'S TRANSLATION OF THE Qur'an

DR SIDDIQUE JAVED

It is generally believed that the passages of the Holy Koran, translated in *The Reconstruction of Religious Thought in Islam* by Allama Iqbal, were rendered by Iqbal himself. To analyse the assumption, I started to investigate the issue a couple of years ago. After going through almost all the English translations of the Qur'an, made before 1928, it transpired that Iqbal must have adopted the English version from J. M. Rodwell's translation of the Qur'an. At that moment I hesitated to pursue that matter any further because it was well known in the circles of Iqbal Studies that Prof. M. Saeed Sheikh was already engaged in making a study of the sources used by Iqbal in *The Reconstruction of Religious Thought in Islam*, which were not explicit or mentioned by the author. He finally accomplished this assignment in 1984.

Professor M. Saeed Sheikh prepared an annotated edition of Allama Iqbal's *The Reconstruction of Religious Thought in Islam*. Everyone involved in literary research or criticism is aware of the fact that editing and annotation is in itself a tiresome and laborious job but the problems and difficulties Professor M. Saeed Sheikh had to face could not be overstated. He did his job with diligence, perseverance. Moreover, he consummated his undertaking with exemplary patience. This is really a scholarly achievement, which would always be admired and remembered. The editor has tried his best to trace and provide the references to many authors and passages quoted without their antecedents. The editor while giving the explanation of the passages quoted in the lectures of Iqbal maintains in his introduction that:

The work, however, referred to more often than any other, and quoted most, is the Quran. Of a large number of passages quoted from it, about seventy seven, generally set apart from the main text, carry numbered references to the Quranic Surahs and Verses....”

Professor M. Saeed Sheikh has not explicitly stated, whether these Quranic passages were rendered by Iqbal himself or he had borrowed them from some one other's translation. The present writer is convinced that

Professor Saeed has just skipped to mention, otherwise he, probably, knew it fully well that Iqbal had adopted the translation of these passages from J. M. Rodwell whom he has mentioned in his bibliography's second section, captioned, "Secondary, Works And Articles Referred to in Notes and Text". It is enlisted on page 213 of *The Reconstruction of Religious Thought in Islam* edited by him as "Rodwell, J. M. (tr.), *The Koran* (1876 London), 1948" but I have not been able to find any reference to Rodwell in the Notes or Text, edited by Professor Sheikh.

Dr. Rafi-ud-Din Hashmi published his Ph.D. thesis on 9<sup>th</sup> November 1982. It was in his scope to take note of the translation of the Quranic passages, while discussing the *Reconstruction*. He glided silently over this aspect, very vital for such studies. Earlier Syed Nazir Niazi in his Urdu Translation of *Reconstruction*, studiously substituted the English version, with the original Quranic text. He also did not have the occasion to mention the English translator. For years it remained in my mind that Dr. Schimmel has just enlisted Rodwell in her bibliography of *Gabriel's Wing* without any comment. But there is no mention of Rodwell in the Bibliography at all. It was my fateful lethargy that I had not consulted index of Schimmel's 'Gabriel's Wing'. Otherwise, most probably, I would have not spent my time and energy in tracing and comparing the passages quoted by Iqbal, with the original translation.

My humble search to identify the translator commenced about twenty years ago. Very soon I had my target but I could not take advantage of it. The work was not accelerated. The time to start was abnormally long. During these years there were inevitable long pauses and intervals, some obstructions and obstacles. At least four times I destroyed my materials collected for this study, but ranking won't abandon me. I was forced by inner demand to take the assignment afresh. Today i.e. in 1998 while writing introduction to the article, it was revealed that quoting a letter dated 19.10.1961 by Dr. A. Chughtay to Dr. Schimmel has recorded that:

Besides the text, he (Iqbal) used generally the translation by J.M. Rodwell (1861)" which was always on his right hand though he might use in this respect any book which was easily available to him and rightly serve his purpose."

This is just a passing remark. It did not explain the manner Iqbal used translation by Rodwell. In the following pages the passages quoted in the lectures are compared with the versions of Rodwell, which indicate that throughout the writing of the lectures, Iqbal had constantly with him *The Koran* translated by Rodwell. It reveals Iqbal used, while writing in English, Rodwell exhaustively, when and where he had the occasion to quote any Quranic Verse. It is apparent that only that person could use Rodwell, the way Iqbal had who was well versed in the original text.

In view of scarce biographical information at hand, it was deemed profitable to reproduce the short and compact biographical note of J. M. Rodwell from *Dictionary of National Biography*, in its entirety. It states:

(RODWELL, JOHN MEDOWS (1808-1900))

RODWELL, JOHN MEDOWS (1808-1900), Orientalist, eldest son of John Medows Rodwell and Marianna Kedington, was born at Barham Hall, Suffolk, on 11 April 1808. Educated at Bury St. Edmunds under Dr. Malkin, he was admitted on 10 Nov. 1825 to Gonville and Caius College, Cambridge, where he held a scholarship (1827-30) and was like-wise stroke of the first college boat; as an undergraduate he was also a contemporary and friend of Darwin, and used to accompany him on botanising expeditions. He graduated B.A. 1830, M.A. 1833, and was ordained deacon at Norwich on 5 June 1831, and priest at London on 17 June . After curacies at Barham, where his uncle, William Kirby (1759-1850) [q. v.], was vicar, and at Woodford, Essex, he became rector of St. Peter's, Saffron Hill, London (1836-43), and lecturer at St. Andrew's, Holborn. In 1843 Bishop Blomfield gave him the valuable rectory of St. Ethelburga's, Bishopsgate, which he held till his death; but after some thirty-five years of active work he retired, with the bishop's sanction, under a medical certificate, from residential duty. Some of the curates-in-charge after this time introduced a ceremonial ritual into the church which evoked the opposition of protestant agitators.

Rodwell appears to have commenced oriental studies when quite a young man, by reading Hebrew with his uncle, the Rev. R. Kedington. In acquiring the elements of Arabic he was assisted by Catafago.

His greatest literary achievement was his English version of the Koran, which appeared in 1861 (2<sup>nd</sup> edit. 1876), and is considered by many scholars as the best existing translation, combining accuracy with a faithful representation of the literary garb of the original. His other works are: translation of 'Job' (1864; 2<sup>nd</sup> edit. 1868). He also issued translations collected liturgies from Ethiopic manuscripts (1864), and from the Coptic (1866), and briefly catalogued Lord Crawford's Coptic and Ethiopic manuscripts at Haigh Hall. The value of his work was recognised by his election to an honorary fellowship of his college on 7 Oct. 1886. Rodwell's extraordinary retentiveness of mental vigour may be estimated from the fact that he recommenced the study of several fresh languages when past eighty years of age, and even in his 91<sup>st</sup> year (June 1898) printed a short pamphlet or open letter on the derivation and doctrinal significance of the word 'mass,' and some-what later corresponded with the present writer as to books for the acquirement of Sanskrit.

He died at his house at Sr. Leonard-on-Sea on 6 June 1900, and is buried in Ore Cemetery, Hastings.

Rodwell was twice married: (1) in 1834 to Elizabeth, daughter of the Rev. William Parker, Rodwell's predecessor at St. Ethel-burga's, and (2) about 1860, to Louisa Rohrs. Of several children by his first wife, the Rev. W.M. Rodwell and another son survived him.

[Personal knowledge and private information; Rodwell's Works' J. Venn's *Biographical History of Gonville and Caius College*, Cambridge, ii. 198.] C.B.

Rodwell's translation of "The Koran" first appeared in 1861 (2<sup>nd</sup> edition 1876)". It was published again in 1909 by Everyman's Library. Professor M. Saeed Sheikh enlisted Rodwell in his bibliography of *The Reconstruction of Religious Thought in Islam* as follow:

Rodwell, J.M. (tr.), *The Koran* (1876) London, 1948. He has not mentioned the publisher or place of publication of 1948 edition. No other person has mentioned edition 1948. After 1909 Everyman's Library re-issued it in 1992 Reprinted, latest edition appeared in 1994.

It won't amount to repetition to recapitulate the background of the present study. Until recently we presumed that the Quranic passages which Iqbal has quoted in his lectures in English were rendered by Iqbal himself. Like me, many readers believed that Iqbal himself has translated the relevant passages.

It would not be in the fitness of the things to retrace the history of numerous translations of the Qur'an in European and English languages. However, for information of the general English reading public it is quoted from the *Dictionary of Islam*:

The first English Quran was Alexander Ross's translation of Dr. Ryer's French version (1649-1688). Sale's well-known work first appeared in 1734, and has since passed through numerous editions. A translation by the Rev. J. M. Rodwell, with the Surahs arranged in chronological order was printed in 1861 (2<sup>nd</sup> ed. 1876). Professor Palmer of Cambridge, translated the Quran in 1880 (Oxford Press).

Hafiz Ghulam Sarwar in his Introduction to the translation of the Holy Quran pronounces Sale's, Rodwell's and Palmer's translations as "Three notable English translations of The Holy Quran by Christians.<sup>3</sup> According to Hafiz Ghulam Sarwar:

Rodwell's translation is most careful piece of work done in an extremely scholarly way, and although there are many mistakes, they are not of such a nature as to call for adverse criticism...

Rodwell is a great scholar but he is also as great an opponent of Islam as any other Christian ever was..... we know that George Sale undertook to translate the Holy Quran in order to have the pleasure of overthrowing it. Nearly a century and a quarter afterwards (in fact a little over) Rodwell, knowing the failure of Sale's attempt, undertakes to translate the Holy Quran, and why? In order to confuse Islam! To make it look like a mass of disjointed circumstances.... Some times Rodwell's desire to belittle the Holy Quran leads him to take up a most absurd position, and the scholar in him sinks into a bigoted unbeliever.<sup>2</sup>

According to Arberry:

Rodwell was concerned- and he was the first English translator so to be preoccupied – with attempting in some degree to imitate the style of the Arabic original”<sup>3</sup>

Muhammad Baqir Behbudi writes in the *Introduction of the Quran: A New Interpretation*, “George Sale’s translation, published in 1734, was based on the infamous Maracci Version ..... given that Maracci’s proclaimed intention was to discredit Islam .... Rodwell’s translation, first published in 1861, offers another example of anti-Muslim writer gunning for Islam<sup>1</sup>”

According to an article on Rodwell in *Dictionary of National Biography* 2<sup>nd</sup> edition of Rodwell’s Translation of the Qur’an was published in 1876. Professor Sheikh has mentioned in his bibliography another edition dated 1949 along with the 2<sup>nd</sup> edition (1876). There appeared a famous and popular edition of Rodwell in 1909. This edition was published by the Everyman’s Library in hardbound pocket size, it was edited by Professor G. Margoliouth. Everyman Library has re-issued an edition in 1992. Its latest edition is of 1994. Later three editions are edited by Alan Jones of the Oriental Institute, Oxford. He writes in the Foreword that:

“.....unlike his translation, Rodwell’s preface has not withstood the test of time, and both it and some later introductory remarks by Professor G. Margoliouth are here replaced by my new introduction, which takes into account more recent scholarship. Some of Rodwell’s obsolete notes have also been pruned. There has been one other significant change. Rodwell arranged the Suras into what he thought was the proper chronological order. It is now realised that such an ordering is mistaken..... The Suras have therefore been put back into the traditional order.”

In the following pages the Quranic passages taken from *The Reconstruction of Religious Thought in Islam* and their corresponding version from Rodwell’s translation are reproduced side by side. It demonstrates that quotations used by Iqbal are almost true copy of Rodwell’s translation, except some very minor changes in punctuation or substitution of capital letters with small letters at some places.

Apart from the *Reconstruction* Iqbal had used Rodwell in his article: “Islam As A Moral and Political Ideal” (1909). In a presidential lecture titled “A Plea

for Deeper Study of the Muslim Scientists.” (1929) Iqbal has quoted three passages of the Holy Qur’an which are the translation of Rodwell.

It is evident that Iqbal has benefited from Rodwell’s Translation since the first decade of the twentieth Century.

### COMPARATIVE TEXTS

‘We have not created the Heavens and Earth and whatever is between them in sport. We have not created them but for a serious end: but the greater part of them understand it not’ (44:38-39).22

*Reconstruction* p.8

We have not created the Heavens and Earth, and whatever is between them in sport:

We have not created them but for a serious end:3 but the greater part of them understand it not.

*J. M. Rodwell*, Edition 1909. P. 90

*J. M. Rodwell*, Edition 1994. P.335.

‘Verily in the creation of the Heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heavens and of the earth, and say: “Oh, our Lord! Thou hast not created this in vain” (8: 190-91).

*Reconstruction*, 19 p.8

Verily, in the creation of the Heavens and of the Earth, and in the succession of the night and of the day, are signs for men of understanding heart;

Who standing, and sitting, and reclining, bear God in mind, and muse on the creation of the Heavens and of the Earth. “O our Lord!” say they, “thou hast not created this in vain.

*Rodwell*, 1909. P. 404

*Ibid*, 1994. P. 48

‘He (God) adds to His creation what He wills’ (35:1)

*Reconstruction*, p.8

He addeth to his creature what He will!

*Rodwell*, 1909, p. 289

*Ibid*, 1994. P. 288

‘Say-Go through the earth and see how God hath brought forth all creation; hereafter will He give it another birth’ (29:20).

*Reconstruction* p.8

Say, go through the earth, and see how he hath brought forth created beings. Hereafter, with a second birth will God cause them to be born again;

*Rodwell*, 1994, p. 264.

‘God causeth the day and the night to take their turn. Verily in this is teaching for men of insight’ (24:44)

*Reconstruction* p.8

God causeth the day and the night to take their turn.

Varily in this is teaching for men of insight.

*Roadwell*, 1909 P.447

*Ibid*, 1994 p. 234

‘See ye not how God hath put under you all that is in the Heavens, and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen?’ (31:20)

*Reconstruction* p.9.



See ye not how that God hath put under you all that is in the heavens and all that is on the earth, and hath been bounteous to you of his favours both for soul and body.<sup>1</sup>

*Rodwell*, 1994, p. 273, 1909, p. 269.

‘Or the seen and unseen, lit., outwardly and inwardly.

*Rodwell*, 1909, p.269

Notes: *Rodwell* 1994, 474.

‘And He hath subjected to you the night and the day, the sun and the moon, and the stars too are subject to you be His behest; verily in this are signs for those who understand’ (16:12).

*Reconstruction*. P.9

And He hath subjected to you the night and the day; the sun and the moon and the stars too are subjected to you by his behest; verily, in this are signs for those who understand:

*Rodwell*. 1909 p. 201

*Rodwell*. 1994 p.172.

“That of goodliest fabric We created man, then brought him down to the lowest of the low’ (95:4-5).

*Reconstruction*. P.9

That of goodliest fabric we created man,

Then brought him down to be the lowest of the low;

*Rodwell*, 1909. P. 41

*Rodwell*, 1994. P. 421.

‘Verily We proposed to the Heavens and to the earth and to the mountains to receive the trust (of personality), but they refused the

burden and they feared to receive it. Man alone undertook to bear it, but hath proved unjust, senseless!' (33:72).

*Reconstruction*, p.9.

Verily, we proposed to the Heavens, and to the Earth, and to the Mountains *to receive* the Faith, but they refused the burden, and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!

*Rodwell*, 1909, p. 331

*Rodwell*, 1994, p. 283.

'Thinketh man that he shall be thrown away as an object of no use?. Was he not a mere embryo? Then he became thick blood of which God formed him and fashioned him, and made him twain, male and female. Is not He powerful enough to quicken the dead?' (75:36-40).

*Reconstruction*, p.9.

Thinketh man that he shall be left supreme?

Was he not a mere embryo?5

Then he became thick blood of which God formed him and fashioned him;

And made him twain, male and female.

Is not He powerful enough to quicken the dead?

*Rodwell*, 1909, p. 56-57

*Ibid*, 1994, p. 401

'It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward' (84:16-19)

*Reconstruction*, p. 10.

It needs not therefore that I swear by the sunset redness,  
And by the night and its gatherings,  
And by the moon when at her full,  
That from state to state shall ye be surely carried onward.<sup>2</sup>

*Rodwell*, 1909. P. 47

*Rodwell*, 1994, p. 413

‘Verily God will not change the condition of men, till they change what is in themselves’ (13:11)

*Reconstruction*. P. 10.

Verily,-God will not change his gifts to men, till they change what is in themselves:

*Rodwell*. 1909, p. 334.

*Rodwell*, 1994, p.159

‘When thy Lord said to the Angels, “Verily I am about to place one in my stead on earth”, they said, “Wilt Thou place there one who will do ill and shed blood, when we celebrate Thy praise and extol Thy holiness?” God said, “Verily I know what ye know not!” And He taught Adam the names of all things, and then set them before the Angels, and said, “Tell me the names of these if ye are endowed with wisdom”. They said, “Praise be to Thee! We have no knowledge but what Thou hast given us to know. Thou are the Knowing, the Wise”. He said, “O Adam! inform them of the names”. And when he had informed them of the names, God said, “Did I not say to you that I know the hidden things of the Heavens and of the Earth, and that I know what ye bring to light and what ye hide?”’ (2:30-33)

*Reconstruction*, P.10.

When thy Lord said to the angels, “Verily, I am about to place one in my stead on earth,”<sup>6</sup> they said, “Wilt thou place there one who will do ill therein and shed blood, when we celebrate thy praise and extol thy holiness?” God said ‘Verily, I know what ye know not.’”

And he taught Adam the names of all things, and then set them before the angels! and said, “Tell me the names of these, if ye are endued with wisdom.”<sup>2</sup>

They said, “Praise be to Thee! We have no knowledge but what Thou hast given us to know. Thou! Thou art the Knowing, the Wise.”

He said, “O Adam, inform them of their names.” And when he had informed them of their names, He said, “Did I not say to you that I know the hidden things of the Heavens and of the Earth, and that I know what ye bring to light, and what ye hide?”

*Rodwell* 1909, p. 340-41

*Rodwell* 1994, p.5

‘Assuredly, in the creation of the Heavens and of the Earth; and in the alternation of night and day; and in the ships which pass through the sea with what is useful to man; and in the rain which God sendeth down from Heavens, giving life to the earth after its death, and scattering over it all kinds of cattle, and in the change of the winds, and in the clouds that are made to do service between the Heavens and the Earth—are signs for those who understand (2:164).

*Reconstruction*, p. 11.

Assuredly in the creation of the Heavens and of the Earth; and in the alternation of night and day; and in the ships which pass through the sea with what is useful to man; and in the rain which God sendeth down from Heaven, giving life by it to the earth after its death, and by scattering over it all kinds of cattle; and in the change of the winds, and in the clouds that are made to do service between the Heaven and the Earth—are sings for those who understand.

Rodwell 1909, p. 355.

Rodwell 1994, p. 17.

‘And it is He Who hath ordained for you that ye may be guided thereby in the darkness of the land and of the sea! Clear have We made Our signs to *men of knowledge*. And it is He Who hath created you of one breath, and hath provided you an abode and resting place (in the womb). Clear have We made Our signs for *men of insight*! And it is He Who sendeth down rain from Heaven: and We bring forth by it the buds of all the plants and from them bring We forth the green foliage, and the close-growing grain, and palm trees with sheaths of clustering dates, and gardens of grapes, and the olive, and the pomegranate, like and unlike. Look you on their fruits when they ripen. Truly herein are signs unto people who believe’ (6:97-99).

*Reconstruction* p, 11.

And it is He who hath ordained the stars for you that ye may be guided thereby in the darkneses of the land and of the sea! Clear have we made our signs to men of knowledge.

And it is He who hath produced you from one man, and hath *provided for you* an abode and resting-place!<sup>166</sup> Clear have we made our signs for men of insight.

And it is He who sendeth down rain from Heaven: and we bring forth by it the buds of all the plants, and from them bring. We forth the green foliage, and the close growing grain, and palm trees with sheaths of clustering dates, and gardens of grapes, and the olive and the pomegranate, like and unlike.<sup>167</sup> Look ye on their fruits when they fruit and ripen. Truly herein are signs unto people who believe.

Rodwell, 1909. P. 326.

Rodwell, 1994, p. 88.

---

<sup>166</sup> *The Reconstruction of Religious Thought in Islam*, 1996, p.2.

<sup>167</sup> *Dictionary of National Biography* (Supplement) edited by Sidney Lee, London Smith Elder, & Co., 15 Waterloo Place, 1909, pp. 1175-76.

‘Hast thou not seen how thy Lord lengthens out the shadow. Had He pleased He had made it motionless. But We made the sun to be its guide; then draw it in unto Us with easy in–drawing’ (25:45-46).

*Reconstruction-11.*

Hast thou not seen how thy Lord lengtheneth out the shadow? Had He placed He had made it motionless.<sup>3</sup>

But we made the sun to be its guide;

Then draw it in unto us with easy in–drawing.

*Rodwell* p. 1909, p. 162

*Rodwell* 1994. P. 239

‘Can they not look up to the clouds, how they are created; and to the Heaven how it is up–raised; and to the mountains how they are rooted, and to the earth how it is out–spread? (88:17-20).

*Reconstruction*, P. 11.

Can they not look up to the clouds, how they are created,

And to the Heaven how it is up–raised;

And to the mountains how they are rooted;

‘And among His signs are the creation of the Heaven and of the Earth, and your variety of tongues and colour. Herein truly are signs for all men’ (30:22)

*Reconstruction*. P. 11.

And among his signs are the creation of the Heavens and of the Earth, and your variety of tongues and colour. Herein truly are signs for all men.

*Rodwell*, 1909, p. 212.

*Rodwell*, 1994, p. 269.

‘God hath made everything which He hath created most good; and began the creation of man with clay; then ordained his progeny from germs of life, from sorry water; then shaped him, and breathed of His spirit into him, and gave you hearing and seeing and *heart*: what little thanks do ye return?’ (32:7-9).

*Reconstruction*, P. 12.

Who hath made everything which he hath created most good; and began the creation of man with clay;

Then ordained his progeny from germs of life,<sup>168</sup> from sorry water:

Then shaped him, and breathed of His Spirit into him, and gave you hearing and seeing and hearts: what little thanks do ye return!

*Rodwell* 1909, p. 190

*Rodwell* 1994, p. 275.

‘And your Lord saith, call Me and I respond to your call’ (40:60)

*Reconstruction*, p.16.

And your Lord saith, “Call upon me—I will hearken unto you.

*Rodwell* 1909, p. 244

*Rodwell* 1994, p. 317.

‘And when My servants ask thee concerning Me, then I am nigh unto them and answer the cry of him that crieth unto Me’ (2:186).

*Reconstruction*, P. 16.

And when my servants ask thee concerning me, then will I be nigh unto them. I will answer the cry of him that crieth,

*Rodwell* 1909, p. 357

---

<sup>168</sup> *Dictionary of National Biography*, London, 1909, p. 1176.

*Rodwell 1994, p. 19.*

‘It is not for man that God should speak with him, but by vision or from behind a veil; or He sendeth a messenger to reveal by His permission what He will: for He is Exalted, Wise’ (42:51)

*Reconstruction p, 16*

It is not for man that God should speak with him but by vision, or from behind a veil:

Or, He sendeth a messenger to reveal, by his permission, what He will: for He is Exalted, Wise!

*Rodwell 1909, p. 274*

*Rodwell 1994, p. 328.*

‘By the star when it setteth,

Your compatriot erreth not, nor is he led astray.

Neither speaketh he from mere impulse.

The Qur’an is no other than the revelation revealed to him:

One strong in power taught it him,

Endowed with wisdom with even balance stood he

In the highest part of the horizon:

Then came he nearer and approached,

And was at the distance of two bows or even closer—

And he revealed to the servant of God what he revealed:

His heart falsified not what he saw:

What! Will ye then dispute with him as to what he saw?



He had seen him also another time  
Near the sidrah tree which marks the boundary:  
Near which is the garden of repose:  
When the Sidrah tree was covered with what covered it;  
His eye turned not aside, nor did it wander:  
For he saw the greatest of the signs of the Lord' (53: 1-18).

*Reconstruction*, -p. 16-17.

We have not sent any Apostle or Prophet before Thee among whose desires Satan injected not some wrong desire, but God shall bring to naught that which Satan had suggested. Thus shall God affirm His revelations, for God is Knowing and Wise.

*Reconstruction*, P. 19 (22:52)

'We have not sent any apostle or prophet before thee, among whose desires Satan' injected not some wrong desire, but God shall bring to naught that which Satan had suggested. Thus shall God affirm His revelations for God is Knowing, Wise!(22:52)

*Rodwell* 1994. P. 221.

By the STAR when it setteth,  
Your compatriot erreth not, nor is he led astray,  
Neither speaketh he from mere impulse.  
The *Koran* is not other than a revelation revealed to him:  
One terrible in power taught it him,  
Endued with wisdom. With even balance stood he  
In the highest part of the horizon:

Then came he nearer and approached,  
And was at the distance of two bows or even closer,-  
And he revealed to his servant what he revealed.

His heart falsified not what he saw.

What! Will ye then dispute with him as to what he saw? He He seen him  
also another time,

Near the Sidrah-tree, which marks the boundary.

Near which is the garden of repose.

When the Sidrah-tree<sup>169</sup> was covered with what covered it,

His eye turned not aside, nor did it wander:

For he saw the greatest of the signs of his Lord.

*Rodwell* 1909, p. 69-70

*Rodwell* 1994, p. 357-58

‘verily, in the alternations of night and of day and in all that God hath  
created in the Heavens and in the earth are signs to those who fear Him’  
(10:6).

*Reconstruction*, P. 37

Verily, in the alternations of night and of day, and in all that God hath  
created in the Heavens and in the Earth are signs to those who fear Him.

*Rodwell* 1909, p.275

*Rodwell* 1994, p. 131

---

<sup>169</sup> *Dictionary of Islam*, 2<sup>nd</sup> ed. 1876, op. cit. p.523.

‘And it is He Who hath ordained the night and the day to succeed one another for those who desire to *think* on God or desire to be thankful’ (25:62)

*Reconstruction*, P. 37

And it is He who hath ordained the night and the day to succeed one another for those who desire to think on God or desire to be thankful.

*Rodwell* 1909, p. 163

*Rodwell* 1994, p. 240.

‘Seest thou not that God causeth the night to come in upon the day, and the day to come in upon the night; and that He hath subjected the sun and the moon to laws by which each speedeth along to an appointed goal?’ (31:29)

*Reconstruction*, P. 37

Seest thou not that God causeth the night to come in upon the day, and the day to come in upon the night? And that he hath subjected the sun and the moon to laws by which each speedeth along to an appointed goal?

‘It is of Him that the night returneth on the day, and that the day returneth on the night’ (39:5)

*Reconstruction*, P. 37

It is of Him that the night returneth upon the day and that the day returneth upon the night:

*Rodwell* 1909, p. 255

*Rodwell* 1994, p. 307.

‘And of Him is the change of the night and of the day’ (23:80)

*Reconstruction*, P. 37

And of Him is the change of the night and of the day:

*Rodwell* 1909, p. 148

*Rodwell* 1994, p. 228

And of Him is the change of the night and of the day.

*Reconstruction*, P. 47

And of Him is the change of the night and of the day. (*Rodwell*, 1994, p.228)

‘All things We have created with a fixed destiny: Our command was but one, swift as the twinkling of an eye.’ (54:49-50)

*Reconstruction* p. 39.

‘All things We have created after a fixed decree: Our command was but one word swift as the twinkling of an eye.’

*Rodwell* 1909, p. 78.

*Rodwell* 1994, p. 362.

‘He can afford to dispense with all the worlds’.

*Reconstruction*, p.45.

‘Naught’ is like Him; yet ‘He hears and sees’.

*Reconstruction*, p.45.

‘And verily unto thy Lord is the limit’ (53: 42)

*Reconstruction*, p.45

According to Mr. Saeed Sheikh” Note: Reference is to the Quranic verse 23:80 quoted on p.37 above.

23:80 Sh. Saeed

23:82 *Rodwell* 1994

23:82 *Tashkeel*

And put thou thy trust in Him that liveth and dieth not, and celebrate His praise Who in six days created the Heavens and the Earth, and what is between them, then mounted His Throne; the God of mercy. 25:58-59

*RECONSTRUCTION*, p.39

And put thou thy trust in Him that liveth and dieth not, and celebrate His praise; (He fully knoweth the faults of his servants) who in six days

created the Heavens and the Earth, and whatever is between them, then mounted his Throne:

*Rodwell* 1909, p. 163

*Rodwell* 1994 p. 240

‘All things We have created with a fixed destiny: Our command was but one, swift as the twinkling of an eye. 54:49-50

Reconstruction, p.39

All things have We created after a fixed decree;

Our command was but one word, swift as the twinkling of an eye.

*Rodwell* 1909, p. 78

*Rodwell* 1994, p. 362

‘Can afford to dispense with all the worlds’<sup>36</sup>

Reconstruction, p.45

Can afford to dispense with all creatures,

*Rodwell* 1994, p. 40

‘Naught’ is like Him; yet ‘He hears and sees’

Reconstruction, p.45

Naught is there like Him; the Hearer, the Beholder He!

*Rodwell* 1994, p. 324

‘And verily unto thy Lord is the limit’ (53:42)

Reconstruction, p.45

And that unto thy Lord is the term of all things (53:42)

*Rodwell* 1909, p. 71

*Rodwell* 1994, p. 359.

‘Say Allah is One:

All things depend on Him;

He begetteth not, and He is not begotten:

‘And there is none like unto Him’ (112: 1-4)

*Reconstruction p.50*

Say: He is God alone:

God the eternal!

He begetteth not, and He is not begotten;

And there is none like unto Him

*Rodwell 1909, p. 29*

*Rodwell 1994, p. 429*

‘God is the light of the Heavens and of the Earth. His light is like a niche in which is a lamp—the encased in a glass, as it were, a star’<sup>5</sup> (24:35).

*Reconstruction p.51*

God is the LIGHT of the Heavens of the Earth. His Light is like a niche in which is a lamp—the lamp encased in glass—the glass, as it were, a glistening star.

*Rodwell 1909, p. 446-47*

*Rodwell 1994, p. 233*

‘And no one thing is here, but with Us are its store-houses; and We send it not down but in fixed quantities’ (15:21)

*Reconstruction, p.54*

And no one thing is there, but with Us are its store houses;

And We send it not down but in settled measure:

*Rodwell* 1909, p. 113

*Rodwell* 1994, p. 168.

‘God adds to His creation what He wills. (39:1)

*Rodwell* 1909, p. 289.

*Rodwell* 1994, p. 288.

.....nearer to man than his own neck-vein 50:16

.....closer to him (man) than his neck-vein

*Rodwell* 1909 p. 92.

*Rodwell*, 1994, p. 351.

‘We created you; then fashioned you; then said We to the angels,  
“prostrate yourself unto Adam;” (7:11)

Reconstruction, *p.66*

We created you: then fashioned you; then said We to the angels,  
“Prostrate yourselves unto Adam:

*Rodwell* 1909, p. 294.

*Rodwell* 1994, p. 45.

And We have established

You on the earth and given you therein the supports of life. How little do  
ye give thanks!’ (7:10).55

Reconstruction, *p.67*

And now have We established you on the earth, and given you therein the  
supports of life. How little do ye give thanks!

*Rodwell* 1909, p. 294

*Rodwell* 1994, p. 45

‘And for trial will We test you with evil and with good’ (21:35).62

*Reconstruction, p.68*

And for trial will we prove you with evil and with good.

*Rodwell* 1909, p. 153.

*Rodwell* 1994, p. 212.

‘But Satan whispered him (Adam): said he, O Adam! Shall I show thee the tree of Eternity and the Kingdom that faileth not? And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the garden to cover them, and Adam disobeyed his Lord, and went astray. Afterwards his Lord chose him for Himself, and was turned towards him, and guided him.’ (20: 120-22)

*Reconstruction, p.69*

But Satan whispered him: said he, “O Adam! Shall I shew thee the tree of Eternity,<sup>170</sup> and the Kingdom that faileth not?

And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray.

Afterwards his Lord chose him for himself, and was turned towards him, and guided him.)

*Rodwell* 1909, p. 101

*Rodwell* 1994, p. 209.

‘Verily We proposed to the Heavens and to the Earth and to the mountains to receive the “trust” but they refused the burden and they

---

<sup>170</sup> *The Reconstruction of Religious Thought in Islam*, Allama Muhammad Iqbal edited and Annotated by M. Saeed Sheikh, Institute of Islamic Culture, Lahore, 3<sup>rd</sup> Edition 1996. P. 213.



feared to receive it. Man undertook to bear it, but hath proved unjust, senseless' (33:72)

Reconstruction, *p. 70*

Verily, we proposed to the Heavens and to the Earth, and to the Mountains to receive the Faith, but they refused the burden, and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!

'God is equal to His purpose, but most men know it not' (12:21).

Reconstruction, *p. 70*

God is equal to his purpose; but most men know it not.

*Rodwell* 1909. P. 232.

*Rodwell* 1994, p. 151.

'To every people have We appointed ways of worship which they observe. Therefore let them not dispute this matter with thee, but bid them to thy Lord for thou art on the right way: but if they debate with thee, then say: God best knoweth what ye do! He will judge between you on the Day of Resurrection as to the matters wherein ye differ (22:67-69).

Reconstruction, *p. 74*

To every people have we appointed observances which they observe. Therefore, let them not dispute this matter with thee, but bid them to thy Lord, for thou art on the right way:

But if they debate with thee, then Say: God best knoweth what ye do!

God will judge between you on the day of resurrection, as to the matter where in ye differ.

*Rodwell* 1909, p. 459

*Rodwell* 1994, p. 222.

‘The East and West is God’s therefore whichever way ye turn, there is the face of God’ (2:115).

*Reconstruction*, p. 74

The East and the West is God’s: therefore, whichever way ye turn, there is the face of God:

*Rodwell* 1909 p. 350.

*Rodwell* 1994, p. 13.

‘There is no piety in turning your faces towards the East or the West, but he is pious who believeth in God, and the Last Day, and the angels, and the scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them; and patient under ills and hardships, in time of trouble: those are they who are just, and those are they who fear the Lord’ (2:177).

*Reconstruction*, p. 74

There is no piety in turning your faces toward the east or the west put he is pious who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord.

*Rodwell*, 1909, p. 356.

*Rodwell* 1994, p. 18.

‘Afterwards his Lord chose him Adam for himself and turned towards him, and guided him’ (20: 122).

Reconstruction, *p.* 76

Afterwards his Lord chose him for himself, and was turned towards him, and guided him.

*Rodwell* 1909, p. 101.

*Rodwell* 1994, p. 209.

‘When thy Lord said to the angels, “Verily, I am about to place one in my stead on Earth”, they said, “Wilt Thou place there one who will do ill therein and shed blood, when we celebrate Thy praise and extol Thy holiness?” “God said, “Verily I know what you know not”” (2:30).

‘And it is He Who hath made you His representative on the Earth, and hath raised some of you above others by various grades, that He may prove you by His gifts’ (6:165).

Reconstruction, *p.* 76

When thy Lord said to the angels. “Verily, I am about to place one in my stead on earth,” they said, “Wilt thou place there one who will do ill therein and shed blood, when we celebrate thy praise and extol thy holiness” God said, “Verily, I know what ye know not.

*Rodwell* 1909, p. 340

*Rodwell* 1994, p.5.

And it is He who hath made you the successors of others on the earth, and hath raised some of you above others by various grades, that he may prove you by his gifts.

*Rodwell* 1909, p. 333.

*Rodwell* 1994, p. 95

‘Verily We proposed to the Heavens, and to the Earth, and to the Mountains to receive the “trust”, but they refused the burden and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!’ (33: 72).

‘Verily, we proposed to the Heavens, and to the earth, and to the Mountains to receive the Faith, but they refused the burden, and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!

*Rodwell* 1909, p. 441.

*Rodwell* 1994, p. 283.

‘Ane they ask thee of the *soul*,. Say: the *soul* proceedeth from my Lord’s *Amr Command: but of knowledge, only a little to you in given (17: 85).*

Reconstruction p. 82

‘Ane they ask thee of the *spirit*,. Say: the *spirit* proceedeth from my Lord’s *Amr Command: but of knowledge, only a little to you is given.*

*Rodwell* 1909, p. 171

*Rodwell* 1994, p. 186.

‘Every man acteth after his own manner: but your Lord well knoweth who is best guided in his path’ (17: 84).

Command: but of knowledge, only a little to you on given (17: 85).

*Reconstruction*, p. 82

Say: Every one acteth after his own manner: but your Lord well knoweth who is best guided in his path.

*Rodwell*, 1909, p. 171.

*Rodwell*, 1994, p. 186.

‘Now of fine clay have We created man: Then We placed him, a moist germ, in a safe abode; then made We the moist germ a clot of blood: then made the clotted blood into a piece of flesh; then made the piece of flesh into bones: and We clothed the bones with flesh: *then brought forth man of yet another make.*

‘Blessed, therefore, be God—the most excellent of makers’ (23:12-14).

*Reconstruction, p. 83*

Now of fine clay have we created man:

Then we placed him, a moist germ,<sup>171</sup> in a safe abode;

Then made we the moist germ a clot of blood: then made the clotted blood into a piece of flesh; then made the piece of flesh into bones: and we clothed the bones with flesh: then brought forth man of yet another make<sup>172</sup>-Blessed therefore be God, the most excellent of Makers3-

*Rodwell, 1909, p. 145.*

*Rodwell, 1994, p. 224.*

‘And say: The truth is from your Lord: Let him, then, who will believe: and let him who will, be an unbeliever’ (18: 29).

*Reconstruction, p. 87*

And say: the truth is from your Lord: let him then who will, believe; and let him who will, be an infidel.

*Rodwell, p. 183.*

*Rodwell, P. 191.*

If ye do well to your own behoof will ye do well: and if ye do evil against yourselves will ye do it’ (17: 7).

*Reconstruction, p. 87*

We said, “If ye do well, to your own behoof will ye do well:

And if ye do evil, against yourselves will ye do it.

*Rodwell, 1909, p. 165.*

---

<sup>171</sup> *Dictionary of Islam* by Thomas Patrick Hughes Rupa & Co, India, (First published, 1885), Third (Rupa) impression 1993, p. 523.

<sup>172</sup> *Translation of the Holy Quran* by Al-Haj Hafiz Ghulam Sarwar, (First edition). P.XXXVII

*Rodwell, 1994, p. 181.*

‘When death overtaketh one of them, he saith, “Lord! Send me back again, that I may do the good that! I have left undone!” By no means. These are the very words which he shall speak. But behind them is a barrier (*Barzakh*), until the day when they shall be raised again’ (23: 99-100).

When death overtaketh one of the wicked, he saith, “Lord,

*Reconstruction p. 93*

That I may do the good which I have left undone.”<sup>2</sup> “By no means.” These are the very words which he shall speak:

But behind them shall be a barrier, until the day when they shall be raised again.

*Rodwell, 1909, p. 149-150.*

*Rodwell, 1994, p.228-29.*

‘And by the moon when at her full, that from state to state shall ye be surely carried onward’ (84: 18-19).

*Reconstruction, p. 93*

And by the moon when at her full,

That from state to state shall ye be surely carried onward.

*Rodwell, 1909, p.47.*

*Rodwell, 1994, p. 43.*

‘The germs of life-Is it ye who create them Or are We their Creator? It is We Who have decreed that death should be among you; yet We are not thereby hindered from replacing you with others, your likes, or from creating you again in forms which ye know not!’ (56: 58-61).

*Reconstruction, p. 93*

The germs of life

Is it ye who create them? Or are we their creator?

It is we who have decreed that death should be among you;

Yet are we not *thereby* hindered<sup>7</sup> from replacing you with others, your likes, or from producing you again in a form which ye know not!

*Rodwell, 1909, p. 67.*

*Rodwell, 1994, p.*

‘Verily there is none in the heavens and in the earth but shall approach the God of Mercy as a servant. *He hath taken note of them and numbered them with exact numbering: and each of them shall come to Him on the Day of Resurrection as a single individual*’ (19:93-95)<sup>52</sup>

*Reconstruction, p. 93*

Verily there is none in the Heavens and in the Earth but shall approach the God of Mercy as a servant. He hath taken note of them, and numbered them with *exact* numbering:

And each of them shall come to Him, on the day of Resurrection, singly:

*Rodwell, 1909, p. 124.*

*Rodwell, 1994, p. 212.*

And every man’s fate’ have We fastened about his neck: and on the Day of Resurrection will We bring forthwith to him a book which shall be proffered to him wide open: “Read thy book: there needeth none but thyself to make out an account against thee this day” (17: 13-14).

*Reconstruction, p. 93*

And every man’s fate<sup>1</sup> have we fastened about his neck:

And on the day of resurrection will we bring forth to him a book which shall be proffered to him wide open:

-“Read thy Book:<sup>173</sup> there needeth none but thyself to make out an account against thee this day.”

*Rodwell*, 1909, p. 166.

*Rodwell*, 1994, p. 181.

However, according to the teaching of the Qur’an the ego’s re-emergence brings him a ‘sharp sight’ (50:22) whereby he clearly sees his self-built ‘fate fastened round his neck.’<sup>65</sup> Heaven and Hell are states, not localities. Their descriptions in the Qur’an are visual representations<sup>174</sup> of an inner fact, i.e. character. Hell, in the word of the Qur’an, is ‘God’s kindled fire which mounts above the hearts’<sup>175</sup>-the painful realization of one’s failure as a man. Heaven is the joy of triumph over the forces of disintegration. There is no such thing as eternal damnation in Islam. The word ‘eternity’ used in certain verses, relating to Hell, is explained by the Qur’an itself to mean only a period of time (78:23). Time cannot be wholly irrelevant to the development of personality. Character tends to become permanent; its reshaping must require time. Hell, therefore, as conceived by the Qur’an, is not a pit of everlasting torture<sup>176</sup> inflicted by a revengeful God; it is a corrective experience<sup>177</sup> which may make a hardened ego once more sensitive to the living breeze of Divine Grace. Nor is Heaven a holiday. Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which ‘every moment appears in a new glory’.<sup>178</sup> And the recipient of Divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding.

---

<sup>173</sup> *Ibid.*

<sup>174</sup> *Ibid.* p. XXI-XXII

<sup>175</sup> *Ibid.* p. XXIV

<sup>176</sup> *The Koran. Interpreted* by A.J. Arberry London: George Allen & Union Limited Second Impression 1963, p. 17.

<sup>177</sup> *The Quran: A New Interpretation, Textual Exegesis* by Muhammad Baqir Behbudi, English Translation by Colin Turner, Curzon Press, Surrey U.K First Published 1997, p.XII.

<sup>178</sup> *The Koran*, translated by J.M. Rodwell Foreword and Introduction by Alam Jones, published by Everyman Library London. 1994, p.IX-X.



‘And there shall be a blast on the trumpet, and all who are in the heavens and all who are in the earth shall faint away, *save those in whose case God wills other-wise*’ (39:68)

Reconstruction, p. 94

And there shall be a blast on the trumpet, and all who are in the Heavens and all who are in the Earth shall expire, save those whom God shall vouchsafe to *live*.

Rodwell, 1909, p. 260.

Rodwell, 1994, p. 312.

‘His eye turned not aside, nor did it wander’ (53: 17).

Reconstruction, p. 94

His eye turned not aside, nor did it wander:

Rodwell, 1909, p. 70.

Rodwell, 1994, p. 358.

*‘Thinketh man that he shall be left as a thing of no used Was he not a mere embryo?’*

‘Then he became thick blood of which God formed him and fashioned him; and made him twain, male and female. Is not God powerful enough to quicken the dead? (75: 36-40).

Reconstruction, p. 94-95.

Thinketh man that he shall be left supreme?

Was he not a mere embryo?

Then he became thick blood of which God formed him and fashioned him;

And made him twain, male and female.

Is not He powerful enough to quicken the dead?

Rodwell, 1909, p. 56-57

Rodwell, 1994, p. 401.

‘By the soul and He Who hath balanced it, and hath shown to it the ways of wickedness and piety, blessed is he who hath *made it grow* and undone is he who hath *corrupted it*’ (91: 7-10).

*Reconstruction*, p. 95.

By a Soul and Him who balanced it,  
And breathed into it its wickedness and its piety,  
Blessed now is he who hath kept it pure,  
And undone is he who hath corrupted it!

Rodwell, 1909, p. 38.

Rodwell, 1994, p.

‘Blessed be He is Whose hand is the Kingdom! And over all things is He potent, *who hath created death and life to test which of you is the best in point of deed; and He is the Mighty and Forgiving*’ (67: 1-2).

Blessed be He in whose hand is the KINGDOM! And over all things is He potent:

Who hath created death and life to prove which of you will be most righteous in deed; and He is the Mighty, the Forgiving!

Rodwell, 1909, p. 142.

Rodwell, 1994, p. 381.

‘Man saith: “What! After I am dead, shall I in the end be brought forth alive?” *Doth not man bear in mind that We made him at first when he was nought?*’ (19: 66-67).

*Reconstruction*, p. 96

Man saith: “What! After I am dead, shall I in the end be brought forth alive?”

Doth not man bear in mind that we made him at first, when he was nought?

*Rodwell*, 1909, p. 122.

*Rodwell*, 1994, p. 201.

‘It is We Who have decreed that death should be among you.

*Reconstruction*, p. 96

Yet we are not thereby hindered from replacing you with others your likes, or from producing you in a form which ye know! Ye have known the first creation: will you not reflect?’ (56: 60-62).

It is we who have decreed that death should be among you;

Yet are we not *thereby* hindered from replacing you with others, your likes, or from producing you again in a form which ye know not!

Ye have known the first creation: will ye not then reflect?

*Rodwell*, 1909, p. 67.

*Rodwell*, 1994, 366.

What, when dead and turned to dust, shall we rise again?

Remote is such a return. Now know

We what the Earth consumeth of them and with Us is a book in which account is kept’ (50: 3-4).

*Reconstruction*, p. 97

What! When dead and turned to dust shall we ....? Far off is such a return as this?’

Now know we what the earth consumeth of them, and with us is a

‘O company of djinn and men, if

you can overpass the bounds of the heaven and the earth, then overpass them. But by power alone shall ye overpass them’ (55:33).

*Reconstruction*, p. 105.

O company of djinn and men, if ye can overpass the bounds of the Heavens and the Earth, then over pass them. But by our leave only shall ye overpass them.

*Rodwell*, 1994, p. 363.

Dost thou not see that God knoweth all that is in the heavens and all that is in the earth?

Three persons speak not privately together

*Reconstruction*, p. 107-8.

Dost thou not see that God knoweth all that is in the Heavens and all that is in the Earth? Three persons speak not privately together, but He is their fourth; nor five, but He is their sixth; nor fewer nor more, but wherever they be He is with them.

*Rodwell*, 1909, p. 451.

*Rodwell*, 1994, p. 31.

‘Ye shall not be employed in affairs, nor shall ye read a text out of the Qur’an nor shall ye do any work, but We will be witness over you when you are engaged therein; and the weight of an atom on earth or in heaven escapeth not thy Lord; nor is there aught that is less than this or greater, but it is in the Perspicuous Book’ (10: 61)

*Reconstruction*, p. 108.

Thou shalt not be employed in affairs, nor shalt thou read a text out of the Koran, nor shall ye work any work, but we will be witnesses over you when ye are engaged therein; and the weight of an atom on earth or in

heaven escapeth not thy Lord; nor is there aught that is less than this or greater, but it is in the Perspicuous Book'

*Rodwell, 1909, p. 280.*

*Rodwell, 1994, p. 136.*

'We created man, and We know what his soul whispereth to him, and We are closer to him than his neck-vein. (50:16)

*Reconstruction, p. 108.*

We created man: and we know what his soul whispereth to him, and we are closer to him than his neck-vein.

*Rodwell, 1909, p. 92.*

*Rodwell, 1994, p. 351.*

'Of old did We send Moses with Our signs, and said to him: "Bring forth thy people from the darkness into the light, *and remind them of the days of God.*" Verily, in this are signs for every patient, grateful person'

*Reconstruction, p. 110.*

'Of old did we send Moses with our signs: *and said to him, "Bring forth thy people from the darkness into the light, and remind them of the days of God,"* Verily, in this are signs for every patient, grateful person:

*Rodwell, 1909, p. 226.*

*Rodwell, 1994, p. 162.*

'And among those whom We had created are a people who guide others with truth, and in accordance therewith act *justly*. *But as for those who treat Our signs as lies, We gradually bring them down by means of which they know not; and though I lengthen their days, verily, My stratagem is effectual*' (7: 181-83).

180 And among those whom we have created are a people who guide others with truth, and in accordance therewith act justly.

But as for those who treat our signs as lies, we will gradually bring them down by means of which they know not:

And though I lengthen their days, verily, my stratagem shall prove effectual.

‘Already, before your time, have *precedents* been made. *Traverse the earth then, and see what hath been the end of those who falsify the signs of God!*’

Already, before your time, have examples been made! Traverse the earth, then, and see what been the end of these who treat *prophets* as liar.

*Rodwell*, p. 512 Edition Mocco Lxi

*Rodwell*, 1994, p. 43.

‘If a wound hath befallen you, a wound like it hath already befallen others; We alternate the days of successes and reverses among peoples’ (3: 140).

‘Every nation hath its fixed period’ (7: 34).

*Reconstruction*, p. 18.

If a wound hath befallen you, a wound like it hath already befallen others: we alternate these days *of successes and reverses* among men,

*Rodwell*, 1909, p. 399.

*Rodwell*, 1994 p. 43.

‘The Arabs of the desert are most stout in unbelief and dissimulation; and likelier it is that they should be unaware of the laws which God hath sent down to His Apostle; and God is Knowing, Wise.

‘Of the Arabs of the desert there are some who reckon what they expend in the cause of God as tribute, and wait for some change of fortune to befall you: a change for evil shall befall them! God is the Hearer, the Knower’ (9: 97-98).

*Reconstruction*, p. 111.

The Arabs of the desert are most stout in unbelief and dissimulation; and likelier it is that they should be unaware of the laws which God hath sent down to His Apostle: and God is Knowing, Wise.

Of the Arabs of the desert there are some who reckon what they expend *in the cause of God* as tribute, and wait for some change of fortune to befall you: a change for evil shall befall them! God is the Hearer, the Knower.

*Rodwell*, 1909, p. 481.

*Rodwell*, 1994, p. 127.

‘O believers! If any bad man comes to you with a report, clear it up at once’ (49: 6).

*Reconstruction*, p. 111.

O Believers! If any bad man<sup>1</sup> come to you with news, clear it up at once,

*Rodwell*, 1909, p. 469.

*Rodwell*, 1994, p. 348.

And for women are rights over men similar to those for men over women (2: 228)

*Reconstruction*, p. 135.

And it is for the women to act as they (the husbands) act by them, in all fairness, but the men are a step above them.

*Rodwell*, 1994, p. 24.

In view of somewhat vague translation the following translation from M.M. Picthall is reproduced:

And they (women) have rights similar to those (of men) over in kindness, and men are a degree above them. (The meaning of the Glorious Koran, Mentor Books, U.S.A.

*Seventh Printing*, 1959, p. 53.