A COMPARATIVE STUDY
OF THE
DUTIES OF MAN AS
PRESCRIBED IN THE GĪṬĀ AND THE QUR'ĀN

A THESIS SUBMITTED TO THE
ALIGARH MUSLIM UNIVERSITY ALIGARH (INDIA)
FOR
THE AWARD OF THE DEGREE
OF
DOCTOR OF PHILOSOPHY
IN
SAṢKRTA

BY
Mohammad Khan Durrany
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UNDER THE SUPERVISION

OF

DR. R. S. TIRPATI, N.A., Ph.D., D.litt.

READER, IN THE DEPARTMENT OF

ŚAŚKRTA AND HINĪ, ALIGARH, Muslim University,

Aligarh.

BY

Mohamed Khan Durreny
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THE END

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SCHEMES FOR TRANSLITERATION
A - SCHEME FOR TRANSLITERATION

The following is the scheme adopted in this thesis for transliteration of Sanskrit words:

**VOWELS**

| ए  | as in marakoshah = मरकोश  |
| ऐ  | as in ātmaapanyena = आत्मापण्य  |
| इ  | as in īṣṭāphogah = ईष्टाभोग  |
| ई  | as in ībāvyasyopanīṣad = ईबाव्याशयोपनीष  |
| उ  | as in Ucchīn śravaṇāśvamy = उच्छिन्ः स्रवणाश्वम्  |
| ऊ  | as in Pūsahā = पुषाः  |
| ऋ  | as in vrṣiṇih = व्रजिणि  |
| ए  | as in Sreṣṭhah = स्रेष्ठ  |
| ऐ  | as in Aiṭrayah = आयरय  |
| ओ  | as in Ojasā = औजसा  |
| औ  | as in Kausītakih = कौशितकि  |
| ह  | as in Prahasavidah = प्रहस्विदाः  |

**CONSONANTS**

| क  | as in Kīkarte vyavinudhah = कीकर्तेव्यविनुठः  |
| ख  | as in Khādyapadārthah = खाद्यपदार्थः  |
| ग  | as in Gṛhyasūtram = ग्रह्यसूत्रम्  |
| घ  | as in Ghargharadhvanī = ग्धर्गर्धवनी  |
| ङ  | as in Pārāṇukthah = पाराणुक्तः  |
| च  | as in Divyacaksuḥ = दिव्यचक्सु  |
| छ  | as in Chāndogyopanīṣad = चाण्डगोपोपनिषद्  |
| ज  | as in Jātānanaḥ = जातानन  |
| झ  | as in Jhāṅkaraḥ = झांकर  |
| झ  | as in Kuṇījīkā = कुनीजीका  |
t, as in Astādāsah = ब्रह्मकः।
th, as in Yudhishṭhirah = सुपिर्दः।
d, as in Kāṇḍa = कृष्ण।
dh, as in Guḍhatattvah = युक्तः।
t, as in Tattvadīpikā = तत्त्वदीपिका।
th, as in Prasthānātrayi = प्रस्थानात्रयी।
d, as in Dṛṣṭāntah = क्षणः।
dh, as in Vidhvasah = विच्छेदः।
n, as in Nāsvarah = नामः।
p, as in Pratyaḥsā = प्रत्याः।
ph, as in Prashātrasah = प्रशारण।
b, as in Brhadāraṇyakopaniṣad = ब्रह्मारणयोक्तिप्रणीत।
bh, as in Bṛguh = ब्रह्म।
m, as in Marmasparśina = मर्मस्पर्शिना।
y, as in Yājñavallikāh = याज्ञवल्क्य।
r, as in Rākṣasah = राक्षसः।
l, as in Lobhah = लोभ।
u, as in Viṣayendriyasanyogūt = विषयविद्यतुत्तराधि।
s, as in Saṅkarācāryah = सांकराचार्य।
s, as in Sahisnun = सहिष्णु।
s, as in Saṃskārīh = संस्कारः।
h, as in Māntāra = मान्तरः।
ks, as in Ksatriyah = क्षत्रिय।
tr, as in Tretā = त्रेता।
jn, as in Māṇayogah = माण्यवृत्त।
dh, as in Brdhapratīṣṭāh = ब्रह्मप्रतिष्ठा।
E - SCHEME FOR TRANSLITERATION

Following is the scheme adopted in this thesis for transliteration of Arabic and Persian names and words:

VOWELS

\[
\begin{array}{ccc}
\hat{a} &=& \text{a, as in } \text{Islam} \\
\hat{a} &=& \text{a, as in } \text{Il-i-Imran} \\
\hat{i} &=& \text{i, as in Islám} \\
\hat{e} &=& \text{I, as in } \text{Ijád} \\
u &=& \text{u, as in } \text{Uhad} \\
u &=& \text{u, as in } \text{Ula} \\
e &=& \text{e, as in } \text{Sar} \\
\hat{a} &=& \text{ai, as in } \text{Saítan} \\
\hat{o} &=& \text{o, as in } \text{Sor} \\
\hat{u} &=& \text{au, as in Maulána} \\
\hat{a} &=& \text{an, as in Anjám} \\
\end{array}
\]

Forms of accompanied with vowels:

\[
\begin{array}{ccc}
g &=& \text{g, as in } \text{'Ajam} \\
h &=& \text{h, as in } \text{Hill} \\
i &=& \text{i, as in } \text{Imrán} \\
g &=& \text{i, as in } \text{Isa} \\
\hat{i} &=& \text{i, as in } \text{Ismár} \\
\hat{a} &=& \text{a, as in } \text{Audubilláhi} \\
\hat{u} &=& \text{u, as in } \text{Ainák} \\
\hat{a} &=& \text{au, as in } \text{Aurat} \\
\hat{a} &=& \text{an, as in } \text{Andalúb} \\
\end{array}
\]
<table>
<thead>
<tr>
<th>Consonant</th>
<th>Arabic Sound</th>
<th>English Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>بِسْمِ اللَّهِ</td>
<td>Bismillah</td>
</tr>
<tr>
<td>p</td>
<td>پا‬</td>
<td>Pasā</td>
</tr>
<tr>
<td>t</td>
<td>تَ حَمَّانَ</td>
<td>Tahrīm</td>
</tr>
<tr>
<td>th</td>
<td>تَ حَمَّانَ</td>
<td>‘Uthmān</td>
</tr>
<tr>
<td>j</td>
<td>جَ اَمَينَ</td>
<td>Rahīm</td>
</tr>
<tr>
<td>g</td>
<td>گَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>h</td>
<td>حَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>kh</td>
<td>ڪَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>d</td>
<td>ٱَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>d'</td>
<td>ٱَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>r</td>
<td>رَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>z</td>
<td>زُ اَمَينَ</td>
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<td>zh</td>
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<td>‘Amin</td>
</tr>
<tr>
<td>s</td>
<td>سَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>s'</td>
<td>سَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>z'</td>
<td>سَ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>t</td>
<td>ثُ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>z</td>
<td>زُ اَمَينَ</td>
<td>‘Amin</td>
</tr>
<tr>
<td>a</td>
<td>أَبُوبَBOOT*</td>
<td>‘Abūbībat</td>
</tr>
<tr>
<td>gh</td>
<td>ٱلْكَيْمَ</td>
<td>Ghulām</td>
</tr>
<tr>
<td>f</td>
<td>فَ رَدَّوَذ</td>
<td>Firdaws</td>
</tr>
<tr>
<td>q</td>
<td>قَ رَوَد</td>
<td>Qurān</td>
</tr>
<tr>
<td>k</td>
<td>كَ رَوَد</td>
<td>Qurān</td>
</tr>
<tr>
<td>g</td>
<td>جَ رَوَد</td>
<td>Qurān</td>
</tr>
<tr>
<td>l</td>
<td>لَ رَوَد</td>
<td>Qurān</td>
</tr>
</tbody>
</table>
\( \mathfrak{m} \) = \( m \), as in Madīnah
\( \mathfrak{l} \) = \( n \), as in Najm
\( \mathfrak{r} \) = \( n \), as in Walad
\( \mathfrak{y} \) = \( n \), as in Mālī
d = \( y \), as in Yad
INTRODUCTION
INTRODUCTION

In this thesis, an attempt has been made to present a picture of a comparative study of the human duties and their classifications according to the Gita and the Quran. These two scriptures preached originally in India and Arabia respectively play an important role in the field of religion, philosophy, ethics, culture and civilization, politics, and the social advancement of the whole world. These are, in fact, by virtue of their cosmopolitan views, representatives of the divine messages came to mankind occasionally under the compulsion of time, place and circumstances. Neither the Gita is preached only for the Hindus, nor the Quran for the Muslims, yet they are misunderstood to be the scriptures of Hindus and Muslims respectively. This misunderstanding is on account of the non-conveyance of the messages of both these scriptures to the public at large. The Gita and the Quran are very widely accepted to be two of the sacred volumes of the world and hence intensively studied and variously commented, yet there remains so much work to be done in connection with them.

It is quite improper that the Hindus prefer only to strive for reading and understanding the Gita and the Muslims, in the same way, like only to read and understand the message of the Quran neglecting the former, while God repeatedly declares in the Quran to believe in all the sacred books preached
before, to be true. The Gita also, likewise, maintains the same spirit by proclaiming—whenever, there is decline of righteousness, and unrighteousness is in the ascendant, then God bodies Himself forth, for the protection of the virtuous, for the destruction of the evil-doers and for establishing Dharma on the firm footing.

It should be borne in mind that by this God’s statement in the Gita—‘I body Myself forth for establishing Dharma’, as reflected in the Gita, is not meant that God Himself takes birth in the embodied form, while He is Unborn, Eternal, and Indestructible, according to the Gita and the Qur’an both. But in the times of distress to the virtuous, He sends His Apostles, specially endowed with reformatory calibre, as His representatives to act on His behalf. God is absolutely void of taking birth and dying, but His messengers or representatives may be put to the cycle of birth and death as Lord ‘Sri Krishna’ Himself agrees that He has passed through many births.

A great majority of the people may be available in the world which may be well-versed in either Quran, or Gita or Bible, or any other scripture of the world, but there can be found a

1 - The Holy Quran - Al-Baqarah: 177 etc.
2 - Bhagavad Gita - 4: 7, 8.
3 - Bhagavad Gita - 7: 24 - 26, and Brhadaranyakopanisad - 4 = 4-20.
4 - Bhagavad Gita - 4: 5.
few persons who may be specialists in the comparative studies of two or more scriptures. God Himself passes laws and regulations for every community for judging mankind according to their respective modes. Had God willed, He could turn all mankind into one community. But He does not do so knowingly, so that He may judge prejudiced or non-prejudiced views of mankind towards their various communities set forth by Himself. He also enjoins the same thing in this respect by promising - Even those devotees who endowed with faith, worship other gods, they too worship God alone, though not in accordance with the divine rules. God further declares in the Gītā that I am equally present in all beings, there is none hateful or dear to Me, they however, who devoutly worship Me, abide in Me, and I am concealed revealed in them. Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint, as he has rightly resolved. Womenfolk, Vaisyas, Sudras, and even those who are born of the womb of sin, such as the pariah, taking refuge in Me, they too reach the Supreme Abode. This statement is intended by the Divine Lord for preaching mankind to be aloof from the communal feelings towards each other. The Qurān also appears to be very

2 - Bhagavad Gītā - 9: 23.
3 - Ibid, 29, 30.
4 - Ibid, 32.
keen on this point by its preaching — those who believe in that which is revealed to the prophet Muhammad, or those who are Jews or Christians, or Sabaeans, and believe in Allah and the Last Day and do meritorious deeds — their reward is certain with their Lord and there shall no fear come upon them neither shall they grieve.¹

Though all the sacred books of the world by virtue of their being preached through some divine agency are basically similar as to their divine imports,¹ I am at present, directly concerned only with the Gîtâ and the Qurân in connection with the human duties depicted in them, so I concern myself wholly to deal with them.

The religious role of a country depends upon the followers of a particular scripture. As regards the religious life in India, the followers of the Gîtâ, that is, Hindus and those of the Qurân, i.e., Muslims are in majority, and they, by virtue of their lack of comparative knowledge of both these scriptures, consider themselves to be a different folk, and taking the grounds of divergence in their religions wrongfully stand hostile to each other. Thus the hostility between the Hindus and the Muslims is basically caused by lack of knowledge of the Gîtâ and the Qurân at the same time. It is, undoubtedly true that the prejudiced views of the generality of the Hindus and Muslims should come to an end

¹ The Holy Qurân — Al-Baqarah: 62 etc.
after minutely going through a comparative study of the human duties as enjoined in the Gītā and the Qurān. This is the basic intention in undertaking research work on such a topic.

Therefore, an attempt has been made to bring out the chief perspectives of the Gītā and the Qurān in the light of the comparative duties of man and their classifications.

In order to facilitate the understanding of this work, it has been divided into five chapters. The first chapter is based on 'concept of duty' which refers to the record of the common conception of duty. The views of distinguished scholars and authorities are cited so as to stabilize the conception of duty widely accepted. In fact, this chapter has been presented as an introductory before entering into the main topic wherefor I undertook research work. It gives a picture of the concept of duty as broadly defined and explained.

The chapters II and III are devoted to the human duties and their classifications in both the scriptures. An attempt has been made to put forth a detailed and critical account of human duties, classifying them accordingly, in the light of the Gītā and the Qurān.

The chapters IV and V of this thesis deal with the comparison of the human duties, as laid down in the two scriptures. The discovered points of similarity, based on proving Lord Śrī Kṛṣṇa to be a God's messenger like Muhammad and the Gītā to be a divine book like the Qurān, as well as on
providing proofs of similarity between the Ḍīna and the Qurān concerning death, hereafter, dissolution of the current creation, Doomsday, resurrection and the new creation etc., are dealt with, in these chapters. There can be found no point of dissimilarity between these two sacred books, by virtue of the intention of their messages being to be the same. As concerns the dissimilarity between these it may occur in several points. But this dissimilarity would be just like that of the two real brothers who may appear to be unreal by virtue of their being born under the compulsion of some special circumstances having regard of time and geographical changes. It is true, that if there is any dissimilarity between the Ḍīna and the Qurān, it is because of their time, place and circumstances, in which they were originally preached.

In the end an assessment to the preceding chapters has been affixed, in order to show that the duties of the Ḍīna and the Qurān being mostly similar in their intrinsic natures are capable of being widely accepted and intensively studied. It would not be an exaggeration that the duties of man as enjoined in both these scriptures are utilizable all over the world on account of the most of them being equally traceable in the various sacred codes of the land.

As regards the sources of information in bringing this work into light, a large number of books of various authors which are enlisted under the head 'Bibliography'
attached with the end of this thesis are consulted. So far as the textual meaning of the Gītā and the Qurān is concerned, I generally translated the original verses of the Gītā myself, and on meeting any difficulty I consulted the Gītās translated by Jai Dayal Goyalska, B.C. Tilak, Aartindo Ghosh, Satvalekar, G. Radhakrishnan, F. L. Brooks and others. Concerning the meaning of the Qurān I relied upon the Urdu translations such as the Qurāns translated and commented by Syed Rafiūddīn and Asaf Thānvi, Maulānā Abul Kalam Azād, Qāzī Thanā Allah Panī-Patī, Syed Muhammad Rafiūd, Abdul Hamīd and so on. But being confronted with any difficulty in presenting a befitting translation, I also consulted the English translations and commentaries of Marmaduke Pickthall, Abdullah Yūsuf Alī, Maulvi Muhammad Alī, A.J. Arberry, George Sale and others.

Having gone through these two scriptures minutely, one may easily realise that the ideas of the two books are not systematically linked in accordance with the subject-matter. However, the theme of the Gītā is comparatively systematized, but the Qurānic theme is tremendously scattered throughout the volume, which is very carefully gathered to bring it into harmony with the subject-matter.
CHAPTER I

CONCEPT OF DUTY
DUTY DEFINED AND EXPLAINED:

As rights and duties are strictly correlative to each other, therefore, they cannot be defined and explained separately. Rights are moral claims of individuals recognized by society and duties are moral debts or obligations of individuals recognized by society. According to Bosanquet 'rights are claims recognized by society, acting as ultimate authority, to the maintenance of conditions favourable to the best life'. Henry Sidgwick summarises the concept of duty as 'It has been thought possible to prove on empirical grounds that one's greatest happiness is always attained by the performance of duty. But no such complete coincidence seems to result from a consideration either of the legal sanctions of duty, or of the social sanctions or of the internal sanctions, even if we consider not merely isolated acts of duty, but a virtuous life as a whole'. Every right brings an obligation with it; and that not only in the obvious sense that, when one man has a right, other men are under an obligation to respect it, but also in the more subtle sense that, when a person has a right, he is thereby laid under an obligation to enjoy it well for the common good. Rights reside in several individuals. They have rights to certain things, which are necessary for self realization. Duties are moral obligations, on the part of other individuals to respect those rights.

Rights and duties are ultimately based on the same moral laws and relations. The society grants certain rights to some individuals for their own good and the good of society at large. A man has no right to anything by himself, but the society concedes certain rights to him, which are conductive to the social good. No one can claim anything for himself alone apart from society. Moral rights of men are protected by social conscience or public opinion, they are not necessarily enforced by the law of the state like rights. They are indispensable for the realization of the highest personal good and the general good. Thus moral obligation is different from legal obligation. The former cannot be enforced by the state while the latter can. Moral obligation depends upon the approval of public opinion. One can have a right to the means that are necessary for one's self-realization and for the highest good of the society of which he is the member. Therefore man must employ his rights in the best way for maintenance of the social order. A man's rights, in fact, are nothing more than those things which, for the sake of the general good, it is convenient that he should be allowed to possess. And since it is for the sake of the general good that he possesses them, he is bound to use them for that end. Thus, it can easily be concluded from the above that an individual has, by himself, no right to anything whatsoever. He is a unit of a social whole; and he has a right only to that which is for the good of the other members of the society. And the society is the ultimate authority which yields moral rights to individuals, imposes duties

or moral obligations on others to respect those rights, and en­
forces observance of these duties. Thus rights and duties always
have a reference to the society. The rights are never unconditional,
as they are conceded to certain individuals only when they acquire
firmness for receiving them.

THE RIGHTS OF MAN:

Here, we cite the most fundamental rights of man, which must,
by all means, be respected as an obligation, by all members of the
society.

THE RIGHT OF LIFE AND LABOUR:

Man's first right is the right to live. Self-realization is
the highest good, which requires the continuance of life for its
realization. The right of life, like all rights, brings an obli­
gation with it - that is, the obligation of treating life, both
one's own and that of others, as a sacred thing. He who violates
this obligation - e. g., by murder - forfeits the right of life,
and may legitimately be deprived of it. But even this fundamental
right was very lightly treated in the primitive forms of societies.
For instance, infanticide was common in Arabia before the advent of
Islam, widows were often burnt in India and the captives of war
were put to death in many countries. If the sacredness of life
were fully appreciated, there can be little doubt that even battle
would soon be abolished among civilized nations. At present, however,
it remains a more or less true maxim, 'Si vis Pacem Para Bellum'.
Again, it must be observed that the right of life cannot be said

1. Manual of Ethics - Mackenzie, J.S. Tutorial Univ. Press,
to be really secured to all the citizens of a community unless the means for earning a livelihood are secured. The right to live, thus involves, the right to work for obtaining a livelihood.

**RIGHT OF EDUCATION:**

The right of education plays a secondary role in the rights of humanity. Every individual has a right to obtain the highest education, he is capable of receiving. He is under moral obligation to gain the best education according to his capacity. In a civilized society every one ought to be given the maximum opportunity to unfold his potentialities to the best advantage and contribute his share for the service of the society. Education develops the intellect, sharpens the understanding and widens the intellectual horizon. The best education must, by all means, be received for self-expression and self-development.

**RIGHT OF FREEDOM:**

The next right is freedom. Self-realization being the highest good is realized by a person's will. Therefore, man must be free to exercise his will in order to realize his supreme end. He should not be coerced by anybody. He should not be a slave to anybody. The freedom should be in restricted measures. The absolute and unrestricted freedom amounts to corruption, anarchy and chaos. The right which is desirable to secure is the right of having the free development of one's life as little interfered with, as is possible,

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consistently with the maintenance of the social order, Milton rightly said of liberty, 'who love that must first be wise and good'. He further says that 'none can love freedom heartily, but good men; the rest love not freedom, but licence; which never hath more scope or more indulgence than under tyrants'. The right of freedom brings with it an obligation of using one's freedom for the social good, imposing an obligation on others to respect it.

**RIGHT OF PROPERTY:**

The right of property necessarily involves the right of freedom. Self-realization is the highest good. It can be realized by a person, if he is at liberty to live, work and freely exercise his will. The free will can only be effectively exercised by an individual, if he is allowed to use his private property earned by him freely. Personality and property are linked together. The sense of 'me' cannot be developed without the sense of 'mine'. The state is the custodian not only of the 'personal', but also of the 'real' rights of the individual. For these real rights or rights of property are essentially, as Hegel shows, personal rights, rights of the person. Property is the expression of personality. My will sets its stand upon the thing (property), and makes it mine - makes it, as it we are, part of me. Rights of property are essentially, like all rights, personal - the creation and expression of personality. Thus we see that the

1. Philosophy of History - Hegel, Introduction.)quoted in "A
2. Tenure of Kings and Magistrates - Milton,1. )Manual of
3. Ibid,
4. Ethical Principles - Seth, P. 305.
sense of ownership is too deeply rooted in the human nature. As no one can develop his personality without some property. Therefore the right of property should be yielded to a person on the basis of equity and justice so as to develop his own personality along with the advancement of the society. A German writer G. Simmel expresses his views on this point that 'strictly speaking, I possess nothing but what I am'. But so far as I understand this principle cannot be applicable in practical life. From a purely ethical point of view, it may be observed that a man has no right to any kind of property except that which he has made an essential part of his own being.

Plato opines about the right of property that in an ideal republic there should be a community of goods and no right to private property. Aristotle holds that in an ideal commonwealth everyone should freely enjoy his property for the general good. I perfectly agree with the opinion of Aristotle in connection with the property as one's self-dignity is always rooted in property. While the right of private property is snatched from the individual members of the society as Plato holds, the keen strife for earning money for the attainment of self-realization will come to an end, causing a total handicap of the production of the talented persons of high calibre. Therefore, the right of private property should be secured for the safeguard of the society, with the exception of imposing certain restrictions to the evils of the capitalistic structure of the society.

One of the most fundamental rights of men is the right to the fulfilment of contracts. If an individual engages himself to render certain services to another, the second has the right to enjoy these services. 'The rights of property give rise to rights of contract. I have control over my property; it is mine, it is part of myself. My freedom has entered into, and characterises it. The disposition of it is in my hands; I have the right of use and exchange, as well as of possession'. Thus it may rightly be concluded that the rights of contract necessarily arise out of rights of property. This right was scarcely recognized in the primitive societies. The fairness in fulfilling the contracts should be guaranteed. An individual is not at liberty, however, to contract himself into slavery, or prostitution, or other immoral acts. On the contrary in modern times, contract has become so common a method of entering into relationship that some writers have been compelled to think that all relationships are founded on such engagements. The state, for example, was said to rest on a 'social contract'. Hobbes and Rousseau were the chief supporters of this view. But an eloquent attack was made on this view by Burke in his 'Reflections on the Revolution in France'.

All the above-mentioned rights can only be exercised in equity and justice for the personal good as well as for the maintenance of the social order. These rights also impose obligations, in the like manner, on others for their respect.

1. Ethical Principles - Seth, 306
The human duties may, in their broad outline, be classified into three categories: (1) Duties to self; (2) Duties to others; (3) Duties to God. These will serially be discussed below:

**DUTIES TO SELF:**

The first category includes (a) Physical duty, (b) Economic duty, (c) Intellectual duty; (d) Aesthetic duty and (e) Moral duty. Self-preservation, care for health, and recreation constitute one's duty to the body.

**DUTIES TO BODY:**

No one is at liberty to commit suicide, as his life is the joint property of his own and others. Therefore, we should preserve and further our life, and enjoy sound health which is necessary for moral strength. The duty to maintainance of sound health involves the duty of taking Sattvika quality of food. We should cultivate bodily values, because they are the basis of higher values. We should earn a decent living. We should acquire wealth and make frugal use of it, so that we may enjoy higher values.

**DUTIES TO PROPERTY:**

The next commandment is, 'Thou shalt not steal'. It forbids any appropriation of the instruments of another's well-being, whether they be material things that belong to him, or such goods as term reputation and the like. Therefore economic values should be cultivated as instrumental to higher intrinsic values. But it

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should be borne in mind that one should not treat money as an end in itself.

**DUTIES TO EDUCATION:**

One must be under an obligation to cultivate one's intellect and acquire knowledge. We are not at liberty to leave our intellect undeveloped, for the intellectual development is indispensable for the development of personality.

**DUTIES TO AESTHETICS:**

Everyone should cultivate his aesthetic taste by appreciating and creating beauty. Without the sense of appreciating beauty, indeed, there is no charm in the strivings of the world. Beauty should not be restricted to the visible objects but its extension should be realized even in the abstract things. Therefore, it is quite obvious that man should not only realize and appreciate the outward beauty of the gem-like stars and flowers etc., but he should also look into the inner beauty and essence of them. By entering into the subtlety of his own self and the souls of other objects many valuable researches may be made.

**DUTIES TO MORALITY:**

Self-control and self-regard constitute our moral duty. Therefore, we should have control over our instincts, appetites, desires and passions. We should regulate sensibility by reason, and should respect our personality. We should aim at Truth and Beauty as elements of the good. Therefore, everyone should treat intellectual, aesthetic and moral values as intrinsic, absolute and eternal. These are in short, the duties to the self, so called individual duties.

2. DUTIES TO OTHERS:

The second division includes (a) duties to the family; (b) duties to other individuals in the society; (c) duties to the country; (d) duties to humanity; (e) duties to animals; and (f) duties to plants.

DUTIES TO THE FAMILY:

The family is the unit of the society. It is the primary social institution. We cannot think of the state of society in which man was not a member of the family. Husband, wife and children constitute a natural social unit. The earliest forms of group life were based on the relation of kinship. The family is based upon the natural affections of love and tender emotions, therefore, we should love and respect our parents and should love our children. We should take care of our children's health, education and character, and should help them choose their proper avocations. Husband and wife should love and respect each other. They should treat each other as friends and equals.

DUTIES TO THE SOCIETY AT LARGE:

Our duties to others in the society include mainly (i) Veracity; (ii) Equity and (iii) Benevolence. Veracity rests in truthfulness, imposing an obligation on others to speak the truth. We should say what we mean. We should do what we say. We should keep our promises. We should speak out our conviction. We should shun all hypocrisy and pretence. Equity rests in justices and fair dealing. We should do unto others as we would be done by. We should respect the personality of others. We should treat all beings as ends - not as means to self enjoyment and self-aggrandi-
sament. We should not interfere with the liberty and property of others. We should not find faults with the character of others. We should not take away the life of others, or interfere with the honour, reputation and earning of others. We should cultivate good will towards all, and should not cause any harm to anybody else by thought, word and deed. All these duties are included in equity. We should have compassion and benevolence to the distressed. We should do our best to relieve their distress benevolently. These are, in short, our duties to others in the society.

As regards the duties towards country, everyone should be engulfed with the patriotic feelings, he should love his country, exert his utmost to improve its condition, and feel proud in its achievements.

So far as the duties to humanity in general are concerned, we should love all human beings, and treat them as our fellows. This can be done by casting off narrow patriotism, jingoism, imperialism, colour-prejudice and social superiority. Everyone should have respect for social order and faith in human progress. We should cultivate broadmindedness through humanitarianism.

Men's duty extends to the safeguard of the animals. Therefore, he should take care of domestic animals, by giving them proper food and shelter and nursing them when they are sick. No one should ruthlessly kill any animal for any enjoyment, but he should grow tenderness for them. These are, briefly, the duties to animals. We should take care of plants also, by giving them

water and proper nourishment. This is the moral injunction to every body not to be rude to Nature

3. DUTIES TO GOD:

The duties to God include daily prayers to God, meditation on Him and having communion with Him. Therefore, everyone should daily worship Him, revere Him and seek His protection and care. Man should surrender his purpose to Him, dedicate his action to Him and love Him with single minded devotion. The duty to God is one supreme duty, which is the source of all other duties. Particular duties are aspects of this absolute and ultimate duty. It is so broad in its nature that it should be supplemented by other particular rules of conduct. When these rules seem to conflict with each other we should appeal to the supreme commandment: 'Realise the rational self and the rational universe'.

CONFLICT OF DUTIES:

Sometimes particular duties seem to come into conflict with one another. For example, respect for life may conflict with respect for truth. If a doctor tells his patient suffering from consumption about his disease he may hasten his death. Again, the respect for the maintenance of family traditions may come into conflict with the performance of one's duty proper to his status in the society. For instance, Arjuna was on the path of conflict of duties, as to whether he should save his own family members, respectables, elders and teachers by stopping war against them,

1. Bhagavad Gita - 9: 27, 29 etc.
or he should wage war against aggressing kinsmen as a warrior hero whose duty is to fight for the deliverance of his nation from the cruel bondage and to restore order and peace.

As though to solve the difficulties in such cases of conflict of duties, we are advised by some writers to take the aid of 'Casuistry'. It tells us under what particular circumstances we are justified in violating particular moral laws. Casuistry tries to formulate rules for breaking moral injunctions under certain circumstances. It is a branch of ethics which deals with the cases of conscience. The expression of the moral law in the form of peculiar rules belongs to an early stage in moral development. It naturally comes immediately after that stage in which morality is identified with the laws of the state.

Under particular circumstances, we have one definite duty, recognizing no conflict of duties. It is on account of one's failure to grasp the real situation that he speaks of conflicts of duties. For example, it is one's clear duty to appropriate the knife of a person about to commit murder or suicide. Green says, 'There is no such thing really as a conflict of duties. A man's duty under any particular set of circumstances is always one, though the conditions of the case may be so complicated and obscure as to make it difficult to decide what the duty really is.' It may better be concluded that there is no conflict of

4. Prologomena to Ethics - Green, 1924, P. 391.
duties properly so called, as in a concrete situation, a person has only one definite duty. He can know it with a clear moral insight, if he does not yield to passion and prejudice of the moment. Therefore, the so-called conflict of duties is due to lack of clear moral insight, warping of moral judgement by passions and narrow self-interest, confusion of issues, want of discrimination of the essential from the in-essential factors in the moral situation. Some hold that we should take the help of casuistry to solve the difficulty in the case of a conflict of duties. But according to Mackenzie, 'It is bad enough that we should require particular rules of conduct at all, but rules for the breaking of rules would be quite intolerable'. On the other hand, a good defence of casuistry has been made by Rashdall.

I perfectly agree with the opinion of Mackenzie on this point. It is also true that the rules can never be formulated instead of pre-existing rules in connection with a conflict of duties. Only the situation may allow to change one's moral insight. Therefore, without examining the actual situation formulating rules for violating the rules is quite difficult. Averse action under certain circumstances depends upon the agent's common sense, moral judgement and conscience. The agent's disposition, motive, intention and attitude in an act, or the goal that is achieved by the act, or the unique occasion on which the act is done dominate the situation to act upon. Therefore, man must,

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2. Theory of God and Evil - Rashdall, Book III, Ch.V.
whenever there appears to be a conflict of duties, fall back upon the supreme moral rule that he should realize his rational self and the values which are implied in this realization.

**Duties of Perfect and Imperfect Obligation:**

The impossibility of drawing out any absolute code of duties has led some writers to draw a distinction between that part of our obligations which can be definitely specified and that part which must be left comparatively vague. This discrimination has, variously, been formulated. Kant distinguished between duties of perfect obligation and those of imperfect obligation. The duties of perfect obligation are definite and precise and can be exacted from individuals, whereas the duties of imperfect obligation are rather indefinite and cannot be exacted from individuals. The former are mostly negative, while the latter are mostly positive, but cannot be formulated definitely and absolutely. For example, our duties not to kill, or to steal, or to lie etc., are duties of perfect obligation. But our duties to help the helpless, or to respect the respectables, or to feed the hungry etc., which are involved in benevolence are relative to time, place and circumstances and greatly depend upon our discretion. These are, by virtue of their not being exacted from individuals, the duties of imperfect obligation.

Again, Mill classifies the duties of perfect obligation under the head of justice, and states that 'There are other things,

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on the contrary, which we wish that people should do, which we like to admire them for doing, but yet admit that they are not bound to do; it is not a case of moral obligation.

There is, no doubt, a three-fold distinction between duties of different kinds. In the first place those duties which can be definitely formulated, and codified in the law of a state, with penalties attached to their infringement. This was the meaning of the duties of imperfect obligation, but Kant altered the use of the phrase. Several points in connection with the relation between ethics and jurisprudence are well brought out by Adam Smith. Secondly, there are those duties that cannot be put into the form of national laws, or that it would be very inconvenient to put into such a form, but which, nevertheless, every good citizen may be expected to perform. Thirdly, there are duties which we may demand of some, but not of others; or which different individuals can only be expected to fulfill in varying degrees. The fulfillment of these in an eminent degree, might be said to contribute virtue, as distinguished from duty, in the sense explained above.

But this is on the whole an inconvenient usage. The distinction between these various classes of duties is not a rigid one. The duties which can be made obligatory by legal injunctions vary from time to time, according to the constitution of the society.

1. Utilitarianism - Mill Ch. V.
2. Theory of Moral Sentiments, Part VI, Section IV - by Adam Smith.
of the state concerned, as well as, the degree of the civilization of its people. The same applies to those obligations that every good citizen may fairly be expected to observe. Consequently, while at any given time and place it might be possible to draw out a list of the duties of perfect obligation, and to express them in an embodiment of commandments.

And what Hegel opines on this point is, 'The universal law cannot be forever the ten commandments. Yet it would be absurd to refuse to set up the law 'Thou shalt not kill' on the ground that a statute-book cannot be made complete. Every statute-book can, of course, be better. It is patent to the most idle reflection that the most excellent, noble and beautiful can be conceived of as still more excellent, noble and beautiful. A large old tree branches more and more without becoming a new tree in the process; it would be folly, however, not to plant a new tree for the reason that it was destined in time to have new branches'.

**STATION IN SOCIETY AND ITS DUTIES:**

Every individual is born with particular aptitude in a particular social environment. His duties are unbendingly determined by his particular station in life, and he should perform these duties faithfully to realize his highest personal good along with the maintenance of the social order. This conception of duties in connection with one's station in life is more or less the same as laid down by the Gita. Carlyle said in this

1. Philosophy of Right - by Hegel, P. 216.
2. Bhagavad Gita - 18: 41-46
connection, 'Do the Duty that lies nearest thee': 'Know what thou canst work at and work at it life a Hercules.' Thus the discrimination of a man's duties depends greatly upon one's individual insight. Everyone ought to follow the bent of his own genius and determine his duties accordingly in conformity with his status in life. Therefore, one's duties can be determined by one's station in society, or his status in the actual social relations; and even his steadfast devotion to an ideal ought to be regulated by the imperious claims of moral station. An individual's duties are determined by his station in society. Therefore, the duties of a preceptor, a disciple, a ruler, a subject, a merchant, a workman, a judge, a lawyer, a father, a mother, a child etc., are different from the duties of those persons, who belong to the opposite category. What Dewey opines in this regard is, 'The good artisan has his heart in his work. His self-respect makes it necessary for him to respect his technical or artistic capacity; and to do the best by it that he can without crimping or lowering'. Further Dewey says, 'It is a common remark that moral codes change from 'Do not' to 'Do' and from this to 'Be!' A Mosaic code may attempt to regulate the specific acts of life. Christianity holds, 'Be ye perfect'. The effort to exhaust the various special right actions is futile. They are not the same for any two men, and they change constantly with the same man. The very words denote virtues come less and less to mean specific acts, and more the spirit in which conduct occurs;'.

1. Sartor Resartus, Book II, Ch. IX, and see also Bradley's Charter on 'My Station and Its Duties' (Ethical Studies, Essay V).

Contd. on Page 2b.
Hence it may be concluded from the above discussion that the important point on the whole is not to know what the prescribed rules of the actions are, but rather the type of character that is to be developed in us. A well-developed character placed in a given situation, will soon unfold rules for itself.

RULES OF CONDUCT:

As ethics in the sciences of conduct, therefore, the rules of conduct cannot be well thought out without knowing the true nature of ethics. Thus, we may define ethics as the study of what is right or good in conduct. It is the common theory of conduct and considers the actions of human beings with reference to their rightness or wrongness, their tendency to good or to evil. The word 'ethics' is derived from the Greek adjective 'ethica' which comes from the substantive 'ethos'. Ethics means customs, usages or habits. Ethics is also called 'Moral Philosophy', the word 'moral' is derived from the Latin substantive 'mores' which also means customs or habits. Customs are not merely habitual ways of acting. Thus ethics literally means the science of customs or habits of man.

It is no doubt, true enough that an ethical philosopher, if he is good for anything, will explain the spirit in which

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2. Outlines of Ethics - Dewey, P. 112, 231,
5. Elements of Ethics - Muirhead, P. 75 notes.
one ought to apply oneself to the particular situation before
him tomorrow morning. Most of the English schools of ethics
have concerned themselves closely with jurisprudence, and have
thus given encouragement to the notion that a set of moral laws
might be devised similar to the laws of a nation. Happy life
cannot be reduced to rules. A moral genius must, always, like
Mirabeau, 'Swallow his formulas' and start afresh.

While emphasizing this point, I have certainly no wish to
rush to the opposite extreme. There has been so stuff a tendency
in ancient times to lay down an absolute 'ought' in Ethics, with
a bending scheme of obligations hanging from it, that now, by
a natural reaction, we find a number of our ethical writers to
say that there is any such thing as duty, apologizing for the
use of the word 'ought' and calmly yielding that Ethics is of no
practical value. This extreme seems to me to be quite hurtful as
the other. It is the function of the ethical philosopher to
discover and define the supreme end of life. This very thing
has been done by all the great ethical authorities from Plato
and Aristotle down to Kant, Hegel and Green.

Aristotle asserts, 'from a practical point of view, it
much concerns us to know this good; for, then, like archers
shooting at a definite mark, we shall be more likely to attain
what we want'. In this case ethics is largely of practical
value. For instance military spirit is deeply rooted in human

natura. Men are eager to catch the word of command and are disappointed when they are only told, as by Jesus, to 'Love one another', or, as by Hegel, to 'Be persons' or, as in the vision of Dante, to 'follow their star. It may, rightly, be concluded that all action that is of much consequence has reference to concrete situation, which could not possibly be exhausted by any abstract methods of analysis. It is, no doubt, the special business of every human being to find out for himself what he is to do, and to do it. Ethics only instructs men where to look for it, and helps them to see why it is worth while to find it to do it. It leaves its principles, like all sciences to be applied by the instructed common sense.

Ethics is the science of habitual conduct of men. Habits are the expression of settled dispositions of the will or character. Character is the permanent habit of willing, the inner bent of mind which is expressed in habitual conduct.

As regards the character of an individual, it is the inner counterpart of conduct, which is its outer expression. Thus ethics is the science of conduct and character. It evaluates the habits, voluntary actions, and characters of persons, and investigates their rightness and wrongness, virtuousness and viciousness. Therefore, ethics is the science of rightness and wrongness of conduct and, the highest good. It is the science

2. System of Logic - Book IV - Mill, Chs. IV and V, also
   (a) Prolegomena to Ethics - Book IV - Green.
   (b) Philosophy of Right - Hegel, Introduction.

(Contd. on 29)
Of morality.

**The Terms 'Right' and 'Good' Briefly Explained.**

The term 'Right' is derived from the Latin 'rectus', meaning straight or according to rule. When an action is said to be right, it means that it complies with a law or rule. An action is right, which conforms to the moral law. Every law presupposes an end which is realized by it. The end which is subserved by a rule is called the 'good'. Thus right is subordinate to 'good'. An action is right, which is a means to the good.

The term 'good' is connected with the German 'Gut'. A thing is generally said to be good, when it realizes an end. For example, a particular medicine is said to be good for this or that complaint, such as quinine is good for malaria. Physical exercise is good for health. Similarly one's conduct is good when it is serviceable for an end or ideal.

Ethics is not concerned with relative or subordinate goods but with the absolute or supreme good. It seeks to determine the Highest good or Summum Bonum of human life.

Ethics deals with judgement consciously passed by man upon himself and others. It is the normative science of the highest good. It is not a practical science which lays down
rules for the realization of an end. Thus, it is said to be a part of philosophy, but it should not be identified with Metaphysics for some reasons. The aim of ethics is to define and explain the true nature of the highest good of man as a member of society. It is the root of all moral distinctions. It deduces concrete duties and virtues from the notion of the supreme good, which may guide everybody in the regulation of his conduct. Though it is not a practical science to teach us how we can lead a moral life. But the study of duties and virtues inferred by it from the supreme good has an indirect bearing upon our practical life for regulating our conduct. Thus ethics is the theory of morality, which is the cardinal duty of a man to attain it.

As virtue is the excellence of character due to habitual performance of duties, leading to a virtuous disposition, therefore, I concern myself, in brief with the virtues for realizing the true nature of duties, as follows:-

VIRTUES

DUTIES AND VIRTUES:

Duties are turned into virtues by their habitual performance. Virtues refer to acquired disposition of mind. The vir-

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A virtuous man is he who has steadfast habit of performing duties. Duty denotes a particular action that we ought to perform and virtue denotes a good character. If a man does his duty he possesses a virtue or is virtuous. Virtue is the excellence of character. Duty refers to outer conduct. Virtue is expressed in the observance of the duties fallen to one's lot in life. Duties habitually performed lead man to the formation of virtue. Virtue refers to the inner character, whereas duty refers to an overt action. Thus it may easily be concluded that virtue is the excellence of inner character, and duty is its expression in an overt action.

What Sidgwick opines about Duty and Virtue is, 'Duties are right acts, for the adequate performance of which a moral motive is at least occasionally necessary. Virtuous conduct includes the performance of duties as well as praiseworthy acts, that are thought to go beyond strict duty, and that may even be beyond the power of some to perform. Virtues, as commonly recognized are manifested primarily in volitions to produce particular right effects - which must at least be thought by the agent to be not wrong - but for the completeness of some virtues, the presence of certain emotions seems necessary.

It may be said that moral excellence, like Beauty eludes definition; but if ethical science is to be constituted, we must obtain definite Moral Axioms.

2. The Methods of Ethics - Sidgwick, H. Macmillan 1930, P. XXIX.
It is true that a virtuous man should be a performer of his duties allotted to him in the society, along with some praiseworthy obligations for which he is not bound to perform. A virtuous man is generally thought to be a rare one. He must be above the generality, possessing some sterling qualities, being well known for them. This is, in fact, an exhaustive illustration of duty and virtue.

Virtue is the habit of deliberate choice of right actions, as vice is the habit of deliberate choice of wrong actions. Virtue is the habit of controlling instincts and impulses and realizing the good of the self as a whole. Vice is the habit of conceding to instincts and impulses and realizing the partial good of their satisfaction to the detriment of the self as a whole. Virtue is the excellence of character, while vice is the taint thereof. Virtue is expressed in the observance of duties while vice is expressed in the commission of sins. Virtue is acquired by the habitual performance of duties, but vice is attained by the habitual commission of sins. Virtue is an acquired disposition due to the habit of controlling and regulating instincts and impulses by reason.

The Cardinal Virtues:

The cardinal virtues are the fundamental virtues on which other virtues are based. Plato recognises four primary virtues—Wisdom, Courage, Temperance and Justice. Wisdom includes all
remaining virtues, as every virtuous activity consists in performing wisely under the compulsion of time, place and circumstances. It is, indeed, an all-embracing virtue. Courage and temperance are the virtues that bear most directly on the life of the individual. Courage should be taken in the sense of resistance to the fear of pain, and temperance in the sense of resistance to all allurements of pleasure. These two virtues include all forms of opposition to temperance in the personal life. Temptation appears in the form of avoidance of some pain or attainment of some pleasure. Justice comprehends all social virtues.

Thus Plato's classification of cardinal virtues may be admitted as the basis to the requirements of the modern society. These virtues should be taken in a wider sense.

KINDS OF VIRTUES

Virtues have been grouped under three distinct categories (1) Self-regarding, (2) Other-regarding, and (3) ideal-regarding virtues. The virtues under the first head are conductive to the agent's own good, those of second category to the good of others whereas, those of third class are conductive to the realization of an ideal, viz., Truth, Good or Beauty etc. Moreover, like duties towards God are also virtues regarding God.

3. Ibid, P. 225.
One may, from what has been attempted above, easily conclude that the duties may be performed independently, while the virtues are always accompanied by the habitual performance of duties. A punctual observer of his duties is, indeed, a virtuous man. Therefore, virtues can never be separated from duties. Virtues are also, like duties, classified on the similar lines namely, to self, others, and God, based on subdivisions like intellectual, aesthetic, moral etc.

The next two chapters are devoted to the human duties in the Gītā and the Qur'ān and their classifications. These are the chapters on which this whole work is based.
CHAPTER II

HUMAN DUTIES IN THE QIṬAṬA AND THEIR CLASSIFICATION
HUMAN DUTIES IN THE GITA AND THEIR CLASSIFICATION

Human duties as laid down in the Bhagavat Gita are twosided-divine and worldly, that is, every duty of man is both-divine and worldly. The essence of the theme of Bhagavat Gita rests in the words of Lord Sri Krishna-devoted to his own duty, man attains the highest perfection in the shape of God-Realization. This is the cardinal attitude of the Gita, which is variously discussed throughout this sacred volume adopting different methods based on philosophy, logic, ethics and other moral obligations. One may, after a minute observation, realize that the Gita is but the commentary of the first half of the 45th verse of its eighteenth chapter, as translated above. To an ordinary reader Gita appears to prescribe duties in connection with the waging war, as Lord Sri Krishna throughout His discourse occasionally compels Arjuna to fight. In fact, the Gitaic duties are not so limited, but the Gita prescribes duties in each and every field of human life. It was not impossible for the Blessed Lord to prescribe duties expressly in connection with all business and engagements of man in life, but having regard of man's inconvenience by going through a bulky code containing all minor duties in various phases of human life, He summarizes His preaching by choosing for example a battle-field to make the discourse more impressive.

1. The Bhagavad Gita - 18: 45
Now, I comment in brief on the Divine Phrase — "Devoted to his own duty man attains the highest perfection in the shape of God-Realization". A man must perform his duties proper to his status in life. The duties of Brihmanas, Kshatriyas and Vaishyas as well as of Sudras are divided according to the qualities born of their respective natures. Control of the mind and senses, enduring hardship for the sake of duty, purity both internal and external, forgiveness, straightness of mind and body, belief in God and Sacred Books and the Hereafter, the knowledge of the Sacred Lore and the knowledge of God based on direct experience — these are the duties of Brahmanas born of their own natures. Daring, majesty, firmness, bravery, ingenuity, not running away from battle, generosity and rulership—these are the duties of Kshatriyas born of their own natures. The duties of Vaishyas born of their own natures are agriculture, cow-breeding and trade, while the duties of Sudras born of their own natures are to serve these three castes.

There is a fundamental unity underlying God, man and world. The world is in existence because God has willed it so. Man strives to gain union with God and when this union is attained he will be absorbed in Him. Will the individual not do any act, while Lord Sri Krsna, the Representative of God, Himself says that there is nothing in all the three worlds

1. The Bhagavad Gita: 18: 42, 43.
2. Ibid: 44.
for Me to do nor is there anything worth attaining unattained by Me yet I continue to act for the interest of the world. Thus the man, who has attained unity with God, must necessarily seek unity with the benefits of the world also through his acting. If he does not act, the unity is not perfect, because there is union between two elements—man and Deity leaving out the third, the world. The surest way of Salvation thus rests in the service of the world, as God Himself wills to do so.

I perfectly agree with the ideology of Mr. B.G.Tilak depicted above, that a man can realise God through the service of the society in this very life, according to his nature—born capabilities. We are more sure about the conception of the human duties while Lord Sri Krishna Himself preached that One's own duty though devoid of righteousness is preferable to the duty of another well executed. We may conclude from the above that all men should try their best to be well-versed in their respective occupations in life for the sake of serving the world. In short, all teachers, students, traders, servants, farmers, engineers, magistrates, judges, players, fighters, commanders, devotees, worshippers, singers, barbers, potters, architects etc., etc., must try their best to serve the society through their respective professions in accordance with the prescribed rules in the scriptures.

It is obvious from the above that the true spirit of

1. The Bhagavad Gītā: 3:22, 23
Gītā rests in disinterested action according to one's own status in society. The knowledge and devotion are both subservient to the action, preached in the Gītā. Many commentators opine that the main teaching of the Gītā is to achieve salvation through the Path of devotion and knowledge. If the Gītā was preached to Arjuna, who was overwhelmed by infatuation, faint-heartedness, tenderness and grief beholding his teachers, uncles, sons, granduncles, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relations arrayed on the battle-field of Kuruksetra, to make him ready for the fight — resulting from the action — how can it be said that the ultimate lesson of the sacred Volume is devotion or knowledge alone? Verily there is a blending of all these philosophical methods amounting to salvation.

With a view to facilitating the understanding of the true spirit of the Gītā, it seems quite advisable to cast a glance upon the circumstances under which the Gītā was preached by the Blessed Lord. Arjuna, the warrior-Prince, was overwhelmed by infatuation seeing his teachers, friends and kinsmen drawn up for battle against him at the beginning of the Bharata War and was inspired by the desire to give up the war and renounce the world. He was perplexed by the arrival of the conflict of duties. To make the contest more complicated favourite comrades, elders and friends stood on both

1. The Bhagavad Gītā 1: 26,17.
sides, wringing his heart with tenderness and grief and physical strife regarding the conflict of duties, as to whether should he slay those to whom he owes love and honour on account of the ties of kindred or should he let the usurpers oppress the land through abstinence from waging war against them? To break family traditions was a sin; to leave the nation in the cruel bondage was a sin; what should he do then? Justice must be done according to the scriptural ordinances. Who is perplexed on the happening of the conflict of duties? A Ksatriya. What is the duty of Ksatriya? A Ksatriya's duty is to engage himself in fight. Therefore, it was the duty of Arjuna as Prince, as warrior hero to fight for the deliverance of his subjects and to restore order and peace. But he was so infatuated that he still says - It is better to live on alms in this world without killing these noble elders, because even after slaying then we shall enjoy only blood-stained pleasures in the form of wealth and sense-enjoyments. And we do not know which is preferable for us to fight or not to fight. Thus his very being tainted by the vice of faint-heartedness, and his mind puzzled with regard to duty, Arjuna asks the Blessed Lord what is decidedly better for him to act upon.

It is not only Lord Srī Kṛṣṇa who for the first time instructed man puzzled on account of two mutually contradictory paths of duty, but long long before Him Manu preaches -

1. The Bhagavad Gītā 2: 31 - 38
2. Ibid 2: 5, 6.
An ātātyāndōr villain should be killed without the slightest remorse and without thinking whether he is a preceptor or Guru or an old man or a child or learned Brahmāṇa, because on such occasions the slayer does not incur the vice of slaying, but the wicked is killed on account of his own unrighteousness. Not only the older 'Sastras, but modern criminal law has also accepted the right of self-protection with some limitations. On such occasions, self-defence is considered to be of higher value than non-violence. The killing of tender infants is the most objectionable, but if the child is being born by transverse presentation, it is not sinful to cut the child and deliver the mother. The slaughter of cattle for the purpose of ritualistic sacrifice is considered to be blameless even by the Vedas. Similarly the hunting is justified in the Mahābhārata. "The ordinary rules of morality are not always sufficient, and even the most principle maxims of Ethics, namely that of Harmlessness does not escape the necessity of discrimination between the duty and the non-duty." Therefore lord 'Śrī Kṛṣṇa tries Arjuna who was puzzled on arrival of mutually conflicting paths of duty, to make him ready for the fight - for Action on the authority of Śākhya-yoga or the Yoga of knowledge as mentioned below:

2. Indian Penal Code - General Exceptions. S.76 - 106.
Lord 'Srī Kṛṣṇa has started the exposition of Kṛma-Yoga-
sastra or the science of Karmayoga having adopted the logical
methods based on the Śāṅkhya-philosophy. Though the followers
of the Śāṅkhya path ignore action after the acquisition of
knowledge, yet there is no discrimination between the knowledge
of the Brahm or God, according to the Śāṅkhya path and ac-
cording to Karmayoga. Hence, Lord 'Srī Kṛṣṇa has first explained
to Arjuna seeming to ridicule him, by saying; "you grieve
over those who should not be grieved for, and at the same time,
speak like the learned, wise men do not feel sorrow over the
dead and the living." And if the Ātman or soul is indestructible
and permanent, then the question, "How shall I kill my own kins-
men so and so " is mere worthless talk. Action sanctioned by the
authority of Śāṅkhya-yoga is not merely applicable in connection
with the war but it is equally applicable in the performance
of duties allotted to the different classes of individuals
according to their status in the society. Lord 'Srī Kṛṣṇa has
chosen the field of battle only with a view to make His dis-
course more impressive as well as to provide a specimen of
His Teachings as a guide utilizable in all the spheres of human
life. Thus, He trying mankind through His preaching addressed
to Arjuna to make him ready to do work, states that one should
not grieve whether life continues or becomes extinct. 'In fact

2. Ibid
there was never a time when I was not in existence along with you (Arjuna) and other kings, nor is it a fact that in the hereafter we shall all cease to be. I may confidently interpret the italicized statement cited above as 'I', that is the Supreme Being and 'you and the kings' that is the other souls were in existence in the past and will be born again in the future at the commencement of a new creation. Here God and Soul become separate and independent entities. Though this argument is not correct but intending to explain only that both are permanent, stands as relevant. With a view to delivering Arjuna from the infatuation the Blessed Lord says - just as boyhood, youth and old age are attributed to the soul through this body, in the same way it attains another body. Therefore the wise man should not get deluded. The contacts between the senses and their objects, which give rise to the feeling of heat and cold, pleasure and pain etc., are transitory. The man to whom pleasure and pain are alike and who is not tormented by these contacts is eligible for immortality. And that which is not, can not be as if it is, and the real never ceases to be. Therefore, know that to be imperishable by which all this is pervaded and none can bring about the destruction of this indestructible substance. All these bodies acquired by the imperishable, indefinable and eternal soul are said to be perishable, therefore, Arjuna, be engaged in righting-rooted in action.

1. Bhagavad Gita: 2: 12
2. Ibid: 2: 13, 14
2. Ibid: 2: 15-18
In order to dispel the ignorance of Arjuna caused by faintheartedness, Lord Śrī Kṛṣṇa philosophically examines the questions — "What is death" and what is killing? Man is an aggregate of the body and the soul. Out of these, the soul, being a fragment of God, is permanent and immortal. Therefore killing or dying is not applied to the Ātmanār soul, thus there must be no room for lamentation in waging war for the deliverance of the nation from the tyranny of the usurpers in order to restore order and peace. In the same way, man should discharge his duties that fall to his lot in all matters having regard of time, place and circumstances.

Sāmkhyayoga or the Yoga of knowledge deals mainly with the divine knowledge, including in its fold the concepts of soul, God and the three modes of Prakṛti which are to be serially discussed below:

THE SOUL

The Gītā preaches man to realise the true nature of soul on the authority of the Sāmkhya system of Indian philosophy. The soul is neither the killer, nor the subject of being killed, because the soul is indestructible and itself a non-doer, and the whole doing is of the Nature deriving its motive power from God. It is never born nor dies, nor does it exist on coming into being as it is unborn, eternal, everlasting and

primeval as well as it is not perished with the body. Again
the soul is 'Permanent, Indestructible, Immeasurable, and it
cannot be cut, burnt, made wet and made dried being all-per-
vading, firm, without movement, Ancient, Unmanifest, Unthinkable
and without modification. It is the knower of the field,
supervisor, consenter, supporter, enjoyer, the great Lord, the
ultimate goal and the ultimate person. Moreover, the soul is
without beginning and qualities and the owner of the field.

G O D

The Gītā recognises soul as a fragment of God. This is
why, most of the terms are equally applied to God and soul, as God
comprises in His Universal Form embodied in one limb all celestials
and the entire perceptible and imperceptible universe.
A wise man should realize the real attributes of God through
acquisition of knowledge, laid down in the scriptures.

All theologians of the world even-mindedly admit God to
be the only supreme object of worship. A child before worshiping
God naturally questions himself who is God? What are His attri-
butes? Why should He be worshipped? etc., etc., He thinks
better to realise God first and then to worship Him if satis-
fied. Therefore, man's nature-born foremost duty rests in the
realization of God, through the teachings of the preceptors
and the ordinances of the scriptures.

Having realised the true nature of God and soul, the man who has controlled the senses relinquishing all actions mentally dwells happily in the city of this body with its nine doors (holes) doing nothing and causing nothing to be done. That is to say, such a Śāmkhya-yogin realises that the soul is a non-doer, and the entire functioning is of Prakṛti or Nature deriving its motive power from the Supreme Being. Man is nothing to do or not to do any act. The two eyes, the two ears, the two nostrils, the mouth, the hole for urinating and the anus are taken as the nine doors of the city of body. Here Lord Śrī Kṛṣṇa gives a metaphysical explanation of the fact that man remains non-doer, though outwardly he is performing actions. The Prabhu, that is God or Supreme soul determines neither the doership nor the doings of beings, nor even their contact with the fruit of actions, but every thing is done by force of nature. The Omniscient Lord does not partake of the virtue or sin of anyone. As knowledge is covered by the covering of ignorance e.g. as a result of Māyā, all created beings are confused regarding this. The Lord explains the question of body and soul on the authority of the Śāmkhya-philosophy, looking upon Prakṛti or Matter and Purusa or Spirit as the two fundamental principles and determines the Prakṛti, as the active agent and the Purusa as inactive.

1. Bhagavad Gītā: 5: 13
2. Ibid 12: 59
3. Ibid 5: 14,15.
But according to the Vedántists the root of both Prakṛti and Puruṣa is Nirguna Brahma or God without qualities, who is a non-doer, and that all functioning is of Māyā or of Nature.

The Lord now states that the ordinary man does not understand these things on account of ignorance. Only the wise man understands the difference between the doer and the non-doer, remaining unattached to action. Those whose said ignorance has been destroyed by the knowledge, that wisdom shining like the sun reveals the supreme. And those whose mind and intellect are entirely absorbed in God, who are constantly established in identity with Him and are exclusively devoted to Him, and whose sins being washed away by knowledge attain Immortality.

The wise men look with the same eye on a Brahmana endowed with learning and humility, a cow, an elephant and a pariah and those whose minds have thus become stable in a state of equanimity, conquer the mortal world; since the Absolute is free from fault and equality, therefore, they are established in the Eternal.

That is to say, after having realised the non-doership of God as well as the doership of Nature, the wise do not escape action even though he has reached this state. One should not become glad, because he has got the desired thing, nor one should become disheartened, if something undesirable happens. He, whose mind has thus become steady and who does not suffer with mental perplexity, such a knower of Brahman lives eternally.

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2. Bhagaved Gita: 5: 16, 17
3. Ibid: 5: 18, 19
4. Chāndogyopanisād. 8: 151.
in Him. One whose mind remains unattached to external enjoyments, derives the unmixed joy through meditation, which is inherent in the soul, such a Yogi having completely identified himself with Brahma enjoys inexhaustible happiness. The enjoyments, which are born of the contacts of the sense-organs, are verily sources of unhappiness, though appearing as enjoyable to worldly-minded persons. They have a beginning and an end, this is why a wise does not indulge in them. He, who is capable of bearing in this world, before casting off this body, the urges of lust and anger is a liberated man and is happy in the true sense. That is to say, one should control the senses and should fix his mind on God, in order to obtain His knowledge through the path of devotion.

He, who is happy within himself without laying any store by external happiness or unhappiness, enjoys within himself the delight of the soul and who has been illumined by this inner light, such a Karmayogin identified with Brahma attains Brahma, who is all peace. The Rsis or seers whose sins have been wiped out, whose doubts have been dispelled by knowledge, and who have become engrossed in achieving the welfare of the entire creation by means of self-control, attain release in the shape of God-

1. Bhagavad Gita - 5: 20 - 23
2. Ibid 9: 34
Realization. The wise men who are free from lust and anger, who
have subdued their mind and have realised God, attain the Abode
1 of Eternal peace! This state of perfection of the soul from the point
of view of knowledge is known as the Brahmabhūta or the Brahmā
2 state. The Brahmā state described in the philosophy of the Abso-
3 lute self by the words - 'Ahām Brahmām iś, I am God', is
4 attained sometimes by the path of devotion, sometimes by the prac­
tice of the control of the mind according to the Patañjala Yoga
and sometimes by the path of discernment of constituents laid
down in the Sāṁkhya system. Out of these paths, the philosophy
of the Absolute self is purely rational philosophy, the devotion
has been mentioned as the easiest means for an ordinary person for
5 the acquisition of the knowledge of Brahman. Whatever may be the
means employed, this much is undoubtedly agreed by all means
that realizing the identity of the Supreme Being and the soul
and that there is only one soul in all creatures, is the climax
of divine knowledge.

The knowledge of both the Nirguna or qualityless and Saguna
6 or qualities aspects of divinity is a sovereign science a
sovereign secret, supremely holy, most excellent, directly enjoy­
able attended with virtue, very easy to practise and imperishable.
It is asserted here that the path of devotion or the worship of
the perceptible is a Vidya according to Upanisads, which is the

2. Ibid - 15; 54.
3. Ibid - 2; 72.
4. Brhadārāyana Upanishad - 1; 4; 10.
king or the most superior of these mysterious Vidyaś, and also that this religion being something which is actually visible to the eyes is easy to follow. Yet as this Yoga comes into practice by the tradition of Kasyāku and the other kings, it may also be said to be the path followed by such eminent persons, and thus to be a 'Rajavidya' in that respect the sovereign science or Rajavidya indicates in this place the path of devotion.

THE THREE GUNAS OF PRAKRTI

The Gītā divides all things of the creation into three categories i.e., three constituents of Nature, declaring - "There is no existence here on earth, in the heavens or among the cælestial, or anywhere else in the creation, which is free from these three constituents of Nature. The Gītā, further, emphasising the supremacy of the Gunaś in all undertakings of life Preaches - "All actions are being done by the modes of Prakṛti (Sattva, Rajas, and Tamas), yet the person fooled by egoism considers himself to be the doer. Even the supreme Lord determines not the doership nor the doings of beings, nor even their contact with the fruit of actions. But it is Nature that functions deriving its motive power from God. The proposition laid down in the above stanzas may be interpreted as 'the Prakṛti and the Ātman are different from each other; Prakṛti or Maya does every thing, the Ātman does nothing, and he who has realized this is wise in the real sense.' The qualityless Puruṣa (Spirit) is unable to do anything itself. As the cow gives milk for its calf, or iron

1. Bhagavad Gītā 4.21
2. Ibid 18. 40.
3. Ibid 3. 27 and 5. 14.
acquires the quality of attraction by the Proximity of a magnet, so also forthwith on the Purusa coming into union with Prakrti, which was originally imperceptible begins to place before the Purusa the subtle and the gross perceptible diffusion of its own qualities. Although the Purusa may be vitalised as well as a knower, yet, in as much as it is isolated, that is, quality-less, it has not got the necessary perquisites for performing actions itself. Although Prakrti can perform actions, yet in as much as it is gross and lifeless, it is unable to understand what to do and what not to do. In this way, "just as when there is a partnership between a blind man and a lame man, the latter sits on the shoulders of the former, and both of them begin to follow the road, so also when lifeless Matter becomes united with the vitalised spirit, all the activities of the world come into existence." And just as in a drama an actress once plays one part and after some time again another part and performs her dance for the entertainment of the audience, so also Prakrti for the benefit of the Purusa. Though the Purusa gives nothing in return, yet it plays humorous parts in the drama (the worldly drama) by changing the mutual role of the Sattva, Rajas, and Tamas qualities, and continually performs its dance before the Purusa. The Gita also aims at the same by its injunctions - 'He really sees who sees all actions being done in all respects only by Nature, and the Self (Purusa) as the non-doer. Whenever one perceives the diversified existence of

1. Sushkya Kārīka 57.
2. Ibid 21.
3. Ibid 59.
beings as rooted in the one Supreme Being, and the Projection of all beings from Him, that very moment he attains Brahma. It has become quite obvious from the above discussion that this whole world with its various activities came into existence by virtue of the mutual co-ordination of the Prakṛti and Puruṣa functioning together deriving their motive power from God.

KNOWLEDGE EXPLAINED

The knowledge is divided into three categories on account of its difference of qualities in accordance with the three Guṇas - the knowledge by which one realizes one imperishable entity in all beings, undivided among the divided is known as Sattvika; the knowledge which regards the manifold existence of various kinds in all beings as separate, is called Rajasa, and the knowledge which unreasonably and without understanding the elementary principles, confines itself to only one thing looking upon it as the all-in-all, is declared to be Tamasa.

These characteristics of the various kinds of jñāna are very comprehensive. The idea that one's wife and children is the entire 'Saṁśāra' is Tamasa knowledge. When one rises a little above this frame of mind, one's vision becomes more comprehensive; and a man begins to look upon a fellow-townman or a fellow-country man as his own. Nevertheless, the idea that men from different places or different countries are different from each other is still there. This knowledge is Rajasa; but, when one

1. Bhagavad Gītā 13: 29,30
rises even above this stage and realizes that there is only one 
Sattvika. In short, seeing the undivided in that which seems 
divided or seeing unity in diversity is the true characteristic 
of knowledge and he who realizes that there is no manifoldness 
in this universe, reaches the state of Immortality. And one who 
sees diversity in this universe, falls into the cycle of taking 
birth and dying, at the beginning of the Brahma’s day.

It is obvious from the above that the purpose of human birth 
is only satisfied by the acquisition of knowledge. It is so 
important a duty that Lord Sri Krishna preached it first in detail 
and even emphasized that the sacrifice in the form of knowledge 
is superior to the sacrifice performed with material things, 
because all doings unexceptionally rise to the highest point 
through knowledge. The sacrifice of material things is performed 
by man for attaining the Grace of God. But one cannot attain it 
without being acquainted with the true nature of God. Therefore, 
the method of acquiring knowledge of Divine Truth and of attaining 
the Supreme, by leading a course of life which is uniform with 
that knowledge is designated by the Lord as the Jnana-Yajna or 
the sacrifice of knowledge. This sacrifice being as mental is 
performed with the help of reason and intelligence. Therefore, 
it is clear that all actions of all kinds are performed with 
the help of knowledge. The Gita preaches mankind that all actions 
must be performed as a duty for universal welfare, though they

2. Kathopanishad - 4: 11.  
may not be useful for one's own self, let the fruit go to the coming generation or the other fellow beings. Therefore, man must, by all means, obtain knowledge for the proper performance of his duty befallen to his lot in life due to his nature born qualities and for attaining the highest perfection in the shape of God-Realisation in the Hereafter. As the actions are not duly performed without acquiring knowledge, in the same way, the acquisition of knowledge is also impossible without the help of actions. To make it more clear, the thinking, memorizing, remembering, retaining or other functions of the mind rest in mental actions, out of bodily, vocal and mental ones. Therefore, knowledge and action are both correlated to each other leading man to Supreme Bliss. Out of the two, however the action being easier of practice is superior to knowledge. Hence Lord 'Sri Krishna now tries Arjuna, the warrior prince, to make him ready for doing his duty of fighting by His preaching based on the authority of Karmayoga or the Yoga of Selfless action.

KARMAYOGA OR THE YOGA OF SELFLESS ACTION.

MEANING OF THE WORD 'KARMAYOGA'.

The Sanskrit words 'Karma' and 'Yoga' make one compound "Karmayoga". The word 'Karma' springs from the root 'Kr' and means 'doing' 'affairs' and 'activity', and the same ordinary meaning is represented in the Bhagavad Gita. The word 'Yoga' is more complicated in its meaning than the word 'Karma'. The

present-day ordinary meaning of this word is 'controlling the mental impulses by means of Pranayama or the breath-control, or the Yoga of mental absorption prescribed by the Patanjala Sutras. But this restricted meaning is not intended in the Bhagavad Gita. The word 'Yoga' comes from the root 'Yuj' meaning 'to join' and its root meaning is 'the state of union', combination', 'addition' or 'co-existence' or 'staying together' and the 'means', and 'device' or 'method' or 'thing to be done' that is the Karma or Action, which is necessary for acquiring that state. In practical astrology, if some planets have become propitious or unpropitious, we say that they are forming a propitious or unpropitious 'Yoga'. And the word 'Yoga' in the compound 'Yoga-Karma' means 'acquiring such things as one has not got'. The word 'Yoga' has been used in the Gita four or five times in the meaning of Patanjala-Yoga. But the word 'Yoga' is very often used in the sense of 'Means', 'skilful device, method', 'the thing to be done' 'union' etc. This word also signifies the divine skill or the wonderful power of the Blessed Lord, by virtue of that He has been referred to as 'Yoga-swarn'. Again it means some 'special skill' 'device', 'intelligent method' or graceful way of performing actions'. The word 'Yoga' is variously meant as 'disinterested action', 'Karma-Yoga', 'uniformity

1. Amarakosha- II, 3, 22.
3. The Bhagavad Gita: 9, 22.
of mind towards pairs of opposites, etc., etc.

TRUE SPIRIT OF KARMA-YOGA OR DISINTERESTED ACTION.

KEEPING THE SELF UNDER CONTROL:

The very essence of the Gātāic Preachings lies in, when the Blessed Lord Preaches to every body that one should lift oneself up by one's own efforts, and should not degrade oneself, as one's own self in one's friend and one's own self is one's enemy.

One's own self is the friend of that soul by whom the lower self, e.g., the mind, the senses, and the body has been conquered, on the other hand the very self of him, who has not conquered his lower self, behaves like one's own enemy. "This statement based on the doctrine of Free Will, Propounds the principles that everyone must try to achieve higher goals in the world according to his nature-born qualities, and that howsoever powerful the nature may be, it is in one's own hands to win it and to bring about one's own betterment. When one's own soul positively becomes one's friend and again negatively when that very soul becomes one's own enemy, it is due to one's own good and bad actions. Therefore, man must keep his soul good and friendly by his righteous works, as laid down in the scriptures.

KEEPING THE INTELLECT DETERMINATE AND ONE-POINTED:

In the blessed path of disinterested action one's intellect must be determinate and one-pointed, treating alike pleasure and

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1. Bhagavad Gītā - 6:5
2. Ibid - 6:6
pain, gain and loss, victory and defeat etc. and one must be continuing to perform actions life-long, with a disinterested frame of mind, and without adopting the life of a renouncer or forest-dweller even after obtaining the true wisdom. Thus we see eagerly that the Gita supports the path of Karmayoga. Man must think his right only in action, but never to the fruit thereof, and he must not be indifferent to performing actions. It means that duty must be performed for the sake of duty only, ignoring the object of the fruit and attachment. It is clearly preached by Gita that man’s authority extends only to the performance of actions having no hope for fruit or result. For him who is not desirous for the fruit of his doings is natural to be indifferent towards performing actions, but the Lord declared that ‘one should not insist on giving up action’. Therefore everyone must necessarily perform his duty befallen to his lot in life without hoping for the fruit or the result of his strivings and being indifferent to success and failure, because the true spirit of action lies in equanimity. Action with a selfish motive is far inferior to the Yoga of action in the form of equanimity. Therefore all men must be engaged in carrying on their respective duties even-mindedly. He, who is endowed with equanimity, remains untouched both by good and evil in this world. Therefore one should take shelter skilfully in this Yoga which is known as Karmayoga or the Yoga of action in its true meaning. The Gita preaches that the works done dwelling in

2. Ibid 2: 47
3. Ibid 2: 48
the equable frame of mind, that is looking upon righteousness and unrighteousness equally, having discarded the selfish motive in performing actions, do not affect man. One’s cleverness consists in keeping one’s Buddhi or Reason stable, holy, equable and untainted. Hence one should do one’s own duty in the straightforward way with an equable Reason, neglecting no worldly activities. Man must cross the mire of delusion for growing indifference to what had been heard and what is yet to be heard about this world and the next, and he must remain steadfast and firm in meditation on God, when his mind has been confused by hearing contradictory statements. When a person having listened to the description of obtainable fruit laid down in the Vedic hymns, falls into the conflicting way of performing a particular act for obtaining a particular fruit, man’s intellect gets all the more confused instead of becoming firm. Therefore man is advised by Lord Śrī Kṛṣṇa through His speech given to Arjuna that he should give up paying attention to such statements of Vedic hymns etc., and to attain a steady concentration of mind, so that he may attain the Karmayoga consisting of Equability of Reason and be able to perform action without incurring any sin and without being in need of any further advice. Such an actor or Karmayogi, whose Reason has become stable becomes one stable of mind. For making himself stable of mind, man must thoroughly abandon all cravings of mind and be satisfied in the self through the joy of the self. The man who attains such state of mind remains unperturbed in sorrows, whose thirst for worldly pleasures totally

2. Ibid 2: 55.
disappears and he becomes free from passion, fear and anger, unattached to everything and meeting with desirable and undesirable, he neither rejoices nor recoils.

**KEEPING THE SENSES UNDER CONTROL:**

By the steadiness of the mind one withdraws one's senses from the objects of the senses, therefore, one does not enjoy them with one's senses but the taste for them persists, though one's desire for it altogether disappears on seeing the Supreme through the stability of one's mind. Therefore, man must by all means develop the stability of his mind for the performance of the right actions in this world and to attain salvation in the Hereafter.

The sense-organs derive their energy from food, then if a person does not take food or observes fast, his sense-organs become weak and incapable of enjoying their respective objects. In this way, getting rid of the enjoyments of the sense-objects is the external action of the enforced tiredness of the sense-organs. But the desire for the sense-objects is not thereby diminished, therefore, for the total reduction of the senses, one must acquire divine knowledge by which such desire will altogether be destroyed, and thereby his senses also automatically be under control. Hence, it is not necessary to fast or cause any other trouble to the organs of the senses. Non-eating is not preached in the Gitā, only this much is preached that Yogins

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should eat moderately, within the limitations of the measurements.

The man dwelling on the objects of the senses develops attachment for them, from attachment springs up desire and from desire on its non-fulfilment ensues anger, from anger arises infatuation, from infatuation confusion of memory, from confusion of memory, loss of reason and from loss of reason one goes to utter ruin. But the self-controlled practicant, while enjoying the various sense-objects, through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind. With the attainment of such placidity of mind, all his sorrows come to an end, and the intellect of such a person of tranquil mind, soon withdrawing itself from all sides, becomes steadily established in God. And he who has not controlled his mind and senses has no determinate reason nor such an undisciplined man has faith in God. The unbelieving man can have no calmness, whereby he cannot attain happiness on account of his lacking peace of mind. Therefore, man must completely restrain his senses from their objects giving up all desires, attachment, egoism and thirst for enjoyments for the attainment of the placidity of mind or the state of God-Realization.

**ACTION OF BEINGS BEING NATURE - BORN**

Lord ‘Srī Kṛṣṇa preaches mankind through the agency of the Gītā that man is bound to action by his nature-born-qualities, for instance the actions like, 'sleeping', 'sitting', 'breathing'.
etc., do not stop so long as the body exists. It is clearly stated that, he whose mind is not pure, but who outwardly restrains the organs of sense and action, in order that others should respect him, is not really a meritorious person, but a hypocrite. Therefore, man must perform his duties disinterestedly having no regard for the worldly pomp and display. Some commentators of the path of Renunciation interpret this as meaning that though this Yoga of action may be superior to the path of hypocrisy, yet it is not superior to the path of Renunciation. This argument is only in support of a particular doctrine, because the doctrine of Karmayoga is decidedly superior to the path of Renunciation. Therefore, man must undertake the Yoga of action through the application of his sense-organs, controlling those organs of sense and action by the mind and remaining unattached. As doing is superior to the non-doing and desisting from action one cannot even maintain one's own body, therefore so long as one survives must perform one's allotted duty according to one's status in the society.

Lord 'Srī Kṛṣṇa emphasising His Doctrine of Action gives an historical example that it is through action without attachment that Janaka and other wise men reached perfection, therefore casting a glance upon the maintenance of the world-order man should take to action. If man is in doubt as to how to act in any particular contingency of life he should perform action as the Yoga-practising religious Brāhmaṇa acts in that matter. Therefore, man must do all

6. Taittirīya Brāhmaṇa - 1, 11, 4 and Mahābhārata Śānti-341, 25
actions in the world, as a public benefactor does. The generality follows the standard of doings set up by the great. Hence for the sake of public welfare, man must punctually do his duty for merely the duty's sake with an equable frame of mind towards success and failure pleasure and pain etc. In support of His statement the Blessed Lord quotes His own example that there is nothing in the three worlds for Me to perform, nor is there anything worth attaining unattained by Me, yet I continue to work for the well-being of the world. And again, the Blessed Lord says that if I do not act these worlds will be ruined and I shall be the author of the confusion of castes and of the destruction of these people. Following the example of Lord 'Sri-Kr'na', the wise man must act being far from attachment and for seeking the maintenance of the world-order. A wise man should not unsettle the mind of the ignorant attached to action, but he should get them to perform all their duties, duly performing them either by himself or by imparting to such ignorant people enlightenment and wisdom.

All actions are performed by the Primordial Matter or Modes of Prakrti, therefore no one can claim himself to be the doer of any act, but he is helplessly driven to action by his nature-born qualities. Therefore, knowing the truth about the respective spheres of Gunas or Modes of Nature and actions holding that it is the Gunas in the shape of the mind and the senses etc., that move among the Gunas resting in the objects of perception should not get deluded

1. Bhagavad Gita: 3: 21
2. Ibid 3: 22,24,25
3. Ibid 3: 26
by egoism and attachment. Hence dedicating all actions to God with the mind fixed on God, the self of all, freed from hope and the sense of meum as well as cured of mental disbalance man must be engaged in fighting, or in trade, or in boating, or in studying, so and so, according to his status in life, on the demand of the circumstances.

ONE'S OWN DUTY SHOULD BE PREFERRED:

The attraction and repulsion are rooted in all sense-objects, but man must not be tempted by them, holding them main stumbling-blocks in his way. It should be borne in mind that one's own duty, though devoid of merit is preferable to the duty of another well performed. That is to say, the code of duties prescribed for every individual by the Sāstras according to the classification of the four castes, should be followed by the respective persons. The arrangement of the four castes made by the Sārtis by allotting duties consistently with the special qualities of each, is for the benefit of everybody. The respective duties of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śudras have been fixed with reference to the qualities arising from their inherent natures, that is from Prakṛti. The inherently natural duties of a Brāhmaṇa are control of the mind, control of the senses, undergoing hardship for the sake of duty, purity, both internal and external, forgiveness, straightness of mind and body faith in God, the scriptures and the other world,

1. Bhagavad Gītā 3: 23
2. Ibid 3: 25 and 18: 47
3. Ibid 18: 41
4. Ibid 18: 42.
knowledge of the sacred lore and the knowledge of God based on direct experience. The inherently nature-born duties of the Kṣatriya are bravery, majesty, firmness prowess, ingenuity, not running away from the battle, generosity and the exercising authority over the subjects. Cultivation, the business of keeping cattle and their protection and trade are the duties of the Vaiṣya born of his own nature, and the service of all the three castes is the Śūdra’s duty, born of his own nature. This classification of the castes came into existence as a result of the difference between the inherently nature-born qualities. This arrangement of the four castes has not for the first time been introduced in the Gītā, but the same had been laid down before in the Mahābhārata. It has been mentioned before that the entire activity of the world results from the differences in the constituents of the Nature. Therefore all doings of the four castes are not led by any worldly authority, but by Nature, having derived their motive power from God.

The distinguishing feature of the science of Karmayoga has been explained in the Gītā when Lord Śrī Kṛṣṇa preaches mankind by saying—Devoted to his own duty man attains the highest perfection in the shape of God-Realization. As God is prevailing everywhere and is present in all beings by virtue of His Omnipresence, therefore if man according to the four caste arrangement serves the society by performing his own duties which have befallen him as a result of nature-born qualities disinterestedly and dedicating all actions

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1. Bhagavad Gītā 18: 42
2. Ibid 18: 43, 44.
3. Mahābhārata-Svadā Parva = 180 and 211 and Mahābhārata Śrīdhara Parva = 39.11
to God, serves God, the Provider of the Supreme state, in that very form. Thus, we conclude from the above that any member of the society can worship the Omnresent God through his services rendered for the public welfare. As God Himself continues to work for the public good, therefore He loves those who maintain the world-order through their services. In this way, the carpenters, the tailors, the shoemakers, the potters, the sweepers, the weavers, the washermen, the farmers, the labourers, the architects, etc. and so, can worship God in His Virat-Form, and can attain Immortality through their respective works performing them desirelessly, having no regard for fruit and with the idea of dedicating all actions to the Supreme Being. Man attains perfection by worshipping God through his actions desirelessly done proper to his status in life and not by flowers or by words, for that Parameswara, who has created the whole of this world wills its maintenance by His created beings. The meaning of the verse 46th of 18th chapter of the Gitā is that by performing actions desirelessly, according to one's own status in life, a man performs a sort of worship, devotion, or prayer of that Virat-formed Parameswara, who is inside all created beings. Here worship of God and devotion do not mean that man should perform the nine kinds of devotion, but he should perform all the various actions which have befallen him, according to the injunctions of the four-caste-arrangements as laid down in the Gātras, in accordance with his inherently natural qualifications. Man must not perform these actions as

pertaining to himself, but the idea of God must be in the mind and
with a mineless frame of mind, dedicating all actions to God and
for the welfare of the society at large, so that the action would
not be wasted and amount to the service or worship of God. It is
obvious from the above that the path of devotion shown by Gita is
based on action namely, the worship of God is observed not only by
speech or by flowers, but also by actions performed disinterestedly,
pertinent to one's own status in life and that such a worship in the
form of actions must necessarily be performed by every member of
the society. As we have seen above that the Gita does not recognise
the difference between men and women, or between Brahmans, Ksatriyas,
Vaisyas and Sudras in the path of Release, but it clarifies that
any individual of the society belonging to any of the four castes,
whether he be the vilest sinner, man or woman, Vaisyas or Sudras,
can attain the highest perfection in the shape of God Realization,
by performing his duties fell to his lot in life, with an equable
frame of mind, without attachment surrendering the fruit of actions
to God and for the benefit of the society. The Divine will is to do
good for the world, so the dearest to the Divinity are those who per-
form the actions desirelessly, without attachment and fruit holding
pleasure and pain as equal, dedicating all actions to God and with
the idea of the advancement of the world, by their respective works.
Thus we see that Lord Sri Krishna opens the door of Paradise even to
the vilest sinner womenfolk, Vaisyas, Sudras and even to those who
are born of the womb of sin, if they do their work in the prescribed

1. Bhagavad Gita 9; 30, 32 and Mahabharata - Asvamedha
Parva 19; 61.
manner, e.g., working disinterestedly being far from fruit and attachment and submitting all actions to God, being mentally devoted to Him. It is clearly observed from the above that the man whose reason has become equable towards all, is the highest of mortals, whether he is a tailor, or a shoe-maker or a butcher by profession. The spiritual value of a man does not depend upon the profession adopted by him, or on the caste to which he is pertained, but entirely on the purity of his own conscience. God is equally present in all beings, there is none hateful or dear to Him. Those, however, who devoutly worship Him abide in Him and He too stands revealed in them. Here too, worship does not merely mean ‘Devotion to, or meditation on God having renounced the worldly activity. For, God Himself is the Doer for the advancement of the world, so He expects His created beings also to be the doers for the benefit of the world, and He counts the doings of all if performed in the prescribed manner as laid down in the Sastras, as worship or devotion to Himself. Thus it is easily concluded that God can best be worshipped through the performance of one’s own duties fallen to one’s lot in life according to inherently natural qualities with an equable frame of mind, without attachment or fruit submitting all actions to God, and with the idea of doing good to the world. And we see that the Gita aims equally at Immortality and at universal Well-being, that is, the maintenance and sustenance of the society at large. The possibility of the fulfilment of this Divine Will based on the advancement of mankind depends entirely on the performance of the respective works

of all members of the society such as the brave soldier who wins success in the battle-field for the progress of his nation, the cultivator, the labourer, the carpenter, the trader, the blacksmith, the potter and even the butcher. If release could be obtained by mere devotion abandoning actions, then, all of these people would have to give up their respective professions, causing stumbling-block to the development of the society, which is absolutely undesirable to God. On the other hand, the Gita preaches that it is not proper for anybody to give up the profession which has been allotted to him as a result of his status in life and adopt the profession of some one else on the basis of its superiority.

That is, man must try to serve the society by being well-versed in his own profession once accepted by virtue of his nature-born capabilities. Man must, by all means, carry on his own business which has befallen him as a result of his status in life, unattachedly, however troublesome or undesirable it might be. As the superiority or the inferiority of a man does not depend upon the adoption of the profession, but his worth from the spiritual point of view depends on the frame of mind, wherewith he carries on that profession. Therefore, one should follow his profession with a desireless frame of mind, treating alike victory and defeat, pleasure and pain etc., without attachment and having no hope for the fruit with the idea of the public good and dedicating one’s all activity to God. Thus serving the society successfully by his respective business in life, man reaches the Supreme state.

Therefore, having endowed with pure reason, partaking of light and Sāttvika food dwelling in a clean and solitary place, having relinquished sound and other objects of the senses, having restrained the mind and the senses and controlled speech, action and intellect taking a firm stand on dispassion after eradicating passion and prejudice, unbreakably absorbed in the Yoga of meditation having abandoned egotism, violence, arrogance, lust, anger and greed destitute of the feeling of meum and calm, every member of the society howsoever might be his profession, attains the state of eternity, where he neither grieves nor desires becoming same to all beings. In all public dealings man must regard friends foes: well-wishers, neutrals, mediators, the objects of hatred, relatives, the meritorious and the sinful alike.

**DESIRE AND WRATH CONDEMNED:**

One's own desire and wrath, begotten of the element of Rajas envelop one's knowledge thus they are grossly wicked, and are enemy to one's own self. The senses, the mind, and the intellect are the resting place of desire, deluding the embodied soul; therefore, man first controlling the senses, must kill this wicked desire, which obscures the knowledge of the Absolute or Nirguna Brahman and that of the Manifest Divinity. In order that a man should be able to perform all actions for the social welfare according to the four-caste arrangement and having got rid of attachment in the form of desire, he must have perfect control.

1. Bhagavat Gītā 18: 50 – 54
2. Ibid 6: 9
over his senses. Here, the Gita's view extends only to controlling the senses but not to forcibly killing them and giving up all actions.

**YOGA OF ACTION IS SUPERIOR TO THE YOGA OF KNOWLEDGE**:

While Lord Sri Krsna preached to Arjuna to make him ready for the fight on the authority of Sāmkhyayoga or the Yoga of knowledge and Karmayoga or the Yoga of action both, then on the question of Arjuna as to which of these two ways is decidedly better, the Supreme Lord replies that the Yoga of knowledge and the Yoga of action both lead to Supreme bliss; of the two, however, the Yoga of action being easier of practice is superior to the Yoga of knowledge. Here, the blessed Lord explicitly prefers the path of performing actions. We may conclude on the Divine Authority that even he who has attained knowledge must continue to perform actions desirelessly as a duty for the universal well-being till the last moment of his life. The Gita declares that the Sāmkhyayoga and the Karmayoga are both equally productive of Release, yet gives preference to the latter, because of its being easier of practice by virtue of the compulsion of the Nature. The Karmayogin that is, he who performs his allotted duties in the detached way, with the equable frame of mind surrendering all actions to God and with the idea of social welfare, is considered a Sanyāsin or renouncer. It is not proper to say that Sāmkhyayoga and Karmayoga are productive of divergent results.

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1. Bhagavad Gita: 5: 2
2. Ibid: 18: 58, 60
3. Ibid: 5: 3
For, he who is firmly established in any of the two, gets the fruit of both in the shape of God-Realization. With a view to make it more clear, Lord Śrī Kṛṣṇa emphasises that the Supreme state which is reached by the Śāmkhya-yogin is attained also by the Karmayogin, therefore one must see Śāmkhya-yoga and Karmayoga as one regarding their ultimate results. Without performing actions, however, the yoga of knowledge or renunciation of doership in connection with all activities of the mind, the senses and the body is difficult to attain; whereas the Karmayogin who keeps his mind focussed on God, attains the highest perfection. The Karmayogin, who has fully conquered his mind and subdued his senses, whose heart is pure and who has identified his self with the self of all beings namely God, remains uneffected, even though performing actions. It is clearly stated in the Gītā that even though the knowledge is considered of the great importance in the path of Renunciation, yet the knowledge is not perfect unless action is performed. But the proper action is not perfect unless action is performed. But the proper action is difficult to be performed without the help of the knowledge. In this way, the Śāmkhya-yoga and the Karmayoga are correlated to each other. Thus wise is he who knows the reality of the things, even though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, and opening or closing the eyes must believe that he does nothing, holding that it is the senses that are acting on sense-objects by force of Nature. As we see from the above that various actions are actions of the different organs of the body which

2. Ibid : 5: 7, 8.
are performed automatically by force of nature, therefore one must remove the egotistical sense of 'I' from the mind in performing actions. 'If a man becomes a Jñānī, the organs of breathing etc., will continue to perform their respective functions. Even remaining alive for a fraction of a second is in itself an action, then where remains the difference that the Jñānī who follows the path of Renunciation gives up action, and that the Karmayogin performs action.

SENSE OF DOERSHIP AND ATTACHMENT IN ALL UNDERTAKINGS FORBIDDEN:

Offering the fruit of actions to God, the Karmayogins perform actions only with their senses, mind, intellect and body as well withdrawing the feeling of meum in respect of them and shaking off attachment simply for the sake of self-purification. Therefore, man must by heart realize that the actions are either bodily or mental or intellectual having no relation of doership with his own self. In this way man becomes the self-controlled-Sākhya-yogin doing nothing himself and getting nothing done by others. Thus the Omnipresent Lord does not partake of the Virtue or sin of anyone, realizing the mental state of individuals holding them to be the non-doers. The mind and intellect of such persons are wholly merged in the Supreme soul, therefore their body is guided by the Supreme wisdom for performing the right actions, as a Sannyāsin or renouncer performs his duty without expecting the fruit of

actions. Thus we see that there is no difference between a Sannyāsin or Sāmkhyayogin and a Karmayogin. He is no Sannyāsin who has merely renounced a perpetual sacred fire, even so, he is no Karmayogin who has merely given up all activity, living in the forest and maintaining himself by begging and does not take part in the worldly affairs. But on the contrary, a Karmayogin must, even in the state of perfection, continue to perform all actions, desirelessly, and merely as duties so long as, he is alive.

**TRUE NATURE OF SANNYĀSA AND TYAGA:**

In the last chapter of the Gītā, Lord Śrī Kṛṣṇa has summarised His speech delivered on the science of Karmayoga in the 3rd, 4th, 5th and 6th chapters or in other places thereof. On the request of Arjuna to know the true nature of Sannyāsa or Sāmkhyayoga and of Tyāga or Karmayoga, the Blessed Lord replies — Some men of wisdom understand sannyāsa as the renunciation of actions prompted by desire, and others define Tyāga as relinquishing the fruit of all actions. Besides, some sages emphasise that all action is evil, and as such, should be abandoned. While others say that acts of sacrifice, gift and penance should not be given up. Though the dictionary meaning of the words 'Sannyāsa' and 'Tyāga' is 'to give up', but this question has not been asked with a view to merely knowing the root-meanings of these words but to know the true spirit of these. Therefore, quoting the old views regarding 'Sannyāsa' and 'Tyāga' Lord Śrī Kṛṣṇa explains that one should only make

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an abandonment of the hope of fruit, and should dedicate all
actions to God. If one considers the Upaniṣads, one comes across
statements, which are indicative of the abandonment of action,
such as, many persons have obtained release by abandoning or mak-
ing a literal Tyāga of all actions. Thus we see that the Upani-
ṣads and the Čitta say that actions performed desirelessly should
not be given up. Some of the Upaniṣads say that the man who has
become fit for release after all desire has been destroyed in
his heart as a result of knowledge, need not perform desire-
prompted actions, which lead only to heaven, and other Upani-
ṣads such as Tīrūvāsāya etc., insist that all these actions never-
theless, be kept going on, in order, that the activities of the
world should go on! It is quite obvious that the Čitta accepts the
second view out of these two views prescribed by the Upaniṣads.
The second verse of the 18th chapter of the Čitta clearly explains
the true spirit of the words 'Sannyāsa' and 'Tyāga' according to
the path of Karmayoga, that only Kāmya or desire-prompted actions
should be abandoned. But the followers of the path of Renunciation
have to declare that the 'Nitya' and Naimittika actions (daily
routine) should also be included in the 'Kāmya-actions'. Even
doing so it is asserted that the hope of fruit should be given
up, and that action should not be given up. Therefore, it can
rightly be interpreted that one must continue to perform actions
till death, giving up the hope of fruit and attachment.

According to the terminology of Manu all actions fall into

actions. But the acts of sacrifice, gift and Penance as laid down by the scriptures are Kēmya or desire-born, therefore, one must necessarily give them up. And if that is done, the cycle of Yajñas or Yajñasūkra will come to an end, and the world will run the risk of being wasted. The Gītā provides solution to this conflicting idea by saying that although the scriptures have prescribed the performance of sacrifice, gift and Penance, for obtaining heaven, but it is not that these very actions cannot be performed desirelessly and for the well-being of the world, with the idea that performing sacrifices, or giving alms or performing austerities is one's duty in life. Therefore acts of sacrifice, charity and penance should also be performed according to one's social status in life, with the desireless frame of mind and giving up hope of fruit and without attachment like other desireless actions in the worldly affairs are performed. Now, the Supreme Lord gives His own conclusion about Tyāga or Relinquishment that this Tyāga is declared to be of three kinds, Saṅtvika Rājasya and Tamasāya.

The Gītā repeatedly confirms that the acts of sacrifice, gift and penance should not be abandoned; they must be performed at all events. As sacrifice, gift and penance performed by wise men purify the heart. That is to say, the performance of these actions causes one's generosity to increase, which is conductive to Release. Though all these ritualistic performances prescribed by the Śrutis are performed in order to obtain the happiness pertaining to this

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1. Bhagavad Gītā 2: 42 - 44
2. Ibid 13: 16
3. Ibid 17: 11, 17 and 20
4. Ibid 18: 4
5. Ibid 18: 5.
one of the two divisions - Kāmya or Desire-prompted and Nishkāma or Desireless. For instance, if a certain action is done for the fulfilment of a certain purpose, having regard to the purpose for which it is prescribed by the Śāstras, e.g. 'Pūtrasthit', sacrifice for obtaining a son, then it becomes desire-prompted action, but if the same thing is done merely as a matter of duty without entertaining the hope of fruit, it becomes desireless action. It is clear in the light of the Gītā that Lord Śrī Kṛṣṇa asks every one to perform only the desireless actions. Here we see from the above that in order to impress on the mind of Arjuna that the principles of Sannyāsa and Tyāga both remain constant in Karma-yoga, the Lord has, in this verse, given these two definitions, that is, 'Sannyāsa' means the total renunciation of desire-prompted actions, and the Tyāga means the abandonment of hope of fruit. Thus following the order of the Vaiśṇava Dharma i.e., Brahmācaryā, Yagurprastha and Sannyāsa states sanctioned by Sartis, men must continue to work in the prescribed manner. It should be borne in mind that the Sītāc Sannyāsin is one who does not give up actions which have fallen to his lot in life according to his status in the society, but gives up hope of fruit, in all actions which are to be performed.

With a view to explain the true import of the words Sannyāsa and Tyāga, Lord Śrī Kṛṣṇa quoting the views of different schools of philosophy asserts that, some sages (of the Sāmkhya school) declare that all action is faulty, therefore as such, should be abandoned, while others advocate that acts of sacrifice, charity and penance should not be abandoned. Here, we see that the Gītā identifies the renunciation of only desire-prompted
worldly life. But the Gītā does not advocate this sort of conception regarding these performances and adds that one who wishes to obtain Release, must go beyond these ritualistic practices, which are the result of the Sattva, Rajas and Tamas constituents, and which bring about only worldly wellbeing, and must concentrate his attention on the Supreme Being Who is above all these qualities, and one should certainly perform these very ritualistic performances prescribed by the Mīmāṃsā writers for the Purification of the Mind, and for public welfare, giving up the hope of fruit and attachment, dedicating all actions to God. Thus we see that the Gītā declares that one must give up desire-promptedness of one's reason, but not the ritualistic sacrifices. The other ritualistic performances sanctioned by the scriptures should also be performed in the same manner. And the same meaning has been expressed by Lord 'Srī Kṛṣṇa in the subsequent stanzas of the 18th chapter of the Śonga Divine.

Giving His considered and best opinion Lord 'Srī Kṛṣṇa announces that acts of sacrifice, gift and penance and all other duties of the ritualistic kind must be performed relinquishing attachment and fruit. Only the prohibited actions and the actions prompted by desire should, no doubt, be given up, but the relinquishment of the actions prescribed by the scriptures is not proper. Its abandonment through ignorance has been styled as PARTAKING OF Tamas. And he who gives up works, because they bring sorrow or are a trouble to the flesh, thus doing Rajas.

2. Ibid 18: 6, 7.
renunciation, obtaineth not the fruit of renunciation. As has already 
been stated above, the Mīmāṃsā terminology is not intended here. The 
word 'Kārya' has been used instead of Niyata in the 19th stanza of 
the 3rd chapter of the Gītā, but the words 'Kārya' and 'Niyata' have 
both appeared in 9th stanza of the 18th chapter. This verse is a 
justification of the statement in verse second at the commencement 
of this chapter, that performing the actions which have fallen to one's 
lot according to the scriptures looking upon such actions as a duty, 
is known as a Sattvika relinquishment or Tyāga in the science of 
Karma-yoga. We may say, in other words, he who neither hates action, 
which does not lead to happiness, nor is attached to action, which 
is conductive to good, that person imbued with the quality of good-
ness, has attained freedom from doubts, he is wise and man of true 
abandonment. As it is quite impossible for embodied beings to ren-
ounce all action completely hence it is said that he who renounces 
the fruit of action has truly renounced. Here too, Lord Śrī Kṛṣṇa 
repeatedly explains that whosoever becomes a renouncer in this way, 
that by abandoning merely the hope of fruit of action, without giving 
up action itself, is not affected by the bondage of any action.

Describing the various modes of the hope of fruit of action, 
Lord Śrī Kṛṣṇa declares “The three kinds of results pleasant, un-
pleasant and mixed, in this or other worlds, i.e., in this or another 
life are for the slaves of desire and ego; these things do not cling 
to the free spirit. The Gītā does not admit the literal abandonment 

George Allen and Unwin Ltd., p. 226.
2. Bhagavad Gītā 3: 19
4. Ibid 18: 11.
5. The Message of the Gītā, as interpreted by Aurobindo and 
of all kinds of action, but it accepts that the person who gives up only the Fruit of action is the renouncer in the real sense. Therefore it is clear that the true relinquishment is the relinquishment of the hope of fruit which is imbued with selfishness, that is to say, the relinquishment of egoism.

The word 'Sāmkhya' used in the 13th verse of the eighth chapter of the Gītā has been interpreted by some commentators as meaning the 'Vedanta-Sastra'. But it is quite possible here to take the word Sāmkhya as in Kapila's Sāmkhya philosophy. The assertion that one should not entertain the hope for the fruit of action nor the egotistical idea that one does any particular thing has very often occurred in the Gītā, and that very assertion has been further emphasised by saying 'man is not the only reason for the effect of any action coming into existence.' The Sāmkhya philosophy has mentioned the five contributory causes for the accomplishment of all actions. These are - The Adhisthana or the body, as the seat of all activities and the organs of action - the Karta or Jñātman, Kāraṇa or the different kinds of organs, 'Casta or the divergent activities of various kinds and Daiva or the destiny. Whatever action man performs by body, speech and mind, be it right or wrong, these five are the contributory causes operating there. To make it more clear, that whether human beings exist in this world or not, the uninterrupted activity of the world will go on, in accordance with the usual course of Nature. No one can perform any action merely by his own efforts, but all actions done by man

has been brought about by his efforts combined with the other activities in the world. For example, farming does not depend merely on the efforts of a farmer but the natural activities of other things like land, manure, seed, means of irrigation, oxen etc., are necessary for the successful production of the crops. The natural activities are two-fold: favourable and unfavourable to the result of one's efforts. Some of these activities are partly known to us, and man makes an effort after considering the favourableness or otherwise of these factors. But there is existence of some unknown activities of nature in the world, and which are either favourable or unfavourable to the results of man's efforts, and these are known as Destiny.

If all these activities are necessary in order that man's effort should be successful; and if many of these activities are not within one's controlling power, or even not known, then boastfully declaring that I will do this then, I will do that, or entertaining the hope of fruit of action that a certain result will follow the particular action, is clearly a foolish statement. In this way, I can undoubtedly affirm that according to the teachings of Gita one must, in no case, indulge oneself in the feeling of egotism, while doing works sanctioned by the scriptural ordinances, as the egotistical frame of mind leads man to unhappiness.

THREE-FOLD INCENTIVE TO ACTION:

In order to analyse action, the Blessed Lord says that,

knowledge, the object of knowledge and the knower - these are the three-fold incentive to action, and the doer, the action and the organs of action - these are the three-fold constituents of action. Knowledge, Action and Doer are spoken of three kinds - Sattvika, Rajas and Tamas in the system classifying the three Gunas, and the Gita leads man to gain Sattvika knowledge, to perform Sattvika action and to be a Sattvika doer. Similarly the Buddhi or Reason, the Dhrta or Firmness and Sukha or joy are also classified into three-fold division according to the three-qualities of the Nature, and in the same way the Gita favours the Sattvika type of these.

WAYS FOR PERFORMING PROPER ACTIONS:

"In order to see anything, the eyes require the help of the mind." On the authority of this proposition of Mahabharata, we may also conclude that in order to hear, smell, feel, or taste anything, the ears, the nose, the skin or the tongue respectively require the help of the mind. It has been assured that if the mind is vacant, the objects in front of the eyes, the ears, the nose, the skin or the tongue are not seen, heard, smelt, felt or tasted respectively. And as all works are done with help of these sense organs and these sense-organs would not carry on their respective works without the help of the mind. Therefore, it is quite clear that proper actions prescribed by the scriptural ordinances can be performed only when one's mind is sound and healthy, as well as capable of proper rea-
Thus we may even conclude, from the above, that one must purify one's mind as much as possible before performing any action. For the purification of the mind and the maintenance of the sound health one's duty extends to supplying Sattvika food to oneself and doing physical exercise punctually, performing proper action according to one's natural capacity of performing it, having regard of punctuality in doing one's duty and, of pause in order to provide ease and comfort to the mind and the body, being pious and generous etc. Moreover one's sound-mindedness may also be attained by studying the sacred literature, meditations, mental isolation, worshipping in solitude, or by intense contemplation of God. Thus, having attained this state of purified mind one does not perceive the qualities or differences in the visible world, though they exist before one's eyes, and thereby one realizes the true form of the non-Dualistic Supreme, which is the ultimate goal of the humanity. It seems proper to make it clear that meditation, mental isolation, worshipping etc., as laid down in the Gītā are never meant to cause any sort of discomfort, uneasiness, pain or injury to the body, but they are meant only to be performed as duties fixing the mind on God without hope of fruit of action and attachment, with the equable frame of mind in the pairs of opposites, as well. The statement of Kālidāsa 'Sarīramadhyam Khu Dharmaśādhanam' that is, 'verily the maintenance of the body in the sound health is the means of the true religion', is quite applicable in the spirit of the Gītāic religion.

The opening verse of \textit{Isāvasyopanisad} expresses the true spirit of the \textit{Gītā}ic renunciation - All this, whatever moves in this moving world is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others. In other words all things which move and change derive their significance from their relation to the one eternal Truth. Thus every thing is full of It; no part of anything exists without Its entity. Believing in this Divine statement, man must, by all means, do his duty fallen to his lot in life according to his status in society. It must strictly be remembered that one's duty must be performed for the sake of duty only, fixing the mind on God, for the sake of public good and being fully aloof from attachment. All worldly luxuries, in fact, belong to God, therefore they must be enjoyed for His sake according to His directions as laid down in the scriptural rules. We may, even on the authority of the Upanisads, conclude that man must continue to perform his works till his last breath for the maintenance of the world - order, surrendering his own purpose to God, the Almighty. By doing his works like this, man would not be responsible for his doings. Thus, whosoever sees all beings in one Imperishable Being and Him in all beings, can have no ill-feelings to anyone. But on the contrary, he tries his best for the well-being of all, having fully devoted himself to God. Therefore, man must, first of all, realise that every soul is a fragment of one Supreme Soul (God) and God in His Omnipresent Form prevails in all beings so that he may love all beings for pleasing God, which

\begin{itemize}
\item 1. \textit{Isāvasyopanisad} - 1.
\item 2. \textit{Bhagavad Gītā} 9: 4
\item 3. Ibid 10: 39, 42
\item 4. Ibid 2: 50, 51, and 5: 10 and \textit{Isāvasyopanisad} - 2
\end{itemize}
is the prior duty of a man. According to the Gita the Supreme Lord desires from His bondmen that they should let others earn their livelihood through their respective professions in the society and should let them live peacefully without causing them any sort of damage - personal enjoyment, illegal cohabitation and lust should totally be forbidden. Man is not commanded to hold sexual intercourse with his legal wife for his personal enjoyment except for procreating sons and grandsons with a view to provide multiplicity to the race. Thus we see that the religion of the Gita does not teach mankind to perform duties for their own well-being, but for the welfare of the society at large. As Gita preaches in verse 5th of chapter 6th, that one should lift one's self up by one's own efforts and should not degrade oneself etc., here, lifting one's own self up by one's own efforts is also intended to be for the public good. As every individual is a member of the society bearing on his shoulders the responsibility of the social advancement, then, having his self lifted up by his efforts, he would surely work for the public welfare. Thus we may conclude that one's own deeds and efforts for the social well-being are the true means of one's self-perfection. While doing his allotted work according to his natural qualities, man should not presume that he has to toil that he himself might reap the fruit of his labour. Man is only to try his best in performing his duties, leaving the generations to come to enjoy that fruit, thinking that the advantage of one's own toil and work would not be taken in one's own life time, but it would proceed to one's children.

1. Bhagavad Gita 16: 4
and their descendants, there ought to be no relaxation in one's efforts. To work alone must be our guiding principle - the work disinterested and well thought out. It is obvious from the above statement that the Karmayoga is nothing but the method which leads to the attainment of Divine Glory. God has declared His will in the Gītā and that He has willed that self can be exalted only through its own efforts. Man can do everything by the Divine Grace. The science of Karmayoga does not look upon this world as nothing, it requires only that one's motives should be untainted by selfish interest and passion in his daily routine in life.

In order to give a finishing touch to His speech on the science of Karmayoga, the Blessed Lord imparts His Supreme word, the most secret of all, that man must keep his mind fixed on Him (God), be devoted to Him worship Him and bow to Him so that he may without doubt reach Him. Similar advice has been given in Kathopanisad in the words - forsake morality and immorality, that which is done and that which is not yet done and realize the Supreme Lord beyond all that. Therefore, surrendering all actions to God, man must seek refuge in one Supreme Master alone. The word 'Dharma' used in verse 66th of chapter 18th means the religion of non-violence, truth, serving the parents and preceptors, performing

sacrificial ritual, charity, renunciation and other religious actions for attaining Immortality, which have been prescribed in the scriptural ordinances. Mahabharata and Anu Gita also hold this word in the same sense, taking the word 'Dharma' in the above mentioned way, Lord Sri Krsna certainly says in this place, with reference to the religion advocated by the Gitā, that man should not concern himself with the above mentioned ways of release but he should surrender himself to God alone. Though the Supreme Lord preaches nominally to Arjuna but really to every individual through the agency of the Dialogue Divine as depicted in the Gitā. Therefore man must be sure that the Gitā advice is not nominally given to Arjuna but to all mankind. As the Supreme Lord, in order to maintain and keep alive the tradition of this Gitā-Dharma, that is, of the selfless action, based on wisdom and holding devotion as the most important factor; preaches nominally to Arjuna but in fact to every devotee that, this secret teaching of the Gitā should never be imparted to a man without austerity, nor to him who has no devotion, nor even to him who is unwilling to hear; nor again to him who finds faults with Me (God). But this Divine teaching should be imparted to the devotees. The publicity of the most secret teachings of the Gitā leads man to the highest good. And he who studies this Divine Dialogue, depicted in the Gitā full of faith by him shall I (God) be worshipped through the sacrifice of wisdom. Therefore, man must listen to it in an uncarping spirit, for the attainment of the happy worlds of the virtuous (the ultimate goal). Therefore, man must not only listen to the teachings of

1. Mahabharata - Santi Parya - 344 and Anu Gita - Asvaya-42.
4. Ibid 18: 70, 71.
Lord ‘Srī Kṛṣṇa but he must try his best to understand the true spirit of the Dialogue Divine and carry out the spiritual bidding by heart.

**KARNAVYOGA AND BHAKTIYOGA**

In fact, there is no pure devotion in the Gītā, as is generally conceived, but it is emphasised that the devotees of the Divine Lord should perform all worldly actions with the idea of surrendering them to God, with the prideless frame of mind, thinking that the entire activity of the world, belongs to the Supreme Person, Who is the true Doer and the One, Who truly causes every act to be performed, but He gets all actions performed by us. Therefore man must perform all actions fallen to his lot in life with the conviction that all actions are of the Lord, being devoted to Him attachmentless and non-inimical towards all beings. It is obvious from the above that the path of devotion as prescribed in the Gītā does not advise us to sit down in a lonely corner, doing nothing and only uttering, 'Rāma', or 'Hari! Hari' or 'Nārāyana' or 'Nārāyaṇa' etc., but inspires us to do all acts desirelessly, and enthusiastically, side by side with possessing an ardent devotion. It is not that the only chapter 12th of the Bhagavad Gītā is based on the path of devotion, on the contrary, the whole volume of the Gītā is predominantly based on this path, which is, in fact the path of Devotional Karmayoga, presenting the real example of the

Gītāc devotion. Lord Śrī Kṛṣṇa lays down in the Gītā that I consider them to be the best Yogīs or devotees who endowed with supreme faith and ever united through meditation with Me, worship Me with the mind centred on Me. And those, however, who, controlling all their senses and even-minded towards all, and devoted to doing good to all beings constantly adore as their very self the unthinkable all-pervading, imperishable, ineffable, eternal, immobile, unmanifest and immutable Brahman, they too attain Me. Therefore, man must solely be devoted to the Imperishable Being and worship Him, surrendering all actions to Him, constantly meditating on Him with single-minded devotion for being rescued from the ocean of birth and death. The Devotee of the Blessed Lord means the devotional Karma-yogin, who performs his actions in accordance with the commandments of the Divine Lord, as laid down in the Gītā. For the facility of His devotees, the Blessed Lord gives three alternatives in order to attain Himself - if one is unable to fix the mind steadily on Me, then one should seek to attain Me through the Yoga of practice. If it is impossible for him even to perform practice, then he should perform actions, such as divine knowledge, meditation, hymn-singing etc., for Me. And, if it is not possible for him even to perform this ritual then subduing his mind, reason etc. he should relinquish the fruit of all actions.

Describing the superiority of the abandonment of the fruit of action, the Divine Lord states that knowledge is better than practice carried on without proper insight, meditation is superior to know-
ledge and abandonment of the fruit of actions is even superior to meditation, for there is acquired tranquility of mind immediately afterwards. It is not that this superiority of the desireless karma-yoga has been mentioned here only but it is repeated variously throughout the Gita. It is clear from the above that the practice of the desireless karma-yoga, that is to say, the abandonment of the fruit of action which includes both spiritual knowledge and devotion is the most superior path of all. In order, to explain the true spirit of the desireless karmayoga Lord Sri Krishna declares that he who is free from malice towards all creatures, who is friendly as well as compassionate, who has no feeling of meum and is free from egoism, to whom pleasure and pain are alike and who is forgiving by nature, who is ever contented, controlled, determined and who has dedicated his mind, body and senses and has a firm resolve, who has surrendered his mind and intellect to Me - such a devotee of Mine is dear to Me. The Bhagavad Gita further explains devotion as he who is not a source of annoyance to the world and who never feels offended with the world, who is free from delight and anger, perturbation and fear, who craves for nothing, who is both internally and externally pure, is clear and impartial, and has risen above all distractions, who abandons the feeling of doership in all undertakings, - that devotee is the beloved of the Divine Lord. Moreover, he who neither rejoices nor hates, nor grieves, nor desires, who relinquishes both good and evil and is full of devotion to the Supreme Being, who is

2. Ibid 13: 8, 5: 2, 6: 46 etc.
3. Ibid 12: 15, 16.
equal to friend and foe, honour and ignominy, heat and cold, pleasure and pain etc., and is free from attachment, to whom praise and disparagement are both the same, who is given to contemplation and is contented with whatever comes unasked for, without attachment to home, fixed in mind and full of devotion to the Lord. And those who fully partake of this nectar of pious wisdom mentioned above, who are endowed with faith and are solely devoted to the Paramāśvara, those devotees of the Divine Master are extremely dear to Him. In short, there is not a single verse available in the Gītā, which preaches mankind to lead an ascetic life, abandoning worldly actions. It cannot be said that the Gītā favours the renunciation in the shape of abandonment of action; because there is side by side another definite proposition of the Gītā that even the wise whose mind is saturated with this abandonment, should with this renunciatory frame of mind, give up the fruit of action, and do all acts which fall to his lot in life. Similarly, Lord Śrī Kṛṣṇa persuading Arjuna to fight repeatedly preaches him, ‘think of Me at all times and fight, with mind and reason fixed on Me, you will doubtless come to Me.’ Why to bother further on this point, the Blessed Lord Himself condemned the fruit of actions, asserting ‘your right is to work only; but never to the fruit thereof’. Let not the fruit of action be your object; nor let your attachment be to inaction. Wise men endowed with equanimity, renouncing the fruit of actions and freed from shackles of birth reach the Blissful Supreme state. As it has been mentioned above

1. Bhagavad Gītā: 12:17-20
2. Ibid 2: 47 and 51
that there is no existence of the pure devotion in the Gītā leading to inaction, but there is that of devotional Karmayoga based solely on the abandonment of fruit of action. Condemning the actionlessness of the Sāmkhyayogins Lord Śrī Kṛṣṇa states that surely none can remain inactive even for a moment; everyone is helplessly driven to action by his nature-born qualities. While the Divine Lord says thus, how can a devotee live inactive as action is surely included even in thinking or muttering the Divine Names. In order, to give examples of His preachings to all mankind, the Blessed Lord Himself advises Arjuna to perform his duties dwelling in yoga, relinquishing attachment and being indifferent to success and failure. Thus we see that the Gītā undoubtedly preaches Karmayoga accompanied with the spiritual knowledge and devotion. It has been ascertained from the above illustrations that the Gītā does not preach pure devotion as is generally conceived, but it doubtlessly preaches the devotional Karmayoga. Therefore, man must continue to work throughout his life time, in the above mentioned manner.

SOME OTHER OBLIGATIONS:

Lord Śrī Kṛṣṇa condemns the traditional and customary misleading beliefs of ancient times which were argued by Arjuna in the words—age-long family traditions disappear with the destruction of a family and with the destruction of a family and virtue having been lost, sin takes hold of the entire family, thus with the preponderance

1. Bhagaved Gītā; 3:5 and 18: 59
2. Ibid ; 2: 48
3. Ibid ; 2: 2 - 10
of vice, the women of the family become corrupt; and with the corruption of women, there ensues an intermixture of castes. And the intermixture of castes leads the destroyer of the race, as well as the race itself to hell. Deprived of the offerings of lumps of rice and water (Śraddha, Tarpana etc.), the manes of their race also fall. According to the tradition of the Vedas, these Śraddhas Tarpana etc., could only be offered by the surviving offsprings of the manes. Therefore, people were too afraid of the intermixture of the blood, and consequently they were not ready to kill even the desperadoes of their family, out of fear of accruing sin to them thereby. But the Gītā Preaches mankind not to follow such path of narrow-mindedness.

One must believe that those who are obsessed by desire and devoted to the sacrifices and other ritualistic performance sanctioned by the Vedas—Rg, Yajur, and Sama—who look upon heaven as the supreme goal and argue that there is nothing beyond heaven are foolish. They utter high-flown speech recommending many acts of various kinds for the attainment of pleasure and prosperity with rebirth as their fruit. And know that those whose minds are carried away by such words and who are deeply attached to worldly pleasure and prosperity, cannot attain the determinate intellect concentrated on God.

One must remember that the Karma-Kanda or religious practice of the Vedas makes men indulge in the three qualities of Prakṛti: Sattva, Rajas and Tamas but the Gītā teaches mankind to be above them. Therefore, the authority of the Vedas in this respect is

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2. Ibid 1: 36, 45.
3. Ibid 2: 43, 44.
explicitly opposed by the Blessed Lord.

Know that the seeker of the yoga of equanimity or performing proper action transcends the fruit of actions performed with some motive as laid down in the Vedas.

Be sure that the most fruitful four-armed form of Lord Śrī Kṛṣṇa is neither seen through the study of the Vedas, nor by penance, nor by charity, nor by ritualistic performances, nor by sacrifices, but it can be seen through the single-minded devotion, in performing actions proper to one's nature in the world.

As regards austerity, Gītā says— the worship of gods, Brāhmaṇas elders and the wise, purity, straightness, continence and non-violence these are the austerity of the body. And unoffensive, truthful, agreeable and wholesome speech, and practice of study of the sacred texts and the Japa of the divine name—these are the austerity of speech. Cheerfulness of mind, serenity, habit of meditation on God, self-control and purity of heart—these are the austerity of mind.

Be sure that those who are completely deluded by the three modes of Prakṛti, remain attached to these āṇunas and actions, the wise should not unsettle the mind of those insufficiently knowing fools, but should get them to perform all their duties duly performing them themselves.

As regards Varna-Vyāvasthā or caste-system, the Gītā does not

2. Ibid 6: 44.
3. Ibid 11: 42, 52, 54
4. Ibid 17: 14, 15
5. Ibid 17: 16
recognise the racial affiliation to the various castes of the society, but it accepts the natural bent of mind of mankind in order to divide them into different castes. For example, Brāhmaṇas, Ksatriyas, Vaiśyas and Śūdras are not accepted by the Cīra on account of their birth but they are judged by virtue of their nature-born qualities.

CHAPTER III

HUMAN DUTIES IN THE QUR'AN AND THEIR CLASSIFICATION
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HUMAN DUTIES IN THE QUR'AN AND THEIR CLASSIFICATIONS

The duties of man as prescribed in the Holy Qur'an are, like those of the Bhagavad Gita, two-sided: divine and worldly. That is to say, every duty of the Qur'an is both divine and worldly as well. We may call these two types of human duties as Huqūqullah (duties towards God) and Huqūqul-'Ibad (social duties). The divine or the duties towards God rest in Prayer, almsgiving, fasting, pilgrimage and the confession of the Islamic faith, which are called the five pillars of the Qur'anic religion. Belief in God, His apostles angels, scriptures, death, resurrection, the Day of Judgement, Paradise, hell, the divine decrees, nature of man, nature and conditions of salvation, repentence, sin, righteousness etc., constitutes the faith of Islam. And the Huqūqul-'Ibad or the worldly duties of the Qur'an extend to all affairs of life- Political, social, military, civil and legal as well. I shall discuss them in detail later on.

According to the holy volume of the Qur'an man's ultimate goal is to attain salvation, and the salvation can only be attained by following the path suggested by God in the Qur'an itself. Hence it is clear that whatever duty divine or worldly is laid down in the Qur'an for its performance is deemed to be for the attainment of man's ultimate goal—salvation. As the Qur'an is the complete code of human life passed by Allah Himself to be enforced among mankind,
therefore, it appears befitting to understand the true spirit of all outlines of the Qur'an before their enforcement. For, the Qur'anic verses were not revealed in their continuation, having regard of unbreakability of matter or them; but they were revealed occasionally in the scattered manner, therefore, the Qur'anic theme is presented here in the re-arranged way as follows:

**HIDUQULLAH OR DUTIES TOWARDS GOD**

The divine duties take in their fold the duties relating to the doctrines of God, revelation, judgement and salvation etc. As no action or enforcement can be successful without knowing the inherent nature of the act itself, therefore, man due to his nature-born qualities desires to know much enough about the object to which he owes some duty. As God is Himself the Author of the divine code, therefore, man naturally desires to know, who is God? What are His attributes? To deal with the first important point some discussion on the nature of God is essential.

**CONCEPTION OF GOD**

Man's prior duty must be to conceive God, the Creator of the whole Universe, the Embodiment of existence, knowledge and might. God introduces Himself in the Qur'an by the mystic words - Alif, Lamed, Mem, meaning, I am Allah, the best knower. God Himself inspires unto His apostle Muhammad to declare among mankind that

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He is God, one, God, the Everlasting Refuge, who has not begotten and has not been begotten, and equal to Him is not any one. He must be conceived as superior to the antagonistic tendency of reproduction.

The characteristic of the perfect ego is one of the most essential elements in the qur'anic conception of God. The other constituents of God, from a purely intellectual point of view, being of greater importance are creativeness, omnipotence, knowledge and eternity. The knowledge of God includes the knowledge of the creator and the creation comprising the universe, the soul, and circumstances of the heaven and hell after death. The realization of the knowledge of God and His works brings about human perfection. But this state can be reached only when the barriers of the heart precluding such realization are removed.

The general principle which is proclaimed in the scripture of Islam to govern the conduct of the prophet himself and of those who believe, are based on the fundamental assumption that God created both men and women from a single soul, and He sees, hears and knows everything that they do. Allah is able to do all things, and enjoins upon believers to do justice and good, and give to kindred their due, and to fulfill His covenant and to make Allah your surety. He knows the nature of man's breast and unto Him

3. Ethical Philosophy of Al-Ghazālī - Vol. I, Part III - by M. Umaruddin, P. 201
4. The Holy Qur'an - Al-Misâṣ-1
6. Ibid - Al-Nahl : 90-91
all things are brought back. Allah is the source of all things, to whom all creatures return, the Powerful who fixes all, the king of the kingdom who rules all; the Forceful, the Guardian, the Great, the All-compelling, the Haughty. He is Creator, Maker and Fashioner. He sustains as life-giver and Provider. He is the Dominator or Victorious who subdues all things to His will. Allah is the Seer of all but is seen by none. He is the Truth or Reality, and is Requirer, the Judge and the owner of the Day of Judgement. He loves those who follow His messenger Muhammad. Allah is Nigh and answers the Prayer of His suppliant. Of the five fundamental principles of belief viz., faith in God, Angels, scriptures, apostles, Last Day, and the life after death, the first is belief in God, the Qur'an, in the first place preaches a God, Who is above all tribal deities and national gods the qur'anic God is not the God of a particular nation, but He is described in the opening words of the Holy Qur'an as being the "Lord of the worlds," and thus, while widening the conception of the Divine Being, it also enlarges the circle of the universal brotherhood of man so as to include all nations of the earth and so widens the outlook of human sympathizing. The oneness of God is the noble theme on which the Qur'an has laid great stress. There is absolute unity in Divine Nature; it admits of no participation or manifoldness. Unity is the Key-note to the conception of the Divine Being in Islam. God's are the sublimest and most perfect attributes, but the attribute of mercy reigns over all, as every chapter of the Qur'an opens with the names 'Ar-Rahman'.

1. The Holy Qur'an - Al-Anfal 44
4. Ibid - Al-i-Tafsan 151.
and 'Ar-Rahim. His mercifulness has been declared by God Himself in the words, "My mercy encompasses all things." This is why the apostle who preached this conception of the Divine Being is rightly called in the Qur'an as 'Rahmatullalmin' or 'a mercy to the worlds. Thus we may conclude from the above that every one must, by all means, worship and praise God Who is the Creator of all beings, the knower, the Wise, the Responsive, the Aware, the Omniscient, the Omnipotent, the Defender, the Almighty and the owner of the Glory etc., as the opening words of the Qur'an suggest "Praise be to Allah, Lord of the worlds, the Beneficient, the Merciful, Owner of the Day of Judgement. Thess (alone) we worship, Thess (alone) we ask for help. Show us the straight path, the path of those whom thou hast favoured; not (the path) of those who earn thine anger nor of those who go astray".

**GOD'S ATTRIBUTES:**

Imam Hanifa says that, just as God's essence is unchangeable so is His name, and that Allah has always been the name of the great Eternal Being. God's attributory names are said to be ninety nine on the authority of the Qur'an for invoking Him by them. The table of those names is given by Muslim and Bukhari in their collections of traditions. Therefore one must realise that God is the Creator and Restorer of all things. He is the First and the last and the Outward and the Inward and He is the Knower of all things.

1. The Holy Qur'an: Al-Mahiya 107
3. The Holy Qur'an: Al- Araf: 180
He is with everybody wheresoever one be, He is closer to man than his neck vein. His face is in all directions. And He encompasses all things. He does whatever He pleases, He is the Master of the Glorious Throne, and mighty force and directs His sincere servants on the right way, and favours those who have once borne testimony to His unity by preserving their confession from the darkness of doubt and hesitation. He directs men to follow His chosen messenger and to go after his most honourable companions to whom He vouchsafed His assistance and direction, which is revealed to them in His essence and operations by the excellencies of His attributes, to the knowledge, whereof no one attains but He has been taught by hearing. To these as touching His essence He makes known that He is one and has no partner, Singular without any thing like unto Him, uniform having no contrary, separate having no equal.

"He is ancient, having no first; eternal, having no beginning; remaining for ever, having no end; continuing to eternity, without any termination. He persists without ceasing to be; remains without falling, and never did cease, nor ever shall cease to be described by glorious attributes, nor is subject to any decree so as to be determined by any precise limits or set times, but is the First and the Last, and is within and without."

On the contrary, God is not a being embued with form, nor a substance circumscribed with limits or determined by measure; neither does He resemble bodies as they are capable of being

1. The Holy Qur’ān: Al-Hādīd: 4
2. Ibid: Qāf: 16
3. Ibid: Al-Baqara: 115
4. Ibid: Al-Nisā: 128
5. Ibid: Al-Hādīd: 4
6. Ibid: Al-Taubah: 129
7. Ibid: 4
measured or divided. " He sits upon the throne, after that manner which He Himself hath described and in that sense which He Himself means, which is a sitting for removed from any notion of contact, or resting upon, or local situation; but both the throne itself, and whatsoever is upon it, are sustained by the goodness of His power, and are subject to the grasp of His hand."

God's Power:

God is ever living, Powerful, Mighty, Omnipotent, not liable to any deficiency or impotence, neither slumbering nor sleeping nor being abnoxious to decay or death. To Him belongs the sovereignty of the heavens and the earth. His is the dominion and the excellency, and the creation, and the command thereof. The heavens are folded up in His right hand and all creatures are couched within His grasp. His excellency consists in His creating and producing, and His unity in communicating existence and a beginning of beings. He created men and their works and measured out their maintenance and their determined times.

His Knowledge:

As regards the knowledge of God, Allah Himself declares in the Qur'an - I an Allah the best knower, He comprehends whatsoever comes to pass from the extremities of the earth to the highest heavens. Even the weight of an ant could not escape Him either in

3. The Holy Qur'an - Al - Baqarah; 1, 115 etc.
earth or in heaven; but He can perceive the black ant in the dark
night, and discerns the motion of an atom in the open air. He
knows what is secret and conceals it, and views the conceptions
of the minds and the motions of the thoughts, and the utmost recesses
of secrets, by a knowledge ancient and eternal, that never ceased
to be His attribute from eternity, and not by any new knowledge,
supradded to His essence, either inhering or inventitious.

HIS WILL:

"Nothing passes in the empire, nor the kingdom, neither little
nor much, nor small nor great, nor good nor evil, nor profitable
nor hurtful, nor faith nor infidelity, nor knowledge nor ignorance,
nor prosperity nor adversity, nor increase nor decrease, nor obe-
dience nor rebellion, but by Allah's determinate counsel and decree
and His definite sentence and will. It is Allah Who is the Creator
and the Restorer of all things. He is the sole operator of what
He pleases; there is no reversing His decree nor delaying what He
has determined. There is no refuge to man from his rebellion
against Him, but only His help and mercy. No man has any power to
perform any duty towards Him, but through His love and will. All
men, Jinns, angels and devils are quite unable to put one single
atom in motion or cause it to cease its motion, without His will
and approbation, His will subsists in His essence amongst the rest
of His attributes, Allah creates what He wills." If He decreeth a
thing, He saith unto it only: Be I and it is."
No audible object, how still soever escapes His hearing; nor is any thing visible so small as to escape His sight; for distance is no hindrance to His hearing, nor darkness to His sight. "He sees without pupil or eyelids, and hears without any passage or ear, even as He knoweth without a heart, and performs His actions without the assistance of any corporeal limb, and creates without any instrument, for His attributes or properties are not like those of men, any more than His essence is like theirs.

HIS SPEECH:

Allah speaks, commands, forbids, promises and threatens by an eternal, ancient word, through the agency of His archangel Gabriel. His voice is not similar to that of the creatures, and it does not consist in a voice arising from the emotion of the air and the collision of the bodies. But He speaks, commands, forbids, promises and threatens by His revelations - the Qur'an, the Torah, the Gospel, and the Psalms as well as other scriptures revealed from time to time to His apostles, as divine guides to mankind. Of these, the Qur'an is the final scripture preached by God Himself through His revelations. It is the complete code of human life for all times to come. This is why God commands all mankind to recite and understand the Qur'an. Therefore man must give ear to its recitation when it is recited.

Allah is wise in His doings and just in His decrees. But His justice is not similar to the justice of men. There is nothing that belongs to any other besides Himself, so that wrong is not imputable to Him as meddling with things not appertaining to Him. All things—Jinns, men, the satan, angels, heaven, earth, paradise, hell, animals, plants, substance, accident, intelligible, sensible etc., were all created by Him by His mere uttering 'Kun' i.e., 'Be', He created all things originally for the manifestation of His Power and will, and the confirmation of His word which was true from all eternity. It is not that He stood in need of these things; but He manifestly declared His glory in creating, producing and commanding without being under any obligation, nor out of necessity. He is the Author of kindness, compassion, mercy, favour, grace and beneficence. It is in His Power to pour forth upon men a variety of torments, and afflict them with various kinds of sorrows and diseases, which, if He were to do, His justice could not be arraigned, nor would He be chargeable with injustice. Yet He rewards those who worship Him for their obedience, on account of His promise and beneficence, not of their merit, nor of necessity there is nothing for which He can be tied to perform; nor can any injustice be supposed in Him, nor can He be under any obligation to any person whatsoever. These are, in short, the attributes, powers, works, knowledge and will of Allah, whereby, 'Praise be to Allah, the Lord of the Worlds' is asserted in the opening words of the Glorious Quran. Therefore, it is the binding duty of a man to praise and worship Allah, the Being of Divine and Imperious Glories.

Prayer is the first Pillar of the Islamic faith. It is prescribed for all mankind in the opening words of the Holy Qur'an in the words -

1. "He alone we worship". It is clear from this statement that the prayer should be offered to one Eternal Being Allah who is the Lord of the Worlds, the Beneficent, the Merciful, Owner of the Day of Judgment. The worthy of worship, according to Islamic religion is He, who has no partner, eternally besought of all, who has not begotten, and has not been begotten and equal to Him there is none. While introducing the Qur'an in the Qur'an itself, God gives importance to the establishment of worship in the words - This is the scripture, whereof there is no doubt a guidance unto those who ward off evil, who believe in the unseen and establish worship, and spend of that we have bestowed upon them, and who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful.

In judging of the spiritual character of Islam, we must take into careful consideration the precise character of that devotional service which every Muslim is required to render to God at least five times a day. It is remarkable that there is but one passage in the Qur'an in which the stipulated times of prayer are enjoined and that it mentions only four and not five periods - 'Glorify God when it is evening (sunset), and at morning (subh), and to Him be praise in the heavens and in the earth, at afternoon (asr) and at noon time

1. The Holy Qur'an - Al-Fatiha: 4

(Contd. on page)
But all commentators are of the opinion that the evening prayer includes both sun-set-prayer (Maghrib) and after sun-set prayer (I'sā). It is absolutely necessary that the service of the prayer should be performed in Arabic; and that the clothes and the body of the worshipper should be clean, and that the praying-place should be free from all impurity. It may be said either privately, or in company, or in a Mosque—although services in mosque are more meritorious than those elsewhere.

The worship is always preceded by ablution or Wuzu; that is, by washing of the face, hands, feet etc. Thus Wuzu is necessary before every time of prayer. And the Ghusl or the washing of the whole body is performed after certain legal defilements. Then the prayer begins with the Quranic wording: "Izzubillahi Viz., I seek refuge in God from Satan the outcast. After which the Tasmiyah is repeated—"In the name of Allah the Beneficent, the Merciful”. Then follows the opening Surah of the Qur'an—Al-Fatihah.

"After this, the worshipper can repeat as many chapters of the Qur'an as he may wish; he should, at least, recite one long or two short Verses." And thus, the prayer should be performed in the prescribed manner according to the times.

**THE PHILOSOPHY OF THE QUR'ANIC PRAYER.**

The Qur'an has laid great stress on the necessity of the worship
because it wants the world to turn to be the devotee of God. If one claims himself to be a Muslim, but his heart is devoid of the divine love, he is like an almond crust which has no kernel within it. For that Kernel which the Qur'an offers is the requisition of human-beings continual practice in having their hands at their allotted works and their souls in the remembrance of Allah at the same time. The Qur'an represents the words of Allah - I created the jinn and humankind only that they might worship Me." In fact, he who has surrendered himself to the love of God is sure to have attained the highest perfection.

Several persons, ignorant of the Islamic teachings, often say that when their hearts are enlightened with the divine Love, they need not express it by the outward motions of their limbs. To say that when one's heart is blazing with the divine Love the outward physical motions are useless is an apparent lack of understanding. For it is quite impossible that there is love in one's heart, but it does not express itself outside. The inward and the outward of a human being are linked together with a deep relation. It is absolutely impossible that we have deep love concealed without its effects on our outside. Therefore, the practical worship of Islam, resting in the physical limbs is quite natural and praiseworthy. We very often experience even in this world that when we respect a person, we pay him respect by standing and bowing our head to him, when he comes to us. This expression of love and respect is never deliberately done, but rather it is instinctive and automatic.

"While offering Namaz, a person stands respectfully. This way

of standing teaches him that he should stand in respect to every command of God similarly with as much respect that he should eradicate pride, envy, hatred, self conceit and other evils of different kinds from his heart. His stooping down after standing teaches him that humility is the precious element of a true Muslim’s nature. After this he must straighten himself once more which makes him realise that it is humility that exalts a man. His final prostration in order to pay homage to his Creator indicates his sincerity along with his self transportation where having severed himself from worldly connections, he pleads of his inferiority before his Maker. The best way of expressing one’s helplessness is prostration; and it is only for this reason that paying homage by way of prostration in Islam to any other than Allah is strictly prohibited.

The prayer is one of the most fundamental principles of the Islamic religion. It is so important a duty imposed on every Muslim that any one who deliberately avoids prayers is a nominal Muslim. Such a man can not please his Maker, Allah, the Almighty, who does not offer Him prayers five times a day; and that he should not shirk in his duty in this respect at any rate, whether merry or angry. This duty of offering prayers in Islam is imposed on everybody, whether child or aged, whether man or woman, whether boy or girl. “When a man does not offer his prayers it is supposed that his heart is absolutely blackened by the hostile ideas against Islam.”

By imposing on everybody the five-times prayer, the Qur’an teaches us that we should not forget our Lord anyway whether we are in comfort or discomfort. The Qur’anic prayers are like thanksgiving. The collec-

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tive prayer is guessed to be preferred on the authority of the Qurān when the Almighty says – 'Bow down yourselves with those who bow down (in worship)' Therefore, all believers of the Qurān, should pray to God five times a day, in all conditions – whether in happiness or in misery for pleasing their Maker.

THE ALMSGIVING

The almsgiving plays the secondary role in the five pillars of the Islamic faith. The Arabic equivalent for the word almsgiving or poor-due is Zakāt (lit. 'Purification'). The Qurān does not itself fix the amount of the charity but it declares about the amount – Do not make your hand to be shackled to your neck nor stretch it forth to the utmost limit of its stretching forth. It is hereby clear that in teaching almsgiving, Islam asks its followers to be moderate. The necessity for almsgiving besides being a help to the poor, is that it keeps a person aloof from becoming hard heartened. If a person is not charitable, the people say about him that he is not good because he has failed to feed the hungry, clothe the naked and shelter the homeless.

Islam tells of the methods in which charity can be given. "Unlike charity in Hinduism in which it is very restricted, that is alms can only be given to the Brahmanas and to none else, in Islam it is not so but it is open to all poor-ones. Like the Gospel, the

2. The Holy Qurān – Banī Isrā’il; 29.
Qurán asks its followers that alms should be given, but hastens to add unlike Gospel, that only when a person wishes the improvement of the self. Again, unlike Gospel it asks that it should be given openly, so that others may get inclined to follow the example and that children may learn about it. About giving alms openly the Qurán says - those who spend their property by night and by day secretly and openly, they shall have their reward from their Lord and they shall have no fear come upon themselves, nor shall they grieve. The reason for such almsgiving is given in the Qurán in the words - "if ye publish your almsgiving, it is well, but if ye hide it and give it to poor, it will be better for you, and will atone for some of your ill-deeds."

The almsgiving is repeatedly commanded in the Qurán. The importance of the Quránic charity is fully realised when we go through the divine version - "It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah, and the Last Day, and the angels and the Scriptures and the prophets; and giveth his wealth, for love of Him, to kinsfolk, and to orphans, and the needy, and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. It has also been commanded in the Holy Qurán that alms are for the poor who are straightened for the cause of Allah, who cannot travel in the land for trade. Allah

3. The Holy Qurán - Al-Baqarah: 42-83-110 etc.
saying in the Qur'an that "the likeness of those who spend their wealth in Allah's way is as the likeness of a grain which growth seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He wills. And those who spend their wealth for the cause of Allah and afterwards make not reproach and injury to follow that which they have spent; their reward is with their lord and there shall no fear come upon them, neither shall they grieve. It should also be minded that, according to Qur'an a kind word with forgiveness is better than almsgiving followed by injury." Allah commands His believers by saying "O Ye who believe! Render not vain your almsgiving by reproach and injury, like him who spends his wealth only to be seen of men and does not believe in Allah and the Last Day. The likeness of such an almsgiver is as the likeness of a rock whereon is dust of earth; a rainstorm smites it, leaving it smooth and bare. "And the likeness of those who spend their wealth in search of Allah's pleasure and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold." In order to make the believers aware of that which should be spent in alms, Allah declares in the Qur'an "O Ye believers! Spend of the good things which you have earned, and of that which We bring forth from the earth for you, and do not seek bad with intent to spend thereof in alms when you would not take it for yourselves except with disdain, and know that Allah is Absolute,"
Owner of Praise! This divine statement has been commented by the eminent scholars of Islamic theology in the following manner - Almsgiving should be given annually of five descriptions of property, provided they have been in possession a whole year; that is, money, animal, grain, fruit and merchandise. There are several minor differences amongst the various sects as to the precise explanation of the law with reference to these legal alms. The general rules regarding almsgiving observed by the Sunni Muslims are cited in short in the chapter entitled 'Zakat or Legal Almsgiving' of the book suggested in the foot-note. Allah emphasises in the Qur'an - 'Whatsoever good thing you spend, it is for yourself, when you spend not save in search of Allah's countenance and whatsoever good thing you spend, it will be repaid to you in full and you will not be wronged'.

Reposing faith in divine statement cited in the Qur'an, man's duty extends to pay the poor due to the following classes of persons:

1. Such pilgrims to Mecca as have not the means of defraying the expenses of the journey.
2. Religious mendicants.
3. Debtors who are unable to discharge their debts.
4. Beggars.
5. Poor travellers
6. Proselytes to Muhammadanism, and
7. the slaves for setting them free.

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Among the strictly religious duties, as laid down in the Qur'an, one is the fasting during the month of Ramazan. The Qur'an has made it obligatory on mature Muslims except those who are ill, in travel, or on a holy war, to fast and offer extra prayers called "Tarawih" for a month in the year. The Beneficent Lord ordains fasting to mankind by revealing - 'O Ye believe! Fasting is prescribed for you, even as it was prescribed for those before you, so that you may ward off evil. Therefore, man must fast a certain number of days; and for him who is sick among you or on a journey, the same number of other days must be fasted. And for those who can afford it there is a ransom - the feeding of a man in need. But whose does good of his own accord, it is better for him.' 1 During the period of fasting in the day-time, man is strictly prohibited to hold intercourse, even with his legal wives. But it is permitted to cohabit with them, on the night of the fast. Like intercourse with the legal wives, man is also permitted to eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then he must strictly observe the fast till night-fall and must not touch them, but he should be at devotion in the mosques.

"The excellence of the month of Ramazan was much extolled by the Holy prophet of Islam, He said that ' during this month the gates of Paradise are open, and the gates of Hell are shut, and

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2. Ibid - 187.
the devils are chained by the leg; and that 'only who observe fast during this month will be permitted to enter by the gate of heaven called 'Rayyam' and will be pardoned all their sins.

The fast does not commence until some Muslim is able to state that he has seen the new moon. If the sky be clouded and the moon cannot be seen, the fast begins upon the completion of thirty days from the beginning of the previous month. 'The Lailatul-Qadr or the 'night of Power' is said by Muhammad to be either on the twenty-first, twenty-third, twenty-fifth, twenty-seventh, or twenty-ninth. The exact date of this solemn night has not been discovered by any except the Prophet himself.'

All religions admit the close interrelation that is between fast and spirituality. It is realised that by fasting Muslims may do good works by controlling their worldly desires, by checking their speech and by abstaining from conjugal relations, and that their every act, word and deed may be for God. Therefore, the spiritual advantage that one gradually gets is that he becomes strong enough to control himself for a year, or for the whole life by being engaged in observing fast during the month of Remazan with good thoughts, words and actions. Therefore, every one must observe fast during the whole month of Remazan with the exceptions mentioned before.

The Hajj or the Pilgrimage to Mecca is said by the Prophet of Islām, to be of divine institution, and has the authority of the Qur'ān for its observance. Its performance is incumbent on those men and women who have sufficient means to meet the expenses of the journey and to maintain their families at home during their absence.

The merits of the pilgrimage are so great, that every step taken in the direction of the Kābah, blots out a sin; and he who dies on his way to Mecca is enrolled on the list of martyrs.

Complete the Hajj or 'Umrah, in the service of God. But if you are prevented from completing it, send an offering for sacrifice, such as ye may find, and do not shave your head, until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his head (necessitating shaving) he should in compensation, either fast or feed the poor, or offer sacrifice. And when you are in peaceful conditions (again), if anyone wishes to continue to 'Umrah or to the Hajj, he must take an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj, and seven days on his return, making ten days in all. This is for those, whose household is not in (the precincts of) the sacred Mosque, and fear God, and know that God is strict in punishment. For Hajj are the months well-known.

If anyone undertakes the duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, be sure, God knoweth it. And take a provision (with you) for the journey, but the best of provisions is the right conduct. So
fear Me, oh Ye that are wise! And it is no crime in you, if you seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the Praises of God at the sacred monument. Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. After having completed the devotions man must remember Allah as he remembered his forefathers in the times of ignorance and must pray to God for His bounties in the world and the Hereafter. The Qur'an testifies importance of the Hajj by stating: pilgrimage to the House, where Abraham stood up to pray, is a duty unto Allah for mankind, for him who can meet the expenses.

As the mountains - As-Safa and Al-Marwah are among the indications of Allah, it is, therefore, no sin for him who is on pilgrimage to the House of God or visits it, to go round them, according to Pagan custom. As the pilgrimage is commanded by Allah in the Qur'an for every able Muslim to perform it as a strictly religious duty, therefore, man must by all means perform pilgrimage in the prescribed manner if the means permit him to do so.

THE PECULIAR OF THE CREED OR KALIMAH

The meaning of the Islamic Creed is that: There is no deity but Allah, and Muhammad is His apostle. This Kalimah is the soul of the whole faith of Islam. Therefore, man must recite it by mouth

as well as he should believe in this statement by his whole heart.

These five - The Prayers, the fasting, the almsgiving, the pilgrimage and the recital of the Creed are the most fundamental religious duties of man; and these are, thereby called the five pillars of the qur'anic religion. Now, we may conclude from the above that man's prior duty, in accordance with the qur'an, is to perform these most fundamental duties in the prescribed manner.

Apart from these (five pillars of Islam), there are other fundamental tenets of the faith which are of the secondary importance in the assemblage of the strictly religious duties of the qur'an. These are being given hereunder:

THE FUNDAMENTAL TENETS OF THE QUR'ANIC FAITH.

The conception of Deity is the basis and foundation of the qur'anic religion, to which all conceptions of divinity are correlated. Much has been stated already about the glories, powers, deeds and the supremacy of God. As the role of divinity has been played in all affairs of the universe, therefore it is quite clear that if we really believe in God, we must think of Him, not merely as Creator of the worlds, but as their guide and Sustainer too. It is we who should serve the cause of Allah, for we are His bondmen, and He, the Ruling Divine. We should, therefore, seek out His will and shape our individual and collective life in accordance with it, and should try to discover His cause and give up loyalty to all other causes, associating ourselves finally and irrevocably
with Him. As Allah is the Provider of all things to mankind, therefore, man must remember all His bounties humbly and in secret.

Having faith in Allah one must, necessarily be steadfast, truthful, obedient, spender in the way of Allah and observer of the prayers for pardoning one’s evil deeds. According to the divine command, man must be sure that Muhammad is but an apostle of Allah like those who have passed away before. Allah commands mankind to meditate on the Qur’an which is the last scripture containing the complete code of humanity. Man must not fear mankind but fear God. As God is alone, so no one can claim to be a God, neither one should coin similitudes for Allah. As Allah is the only Trustworthy, therefore, one must trust in Allah and contribute for His cause. One of the strictly religious duties of the Qur’an is that one should not make distinction between Muhammad, Abraham, Isma’il, Isaac, Jacob, Moses, Jesus and other prophets. Man must be sure on the authority of the Qur’an that asking good portion in the Hereafter as in this world is better.

And man must strictly Prohibit the worship of the idols.

In order to describe human duties directly relating to God, some further extracts of the Qur’an are being given below—

1. The Holy Qur’an - Al-A’raf: 55,69,74
2. Ibid - Al-i-Taram: 17
3. Ibid - 144
4. Ibid - Muhammad: 24
5. Ibid - Al-Baqarah: 150
6. Ibid - Al-Anbiyya: 29
7. Ibid - Al-Taubah: 54
8. Ibid - Al-i-Taram: 84
10. Ibid - Al-Maidah: 60
No man should invent a lie against God through his disbelief.

Man must not despair of the mercy of Allah. The Qur'an commands;

Be not hypocrites and disbelievers.

Man must surrender his worship, sacrifice, living and dying for Allah.

The Qur'an commands mankind by saying - Do not commit forgery concerning the scripture for purchasing small gain therewith. Do not earn by writing the scripture with your own hands.

Moreover, Allah says in the Qur'an - Establish religion and be not divided. It is a command with a view to tie all mankind in the thread of a common brotherhood.

Man must not call 'dead' to those who are slain in the way of Allah.

Seek help in patience and prayer, hinder not from the way of Allah.

Believe in the Qur'an and the revelations of the Past.

Know that the spoils of war belongs to Allah and His Apostle.

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1. The Holy Qur'an = Al-Maidah : 32 103
2. Ibid = Al-Zumar : 53.
3. Ibid = An-Nisa : 140.
Prefer, as Allah Preferred Adam, Noah, the family of Abraham, and the family of 'Imrān above all creatures.

Know that the game is made unlawful on the Pilgrimage and profane not Allah's monuments, sacred months, offerings, garlands and the repairers of the house (Kābā at Mecca).

Mention Allah's name upon food, and judge according to qur'ān or any other scripture such as Ġīth, Bible etc.

Remember Allah much and Praise Him in the early hours of night and morning and never pray for disbelievers.

It must be borne in mind that man must abide by the commandments of God as mentioned above in accordance with the Qur'ān.

**RIGHTOUSNESS**

About righteousness, Allah convincingly declares that it is not righteousness that ye turn your faces to the East and the West, but righteous is he who believes in Allah, and the Last Day, and the angels, and the scriptures and the prophets, and giveth his wealth for love of Him, to kinsfolk, and to orphans, and the needy, and the wayfarer, and to those who ask, and to set slaves free; and observeth proper worship, and payeth the poor-dues. And those who

1. The Holy Qur'ān: Al-ī-Imrān: 33
2. Ibid: Al-Mālidah: 2
3. Ibid: Ibid: 4
4. Ibid: Ibid: 45
5. Ibid: Al-ī-Imrān: 41
keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing. Further Allah says in the Qur'an - Those who believe and do good works are the rightful owners of the gardens of paradise. According to Qur'an man's foremost duty is to be a righteous person, and to become the righteous one, man must try his best to please God by abiding by His commandments depicted in the Qur'an. Righteous are those who are dear to God and they too themselves God-loving. Thus, man, to be righteous, must, believe that there is but one God, the Beneficent, the Merciful, Lord of the worlds, the Almighty, and Muhammad is but His apostle, a man from amongst us, and a final preacher of the God's will, believing likewise in the past prophets too, like Abraham, Ishmael, Isaac, Jacob, Moses, Jesus, and others, as Allah preferred Adam, the family of Abraham and the family of Idrīs above all creatures.

Man must believe in the Qur'an and also other revelations of the past - 'the psalms (Zabūr) revealed to David, the Torah (Taurāt) revealed to Moses and the Gospel (Injīl) revealed to Jesus Christ. It is said that ten divine books were revealed to Adam, fifty to Šīh, thirty to Edrīs and ten to Abraham. Thus one hundred scriptures given to Adam, Seth (Ṣīs) Enoch (Idrīs) and Abraham, are termed as "Sahīfahs" and the remaining four, Kitāb; but all the

2. The Holy Qur'an - Al-Abzā'iz: 40
3. Ibid - Al-i-Tarān: 84
4. Ibid - Al-Miṣā' 162.
is necessary for a Muslim to know of these books is supposed to have been retained in the Qur'an."

"The number of prophets, which have been sent by God, is said to be 224000, or, according to another tradition 124000, of these 313 were apostles sent with special commissions, to reclaim the world from infidelity and superstition. And the number of scriptures revealed to man as mentioned above is said to have been one hundred and four. As Allah declares in the Qur'an that we sent messengers for every nation with guidance and religion of truth to preach mankind in the language of their own people for the clarification of the message to them. To make it more clear Allah further proclaims - We sent messengers before Muhammad. For every thing there is a time prescribed. God effaces whatever He wills and establishes whatever He wills, and the source of all divine guidance (Ummul-Kitab) is entrusted with Him. And Allah suggests mankind to believe in the Quranic Passage that nothing new has been given to Prophet Muhammad which was not given to the Prophets before him. Some of the messengers are mentioned in the Quran and some of them are not mentioned. And, Allah, therefore, commands all mankind to believe in the Quran and other scriptures revealed before it.

Thus we may conclude, from the above statement and authority

2. Ibid - p 84.
4. Ibid = Ibrahim; 4
5. Ibid = Ar-Ra'ad; 38, 39
6. Ibid = Fusilat; 43
7. Ibid = Al-Mmu'min; 75
8. Ibid = Al-Baqarah; 4.
that the divine authors of the Vedas, Rāma, Kṛṣṇa, Buddha etc., also appear to be the apostles of God and the sacred books - Vedas, Rāmāyana, Mahābhārata, Gītā, Tripitak etc., to be the Divine books accepted by qurān. Therefore, the believers of the qurān, must respect these spiritual personalities and sacred books, in like manners, as they respect the qurānic apostles and scriptures.

**ANGELS**

The existence of angels and their purity are absolutely required to be believed in, by the qurān, and he who denies that there are such beings or hates any of them or asserts any distinction of the sexes, is reckoned as infidel. The qurān reckons four archangels - Gabriel (Jibrīl), who is the revealer of the Divine Message to the apostles, Mīkāl (Michael) who is the protector of the Jews, Iṣrāfīl, who will sound the last trumpet at the resurrection, and Iṣrā'īl, the angel of death. There are thousands of angels in the heavens and the earth, as the qurān declares - 'Is it not sufficient for you that your Lord should support you with three thousand angels sent down for your help. The qurān, again says about the angels that your Lord will help you with five thousand angels sweeping on'. Therefore, the duty of believing in all the angels is incumbent on all believers of the qurān. And I do not agree with the opinion of Mr. Mahmūd Muḥtār Pāšā, who opines about the angels that they are non-existent entities - They are but high ideals and the refined moral tendencies of one's heart coloured with one's deepest spiritual notions. This is also true that the most virtuous man sometimes regarded as an angel. But

how can we neglect the existence of angels, while one of the
angels is Gabriel himself, the revealer of the divine message,
and God promises to help His believers by a stipulated number of
angels. On the condemnation of the concreteness of the angels,
the whole mansion of the Qur'anic faith will come to an utter ruin.
To believe in the angels is one of the fundamental tenets of Islam.
Therefore disbeliefing in them leads man to go astray.

THE LAST DAY

As believing in the Last Day or the Day of Judgment is com-
mmanded by Allah in the Qur'an, therefore, man must, by all means,
believe in it. It is a time which is a perfect secret and is
known only to God. But the approach of the Day of Judgment will
be known by the following signs:

1. The decay of faith among men,
2. The advancing of the meanest persons to dignity,
3. A maid-servant shall become the mother of her mistress,
4. Tumults and seditions,
5. A War with the Turks,
6. Great Distress in the world,
7. The Provinces of Iraq and Syria shall refuse to pay tribute,
8. The buildings of Madinah shall extend to Yahab,
9. The sun rising in the west etc., etc.,

The last Day is variously known as 'Yum-i-qiyamat, Yum-ul-
Risab etc., the tidings of overwhelming on this day to evil doers.

1. The Holy Qur'an; Al-i-Tarān; 124-125.
2. Ibid; Al-Baqarah; 177
3. The Meaning of the Glorious Koran; Trans. by M. Pickthall, London, 
   Al-Baqarah; 62
4. Notes on Mohammadanism - by T.P. Hughes, Second Edition 1877,
Man must not squander his money wastefully.

Break not the covenant of Allah after ratifying it.

Don't slay, nor drive out of the houses by sin and transgression, and ransom the captives.

Serve Allah and attribute no partners unto Him, and show kindness unto parents, near kindred, orphans, the needy and neighbour who is not of kin, the fellow traveller, wayfarer and the slaves. Be not proud and boastful.

Be good to parents, mankind, orphans and the needy, and let not your conduct grieve thee.

Utter kind words or speak gently, and when you enter houses salute one another with a greeting from Allah, blessed and sweet.

Lower your gaze and be modest, and overcome evil with good.

Don't choose disbelievers for friends in preference to believers, but cut the root of the disbelievers.

Forgive and protect the seekers of your help and protection.

Don't slay the sacred life save in justice.

Don't commit mischief.

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1. The Holy Qur'an - An-Nisa: 29
2. Ibid - Al-Baqarah: 27, 63, 84.
6. Ibid - Al-Imran: 176
8. Ibid - An-Nur: 30
9. Ibid - Ar-Ra'ad: 22
10. Ibid - Al-Imran 28
11. Ibid - Al-Anfal: 7
12. Ibid - At-Taubah: 6
13. Ibid - Al-An'am: 152
and the glad-tidings to the righteous are explicitly described in the Qur'an. Therefore, man must have faith in the Last Day for pleasing his Lord.

**HUQOUQ 'IBAD OR SOCIAL DUTIES**

**MORALITY IN QURAN**

The Qur'an contains in its fold a large number of moral obligations incumbent on humankind, which are, in short, being given below:

Whoso commits a delinquency or crime, then throws the blame thereof upon the innocent, has burdened himself with falsehood and a flagrant crime, therefore, after committing a delinquency or crime, one must not throw the blame thereof on the innocent.

Allah preaches morality to mankind in the Qur'an by commanding:

3. **O Ye who believe! Follow not passion.**
4. **Women must not be guilty of lewdness.**
5. **Don't deal in wrong.**

Know that man excels woman because he spends of his property for the support of women, therefore, women should obey their husbands.

1. The Holy Qur'an: Al-Ghāsiyah: 1-20
3. Ibid: 135
4. Ibid: 15, 16
5. Ibid: 168
6. Ibid: 34.
Speak words straight to the point.
Fulfil your undertakings.
Prohibit only indecencies.
Strive not after corruption in the land, and oppose and admonish the wrong doers and address them in plain terms about their souls.
Man must deal justly.
Don't be a pleader (Vakil) for the treacherous.
Help not one another unto sin and transgression.
When you are greeted with a greeting, great you with a better greeting than it, or return it.
Intervene not in a good cause, but intervene in an evil cause.
Forgive and be indulgent towards those who long to make you disbelievers after your belief through envy.
Be obedient and civil in your speech and be loyal to Allah.
Don’t be proud, and don’t be a corrupter.
Proclaim your real parentage.
Judge justly according to the Qur'an.

1. The Holy Qur'an = Al-Baqarah: 205
2. Ibid = Al-An'am: 70
3. Ibid = Al-Maidah: 1
4. Ibid = Al-Maidah: 33
5. Ibid = An-Nisa: 63
6. Ibid = Al-Maidah: 8
7. Ibid = An-Nisa: 105
8. Ibid = Al-Maidah: 2
9. Ibid = An-Nisa: 86
10. Ibid = An-Nisa: 85
11. Ibid = Al-Baqarah: 103
12. Ibid = Muhammad: 21, Al-Imran: 17, 43, 52
13. Ibid = Al-Maidah: 64
14. Ibid = Al-An'am: 5
Keep your souls good, and perform your words justly, even though it may be against a kinsman.

Be emigrants to escape the persecution and strive in the way of Allah.

Give not unto the foolish, what is in your keeping, of their wealth, which Allah has given you to maintain; but feed and clothe them from it and speak kindly unto them.

Disregard noxious talks.

The women must observe Pardah, if they fear annoyance after their recognition by anyone.

Forbid strong drink and games of chance.

Man must work according to his strength.

Forbid prayer in the state of drunkenness.

Come not nigh unto adultery.

Be not prodigals.

Leave the idolaters with their devices.

Don’t conceal the truth knowingly.

Fulfil your pledge.

Break not your oaths.

Man must not be disheartened.

One must not be exultant, and not draw nigh to lewd things, whether open or concealed.
The code of moral precepts has to be gathered from scattered passages of the Qur'an; yet the most systematic commands on these moral obligations are to be found in the Chapter "Bani Isrā'il", the commands there given are: (1) Attribute no partners unto Allah; (2) Be kind and respectful to parents; (3) give what is due to kinsmen, the poor and the travellers; (4) be not wasteful; (5) slay not your children for fear of poverty; (6) draw not nigh unto fornication; (7) slay not the soul which Allah has forbidden you except for just cause; (8) draw not near to the wealth of the orphans; (9) fulfill your compacts; (10) give just measure and weight; (11) follow not that of which you have no knowledge (probably referring to the slanderous reports); (12) walk not on the earth proudly.

Mankind must be mindful in abiding by the above mentioned commandments in accordance with the prescribed ways in the Qur'an. We may add to the above mentioned moral teachings of the Qur'an, that Allah desires all mankind to be ideal, righteous, generous, just and perfect ones in all affairs of life. We have seen that the Qur'an teaches to use the phrase "Justification by works". To attain salvation man must believe the message of the Qur'an to be true, and he must do the works commanded therein, by the Creator. The strictly religious conditions of attaining salvation have been outlined above. But we have also seen that the authority of the Qur'an, as

1. The Holy Qur'an - Bani Isrā'il; 23 - 40.
The representative of the God's will, extends to all affairs of life. As the Qur'an is the final divine guidance to mankind, and clear proofs of God's sovereignty and the criterion of right and wrong, hence the moral and the legal obligations of the Qur'an extend to all spheres of human life - domestic and social, legal, political, ceremonial as well as the strictly religious. These are to be serially discussed below:

A- DOMESTIC AND SOCIAL OBLIGATIONS.

TREATMENT OF WOMEN:

The legislation regarding the various aspects of the women is the most prominent element in the Qur'an. As to the treatment of women Allah asserts that women who are guilty of an indecency, four witnesses are required to witness against them. If they bear witness, the guilty must be confined to the house until death takes them away or Allah opens some way for them. And as for the two who are guilty of lawlessness from amongst you give them both a slight punishment; then if they repent and amend leave them.

The women must not be taken as heritance against their will and they must not be straitened in order that one may take part of what you have given them, until they are guilty of manifest lawlessness. They should be treated kindly and should not be hated. And, if one wishes to have one wife in the place of another and

he has given one of them a heap of gold; it should not be taken back.

MATRIMONIAL AFFAIRS

PROHIBITED DEGREES IN MARRIAGE:

'The Qur'an permits man to marry all women except mothers, daughters, sisters, maternal aunts, maternal aunts, brothers' daughters, sisters' daughters, suckling-mothers, foster sisters, wives' mothers, step-daughters who are in his guardianship, born of his wives to whom he has gone in; but if he has not gone in to them, there is no blame on him in marrying them, sons' wives, two sisters together except what has already passed, and all married women, except those whom his right hands possess, and the women whom his father married, except what has already happened of this sort."

'And whoever among you has not within his power amplanass of means to marry free believing women than, (he may marry) of those whom your right hands possess from among your believing maidens, and Allah knows best your faith; you are sprung the one from the other, so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours, and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is inflicted upon free women.'

2. Ibid. 22 - 24
Allah says, when you have divorced your wives and they have ended their terms of waiting (that is three monthly courses) then, do not prevent them from marrying their husbands when they agree among themselves in a lawful manner. Allah gives further commands concerning marriage - 'Do not marry the idolatresses until they believe and certainly a believing maid is better than an idolatress woman, even though she may please you, and do not give believing women in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he may please you.'

DOWRY:

'As man is benefitted by marrying a woman, therefore he has upon himself a binding duty to pay her dower as stipulated. There is no blame on you about the non-payment of the dower if it is agreed by the couple. But if you have divorced your wives before you have touched them and appointed for them a dower, then you should pay to them half of what you have stipulated, unless they relinquish or he should relinquish in whose hand is the marriage tie, and it is nearer to righteousness that you should relinquish and should not neglect the giving of free-gifts between you.

DUTY OF HUSBANDS:

Allah commands mankind in the Qur'an - 'O Ye who believe:

2. Ibid - Ibid: 221.
Don't devour your property among yourselves falsely, except that it be trading by the mutual consent of the couple and do not kill your people. Don't covet that by which Allah has made some of you excel others. Man should have the benefit of what they earn and women should have the benefit of what they earn. And to everyone we have appointed heirs of what parents and near relatives leave, and as to those with whom your right hands have ratified agreements give them their portion. Men are commanded in connection of divorcing their wives - Men cannot, however, divorce their wives without payment to them of the dowry stipulated at the time of marriage. The woman also can procure divorce in a law-court if she can show evidence of maltreatment by her husband. We may conclude from the above statement that men should not treat their wives with harshness and should divorce them in a lawful manner, if they are displeased with them. Though man has no power to do justice between his wives, even though he may covet it, but he not disinclined from one with total disinclination. And one must not accuse chaste believing women, unaware of the evil.

MENSTRUATION:

To cohabit with the wives in the state of their menstrual discharge is a little harmful, therefore one must keep aloof from the women and must not go near them until they have become clean; then when they have cleansed themselves go in to them as Allah has commanded you to take your wives as tilth for you for the produc-

1. The Holy Qur'an - An-Nisa: 29 - 33
2. What is Islam by M. Khurramuddin Siddiqui, pp. 82, 83
3. The Holy Qur'an - An-Nisa: 139
tion of the good harvest in the shape of offsprings. The prescribed time for menstruation is three months but for those who are pregnant, their period shall be till they bring forth their burden.

DIVORCE.

The Qur’ān says that if one wishes to divorce one's wives he should divorce them for their prescribed time, and he should not drive them out of his house nor should they themselves go forth, unless they commit an open indecency, when they have reached the prescribed time, he can either retain them with kindness or separate them, and call to witness two men of justice from among you and give upright testimony for God. And Allah further commands in the Qur’ān - 'As for those of your women who have despaired of menstruation, if you have a doubt, and of those too who have not had their courses and as for the pregnant women, their prescribed time of separation is that they lay down their burden. And lodge them where you lodge according to your means, and do not injure them in order that you may straiten them, and if they are pregnant, spend on them until they lay down their burden.'

'The divorce may be pronounced twice then keep them in good fellowship or let them go with kindness and one must not take any part of what he has given to his wife before divorce. But there is no blame on man if his wife gives up to become free

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2. Ibid. = Al-Talāq: 4
3. Ibid. = Ibid. 4 - 6.
thereby. If one divorces his wife, he shall not be lawful to remarry her until she be remarried; then if he divorces her there is no blame on them both if they return to each other by remarriage. And when you divorce women and they reach their prescribed term mentioned above then you should either retain them in good fellowship or set them free and should not retain them for injury.

And the divorced women should keep themselves in waiting for three periods of menstrual discharge in the unmarried state, and they should not conceal their pregnancy. And their husbands have a better right to take them back in the meanwhile, if they wish for reconciliation.¹

SUCKLING

'The divorced women should suckle their children for two whole years for him who desires to complete the time of suckling, and their maintenance and clothing must be borne by the father according to usage. No body shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and similar duty devolves on the father's heir but if both desire weaning by mutual consent and counsel there is no blame on them, and if you wish to engage a wet-nurse for your children there is no blame on you so long as you pay what you promised for according to usage.'²

¹ The Holy Qur'an - Al-Baqarah: 229, 231
² Ibid - 228
³ Ibid - 233.
In case of marrying the orphan women, you should give them their dowers, as free gifts, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result. And Allah further commands - Do not give away your property to the weak of understanding and maintain them out of the profit of it, and clothe them and speak to them words of honest advice. And one must test one's orphan wards until they attain puberty, then if you find in them maturity of intellect, you should make over to them their property and do not consume it extravagantly and hastily, lest they attain to full age, and whoever is rich let him abstain altogether, and whoever is poor, let him eat reasonably, then when you deliver to them their property, you should call witness in their presence.

"At the time of division of the inheritance, if there are present the relatives, the orphans and the needy, then they must also be given something out of it, and be spoken kind words to them. Giving emphasis on the complete safeguard of the property of the orphans, the Qur'an announces - those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter blasing fire of hell."

DEALING WITH THE SLAVES

The slavery in the Qur'an is a domestic institution and as an accompaniment of warfare. The murder of the captives after the

1. The Holy Qur'an - An-Nisā' 2 - 5
2. Ibid 6
3. Ibid 7 - 10.
WIDOWHOOD

If one dies leaving behind his wife and making a bequest in favour of her of maintenance for a year without turning her out, then if she herself goes away, there is no blame on him for what she did.

IDDAT: The widows should keep themselves in waiting for four months and ten days; then when they have fully attained their term of ‘Iddat, there is no blame on them if they get married, in a lawful manner. And there is no sin if one asks directly to marry such women. In this connection one must not promise to marry such woman in secret, but should speak in a lawful manner, and should not confirm the marriage tie until the record is fulfilled.

TREATMENT OF ORPHANS

DUTIES OF GUARDIANS TOWARDS THEIR ORPHAN WARDS:

The guardians should deliver the property of the orphans to them and they should not replace useless things for their good ones; and should not devour their property as an addition to their own property, as it is certainly a great sin. And if you fear that you can not act equitably towards orphans, then you should marry such women as seem good to you, two or three or four, but if you fear that you would not do justice between them, then marry only one or what your right hands possess.

battle of Badr is referred to in the chapter "Al-Anfal" of the Qur'an. 'It has not been for any prophet to possess captive until he hath slaughtered in the land'. The slave is not as Stanton says, 'the slave is the absolute property of his master as man is of Allah'. Because Islam forbade the use of harsh language and the giving of the cruel and severe punishments to slaves. It made the duty of owners to help the slaves if the task given to them was a hard one, and to attend to them in sickness. In short they had a comfortable existence and were free from cares, because it was owners to attend to all their needs, troubles etc.

'The female slaves may be taken as concubines at discretion but their master should not hire them out as prostitutes. On the contrary, if he does not want them himself he should make provision for their marriage. Married women may be taken to wives if made captives in war'. It is better to marry a believing slave than a free idolater.

The master should treat the slaves kindly, and if they are able to redeem themselves, they should not create any hindrance in their way of doing so. The slaves are so much relieved in the Qur'an that they were content so much with their lots that they often refused freedom. Take the case of Zaid which is an important one to illustrate this mentality and preference.

**OTHER FRIENDLY AND SOCIAL RELATIONS.**

'The Qur'an does not forbid you to make friendship respecting

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3. Teaching of the Qur'an - by H.U.W. Stanton. P.66
those who have not made war against you on account of your religion and have not driven you forth from your homes, therefore you should show them kindness and deal with them justly. Allah only forbids you to make friendship respecting those who made war upon you on account of your religion, and drove you forth from your homes, and backed up others in your expulsion.

And if believing women come to you flying, then you should examine them concerning religion, then if you find them to be believing women, you should not send them back to the disbelievers, and give them what they have spent, and there is no blame on you if you should marry them in the lawful manner. But you never marry the disbelieving ones. And if any thing out of the dowers of your wives has passed away from you to the disbelievers, then you should in your turn, give to those whose wives have gone away the like of what they have spent. Man is commanded by Allah that he should marry a woman who comes to him giving him a pledge that she would not associate ought with Allah, and would be aloof from stealing, fornication, infanticide, disobedience and calumny. Don't make friendship with the opponents of God.

TRADE

Although the prophet himself was originally a trader yet little mention is made in the Quran on trade. Selling is permitted but usury is prohibited. The Quran which legalises the almsgiving has

1. The Holy Quran – Al-Kumzahah: 8,9.
bauned the taking of interest on money. But believers may carry on trade while engaged in pilgrimage. For the enrichment of mankind Allah commands men to carry on trade honestly.

**THE FORBIDDEN THINGS**

**UNCLEAN FOOD**

The Qur'an forbids for food, the rotten flesh, blood, swine-flesh, and that which has been dedicated unto any other than God, the strangled, the dead through beating, the dead through falling from a height, that which has been killed by the goring of horns, the devoured of wild beasts, saving that which you make lawful by the death stroke, and that which has been immolated to idols. Moreover that which you swear by the divining arrows is also forbidden for mankind to take into food. But whoever is driven to necessity, not desiring nor exceeding the limit, then there is no blame on the eater. On the authority of the Divine command given in the Qur'an, we may assert that man must not eat above mentioned food, except in an urgent necessity. All should prefer for food all sorts of fruits, and all good things produced from earth, like wheat, barley, gram, and other food-grains, pulses and vegetables. It is implied to know that the Qur'an permits for food the meat of all animals except the above list, milk and butter and their products. As the Qur'an had, originally, been revealed in Arabia, where the main food of the people is meat on

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3. The Holy Qur'an = Al-Haidah: 3, and Al-Qa'arah: 173
4. Ibid = Al-Mamah 146
5. Ibid = Al-Wahli: 119
account of their nature-born qualities and geographical situations. Had it been revealed in India it would not suggest meat to be the chief diet of the people, which is quite opposed to the natural qualities and geographical time place and circumstances, as the divine guidance comes to mankind only for the maintenance of the world-order.

**GAMBLING, WINING AND IDOLATRY ETC.**

Allah condemns gambling, wining, idolatry and divining arrows by declaring - O Ye who believe! Strong drink, games of chance, idols and divining arrows are only an infamy of Satan’s handiwork and to turn you from remembrance of Allah. Therefore, one must not indulge oneself in these sinful things.

**MAGIC, INCANTATIONS AND SUPERSTITION:***

Magic in the sense of sorcery is implicitly condemned by the prophets’ frequent repudiation of the charge brought against them of being magicians: ‘in the Qur’an’ on the contrary, there is no prohibition of incantations, but the ending two Surahs of the Qur’an (113 and 114) appear to be of that nature and are extensively used as such by believers all over the world.

Along with the putting an end to polytheism, idolatry, gambling, wining, etc., the Qur’an also condemns superstitious beliefs prevailing during the age of Paganism. For instance, the Qur’an abstains men from putting their wives away by likening their backs

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to the backs of their mothers through their superstitious belief, as well as other superstitious notions in connection with the spirits and ghosts, prevailing all over the land in pre-Islamic age.

**INFANTICIDE**

Allah gives command against infanticide prevailing from the time immemorial - Do not kill your children for fear of poverty. As we give them sustenance and yourselves too.

**USURY AND BRIBERY:**

Usury is prohibited by Allah in the Qur'an, declaring - Those who swallow usury cannot rise up save as he rises whom the devil has prostrated by his touch. Allah has blighted usury and made legal alms fruitful. Therefore, man must by all means, forsake usury and continue to give alms.

Similarly the bribery is also condemned by the Qur'an through its statement - Do not eat your property in vanity, nor seek by it to gain the hearing of the judges, that may knowingly devour a portion of the property of others wrongfully. It is obvious from the above statement that one must, in no case, go nigh unto bribery.

**LEGAL DUTIES**

**CRIMINAL LAWS**

The laws relating to crimes occur in the form of penalties.

2. Ibid - Banī Isrā'īl: 31
3. Ibid - Al-Baqarah: 275 - 279
4. Ibid - Ibid 188.
enacted for the commission of certain crimes - such as murder, injuring, stealing, fornicating, unchastity, and so on.

**RETALIATION**

The Qur'an says that the retaliation is prescribed for mankind in the matter of the murdered in the following manner - If a man has been murdered, then only free men from amongst the accused can be killed by the relatives of the murdered, in retaliation. In similar manner, the slave for the slave and the female for the female can be slaughtered. And for him who is forgiven somewhat by his injured brother, prosecution according to usage and payment unto him in kindness. The Qur'an further emphasises concerning retaliation that there should be life for the life, the eye for the eye, the nose for the nose, the ear for the ear, and the tooth for the tooth. This is the retaliation prescribed for the wounds. But whoso forgoes it in the way of charity it shall be expiation for him.

**STEALING**

The judges are commanded by the Qur'an to cut off the hands of the thief, whether male or female.

**FORNICATION**

The punishment for the fornicatrice and the fornicator is

1. The Holy Qur'an = Al-Baqarah; 178, 179
2. Ibid = Al-Haidah; 45
3. Ibid = Ibid 28
prescribed to afflict each of them a hundred stripes. The judge should not feel pity in ordering such punishment enjoined by the Qur'an.

And the fornicator is not allowed to marry any but a fornicatress or idolatress and for the fornicatress none shall marry her but a fornicator or an idolater. And those who accuse free women, then do not bring four witnesses, flog them giving eighty stripes and do not admit any evidence from them ever except those who repent afterwards and act aright. And as for those who accuse their wives and have no witnesses except themselves, the evidence of one of these should be treated four times, bearing God to witness about their truthfulness.

It does not behove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave suffices, and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave. But he who cannot find a slave, should fast for two months successively as an expiation.

And if one kills a believer intentionally his punishment is hell.

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UNCHASTITY

The unchaste woman may be immured alive or confined for life. In the case of sodomy, the offenders are to receive an undefined punishment or if penitent to be forgiven.

REBELLING AGAINST THE RELIGION

The rebels of religion are liable for punishment by impalement or mutilation or banishment.

CIVIL REGULATIONS

The rules relating to this class too are fragmentary, and deal with special needs that arose out of developments in the prophet's career, being a specimen for mankind, so that one cannot draw a clear line between moral precepts and legal injunctions. For example, property is not to be expended on vanity or on bribery, but no penalty is laid down for the latter.

REQUEST

Equitable testamentary provision should be made verbally for parents, and kinsmen, and the witnesses are not to alter the terms of the bequest. Legacies should be shared by men and women and a residue should be left for the poor and the orphan. In the case of those of you who are about to die, and have behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out of their own accord, there is

2. Ibid
There are provisions for the portions of husbands and wives and of distant kindreds, and the husband is not to inherit the estate of the wife against her will. Discretions are also given for attesting a will by oath.

**INHERITANCE**

The men of the family get a share of that which parents and near kindred leave and the women get a share of that which parents and near kindred leave, whether it be little or much - a legal share. As concerns the provision for your children out of the inheritance, the male offsprings get the equivalent of the portion of two females. And if there be women more than two, then theirs is two-thirds of the inheritance, and if there be only one, then, the half. And to his parents a sixth of the inheritance, if has a son and if he has no son and his parents are his heirs, then to his mother appertains the third. If he has brothers, then to his mother appertains the sixth, after any bequest he may have bequeathed, or debts have been paid.

Allah further communicates in the Qur'an concerning the inheritance - Unto you belongs a half of that which your wives leave, if they have no child. But if they have a child, then unto you the fourth of that which they leave, after any legacy they may have contracted, has been paid. And unto them belongs the fourth of that which you leave, if you have no child, but if you have a

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4. Ibid 11.
child, then the eighth of that which you leave, after any legacy you may have bequeathed, or debt you may have contracted, has been paid. And if a man or a woman has a distant heir having left neither parents nor child and he or she has a brother or a sister only on the mother's side, then to each of them twain the sixth. And if they be more than two, then, they shall be sharers in the third of the whole, after any legacy that may have been bequeathed or debt contracted not injuring the heirs by willing away more than a third of the heritage, has been paid.

Regarding the share of distant kindred, the Qur'an pronounces - If a man dies childless, and he has a sister, hers is half of the heritage. And he would have inherited from her had she died childless. And if there be two sisters, then, theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females.

**DUTIES IN POLITICAL AFFAIRS**

**WARFARE**

The warfare is ordered by Allah in the characteristic term 'Jihādin Fī Sabīllillah' (Strife in the way of Allah) commanding - Fight in the way of Allah against those who fight against you, but begin not hostilities. The believers should slay the disbelievers wherever they find them, and should drive them out of the places whence they drove them out, as persecution is worse than slaughter,

2. Ibid - Ibid: 177
3. Ibid = Al-Baqara: 190, 218, 244, An-Nisā: 75, 76.
but they must not fight at the inviolable place of worship until they first attack them. And if they desist from attacking, then leave them. The fighting for the safeguard of the religion should be until the persecution is no more, attacking them in the like manner as they attacked them. Fighting in the sacred months is a great transgression except turning men from the way of Allah and the inviolable place of worship.

The believing warriors are to strike off the heads and fingertips of enemies; certain tactics and precautions are enjoined; leaders are to beware of insincere mediation, and not allow overtures at a time of vantage. It was Allah who slew the enemies in the victory of Badr; the warrior is His helper, and the slain in the path of Allah are not dead but living; they are martyrs. Death in Allah's way is better than wealth and is rewarded by paradise. To the living is granted rich booty and there is more to come; but it must be remembered that the booty belongs firstly to Allah and His Apostle. 'Prisoners of war are in the power of the captors, to kill, sell as slaves, hold to ransom, liberate or convert to Islam.'

But I do not agree that the prisoners of war are in the absolute power of the captors, to kill, sell, hold to ransom or liberate the captives as slaves. Even slaves are not under the absolute control of their masters to kill them on their own accord. For the provision of the easement to the slaves, the reader is requested to consult the article 'Dealing with the slaves' of this chapter.

2. Ibid  - Al-Baqarah 217
3. Ibid  - Al-Anfal 17.
and as for the facilities provided by the Qur’an to the captives, one must go through the Qur'anic passages, when Allah repeatedly commands - Begin not hostilities, if the opponents desist, then let there be no hostility except against wrong-doers, O Prophet! Say unto those captives who are in your hands: If Allah knows any good in your hearts He will give you better than that which has been taken from you, and will forgive you, and if they seek help from you concerning religion, then it is your duty to help them except against a folk between whom and you there is a treaty, etc., etc.

Moreover, about the prisoners of Badr he (prophet Muhammad) strictly ordered that they should be treated well, the result was that the disciples themselves only lived on dates, and gave the good food to the prisoners. In the battle of Hunain, six thousand persons were captured as prisoners. The Holy Prophet not only set them free, but gave each of them a suit of clothes.

**POLICY AND TREATY**

The Qur'anic policy may be learnt from the problems of Israelites, Jews and Christians, as well as the slaughter of enemies enforced by the stories of Saul, Goliath, Joseph and others. As the Qur'anic religion is a religion of peace, therefore it permits war with the following words - If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong

2. Ibid - Al-Baqarah: 190
3. Ibid - Ibid 192,194
4. Ibid - in Al-Anfal: 70
5. Ibid - Ibid 72.
6. Fear Allah and Take Your Own Part - by Al-Haj Gassim Ali, Jairazbhoy edition 1931; p 231
to the other, fight you against that which does wrong till it
returns to the ordinance of Allah; then, if it returns make peace
between them justly and equitably. The believers are not else than
brothers, therefore, you should make peace between your brothers.

The Qur'an enjoins on other sects and nations to bring about
honourable and just peace by negotiation and appointment of a
Board of Arbitration between the two dissatisfied and trouble-
brewing sects instead of promising to help one or the other and
making them fight. The Bloodshed should be avoided. If one or the
other party does not agree to it, and insists on fighting then it
is duty of all to join to fight it. The Qur'an has preached a
valuable principle for the maintenance of the world-peace. It
has asked the Muslims to keep themselves ready for defensive
action against all external aggression.

The Qur'an, by its watch-word - "there is no compulsion in
religion" has wedded the love of country by that of humanity.
We may say on the authority of the Qur'an that a nation should not
regard the other as mean and degraded. One must be sure on the
divine prediction that no nation can ever remain high; the greatest
empires have fallen, and will fall, and the lowest have risen, and
will rise. Having belief in this statement, there is no room for
grieving over the defeat or being pleased over the victory. Thus
we may conclude that believing in the cycle of fortunes and

1. The Holy Qur'an - Al-Hasurat: 9,10
2. Fear Allah and Take your Own Part by Al-Haj Qassim Ali,
Jairazbhoy, edition, 1931, pp. 29,30
3. Ibid: p. 35
misfortunes man must not bother in any condition of his life, but he should continue to work according to his strength, seeking assistance in patience and Prayer.

Regarding the establishment of intimacy, the Qur'an declares — Do not take for intimate friends from among others who are disbelievers. Allah encourages the believers while fighting against the disbelievers saying — "Does it not suffice you that your Lord should assist you with three thousand angels sent down, and with the five thousand of the havoc-making angels". And further He promises that one hundred believers would be enough to defeat two hundred disbelievers. And if there be twenty steadfast they shall overcome two hundred, and if there be a hundred steadfast, they shall overcome a thousand by Allah's Grace. Therefore, believers should not lose their hearts even before a mighty army of the disbelievers.

As the Jews and the Christians were the great enemies of Islam in those days, therefore, divine command comes against them — Do not take the Jews and the Christians for friends; they are friends of each other. Giving emphasis on the terms of friendship Allah repeatedly declares — Do not take My enemy and your enemy for friends. This relationship of yours would profit neither you nor your children.

About keeping the treaty the Qur'an suggests those who keep their treaty, when they make one, and are patient in tribulation, adversity

1. *The Holy Qur'an* = Al-An'am: 136
2. Ibid = Al-Baqara: 153
3. Ibid = Al-I'imram: 124, 125.
4. Ibid = Al-Anfal: 56
5. Ibid: 65
7. Ibid = Al-Mumtahanah: 1 - 3,
and times of stress. Such are they who are the sincere. Therefore man must in all conditions of his life, keep his treaty, in accordance with the conditions thereof.

**CEREMONIAL REGULATIONS**

**ABLUTION**

The fragmentary directions contained in the Qur'an concerning external and internal purity rest on the background of Arab custom, the contents of which supplemented by the words of the scripture were afterwards elaborated in tradition and eventually codified by theology.

The Qur'an, thus, proclaims the rules regarding ablution in the following way - when rise up for prayer, you should wash your faces and your hands up to the elbows and lightly rub your heads, and wash your feet up to the ankles. And if you are unclean, you should purify yourselves. If you are sick or on a journey, or one of you comes from the privy, or you have had contact with women, and you find no water betake yourselves to pure earth and wipe your faces and your hands therewith; Allah would not like to place a burden on you but He desires to purify you and to perfect His Grace on you, that you may give Him thanks in the shape of abiding by His commandments.

Allah further declares about the ablution - Draw not nigh unto prayers when you are drunken, until you know what you say, nor when

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1. The Holy Qur'an - Al-Baqarah: 177
you are polluted, save when journeying upon the road till you have bathed.

SACRIFICES

The Qur'an announces the performance of sacrifices in the words - To every nation We (Allah) appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle. And as for the camels Allah has made them of the signs of the religion of Allah for you, as there is much gain for you therein. Therefore you should invoke the name of Allah on them as they stand in a row, then when they fall dead, eat of them and feed the poor man who is contented and the beggar. Thus Allah has made them subservient to you that you may be grateful. Though neither flesh nor blood of them reaches Allah, but to Him is acceptable the guarding against evil on your part."

We may conclude from the above pronouncement concerning sacrifice that the Qur'anic sacrifice is intended like almsgiving, to help the poor and the needy. The sole attitude of the Qur'anic teachings is to promote universal brotherhood and so not to tolerate the poverty of other fellows. This is why the Qur'an intends to help the needy variously by prescribing almsgiving, sacrifice and feeding the poor by way of expiation etc. As the cattle were the main property of the Arabs, therefore, they were commanded to sacrifice animals with a view to help the poor and the needy. This is the

1. The Holy Qur'an - An-Nisā' 43
   Al-Kauthar: 2 etc.
essence of the philosophy of the Islamic sacrifice.

SOME OTHER OBLIGATIONS

A few remaining obligations of the Qur'an are being dealt with hereunder in the shape of plain commandments of the Creator:

To set right for orphans their affairs is good, and if you become co-partners with them, they are your brethren. Therefore, you treat them likewise.

One should not make God, because of one's swearing by Him an obstacle to one's doing good and guarding against evil as well as making peace among men. One should be sincere in one's oaths and should not break them. And those who swear that they would not go unto their wives should wait for four months, then if they go back, it is pardonable by Allah.

As regards the objects of oaths, it is customary to swear by those that are beloved ones to man. God Himself confirms the objects of swearing through swearing Himself by the declining day, fig and olive, morning hours, the sun and his brightness and star. Here one point of enough importance arises itself that God swears by various objects only once and also while swearing by sun, and star neglects the swearing by moon which very often comes into the co-ordination of the triple-sun, moon and star, and also

1. The Holy Qur'an - Al-Bagarah: 220
2. Ibid: 224, 225.
3. Ibid: Al-Nahl: 91
4. Ibid: Al-Bagarah: 226
5. Ibid: Al-'Asr: 1
6. Ibid: Al-Tin: 1
7. Ibid: Al-Duhai: 1
8. Ibid: Al-Sams: 1
appears to pay more and more attention towards star in swearing throughout the scripture. Thus we may conclude from this divine attitude towards repeating preference to the star in swearing, that star is the most beloved object for swearing by. Therefore one must try to swear by star if he be in such an obligatory circumstance.

Man is allowed to hunt, when he is free from the obligations of the pilgrimage, and let not hatred of a people – because they hindered you from the sacred Mosque – incite you to exceed the limits and help one another in goodness and piety, and do not help one another in sin and transgression.

Man should know that whatever he acquires as spoils of war, a fifth thereof should be spent for the cause of Allah (e.g., erecting mosque etc.) and His Apostle, and for the kinsman who has need, orphans, the needy and the wayfarer.

Take off your shoes in the holy valley of Tuwā, while you are on pilgrimage.

Do not take Messiah, son of Mary for the Creator.

One must migrate for the cause of God.

Do not say, as Jews say “Allah’s hands are fettered.”

Invent not a lie against Allah through your disbelieving.

Faint not, nor grieve before an army, you would surely be victorious if you are true believers.

1. The Holy Qurān – At-Tāriqj 1. Al-Burūj: 1 etc.
2. Ibid – Al-Mālidah: 2
3. Ibid – Al-Anfāl: 41
4. Ibid – Tābā: 12
5. Ibid – Al-Mālidah: 17
6. Ibid – Al-Mālidah: 100
7. Ibid – Al-Mālidah: 34
8. Ibid – Al-Mālidah: 103
Man must be slain in the way of Allah for his good provisions in the Hereafter.

Establish religion and be not divided.

When you are in battle-field and the time of prayer has approached, let only a party of you stand for prayer and the remaining take their arms. Then, when they have performed their prostrations let them fall to the rear of the army and let remaining party which has not worshipped stand for prayer, and let others take their precautions and their arms. But there is no blame on you to lay aside your arms, if rain impedes you or you are sick.

When you have performed the act of worship, you should remember God, standing, sitting and reclining. And when you are in safety, you should observe proper prayer, as is prescribed.

Strive not after corruption in the land.

Grieve not over the wrong-doing folk.

Stern towards disbelievers, striving in the way of Allah and fearing not the blame of any blamer.

Allah further preaches mankind in the Qur'an saying - know that whose repents after his wrong-doing and amends himself, Allah will relent towards him, as We is Forgiving, Merciful.

Allah says in the Qur'an - Lo ! I am Forgiving towards him, who repents, and believes and does good and afterwards walks aright.

Know that Allah is the True, the High, the Great.

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1. The Holy Qur'an = Muhammad 4
2. Ibid = Al-Sūrah 13
3. Ibid = Al-Misa 102
4. Ibid = Ibid 103
5. Ibid = Al-Maidah 33
10. Ibid = Ibid

CONTD. ON PAGE 156
Allah is the Light of the heavens and the earth. He is the Light upon light. He guides unto His light whom He wills. And He speaks unto mankind in allegories, as He is the knower of all things.

Be sure that mankind were one community, and Allah sent unto them prophets as bearers of good tidings and as warners, and revealed therewith the scriptures with the truth that it might judge between mankind concerning that wherein they differ.

Know that there is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like you. Allah has neglected nothing in the Qur'an. Allah of them will return to Allah in the end.

There is no doubt in this that those who are Muslims or Jews, or Christians or Sabaeans — whoever believes in God and the Day of Discrimination, and does good — surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve. And whosoever surrenders his purpose to God and walks aright, he will be awarded by his Lord.

Man must be sure that Allah sent messengers to mankind before Muhammad, and it was not given to any messenger that he should bring a portent except by Allah's permission. For everything there is a time prescribed.

Know that every scripture or revelation is recorded in the
1. "Umm-ul-Kitāb (Mother of the scriptures) entrusted with Allah.

Know that for every announcement of God, there is a term and you will come to know it.

Know that Allah has never sent a messenger save with the language of his folk, that he might make the message clear to them.

Those who believe in the words of the messenger of Allah believe in those of Allah Himself, and one must be sure that Allah does not task a soul beyond its scope.

2. Recite that which hath inspired in thee of the scripture, and establish worship, Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth that ye do. And argue not with people of scripture unless it be in (a way) that is better, save with each of them, as do wrong, and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is one; and unto Him we surrender.

Those who disbelieve in Allah and His messengers and seek to make distinction between Allah and His messengers, and who say: We believe in some and disbelieve in others, and seek to adopt a way in between, such are the Kāfirūn-e-Ḥaqqa (disbelievers of the truth) and for such disbelievers there is prepared a shameful chastisement.


5. The Meaning of the Glorious Korān by M. Pickthall, p. 408.
Know that the Qurān confirms all sacred books prevailing before it.

One must learn that Muhammad is the bringer of the Truth and the confirmer of those who brought Truth before him.

Man must believe that Allah has revealed the Qurān to Muhammad with the truth confirming whatever scriptures were before it and watching over them. Therefore, mankind must judge between them by the revelations of Allah, and they must not follow their desires away from the divine Truth. And man must believe that Allah has appointed a divine law and a traced-out way for every community. Had Allah willed, He could have made you one community. But He desires to judge mankind in their respective obligations. Therefore, they should vie one with another in righteous actions.

The Qurān declares that "there should be no compulsion in religion". Had Allah willed He could have made all mankind believed together, Would you, then, compel men to accept your religion until they are believers?

Be mindful that Allah does not forbid for kindness and good treatment towards those (even though non-Muslims) who did not wage war against you on account of your religion, nor drove you out of your houses, but He forbids you that with those who go reverse.

Know that Muhammad is but an apostle of Allah like those who passed away before him. Will it be that when he dies or is slain

1. The Holy Qur'ān - Al-Baqarah: 91,97
2. Ibid - As-Saffat:37
3. Ibid - Al-Fusilat: 43
4. Ibid - Al-Mā'idah:43
5. Ibid - Al-Baqarah:256
7. Ibid - Al-Mustahnhā:8,9
you will turn back from your religion. (This very verse was recited by caliph Abū Bakr to the people after the death of the prophet.)

Be sure that Muhammad is but a Warner and a bearer of good tidings unto believers; and he is only a mortal like mankind.

Know that those who fight in the way of Allah, who sell the life of this world for the Hereafter, and whose fights in the way of Allah, whether he is slain or wins will be rewarded by his Lord.

The Qurʾān says that when you go forth to fight in the way of Allah, be careful to examine the situation, and if some disbeliever wants with you a peaceful agreement, then do not say to him: 'Thou art disbeliever', therefore we would not want to make an agreement with you.

Be careful that the freedom from obligation is proclaimed from Allah and His apostle towards those idolaters with whom you made a treaty.

Man must believe that none can kill any one only Allah can kill and you cannot be arrayed with the weapons, but Allah can.

Allah commands that the captives of war should either be put to freedom as a gratitude to the enemy or they should be freed receiving some compensation for each of them till the war is over.

Man should be sure that he cannot attain righteousness until he spends of that which he loves.

Know that believers are not else than brethren. Let not a
folk deride a folk who may be better than they are, nor let women deride women who may be better than they are; neither deface one another nor insult one another by nicknames. Man must shun much suspicion, for Lo! some suspicion is a crime, and spy not, neither backbite one another. And be sure that Allah has created you male and female and has made you nations and tribes that you may know one another.

The gardens of paradise are for those who restrain their souls from lust, and fear Allah, and know that repelling evil with good is better.

Be sure that the life of this world is but comfort of illusion.

Remember that Allah does not change the condition of a folk until they first change that which is in their hearts.

Be expectant and know that hardship is followed by ease.

According to a tradition of the prophet, Allah says that whatever reward is prepared for the righteous is concerned neither with the visibility of the eyes, nor with the audibility of the ears, nor with any feeling, experience or imagination of human heart or mind.

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1. The Holy Quran - Al-Juurat: 10
2. Ibid - An-Naba: 40, 41
3. Ibid - Al-Kaumain295
4. Ibid - Al-I-Inan 185
5. Ibid - Read: 11
6. Ibid - Al-Insiyah: 15
CHAPTER IV

CAPITAL AND ORGANIC DUTIES COMPARED

(DIVINE AFFAIRS)
CHAPTER IV

Gītāic and Qurānic Duties Compared

(Divine Affairs)

Having minutely gone through the Gītā and the Qurān, one may easily realize that both these sacred volumes are so similar in their intrinsic natures that they can hardly be differentiated from each other. Truly speaking, a true believer of the 7th and 8th Verses of the 4th Chapter of the Gītā as well as 48th verse of the Qurānic Sūrah 'Al-Mā'idah' will find no point of dissimilarity between these two holy volumes. If there remains, nevertheless, any point of dissimilarity between these, it may happen on account of their time, place and circumstances in which they were originally preached. Both of these Books intend to establish religion on a firm footing for the protection of the virtuous, for the destruction of the evil-doers, and for restoring order and peace. The fundamental principles are quite the same in all respects in both save a few matters in which merely the ways are different. This difference is just like that of two different doctors who may heal a patient with the application of two different remedies or medicines, in their own ways for the same disease. Or this difference may be just like that of two real brothers who may seem to be unreal on account of their being born under the compulsion of time, place and circumstances, or due to some other physical pleasure or pain of the parents.

The points of similarity between the Gītā and the Qurān may be observed as hereunder:-
In order to gather the points of similarity between these two holy volumes, we may attempt from the very titles of the Gītā and the Qurān.

The Gītā and the Qurān both are so similar to each other that the very titles of them mean the same recital. Having described the Gītā in Mahābhārata Śrī Vedavyāsa, Śrī said in the end about it:

The Gītā should be carefully sung, that is, after reciting the text, its meaning and idea should be gathered and held in the mind. It emanated from the lotus-like lips of Bhagavān Viṣṇu Himself from whose navel sprung the lotus. What is the use of studying the other elaborate scriptures? In the same way, having received the divine command for the honour and dignity of the Qurān, prophet Muhammad declares - the Qurān is insight from your Lord and a guidance and a mercy for believers. Therefore, when the Qurān is recited, one must give ear to it, and pay heed so that he may attain divine mercy.

As regards the promulgation of the Gītā among human kind, Lord Śrī Kṛṣṇa proclaims - this sacred teaching of the Gītā should never be imparted to a man without austerity, nor to one without devotion, nor even to him who is unwilling to hear, nor again to him who finds faults with Me. Emphasising on the wide publicity of the Gītā, the Blessed Lord further declares that he who having shown the highest love to Me, shall impart this most sacred teaching of Mine to My devotees, shall attain Me, there is no doubt about it.

Among men there is none who does Me a more loving service than him who does so; nor shall any one be dearer to Me than him on this earth. And he who shall study this sacred dialogue of Ours, by him shall I be worshipped through the sacrifice of knowledge. Such is My view. As though to multiply the readers and followers of the Gītā, the Lord further declares - the man who listens to it full of faith and in an uncarping spirit freed from evil, even he shall reach the happy worlds of the virtuous.

With a view to publish the message of the Qurān widely and to make it applicable in all matters of life, Allah pronounces in the Qurān that judging authorities should pass their judgements in accordance with the prescribed rules in the Qurān. Just like Gītā, to multiply the true followers of the Qurān, God forcefully declares - will they, then, not meditate on the Quran or are there locks on the heart. Certainly, those who turn back after the guidance has been manifested unto them, Satan has seduced them, and God gives them the destruction. As the Qurānic verses are mostly repeated in all the five-times' prayers of Islām, therefore, for the recital of the Qurānic verses more and more Allah proclaims - men must observe prayer at the going down of the sun until the dark of night (both prayers - Samā' and 'Īsā) Lo! the recital of the Qurān at down is ever witnessed.

Further, announcing the greatness of the Qurān Allah states - We have displayed for mankind in this Qurān all kinds of similitudes. If mankind and the Jinn should assemble together to produce the like of

1. Bhagavad Gītā 18: 68-71
this Qur'an, they could not produce the like thereof.

As the second chapter of the Gītā is a summary or essence of the whole volume, in the same way, the second Surah of the Qurān is an abstract of the whole thereof.

One may be doubtful regarding the absolute similarity between the Gītā and the Qurān while the former is near about twenty times shorter than the latter in bulk. Before taking in hand the comparative study of these two sacred books, one must carefully observe the time, place and circumstance in which both were preached originally. As the Gītā was originally preached in India, in such a time when the people were too advanced in grasping the essence and true meaning even of a suggestive piece of literature, for India was enriched with vast literature in those days. Therefore, the Gītā was preached in brief, leaving its meaning on the consultation of the immense literature of the Vedas, Upanisads, Brāhmaṇa - literature and other sacred codes prevailing at that time. On the contrary, the Qurān was originally preached in Arabia, where barbarism was prevailing everywhere at that time. The people were not advanced in understanding the meaning of a simple phrase, nor there was any other sacred code or scripture free from abrogation for the consultation of any commandment given in brief. If the Qurān like the Gītā, were preached in short no one save a few could understand the true import thereof. This is why a thing which is declared by the Qurān expressly is thought to be preached by the Gītā impliedly.

The similarity between the Gītā and the Qurān extends to the

larger scale, as most of the verses of the Qur'an were preached under similar circumstances in which the Gītā was preached. For instance, Kauravas being in the state of their disbelief were oppressing the land tyrannically, virtuous ones were much tormented in their cruel bondage. They were opponents to Pāṇḍavas to the extent of enmity, who were pious and charitable. They were torturing them through their aggression in various ways. Similarly, the Qurayshites of Mecca were bitter opponents of the prophet and the believers and were oppressing them by all sorts of tortments and tyrannies, to the extent of making them flee. When the prophet with his faithful companions migrated to Madīnah for his safeguard from the aggression of the Qurayshites, they continued their tyrannical attitude towards the prophet and the believers by attacking them again and again with the huge armies. Like the first chapter of the Gītā in which a picture of the armies of Kauravas and Pāṇḍavas has been drawn, many of the verses of the Qur'an have been revealed to this effect.

The Gītā names Kauravas as 'Atatayināh' or desperadoes who should, at once, be killed without a slight thinking whether they are Gurus, elders, or kinsmen or other respectables. In the same way the Qurayshites of Mecca are repeatedly called as 'Kāfirūn' by the Qur'an, justifying their killing by waging war against them.

Lord Śrī Kṛṣṇa repeatedly commands Arjuna to fight against the desperadoes. In the same way, the Qur'an enjoins war against disbelievers saying - why do you not fight for the children who are crying;

1. Bhagavad Gītā 1: 1 - 23 etc.
   The Holy Qurān - Al - Baqarah: 190-194, Al-Maubah: 5 etc.
our Lord! Bring us forth from out this town (Mecca) of which the people are oppressors! Oh, give us from Thy presence some defender!

Those who believe fight for the cause of Allah and those who disbelieve fight for the cause of idols. So fight the favourite servants of the devil, certainly, the devil's strategy is ever weak. The attitude of the Kauravas was as tyrannical as that of the Qurayshites of Mecca, therefore, the Gītā and the Qur'ān both justify war against wrong-doers.

Lord Śrī Kṛṣṇa's whole discourse of Gītā is based on convincing Arjuna to be ready for fight against wrong-doers. He for this very purpose adopts three methods - Śāṇkhayoga or the yoga of knowledge, Kar-mayoga or the yoga of action and Bhaktiyoga or the yoga of devotion. Similarly, the Qur'ān justifies war against disbelievers in the plain commandments - warfare is ordained for them against those who have driven them from their houses unjustly only because they said: our Lord is Allah - 'For had it not been for Allah's repelling some men by means of others, cloisters, churches, oratories, and mosques, wherein the name of Allah is often mentioned, would certainly have been pulled down.'

As Arjuna, according to Gītā having been stationed there in both the armies his relatives, elders, teachers and other well-wishers, was overwhelmed with infatuation and gave expression to his faint-heartedness, tenderness and grief, in the same way, some believers according to Qur'ān even on receiving the divine command to wage war

2. Ibid - An-Nisā: 75, 76.
against the oppressors, seem to hesitate concerning doing battle.
For instance, the Qur'ān says - Holy War is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which may be good for you; and it may happen that you love a thing, which may be bad for you. God knows; better, you do not.

The Gītā and the Qur'ān both regard war for right cause to be Holy or Religious. The Gītā adopts the words 'Dharmā-Yuddha' or 'Dharme- Saṁgrāma' and the Qur'ān the phrase 'Qītal Fī Sabīllillah'.

After a minute observation, one may easily realise that the Holy War is the noble theme of the Gītā and the Qur'ān both. As the Holy War is justified by the Blessed Lord throughout the Gītā, in the same way it is justified by the Qur'ān also in many matters - such as, if two parties of believers fall to fighting, then it is the duty of other believers to make peace between them. And if one party of them does wrong to the other, then other believers should fight against the wrong-doing party, till it returns unto the ordinance of Allah; then, if it returns they should make peace between them justly and act equitably, as Allah loves the equitable. 'Believers are not else than brethren. Therefore, make peace between your brethren, and observe your duty to Allah that haply you may obtain mercy.'

In the similar manner, the Gītā and the Qur'ān both justify war for the defence of all righteous causes.

The basic teaching of both the scriptures is to attain salvation through the performance of the proper actions as prescribed in the

1. The Holy Qur'ān - Al-Baqarah: 216, ximNajj
2. Bhagavad Gītā - 2: 33, 1: 1 etc.
3. Ibid - Al-Baqarah: 216 etc.
5. Ibid - 10.
There is a famous prayer of the prophet Muhammad - O God! give me a light.

The Gītā says that God's face is on all sides. And the Qurān says on this point, unto Allah belongs the East and the West, and whithersoever you turn there is Allah's countenance.

In the Gītā God is described as 'Sarvalokamahā'svarah' or 'the Supreme Lord of all the worlds', in these very words He is mentioned in the Qurān also.

According to Gītā God is Sat or Truth out of His threefold designation, in the like manner He is declared in the Qurān in the words - Allahu-Val-Haqqu. i.e., God is truth.

The Gītā says about God that God is without birth and without beginning and the Supreme Lord of the universe and that there is none like unto Him. 'Svetāsvatara Upanisad of Yajurveda holds that there is neither equal unto God nor more than Him.

The Gītā, along with Īsopaniṣad states that all this is pervaded by God in His Unmanifest aspect. The Qurān also says the same thing on this point, as 'In-Nahu Bikulli 'Sa l Immuḥīt' i.e., 'Is not He surrounding all things'.

According to Gītā God is the self seated in the hearts of all beings, therefore, He is the Beginning, and the Middle and also the End of all beings, and what Īsopaniṣad states on this point is that He is the walker and the non-walker, He is the far and near and He is Inside and Outside of all beings. And the Qurān to this effect holds that He is the First and the Last, and the Outward and the Inward; and He is the Knower of all things.'

1. Tamaso Jyotirgamaya.
2. Gītā Aur Qurān - Sundarlal, edition 1946, p. 21
4. The Holy Qurān - Al-Baqara: 115

Contd. on page 170.
scriptures. According to both these scriptures this world is but a place for preparing oneself for the attainment of the Supreme Bliss by one's deeds.

Now, I shall concern myself with the attempt to bring out similarities in the most fundamental principles of both these scriptures. The conception of God being the primary duty of almost all the major religions of the world claims its discussion at the first place. Therefore, it is being discussed as hereunder:

1. CONCEPT OF GOD

The conception of God is almost the same in both the scriptures - Gītā and Qurān. Most of the God's attributory names are also the same in both, such as Sustainer, Creator, Destroyer, Omniscient, Eternal, Perceiver, Uncomparable, Truth, Provider, etc.

According to the Gītā, God is light of all lights, as well as the light of the moon and the sun. Maintaining the same spirit, the Qurān says about God that He is the Light of the Heavens and the earth. He is light upon light.

The Supreme Lord says in the Gītā that I dispel the darkness born of ignorance by the shining light of wisdom. And the Qurān says on this point that Allah guides unto His light whom He wills. Allah is the protecting friend of those who believe. He brings them out of darkness into light.

In the same way, the prayers have been observed to God, place to place in the Upaniṣads, in the words - Take us to light out of dark-

1. See also the head 'God' in Chapter II of the thesis.
5. The Holy Qurān - An-Nūr: 35.
The Gītā proclaims that in this world there are two kinds of entities - perishable and imperishable; the bodies of all beings are perishable and the Āhātmā, that is, God Himself, (as soul is a fragment of God) is said to be imperishable. The Qurʾān also enjoins the same thing in its own way stating - everyone that is thereon (on the earth) will pass away; there remains but the countenance of thy Lord of Might and Glory.

Describing the Glories of God, the Gītā says that if there be brilliance of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendour of the mighty Lord. And the Qurʾān describes the Divine Glories in its own way, revealing - the Beneficent Lord has made known the Qurʾān, He has created man and taught him utterance. The sun and the moon are made punctual and the stars and the trees adore. He has uplifted the sky.

The Gītā recognizes God as 'Unthinkable' and 'Higher than the intellect'. And the Qurʾān says to this effect that (human) vision cannot comprehend Him, but He comprehends all visions.

The Gītā declares that God dwells in the hearts of all beings. But He specially dwells in the hearts of the devotees, as their protecting friend, as it is stated by Lord Sri Kṛṣṇa Himself - I am...
equally present in all beings; there is none hateful or dear to Me.
Those, however, who whole heartedly worship Me, abide in Me, and I also stand revealed in them. In order to shower My Grace on them (devotees), I, dwelling in their hearts, dispel the darkness born of ignorance by the shining light of wisdom. According to a tradition of prophet Muḥammad, human heart is the dwelling place of Rahmān (God). The Qurʿān also says the same thing in its own way, stating - Surely I (God) am nigh and answer the prayer of the suppliant, when he cries unto Me (God). So let them hear My call and let them trust in Me, so that they may be led aright. We (God) are nearer to man than his jugular vein.

In order to describe the divine glories the Blessed Lord Proclaims in the Gītā that I am the sapidity in water and the light of the moon and the sun. I am the sacred syllable ʿom in all the Vedas, sound in ether, and manliness in men, I am pure odour in the earth and pure effulgence in the flame, I am life in all beings and austerity in ascetics.

The Mathnavī of Rūmī (Maulānā Rūm) which is considered to be Qurʿān in the Persian language contains a lot to this effect, for instance, 'I (God) am the sweetness of the sweets and the oil or essence of almonds.' Again Gītā says on this point that the sacrifice in which the ladle (a big spoon with which the oblation is poured into the sacred fire) etc., is Brahman, the oblation itself is Brahman, even

3. Ibid - 26: 16.
5. Man Gandhā Rā Lazzatam Rāmāhā Rā Raughannah.
so the act of Pouring the same into the sacred fire, which is again Brahman, by the sacrificer, who is himself Brahman - certainly the goal to be reached by him, who is absorbed in such sacrifice as Brahman is also Brahman or Absolute. The same idea has been imparted by a Sufi in the words - He, Himself is the cup, Himself the Potter, Himself the clay of the cup, and Himself the Drinker of that cup. He, Himself Purchases the cup and Himself goes away, breaking up that cup. It has become quite clear from the above discussion that the conception of God according to both these scriptures is absolutely the same.

Thus, Conceiving God in the above mentioned way in the light of the Gita and the Quran, man would naturally form an idea in his mind about the supremacy of God realizing Him to be the supreme object of worship. Hence, it is quite obvious that one's foremost duty is to worship only one God, who is above all tribal deities and national Gods, the Almighty, the Able to do all things.

CONCEPT OF SOUL

The Gita and the Quran both conceive soul in the similar manner, in accordance with their own ways of conceiving as follows:-

The soul, according to Gita is a fragment of God, deriving its motive power resting in mind and five senses from nature by God's leave. Therefore, all attributes of God are equally applied to soul also. For example, showing the imperishability of soul, Lord Sri Krishna preaches - in fact there was never a time, when I was not, or you

1. Bhagavad Gita - 4: 24,
(Arjuna) or these kings were not, nor will it happen that hereafter we shall all cease to be. The soul is imperishable, indefinable, eternal, it is not capable of killing anyone, nor is killed by anyone. It is never born, nor dies; nor does it exist on coming into being. For it is unborn, eternal, everlasting and Primeval; even though the body is slain, the soul is not. Further, this soul cannot be cut, burnt and made wet. It is omnipresent, immovable, constant, unmanifest, unthinkable, immutable as well as it resides in the bodies of beings.

What the Qurān opines concerning the soul is, 'this soul is by command of Allah, Who vouchsafed to mankind a little knowledge about it. It appears to mean that soul is, as Gītā says, 'Unthinkable'.

Supporting the reality of oneness of soul God clarifies in the Qurān revealing - 'Be careful of your duty to your Lord Who created you from a single soul and from it who created its mate that is, spouse and from them twain He spread a multitude of male and female. The Qurān says, 'all are Allah's and unto Him they are returning.'

Man without soul is but nothing. Therefore, man is nothing but soul therein. Thus, the phrase, 'souls are Allah's and unto Him they are returning' may properly be asserted instead of 'all are Allah's and unto Him they are returning.' By this interpretation, it has, automatically, been proved that the souls in different bodies are as Gītā says, 'the fragments of God'. Therefore, all attributory names of God are equally applicable to the soul also, God is Imperishable so is the soul. But one may doubt on the translation of the 185 th verse of

1. Bhagavad Gītā - Sūrā 2: 12 - 17
3. The Holy Qurān - Bani Isrā'il; 85
4. Ibid - An-Nishāt and Al-Kāfār; 189
5. Ibid - Al-Baqarah; 156.
the Qur'anic Surah 'Al-Imran' by M. Pickthall - *every soul will taste of death*. The Qur'anic words for soul are 'Ruh' and 'Nafs' both and the word 'Nafs' means 'being' also. But here in the above verse Mr. Pickthall translated the word 'Nafs' as 'soul', instead of 'being', which would be more proper. Though the word 'Nafs' means soul also, but at this place it appears improper. It strikes a little when Qur'an speaks - 'no soul can ever die except by God's permission and at a term appointed'. The true spirit of the Qur'anic conception of soul rests in the first half of the above phrase - 'no soul can ever die' and the latter half thereof - 'except by God's leave and at a term appointed', has merely been added to protect the discretionary powers of God, the Almighty, the Able to do all things.

The Gītā also says the same thing on this point impliedly. Can the Gītā deny that the soul may be put to perishability, by God's permission, had He willed. Nay, it cannot.

Thus, it has, by all means, been proved from the above discussion that the conception of soul according to both these scriptures is absolutely the same. Knowing the soul in the above mentioned manner, man should try his level best for the purification of his soul, as man is ordained to lift his soul to the highest point according to his capabilities born of nature.

RELATION BETWEEN THE CREATOR AND THE CREATED

As regards the relation between the Creator and the Created the

3. Ibid = Al-Imāran: 145
4. Ibid = Al-Baqarah: 20
5. Bhagavad Gītā = Gītā
The Holy Qurān = Al-Baqarah: 286.
Gītā proclaims - 'he who sees God, the universal self present in all beings and sees all beings existing in Him, He is never out of sight of him, nor he is out of sight of Him. He who established in unity, worships God as residing in all beings as their very self, that Yogin though engaged in all sorts of activities, dwells in Him. The famous Sūfī Muḥīṭuddīn Ibn 'Arabī opines on this point - 'Behold not God apart from His creation, nor the creation a form of any other than Him. The Qur'ān also says the same thing in its own way - 'all are Allah's and unto Him they are returning. The doctrines of 'Dwaita' and 'Adwaita' and 'Wahdatuṣṣuhūd' and 'Wahdatul Wujūd' have been derived respectively from above mentioned basis of the Gītā and the Qur'ān. The doctrine of 'Dwaita' of Indian philosophy is the same as 'Wahdatuṣṣuhūd' of Muslim Philosophy, and that of 'Adwaita' is the same as 'Wahdatul Wujūd' respectively. The followers of 'Adwaita' or 'Wahdatul Wujūd' believe that whatever exists there on earth is all God in His universal or Virāt-Form, and whatever is seen other else is nothing but mere illusion or Māya. On this very basis, some Indian philosophers say- 'Aham Brahmasmi' (I am Brahman) or 'Sarvam Khalvīda brahma' (All that is Brahman alone). In the same manner, some Muslim Sūfīs like Mansūr, 'Sām-i-Tabrīz etc., claimed themselves to be God saying - 'Ana Haqq (I am God) Hamā Ost' (All that is God alone).

On the other hand, the followers of 'Dwaita' or 'Wahdatuṣṣuhūd believe that the existence of Creator is quite separate from that of the created things. The Muslim Preceptors express this nation in the words - 'Hamā As Ost' i.e., 'everything is from God'. It is interesting to note that the believers of 'Dwaita' or 'Wahdatuṣṣuhūd and 'Adwaita' or Wahdatul Wujūd' both try to support their views on the authority of the Gītā and the Qur'ān respectively. Thus, it may Contd. on p. 176.
also be concluded from this statement that a thing may be proved quite averse by a talented person. It depends wholly on the capacity of understanding guts and calibre of a man.

It has become quite clear from the above discussion that the Almighty is prevailing in all things of His creation - whether animate or inanimate. He is equally present in all beings. There is none hateful or dear to Him. They, however, who devoutly worship Him abide in Him, and He also stands revealed in them. Holding every thing of the creation to be a part of the Omnipresent God through the firm faith in His Universal Form, man should equally regard all religions of the creation to be true leading mankind to the highest perfection in the shape of God-Realization.

WAYS OF DIVINE GUIDANCE

Lord 'Srī Kṛṣṇa provides a solid example of Advaitavādia or the non-dualism by claiming Himself to be God throughout His Holy Discourse of Gītā. Though, He was not God Himself, as is generally conceived. He claims Himself to be so, on account of His being fully devoted to the Brahmā state through His belief in the 'Advaita theory' of Indian philosophy, or being totally Brahmamaya or absorbed in Brahma. It was not Srī Kṛṣṇa alone who claimed Himself to be God, but many Muslim saints like Maṇṣūr, Sarwād, 'Sams-i-Tabriz and others also being absolutely surrendered to their Maker through their firm faith in the

1. Bhagaved Gītā 9: 29

Contd. From page: 175
1. Bhagaved Gītā - 6: 30, 31;
3. The Holy Qurān - Al - Tagarah: 156
theory of 'Wahdatul-Wujud' or 'Advaitavada' claimed themselves to be God by uttering 'Anil-Haqq'. It is, undoubtedly, clear that Krsna was not God Himself, but He was a high-souled person, a Holy man, a saintly authority, a divine guide, a God's representative or a God's apostle like Muhammed. But one may doubt on this statement that while Lord 'Sri Krsna Himself' claimed to be an incarnation of God, then how can He be merely an apostle of God or a Holy man? In order to answer this question, I may say that it is not 'Sri Krsna, alone who is an incarnation of God, but everything on earth — whether animate or inanimate is an incarnation of God in His Virat or Universal form.

In this way, how can Muhammad be aloof from the incarnationship of God, like all things of the creation? Now, the question arises as to while everything on earth — whether animate or inanimate is an incarnation of God, then, why, Täma, Krsna, Buddha etc., are specially designated as the incarnations of God? The answer hereto runs as, 'it is because of their being greatly popularized as the divine preachers in the social environment of their times in which they flourished. The admittance of the social opinion does not recognize any relevancy or irrelevancy in its dealing. Therefore, though all are incarnations of God but generality recognizes only the ten to be so. But the Gita itself recognizes the incarnationship of 'Sri Krsna. In this case, it appears to be following the opinion of the generality for its facility in understanding the Divine Discourse. It was not a rare conception of recognition of an opinion by the generality, even today, though all persons are of God, but Muslim community very often regards a

2. Ibid — 7: 8–11, 10: 20 — 41, and 11: 12 — 43 and 9: 16 — 19
Can it be concluded from this statement that others are not men of God? Thus, it has, automatically been proved that it was not only Sri Krsna who was an incarnation of God but everything on earth being a part of God is an incarnation of God. Sri Krsna and others are specially designated as the incarnations of God by virtue of their mere popularity as spiritual Guides among the generality of the time and place. It is not reasonable to say that God Himself comes down on earth to a certain piece of land for the reformation of its misleading folk, leaving others to run the risk of doing right or wrong on their own accord. How can He, Himself having vacated His throne, come down on earth therefore? Nay, He does not come personally, but sends His apostles endowed with His own spark and spiritual calibre from time to time when there is a decay of righteousness and unrighteousness is in the ascendant, for the safeguard of the virtuous, for the destruction of the wrong-doers and for establishing Dharma on a firm footing.

What the Qur'an opines on this point is, 'for every nation there is a messenger. Allah further proclaims in the Qur'an that We never sent a messenger except with the language of his own folk, so that he may make the message clear to them. Allah sends whom He will astray, and guides whom He will. Allah sent His messengers to mankind before Muhammad also, and it was not given to any messenger that he should bring a portent except by God's permission. For every thing, there

2. The Holy Qur’an - Yûnus: 43 and Ar-Ra’id: 7 and also see As-Sūrât: 7,
   Az-Zukhruf: 3, Ad-Dukhân: 53 Fusilat: 44.
is a time prescribed. It is Allah who effaces what He will and establishes what He will, and with Him is the source of ordinance. For every announcement (of God) there is a term. God, further advises mankind by revealing - O Children of Adam! If messengers of your own come to you who narrate unto you My revelations, then whosoever refrains from evil and amends, there shall no fear come upon them, neither shall they grieve. Allah says in the Qur‘an - We have sent thee (Muhammad) with the Truth, as a bearer of glad tidings and a warner, and there is not even a single nation wherein divine warners did not pass through. Verily some of the messengers of God are mentioned in the Qur‘an and some of them are not mentioned. Having believed in the ways of divine guidance in the above mentioned way, one should not make difference between the apostles and warners pertaining to one’s own faith as well as those pertaining to the faith of others. On the authority of the Cītā and the Qur‘ān, all religions are true as to their divine imports, therefore, man should look upon all apostles and scriptures of the world with the same eye, as they all have their origin in one Divinity.

REVELATION AND INSPIRATION.

The revelation means the scripture or the unveiling of the divine preachings and mysteries. This has most elaborately been asserted regarding the Qur‘ān, but the same is applicable to the Cītā and other scriptures also. Inspiration or Vahī, according to the Qur‘ān means

1. The Holy Qur‘ān - Ar-Ra'd: 38, 39 and An-Nahl: 63
2. Ibid - Al-An‘ām: 67
5. Ibid - An-Nisā': 164.
the divine speech to man, conveying occasionally the objective message as well as the subjective method of its imparting.

The prophet of Islam repeatedly declares by God’s command that the Qur’an is that which is inspired unto me through the grace of the Lord of the worlds. Therefore, it is a revelation of God or a revealed book, like Torah, Gospel, Psalms and other scriptures.

Now, we have to judge, impartially, whether Gītā is a revealed book like the Qur’an or not. It is, undoubtedly, admissible that the Qur’an clarifies its position itself, as to be a revealed volume throughout itself, while the Gītā remains silent on this point. But it is our duty to unveil the reality, as, for instance, one of the two sagely authorities comes—on, claiming himself to be a sage, while the other calmly claiming nothing, but it becomes the duty of the beholders to discover their reality by judging them equitably on their own merits. Same is the case of Gītā before us.

It is true to say that not even a single phrase full of spiritual import can be uttered nor a meritorious deed can be done by any one on his own accord without being inspired by God. Therefore, it was not Śrī Kṛṣṇa, son of Vasudeva and Devakī, a cow-grazer, who preached on his own accord, such a divine secret full of all sorts of sovereign sciences, mysteries, deep philosophy and high spirituality utilizable for all times to come. But it was God who inspired Him to do so, as His own Representative to preach mankind on His own behalf. This is why, Lord Śrī Kṛṣṇa claims Himself to be God throughout Gītā.

1. The Holy Qur’an - Al-Baqara: 4,37,39,106, 129,144,146,151,211,219 and so on throughout the Qur’an.
As regards the merits of the Gītā, it is marvellous to note that the Gītā being revealed thousands of years before the Qurān, yet it contains the whole theme of the latter. If the Gītā were of the later age than the Qurān, it could, however, be said that it might be dictated from the Qurān. Therefore, it being quite original in its intrinsic nature, can never be a creation of man. Thus, it has automatically, been proved that the Gītā is undoubtedly a revealed book, like the Qurān and the Qurānic statement "nothing new has been preached in the Qurān which was not preached in the previous scriptures", stands here worthpraising.

As regards the personal merits of the agents—Śrī Kṛṣṇa and Muhammad through whose agency the Gītā and the Qurān were respectively preached, they were both but cattle-grazers, incapable of creating such sacred books as Gītā and Qurān, on their own accord. And in fact, it was not that they themselves composed these scriptures with their own hands, but they were composed by Vyāsa and Muhammad’s personal scribe and other literate companions respectively.

The Qurān says that those who disbelieve in Allah and His messengers and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others and seek to choose a way in between. They are disbelievers or persons endowed with demonic properties and will be punished by a shameful doom.

Now, we have reached the conclusion that having gone through the above statement one may easily realize that there remains no room for

1. The Holy Qurān—Rusūlallā: 43.
2. The Holy Qurān—An-Nisā': 150, 151.
any doubt as to whether these both sacred volumes are revealed or man-made? We have, authentically, made clear that both of these sacred books are not the inventions of a human mind but they are revelations of God, like Torah, Gospel, Psalms and other scriptures. Therefore, a true believer is he who looks both of these books with the same eye. It has become quite clear from the above statement that both of these books are revelations of God containing in their fold the divine rules and regulations for the enforcement of all mankind. Therefore, all men should regard these volumes holy and divine and follow their directions full of faith evenly-mindedly as a duty to God in the prescribed manner.

WAYS OF SALVATION

The faith in Divinity, according to Qurān rests in five things - 1 - Prayer, 2 - Almsgiving, 3 - Fasting, 4 - Pilgrimage, and 5 - The confession of the faith - called the five pillars of Islam. Of these five, the Gitā and the Qurān both opine in the similar manner according to time, place and circumstances, in connection with the three - Prayer, almsgiving and faith. For instance:

PRAYER

The Gitā says about the prayer that, 'God considers them to be the best Yogins, who endowed with supreme faith, and ever united through meditation with God, worship Him, with their mind centred on Him. Those, who, controlling all their senses and even-minded towards all,

1. Bhagavad Gitā 5:13,10:1,2,24.; The Holy Qurān - An-Nisā 150 etc.
and devoted to doing good to all beings, constantly, adore as their very self the unthinkable, all-pervading, imperishable, insubstantial, eternal, immobile, unmanifest and Immutable Brahma, they too attain God. Therefore, man must fix his mind on God and establish his reason in Him alone; thereby he will assuredly abide in Him. Lord Sri Krishna gives three choices or ways for attaining salvation - If man cannot steadily fix his mind on God, then he should seek Him through the Yoga of practice - Karmayoga. If he is unable even to take to practice or action, then he should be intent on performing all actions for God; he will attain salvation even by performing actions for His sake. If taking recourse to the yoga of God's realization, one is unable to do even this, then he should, subduing his mind senses etc., abandon the fruit of all actions. This is, in short, the concept of prayer, as laid down in the Gita, on the authority of the trinity - Sankhya-Yoga, Karmayoga and Bhaktiyog.

The concept of Qur'anic prayer is also the same as that of Gitaic ones. The Quran opines on this point in its own way as mentioned hereunder:

Thee alone we worship; Thee alone we ask for help. Show us the straight path. The same prayer has been made to the Fire - God in Rgveda. God commands mankind in the Quran to establish worship. The true nature of the Qur'anic prayer rests in righteousness. Therefore, describing the righteousness God proclaims in the Quran - It is not

2. Ibid: 12; 3, 18; 65, 66 etc.
3. Ibid: 12; 9, 3: 4 - 8, 19, 30, 35 and 18; 41 - 48
4. Ibid: 12; 10, 11.
7. The Holy Quran - Al-Baqarah: 3, 43 etc.
righteousness that you turn your faces to the East and the West; but righteous is he who has faith in God, the Last Day, the angels, the scriptures and the prophets, and spends his wealth for His Love, to kinsfolk, orphans, the needy, the wayfarer, and to those who ask, to set slaves free, and who observes proper worship and pays the poor-rate. And those who keep their treaty when they make once, and are patient in tribulation, adversity and times of stress. Such are they who are faithful and God-fearing.

Having faith in the divine statement of the Gītā and the qur'ān as cited above, man should pray to God in accordance with the prescribed rules in the scriptures, in order to attain union with Him. The true spirit of the Prayer according to these books rests in righteousness and fair dealing in the society for maintaining the world-order.

ALMSGIVING

The Gītā and the qur'ān both enjoin almsgiving to mankind in order to cleanse their hearts for enabling them to believe in the common brotherhood of the world.

The Gītā communicates about almsgiving that as there is no existence here on earth, in the heavens or among the celestials or anywhere else in the creation, which is free from the three qualities born of matter - Sattva, Rajas and Tamas, the gift has also necessarily been divided into the three divisions - according to the three modes of nature - Sattvika, Rajasa and Tamas. For example, the gift which is made to one who does nothing in return with the idea that it is

1. The Holy Qur'ān - Al-Banarahi 177
one’s duty to give alms and with due regard to the time, place and the recipient of the gift is the Sāttvika or the best type of alms. The gift, however, which is made in a grudging mood, with the object of getting some service in return, or with a view to gain something is the Rājas, the middle or mixed type of charity. But the gift which is made at an improper place and time and in a disregardful and insulting manner to undeserving recipients is the Tāmasa or worst type of the gift. Of these three types of alms, the first category, that is, the Sāttvika type of giving is ever considered the best. What the qurʾān opines concerning almsgiving is, 'the charity should be given for the Love of God, to the kinsmen, the orphans, the needy, the wayfarer and to those who beg and to set slaves free. The Quranic equivalent for almsgiving is 'Az-Zakāt' which is fixed at a rate from all kinds of property in proportion to the worth thereof, collected from the well-to-do and distributed among the poor Muslims.

I do not agree with the opinion that the alms can be distributed among the poor Muslims only, while the qurʾān expressly declares that charity can also be given to those who ask, and those who are orphans, the needy, the wayfarer, and to set slaves free. Here, in the original text it has not mentioned that the above mentioned recipients of gift should necessarily be Muslims, and that the qurʾān publicly announces that 'there is no compulsion in religion.' Then how can alms be given to Muslims only while Hindus, Jews, Christians, Buddhists, Pārsēs, Sikhs etc, may also ask, be orphans, needy, way-

2. The Holy Qurʾān - Al-Baqarah: 177
4. The Holy Qurʾān: 256
farers or slaves! Therefore, it is undoubtedly clear that alms, according to Qur'an can be given to any deserving recipient belonging to any religion or sect. The true nature of the Qur'anic almsgiving can be observed from the statement of the Qur'an itself - A kind word with forgiveness is better than almsgiving followed by injury. The Qur'an further declares about almsgiving that the likeness of those who give alms in the way of Allah is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He will. Spend of the good things which you have earned, and of that which We (God) bring forth from the earth for you, and seek not the bad with intent to give thereof in gift, when you have not taken it for yourselves save with disdain, and know that God is Absolute, Owner of praise.

The same spirit has also been maintained in the Gītā, concerning the proper recipient of the alms. As the generality commonly conceives that the Brāhmaṇas can only be the proper recipients of the alms, is quite an absurd conceiving. The Blessed Lord makes it explicit that at the time of giving alms man should have due regard to the time, place and recipient of the gift, but He does not say that alms should only be given to the Brāhmaṇas. Therefore, it may easily be concluded that the almsgiving according to the Gītā is open to all deserving recipients whether they are Brāhmaṇas, Śūdras, Vaiśyas, Muslims, Jews, Christians, Buddhists, Pārsīs or Sikhs etc., but they must be as Qur'an says - orphans, the needy, the wayfarers, or slaves etc.

1. The Holy Qur'an - Al-Baqarah 263.
2. Ibid 261, 262
3. Ibid 267, etc.
We have seen above that the Gītā and the Qur'ān both prescribe almsgiving for all mankind. Therefore, all well-to-do persons should give alms to the deserving recipients pertaining to any caste or creed with an equable frame of mind towards all for the establishment of universal brotherhood.

DIVINE FAITH

Keen attention has been paid to the Divine faith by the Gītā and the Qur'ān both, as cited, in brief, hereunder.

Lord Śrī Kṛṣṇa prescribes in the Gītā regarding the faith that the man who listens to the Gītā, full of faith and in an uncarping spirit, freed from evil even he shall obtain the happy worlds of the virtuous. Those who fully partake of this nectar of pious wisdom in the form of Gītā, set forth above, who are endowed with faith and are solely devoted to Me, those devotees are extremely dear to Me.

The Gītā further states about the divine faith for stabilizing it that those men of the Śāttvika disposition who endowed with faith, worship other gods, ignoring the scriptural injunctions, worship God alone. The faith also, like all other entities of the creation is of three kinds - Śāttvika, Rājas and Tāmasa. The faith of every body is formed in accordance with his own mental constitution. The faith constitutes the very being of a man, therefore, whatever is the nature of his faith, that verily he is. Hence, the men of a

1. Bhagavad Gītā 18: 71
2. Ibid 12: 20
Sātvika disposition have faith in the gods or angels. Those of a Rājasa disposition worship Yaksas and Rakṣasas (Demons); while others of a Taṃasa disposition worship evil spirits and ghosts. Whatever celestial form a devotee craving for some worldly object seeks to worship with faith, God stabilizes the faith of that particular devotee in that very form. Endowed with faith he worships that deity and gains through him without doubt his desired enjoyment as ordained by Him. The Qurān also in support of this Gītāic faith says - the flesh and blood of the sacrificed animal do not reach Allah but the piety or faith from you reaches Him.

The faith is the pet preaching of the whole volume of the Qurān. If a keen stress has been given on anything throughout it, that verily is faith. For example: - God publishes in the Qurān - this is the scripture (The Qurān) whereof there is no doubt a guidance unto those who ward off evil, who believe in the unseen, establish worship and spend of that which we have bestowed upon them, and who have faith in that which is revealed unto Muhammad (the Qurān) and that was revealed before him and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful. It is quite obvious from this statement that one of the most fundamental duties of man is faith, on which the Gītā and the Qurān have laid great stress. Therefore, man should have faith in divine rules and regulations depicted in these two scriptures and should follow them heartily in accordance with the prescribed rules.

1. Bhagavad Gītā 17:2 - 4,
3. The Holy Qurān - Al-Rajj 37, and Al-Baqarah: 62,177
The Qur'an enjoins fasting expressly with a detailed description as given before. The Gita, though does not enjoin fasting expressly, yet it appears to be in favour of fasting while it suggests regulatory food to the Yogins. This Yoga is not for him who eats too much, nor for him who does not eat at all. But, this yoga which rides one of woe is accomplished only by him who is regulated in diet. I may conclude from this statement that Gita allows fasting to mankind to the extent of remedying one's physique for enabling him to perform his duties properly.

As has been stated before that a weak man cannot perform his allotted duties properly, in the same way a man who eats too much is also unable to perform his duties efficiently, therefore, man should be regularity regarding the diet. Thus, having regard of the regulatory of food for maintaining the sound health, the Gita and the Qur'an both allow fasting.

The mere difference in allowing fasting by these books is that the former enjoins fasting impliedly while the latter expressly. Therefore man must abide by the injunctions of both these scriptures in all conditions of his life.

PILGRIMAGE

The Pilgrimage, according to the Qur'an, is one of the most fundamental ways of salvation. Though the Gita does not expressly recognize pilgrimage, but it appears to be in favour of it, when addressing all mankind it preaches - Attain this knowledge by all means, if you prostrate yourself at the feet of the wise, render them all forms of services, and question them with a guilt-less heart, again and again, those wise

1. The Holy Qur'an 183 - 187
seers of Truth will unfold that knowledge to you. Certainly the wise seers generally dwell at the sacred places, and the Gītā ordains that the knowledge should, by all means, be attained by meeting with the wise personally, rendering them services for making them please in order to gain knowledge. Sacred places like Haridvāra, Mecca, Vraja, and so on, are the centres of the Divine Learning. These are the places which are endowed with Divine Grace providing inspiration to the seekers of knowledge. Having seen such places, meeting with the wise and observing prayers on such pilgrim-places one feels Divine Enlightenment and satisfaction in him. Therefore, for the attainment of Divine knowledge and inspiration, if one performs pilgrimage, Gītā considers it befitting, like the Qurān. Therefore, man should adopt such methods of gaining knowledge for spiritual enlightenment.

SACRIFICE

As regards the performance of sacrifice both the Gītā and the Qurān recognize it equally. But it is noteworthy that the Gītā appears to be very keen in describing the sacrifice in detail while the Qurān even being a detailed Code mentions it in brief. This distinction, however, does give room for some doubt concerning the similarity between the two. It was because of the time, place, and circumstances, in which, they were originally given. In those days, the predominance of the sacrifice was prevailing all over the soil of India, therefore, it was quite worthy on the part of Lord Śrī Kṛṣṇa to describe it in the detailed way. In the same way,

it was absolutely proper on the part of prophet Muhammad to cast a light glance upon it, on account of its not being so important a problem in those days on the land of Arabia. How both of them enjoin sacrifice in their own ways, is mentioned, briefly, as hereunder:

The Gītā enjoins, in connection with the sacrifice, that man is tied by shackles of Karma only when engaged in actions other than the act done for the sake of sacrifice. Therefore man should perform his duty, free from attachment for the sacrifice alone. The sacrifice is threefold: bodily, mental and vocal. The bodily sacrifice may include benevolence and kind dispositions. The mental one rests in good will, pious thinking self-control and knowledge, whereas the vocal one, in uttering kind, sweet and pleasing words. Of these, the sacrifice in the form of knowledge is superior to sacrifice performed with material things, as all actions without exception rise to the highest point through knowledge. The Gītā further commands – Foster the gods by sacrifice, and let the gods foster you. Thus fostering one another disinterestedly you will attain the Supreme State. Thus sacrifice also, like all other things of the entire creation, is threefold, Sāttvika, Rājasa and Tāmāsa - Of these the Sāttvika type which is performed only for the duty's sake without attachment, is ever held high. The virtuous who partake of what is left after sacrifice are absolved of all their sins. Those sinful ones, however, who cook for the sake of nourishing their own body alone eat only sin.

1. Bhāgavat Gītā: 3: 9 and 3: 10
2. Ibid: 4: 33
3. Ibid: 4: 33
4. Ibid: 3: 11 see also 3: 12
5. Ibid: 18: 40, 17: 11 = 13
But what the Qur'an opines about sacrifice is, 'God commands you to sacrifice a cow, neither with calf, nor immature, of bright yellow colour, neither yoked nor used in agricultural performances. Whole and without mark. Here, it has not been mentioned, along with all these details about the cow to be sacrificed, that she should necessarily be slaughtered. Therefore I may conclude that, that cow might be given as alms by way of charity amounting to sacrifice. The performance of sacrifice, in accordance with the ordinances of the Sûra and the Qur'an both is intended to help the poor and the needy by giving them food and other things, for widening the outlook of universal brotherhood of mankind. Unlike the cows, the camels are expressly declared by the Qur'an to be slaughtered by way of sacrifice as, 'We (God) have appointed camels among the ceremonies of Allah. There is much gain in them. Therefore, mention the name of Allah over them when they are drawn up in lines. Then when they fall dead, eat thereof and feed the beggar and the suppliant. God appointed a ritual for every nation. It is clear from the above that God made provision for helping the poor and the needy variously by sanctioning sacrifices, almsgiving, and expiations by way of feeding or clothing them.

According to Sûra if a sacrifice is performed without attachment and hoping for the fruit thereof, then it brings with it the twofold fruit—in the form of pleasures in the world and the Hereafter. Same is the case in the Qur'an also, concerning it as it says—The flesh and blood of the sacrificed animals do not reach Allah but the piety

3. The Holy Qur'an - Al-Najj: 34: 36
from you reaches Him. The glad-tidings of Allah’s defence are for those who are good in performing sacrifices and are truthful. Having gone through the above article one may easily realize that the performance of sacrifice is ordained by God in these scriptures for helping the poor and the needy and thus for enlarging the universal brotherhood. Hence, for the maintenance of the world-order man should perform sacrifice as a pious duty.

CONCEPT OF GODS OR ANGELS

The Gita and the Qur’an hold the words - Devas and Mahkah for gods or angels, respectively, recognizing their existence with the equal interest.

The Gita says about them that, 'Of the two paths - white and black departing when yogins do not or do return to this world according to their deeds, and that in which are located the all effulgent fire-gods and the gods presiding over day-time the white fortnight and the six months of the northward course of the sun, proceeding along it after death. Yogins, that is Karmayogins, engaged in performing actions, who have known Brahman are successively led by the above gods, and finally reach God. And the path, that is, black path, in which are located the gods dominating smoke, night, the dark fortnight and the six months of the southward course of the sun - the Yogins devoted to action with an interested motive, taking to this path after death, are led by the above gods, one

after another, and attaining the lustre of the moon, and having enjoyed the fruit of their righteous works in heaven, return to this mortal world.

The Qur'an opines concerning these - praise be to Allah, the Creator of the heavens and the earth who appoints the angels as messengers having wings two, three, and four. Of these angels Gabriel (Jibrīl) Michael, Isrā'īl and Isra'el are the mightiest ones being allotted to them the duties of bringing of the revelation to the prophets, presiding over death and causing rain etc., respectively. In the same way, the Gīṭa also recognizes the four mightiest gods - Indra, Rudra, Śiva and Yama. Various types of duties have been allotted to the gods by God as detailed in a couple of preceding chapters. The Qur'an further declares about the angels addressing the disheartened believers before a huge army of the enemies, revealing - Is not sufficient for you that your Lord should support you with three thousand angels sent down for your aid. And if the enemy attacks you suddenly, then your Lord will help you with five thousand angels sweeping on.

It is unavoidably true that the concept of the Gīṭaic Deva and that of Qurānic Malak is, in all respect, the same. For the words 'Deva' and 'Malak', it is quite reasonable to substitute the English words 'god,' 'angel,' or 'Celestial being'. Though there is no point of

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3. Ibid - Al-Baqarrah 97, 98, 87, 171, 253, Al-Mā'idah 110, Al-Wāli 102, Al-Sūrah 193 etc.
5. The Holy Qurān - Al-Iʿīmān 124, 125.
dissimilarity in the recognition of the gods or angels between these two scriptures, yet, if there remains any point to be dissimilar in one's point of view, it does under the compulsion of time, place and circumstances.

Conceiving the existence of gods according to both these holy volumes, one ought not to differentiate between the gods mentioned in the Gītā and those mentioned in the Qurān. Hence man should regard these gods as subservient to one supreme Deity.

**CONCEPT OF EVIL SPIRITS**

The evil spirits or ghosts are equally recognized by both these scriptures in the terms - Bhūtas or Pretas or Piśācās and Jinns respectively.

The Gītā says about these - 'Bhūtāni Yānti Bhūtejyā', that is, 'those who adore the spirits attain the spirits'. Again the existence of ghosts can easily be ascertained from, the Gītāic condemnation of a nature which is fiendish, demoniacal and delusive.

The Qurān speaks of the Jinns in its own way as, 'Qurānic revealed to Muhammad that a company of the Jinns gave ear'. It has been supposed that mankind and Jinn would not tell a lie concerning God. It has generally, been conceived that a lunatic is nothing but possessed by a Jinn or preta. Mr. Yaqūb Husain Madrās has opined about Jinns in his Urdu book 'Kitābul Hudā' as 'clever foreigners'. It has also been applied to a magician king Solomon.

Therefore, man should have faith in the above statements of the Gita and the Qur'an regarding the evil spirits.

CONCEPT OF SATAN

The 'Satanas' variously known as 'devils' demons' etc., are similarly existent in the Gita and the Qur'an both, with the names 'Rakshasas', or 'Yaksas' or 'Daityas' or 'Asuras' and 'Saitans' respectively.

The Qur'an recognizes Satan throughout itself, as a deluder and deceiver of mankind causing them to go astray from the plain road shown by the scriptures. Like the Gita that names 'Prahlada' as the mighties of all devils, the Qur'an recognizes, 'Iblis' to be so.

It is undoubtedly true that the devils, according to these books are hurtful, deceitful and open opponents to believing folk.

Having realized the nature of Satan on the authority of the Gita and the Qur'an, one should keep one's soul pious and pure for enabling oneself to be aloof from the snare of such ill-natured spirits.

BELIEVERS AND DISBELIEVERS:

The Gita and the Qur'an both define and explain the believers and disbelievers with due detail in their own ways. The Gitaic and the Qur'anic equivalents for these are 'Daivim Sampadam Abhijatah' and 'Asurim Sampadam Abhijatah', and 'Mu'uminun' and 'Kafirun' respectively. The Gitaic words for believers and disbelievers mean 'the person endowed with divine properties' and the person endowed with

demonical properties*, which are equally applicable to the Qur'anic words -- 'Mu'minun and Ka'firun, sprung from their singular 'Mu'min' and 'Ka'fir'. Thus, the Citiic 'Daivim Sampadam Abhijatah and 'Asurim Sampadam Abhijatah accurately mean the same as the Qur'anic 'Mu'min' and 'Ka'fir'. For example:

The Citi says about the believers as 'the marks of those who are endowed with divine properties are, 'fearlessness, absolute purity of heart, constant absorption of mind in meditation for self-realization, and the Sattvika type of almsgiving, control of the senses, worship of God, and the performance of Agnihotra i.e., pouring oblations into the sacred fire, and other auspicious acts, study of the Vedas and other sacred texts, chanting of divine names and Glories, bearing of hardships for the sake of one's own Dharma or duty, and straightness of mind, body and senses. Non-violence in thought, word and work, truthfulness and geniality of speech, absence of anger even on arrival of provocations, abandonment of the idea of doership in action, plenitude of mind, being aloof from malicious gossip, kindness to all beings absence of attachment to the objects of senses, even during their contact with the senses, gentlemenslenss feeling shame in doing things not sanctioned by the scriptures or usage and abstaining from the idle pursuits. Sublimity, forgiveness, fortitude, external purity and absence of malice and feeling of self-importance'.

On the contrary the marks of disbelievers or those who are endowed with demoniacal properties are hypocrisy, arrogance, boastfulness, anger, harshness and ignorance.

The divine virtues are regarded as conducive to liberation and the demoniacal qualities as conductive to bondage.

The Qur'ān also defines and explains the believers and disbelievers throughout it in the similar manner, as the Gītā does. For instance, it says — this is the scripture (the Qur'ān) whereof there is no doubt, a guidance unto those who ward off evil, who believe in the unseen, establish worship, spend bountifully of that We (God) have bestowed upon them. And who have faith in that which is revealed unto Muhammad and that which was revealed before him — in the Torah, Gospel Psalms and other scriptures, and are certain of the Hereafter. These depend on guidance from their Maker. These are the successful.

As regards the disbelievers, they are never influenced by any divine guidance or warning, because of the steadfastness of their disbelief. God has sealed their hearing and their hearts and on their eyes, there is a covering. They will taste the chastisement of an awful doom. Those who disbelieve in Allah and His messengers and seek to make distinction between Allah and His messengers, and say; We believe in some and disbelieve in others and seek to choose an intermediate way. Such are the disbelievers in truth and for disbelievers We (God) have prepared a shameful chastisement.

Just like the Gītāic divine virtues the Qur'ānic belief is conducive to liberation and like Qur'ānic demoniacal properties Qur'ānic disbelief is conducive to bondage.

The Gītā says that a disbeliever can have no peace, then how

1. Bhagavad Gītā: 16: 5
3. Ibid - 6,7.
can there be happiness for one lacking peace of mind.

Further, according to the Qur'an a true believer is he who believes in God, the Last Day (Doomsday) and the gods or angels, the scriptures, the God's apostles and gives his wealth for Love of God, to kinsfolk, orphans, the needy, the wayfarer, those who ask and to set slaves free, and observes proper worship and pays the poor-due. And those who keep their treaty when they make once, the patient in tribulation, adversity and critical times. Such are they who are the faithful. Such are the God-fearing.

On the other hand, whose becomes a renegade and dies in his disbelief, such are they whose deeds have fallen both in the world and the Hereafter. Such are rightful owners of the flaming fire. The Gita also says the same thing in this regard enjoining - Those who die during the predominance of Tamas, that is, in disbelief are born in the wombs of stupid creatures at the commencement of the next Brahma's day.

Further, in accordance with the Gita, a man released from the triple gate of hell-passion, anger and greed acts his own salvation, and thereby reaches the Supreme goal.

But he who having cast aside the communications of the scriptures acts on his own accord, attains not perfection, nor the highest goal, nor even happiness.

Therefore, man should determine a thing on the authority of the

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2. The Holy Qur'an - Al-Bagarah 177
3. Ibid: 317
4. Bhagavad Gita: 14: 15, 2, 9: 7-10
In the same way, the Qur'an also guides mankind to determine things on the authority of the scriptural ordinances.

It has become quite obvious in the above discussion that both these scriptures recognize the believers and disbelievers in the similar manner. The reward for believers and the punishment for disbelievers have equally been sanctioned by these both sacred volumes.

Having gone through the above discussion in connection with the Gita and the Qur'an, there appears a clear duty of man to keep himself a believer or person endowed with divine properties entitling himself for the attainment of Supreme Bliss in the form of God-Realization.

OTHER SCRIPTURES

The Gita and the Qur'an both recognize the authority of the previous scriptures. Both of them though yielding all sacred books of the past to be true, expressly mention only the three Rgveda, Yajurveda and Samaveda, and Torah Gospel and Psalms, respectively.

The Gita recognizes the authority of Vedas in performing sacrifices, and other ritualistic observances. For the establishment of the authority of the previous scriptures, the Blessed Lord commands in the Gita—Let the scripture be your authority in determining what ought to be done and what ought not to be done. And you should do only such action which is sanctioned by the ordinances of the scriptures. As Gita is preached briefly therefore, it necessarily depends upon the

2. The Holy Qur'an – Al-Maidah : 5, 47, 48, 77, 110; Muhammad: 24 etc.
5. Ibid : 16: 34.
ordinances of the previous scriptures for unfolding its meaning. The finishing touch of every chapter thereof informs us that Gītā being itself an Upaniṣad admits the authority of all Upaniṣads.

The Gītā assures that it is not a new preaching, but it is a confirmation of that which was preached before. As Lord Śrī Kṛṣṇa proclaims himself in the Gītā that I taught this Immortal Yoga in the form of Gītā to Vivasvān (Sun-god); Vivasvān conveyed it to his son Manu, and Manu imparted it to Ikṣvāku (his son). Thus handed down from father to son, this yoga remains known to Rajarśis (royal sages whereby called Rājyoga or Raja-Vidyā). By great afflux of time, nevertheless, it has more or less disappeared. The same ancient yoga, has, to day, been imparted to you (Arjuna) by Me, because you are My devotee and friend, and also as this is a supreme secret.

The Qurān also opines the same thing on this point revealing Lo! We (God) inspire unto Muḥammad the same thing as We inspired Noah (Nūh) and the prophets after him, as We inspired Abraham (Ibārāhīm), Ishmael (Ismāʿīl), Isaac (Ishāq), Jacob(Yāqūb), the tribes Jesus (Yūsuf), Job (Ayūb), Jonah (Yūnus), Aaron (Hārūn), and Solomon (Ṣūlaimān), and as We inspired unto David (Dāwūd) the Psalms (Zūbūr).

It is quite clear from the above assertion that the Qurān is also, like Gītā, but a confirmation of the past scriptures, as it throughout it bears witness to this effect.

Moreover, the Blessed Lord repeatedly takes the position of the other scriptures with a welcoming enthusiasm throughout the Holy Volume

2. The Holy Qurān = An-Nisāʾ: 163 see also Al-I-Imrān-84.
3. Ibid; = Al-Baqarā: 3,37,121,136,177 etc.
Thus, we see that these two sacred books being quite similar to each other, in connection with all affairs mentioned above, are absolutely similar concerning the other scriptures too. Hence, one should regard all scriptures to be holy and true, so as to put his prejudiced views towards other fellow beings to an end, for widening the outlook of the universal brotherhood.

**Creation, Death, Hereafter, Doomsday, or Last Day, and New Day of Resurrection and New Creation**

The Gītā announces regarding the creation of the world that all beings were unmanifest before their birth, and will become unmanifest again when they will die. They are manifest only in the intermediate stage. This statement of the Blessed Lord makes us realize that all creatures before their being born were not embodied in any form playing an active part in this world or somewhere else in the creation. They were without bodies, that is, soul only and were not separate from God or were entrusted with Him in a Divine World called Paraloka or Hereafter enshrined with Brahman's night till the beginning of a new Kalpa or Brahman's day. As Gītā clearly states on this point that, at the end of every kalpa or Brahman's day, all beings enter God's Prakṛti (The prime cause), and at the commencement of every Brahman's day, He brings them forth again. With God as the president, prakṛti brings forth this whole creation - both animate and inanimate.

again and again, according to their deeds. This is why, the wheel of
the world is revolving.

The Qur'ān also enjoins the same thing in this regard, announcing -
We (all beings) are Allah's and unto Him we are returning. This Qur'ānic
statement perfectly means the same as the Gītāic one above, such as
all creatures being Allah's should, before their being born in the
world be, a part of God or be beside Him under His direct supervision
as Gītā says in the next world, 'Paraloka' or 'Aqbat' or Hereafter. In
that state, they were doubtlessly not embodied in any form, playing
a practical role, but they were without bodies i.e., the souls only,
therefore they were unmanifest in that stage. As regards the phrase,
'unto Him we are returning' I may interpret it as, without going away
or being apart from God what occasion for returning to Him? There-
fore it is absolutely clear that the souls which were under the trus-
teeship of God or His fragments are sent to the world in the embodied
form, by causing them to take birth. Thus, the birth of all beings, has,
unconsciously, been ascertained. This is the state of their manifestness.
Thereafter all living beings are sure to die. This is the very thing
which is described by the Qur'ān in the words - 'INNA Ilaihi Rājiūn i.e.,
'Unto Him we are returning' The Gītā says about the inevitability of
death that, the death of him who is born is certain, and the rebirth
of him who is dead is inevitable. The Qur'ān also justifies the cer-
tainty of death by revealing-Wheresoever you may be, death will over-
take you, even though you were in lofty towers. In order to make it

1. Bhagavad Gītā 9: 8,10

more clear, Gita further emphasises that, 'really, there was never a time when I (Krśna) was not or when you (Arjuna) or these kings (Kauravas and their allies) were not existent. Nor is it a fact that hereafter we shall all cease to be. Here Lord Śrī Kṛṣṇa, establishing the imperishability of the soul intends to clarify that the beings are the aggregate of the body and the soul, of these, the body is the perishable element but the soul is not, and the soul is not the least injured on the destruction of the body. Thus, the imperishable part that is, the soul of a being is all that for his recognition. Therefore the souls of all beings being permanent entities, are absorbed in the Prime cause i.e., God or become very close to Him under His direct supervision on the destruction of the bodies. This is the very intention of the Gita and the Qurān veiled in the above statements.

The Gita says that mankind were created alongwith the natural breading towards the sacrifice at the beginning of the creation. The Qurān also recognizing man's nearness to the ritualistic performances from the very beginning of the creation supports the Gitaic view by revealing - We (God) appointed a ritual for every nation.

The Gita further, specifically declares regarding the creation of the world that, 'My (God's) Prakṛti in her primordial undeveloped state is the womb of all creatures; in that, I (God) place the seed of consciousness. The birth of all beings follows from this combination of Matter and Spirit. This primordial Matter is the Mother, and I am the procreating Father of all beings, that take birth from different

1. Bhagavad Gītā; 2: 12
2. Ibid; 2: 20,22
3. Ibid; 2: 12-30
4. Qurān; The Holy Qurān - Al-Hājji 34.
The Qur'an also proclaims in its own way about the creation of the world to mean the same as, 'God created mankind from a single soul and that single soul as already stated, is God Himself, and from it He created a wedded pair and from them twain He spread a multitude of men and women.

The Gītā, regarding the creation of the various attributes of beings declares that, 'discrimination, true wisdom, sanity, forgiveness, truth, control over the senses and the mind, pleasure and pain, evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and disrepute - all these feelings of creatures emanate from God, who is the source of all creation; every-thing in the world moves because of Him.

According to the Qur'an, God is the goal of all beings, who makes us laugh and lament, Who is Giver of death and life, and He creates the two consorts - male and female from a drop of semen when it is poured forth, and that He has ordained the second (drop of semen) bringing forth from the female sex and that He it is who enriches and contents.

With a view to clarify that the creation of all things follows the will of God, Lord Śrī Kṛṣṇa proclaims in the Gītā the seven great seers (Mārići etc.), the more ancient four (Sanaka etc.) and the fourteen Manus (Progenitors of mankind), who are all devoted to Me, are born of My will; from them all these creatures in the world are sprung.
The Qur'an also says the same thing on this point stating - when God, the Originator of the heavens and the earth wills to decree a thing He says unto it only 'KUN!' i.e., Be and it is.

The Gita leaves no room for any commentary regarding the creation of the universe by its stating - All the worlds from Brahma-loka or the Abode of Brahma downwards are subject to appearance (taking birth) and disappearance (dying). But the great souls who have gained highest perfection, having come to Me (God) are no more subjected to rebirth, which is the place of pains and transitory by nature. In order to make known the period of a creation or Brahman's day the Gita announces that those who know from realization a Brahman's day as extending to a thousand Mahâyugas, and a Brahman's night as extending to another thousand Mahâyugas, they alone know the reality about time. All embodied souls are originated from the Umanifest or Brahman's subtle body at the commencement of the Brahman's day, and at the commencement of His night, they merge in the same subtle body of Brahman or the Umanifest.

This multitude of beings, being born, again and again under compulsion from prakruti is dissolved at the commencement of Brahman's night and rises again at the beginning of his day.

As day is followed by night and night is followed by day in the same way, the wheel of Samsâra is revolving by means of Brahman's days and nights, moving one after another. In the Brahman's day the souls begin to be embodied but in his night they become free from the body. This

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2. Bhagavad Gita - 8: 15, 16 and 8: 21.
5. Ibid - 8: 19; see also 14: 2.
is the philosophy of the appearance and disappearance of the souls. Doomsday is nothing but the commencement of Brahman’s night and the resurrection is but the beginning of his day. Thus ‘Yam-i-Qiyamat’ or the Day of Resurrection accepted by the Qurān is justified by the Gītā also.

The Qurān also deals in the similar terms in connection with the above affairs as summed up hereunder:-

Allah declares in the Qurān that, how can you disbelieve in Allah when you were dead and He gave you life? Then He will give you death, then life again, and then unto Him you will return.

The Qurān repeatedly emphasises on this point as follows:-

He (God) it is Who gave life to you, then He will cause you to die, and then will give you life again.

He (God) brings forth living from the dead and is the bringer forth of the dead from the living.

We (God) noted out death among you, and we are not to be outrun.

We may transfigure you and make you what you do not know. And, verily you know the first creation. Why, then do you not think?

The Qurān, further, ascertains the reality about the new creation by revealing have they not seen that Allah who created the heavens and the earth and was not worn-out by their (being) creation, is able to give life to the dead?

The Qurān, again, proclaims about the new creation - were We (God) then wearied by the first creation? Nevertheless they are in confused doubt about a new creation.

1. The Holy Qurān - Al-Baqara: 85, 112, 174, 212, see also throughout the Qurān.
2. Ibid Bhagavad Gītā 8: 12, 9: 7, 8, 10 and 14: 2.
4. Ibid - Al-Najāf: 64. 5. The Holy Qurān - Al-An'am: 96
Having understood the meaning of the above verses of the Qurʾān, one may be quite certain of the new creation after Doomsday. It is quite strange to note that generally, all commentators understand the word 'Yumītukum' in the 28th verse of the Qurʾānic Surah 'Al-Sajdah' as 'non-existent' even after translating it as 'dead'. There is much difference between the words 'non-existent' and 'dead'. Non-existent means that which never came into being while 'dead' means that which came into being before, but disappeared. Thus, the previous deaths and births of beings have automatically been proved by the Qurʾānic uttering - 'Yumītukum' that is, 'you were dead', and 'Thumma Yuhylkum' that is 'then He gave life to you.'

So far as the question of new creation and dissolution is concerned, God specifically pronounces in the Qurʾān - Were We (God) wearyed by the first creation? Whereby people are in doubt about the new creation. By this Qurʾānic statement, the concept of new creation appears to be so easy to understand that God does not give answer Himself to the above question but He expects its answer from the people. This very style of expression will suffice to establish the reality of a new creation. Moreover, the Qurʾān holds the phrase 'Khalaqin Jadid' quite proper to mean the new creation. On these grounds, I do not agree with the opinions of Maulvi Muhammad Ali, Abdullah Yusuf Ali and others who take the phrase 'Khalaqin Jadid' for Resurrection for which the Qurʾānic Word 'qiyamah' would have, successfully, been used.

1. The Holy Qurʾān - As interpreted by 'Abdullah Yusuf Ali 1938; Lahore, Shai kh Md. Asraf, Kamizli Bazar P. 1412, Footnote No. 4451, Al- Ansāfi 38, and also see Footnote 4512 and P. 1375.
It is true to say that the orthodox theologians are serious opponents of a new creation merely on the grounds of the allegorical statements of the Qur'an that believers and disbelievers shall live forever in the heaven and hell respectively, paying no heed towards the plain commandments regarding the justification of a new creation. I am perfectly agreed with the opinion of Maulvi Muhammad Ali on this point that the idea of any soul to dwell forever in the Hell is quite averse to the Qur'an. Moreover, a tradition of the prophet of Islam runs as 'verily a day will come when no one will remain in Hell'.

The Gita also says the same thing in its own way adopting the negative method as, having enjoyed the excellent heaven-world, men return to this mortal world on the stock of their merits being exhausted. Thus taking recourse to action with interested motive enjoined by the three Vedas as the means of attaining salvation, and seeking worldly enjoyments, they repeatedly come and go by process of taking birth and dying on account of their meritorious deeds and return to earth when their fruit has been enjoyed, till the commencement of the Doomsday.

Having believed in the above discussion, there should remain no room for the non-belief in connection with a new creation.

The general rules regarding death and rebirth of beings have been set forth above. But, besides these, there are certain discretionary powers of the Prime Deity to infringe or violate any rule whatsoever, in order to exercise them according to His own sweet will.

There are certain Divine Mysteries which are never made known to men. God’s discretionary powers scarcely come under the boundary of the general injunctions laid down in the scriptural ordinances. God alone knows better about the proper opportunity to exercise His discretionary powers. God, being Almighty is able to do all things, through His discretionary powers, without caring for the infringement of any of His own rules. Taking discretionary doings of God into His general rules is quite improper. And the Qurān, not only admits the discretionary powers of God, but expressly holds examples, such as God, having ordained Adam and his wife to dwell in the Garden of Paradise expelled them therefrom at discretion, on account of their committing a mistake on Satan’s persuading by His will alone and made for them twain on earth a habitation and provision for a time. Similarly, it is not a general rule of Divinity that the body of a person also flies along with the soul when he expires, but Yudhisthira’s soul flew along with the body when he expired. In this way, numerous examples may be enumerated to show the discretionary powers of God.

With a view to justify the previous births of mankind, Maulānā Rūm brings forth in his Mathnavī, which is considered the Qurān in the Persian tongue as, ‘I am born again and again, like vegetable, I have seen seven hundred and seventy bodies.’

**KARMA - THEORY AND BIRTH PROBLEM:**

In order to make this point more clear I may further explain it

as, 'God being just can never be expected to do injustice in punishing the innocent newly born babies who take birth in poor and down-trodden families along with some bodily discomfort - such as, being blind, deaf, lame, or with other bodily discomfort and diseases. Why this undue punishment is inflicted to the innocent ones, who did nothing of good and evil while, even the law of the land relaxes the doings of the children to the extent that, 'nothing is an offence which is committed by a child under seven years of age.' On the other hand, other babies being born in wealthy and well-to-do families with sound health enjoy the pleasures of luxurious life from their very birth without doing anything as meritorious. Why this wrong reward is awarded? While the former wretched ones suffer a lot from the moment of their delivery. Is this justice? Do such innocent babies suffer or enjoy respectively on account of their own deeds in this world? Can God, being Manager of such reward and punishment, be a just one? Nay, God can never be unjust, and no injustice can be exercised by His judging. Certainly, the innocent babies are also rewarded or punished by virtue of their own deeds, for no soul is tasked beyond its scope. Every one attains that which he has earned. Man deserves or disqualifies himself on account of his own deeds. The good defence to the above statement of both the scriptures can only be meted out in believing in the previous births of beings. I am, therefore, sure to believe in the Gita statement that 'he who has fallen from yoga having gained the higher

1. Indian Penal Code - General Exceptions - § 76, 77 etc.
2. The Holy Quran - Al-Nasr: 286, etc.
   Bhagavad Gita - 9: 2, 6 etc.
worlds—heaven etc., to which men of meritorious deeds alone are entitled, and having resided there for numberless years, takes birth in the house of pious and rich men. The innocent babies who did nothing of good and evil in this world still they are being rewarded and punished, must, by all means, have passed through the previous birth wherein they must have committed good or evil deeds respectively for entitling them to reward or punishment according to their deeds, in this world, at God's discretion. Thus the reality of the previous births has, automatically, been ascertained, on the authority of the communications of the Gītā and the qur'ān both.

HEAVEN AND HELL

As regards the concreteness of the heaven and hell, the Gītā and the qur'ān both recognize it in their own ways. According to both the scriptures the heaven is the Abode of all sorts of pleasures whereeto only righteous and virtuous ones are entitled, whereas the hell is the place of all sorts of sorrows, pains and tortures, whereunto only evil doers and vicious ones are entitled.

Those who believe and do good deeds are made to enter gardens underneath which rivers flow, to abide therein peacefully by God's permission. Man does not see how God coins a similitude: A goodly saying as a goodly tree, its root set firm, its branches reaching into heaven, giving its fruits at every season by God's leave. And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability. God coins similitude for mankind

1. Bhagavad Gītā: 6: 41 see also 13: 20, 14: 15 etc.
2. Ibid: 6: 42, 48, etc.
3. The Holy qur'ān—Al-Thāliyāt: 1: 20 etc.
In order that they may reflect. It appears from the above example of the Qur'an that the notion of the paradise and Hell according to Qur'an is just like allegories to show the result of man's good and evil works in the world. For instance, every good work is like a good tree which gives fruits in every season, that is, the fruit of man's deeds, availed in the paradise will be in his easy reach. The trees of paradise are in fact, man's deeds. The rivers of paradise are nothing but man's faith. As our life is evolved from water and is maintained therewith. Therefore, when righteous men are described as they are believers and do meritorious deeds, the paradise is described as it is a Garden wherein rivers flow. Maulvi Muhammad Ali also opines in the similar manner in this regard.

Wherever rivers and fruitful trees and boiling water in the paradise and hell are described respectively by the Qur'an are also nothing but allegories. The tortures born of one's own deeds, suffered in this world is also designed as the hell-fire. Sometimes the worldly gardens etc., achieved by man by virtue of his good deeds are said to be paradise. According to a tradition of the prophet the rivers of Egypt, 'Iraq and Iran are said to be the rivers of Paradise.

The word 'Haurā' with its masculine gender 'Amony' has at least been used four times in the Qur'an along with the Paradise. The word 'Haurā' sprung from 'Hūr' stands in Plural number of both feminine and masculine genders. The habitation and provision in paradise have been proclaimed by Almighty for men and women both, on account of

1. The Holy Qur'an = Ibrāhīm: 23-26
2. Ibid; = as interpreted by Maulvi Muhammad Ali p.517, footnote.
3. Ibid; = Muhammad 16, see also Al-Ghāsīyah 4-6, 9, 12 etc.
4. Ibid; = Al-Mu'mini6
5. Ibid; = Al-Rahman46
the merits of their deeds. It appears from the words which bear the
mention of the Hûrs that they have no concern with the worldly desires
and lusts. It is, of course, not that there is an actual existence
of fairies in Paradise. But man will gain therein all that he loved
in the world most. Thus the Hûrs of paradise are nothing but the
worldly damsels, who are ever Hûrs for their lovers. Therefore, the
achievement of Hûrs is nothing but the achievement of lovely ones,
such as Lailâ by Mâjnu Sîtâ by Râma and so on. Maulvî Muhammed Allî
has already supported my views on this point in his commentary on
the Holy Quràn.

Moreover, according to a tradition of Muhammad, 'God says that
whatever fruit has been prepared by God for His bondmen has no
concern either with the perceiving of the eyes, or the hearing of
the ears or any feeling, experience or imagination of human heart
and mind.

The Gîta also describes the attainment of heaven and hell,
allegorically, with the simile of a pipala tree, stating - 'He, who
knows the pipala tree, which is said to be imperishable, with its
roots in God, whose stem is represented by Creator and whose leaves
are the Vedas, is a knower of the true import of the Vedas. Its
branches in the shape of the various species of beings, nourished by the
three Gûnas and having sense-enjoyments for their tender leaves, extend
both downwards and upwards, and its roots in the shape of egoism,
the feeling of meum and vain desires, which get the soul tied down,
according to one's action in this mortal world are also spread in
all regions - higher and lower. Its nature what it is stated to be,
is not actually perceived here, for it has neither beginning, nor end,

1. The Holy Quràn - As-Saffât: 48, Al-Dukhân: 54, Al-Waqâiah: 36
2. Ibid., as interpreted by Maulvî Muhammad Allî, P. 870, Foot-note.
3. Hadîth - Bukhârî.
nor even steadiness. Therefore, cutting asunder this pīpāla tree, whose roots are so deep-laid by the formidable weapon of dispassion one should diligently seek that supreme state, having reached which one never returns to this mortal world, and uttering to himself, 'I seek refuge in the Primal Being from whom has sprung this beginningless flow of creation', one should meditate on Him. Those undeluded ones, who are above pride and infatuation, who have got over the vice of attachment and dwell constantly in identity with God and whose desires have totally disappeared - being aloof from the pairs of opposites, they attain that imperishable supreme Abode (Paradise).

It has been unveiled from what has been attempted above that how similar are the Gītā and the Qurān in connection with the conception of heaven and hell. The conditions of salvation and entitling one to heaven and hell are allegorically described by these scriptures. The man and his deeds are mentioned here through the example of a pīpāla tree. The tree, in fact, is the man himself, being the soul imperishable in him. Its roots are in God means that man is a fragment of God or His own. The leaves of this tree are the Vedas' means that man's deeds should be done in accordance with the Vedic injunctions. Its branches are nothing but the different species of living beings such as righteousness, desire, anger greed etc. 'Being downwards and upwards of these branches' means that these mental tendencies of man lead him to hell (the lower abode) and paradise (the higher Abode).

   The Holy Qurān = Al-Baqarah: 156.
according to his deeds. 'To cut down this pipala tree' means to kill one's egoism, feeling of meum and wicked desires etc. etc. Moreover, the Gītā does not recognise worldly pleasures too inferior in comparison with the pleasures of paradise, as it says - If slain in the battle, you will attain paradise or gaining victory you will enjoy the sovereignty of the earth.

Thus we see that even the style of mentioning the attainment of heaven and hell in both the scriptures, is also the same in its intrinsic nature. If there is any difference between the Gītā and the qur'ān regarding the conception of heaven and hell, it may occur in connection with the detailed and brief descriptions. The Gītā does not describe the conditions and situations of heaven and hell in detail, while the qur'ān pays more and more attention in describing them in full. This difference is by virtue of the time, place and circumstances, of both the scriptures in which they were originally preached, along with the capability of their followers to understand them. The Indian generality on account of its being advanced in the sacred literature was already well aware of the conditions of heaven and hell, while the Arabs by virtue of their barbarism were not familiarized with them. Moreover, the Arabs were so backward and wandering in those days that they could not tread on the right path without making them afraid of the flaming fire of hell. This is why, the Gītā and the qur'ān both, even after conceiving the heaven and the hell in the similar terms, the former describes their conditions in brief, while the latter, in detail.

really, done under the compulsion of Divine Decrees, then he should not be held liable for the commission of any sin committed by his body, mind and speech, nor is he doer of any meritorious deed. But whatever has been done by his body, mind, and speech is done by force of his fortune, predetermined by God. It appears from this belief that indulging in any sort of good or bad activity is no cause for any botheration to mankind on account of the rewards and punishments attached with their works. Still man is bound to do good works only as he is commanded to do so by Almighty in the Gita and the Qur'an along with the other scriptures of the world.

In order to indicate the omnipresence of God, the Gita proclaims - The sacrifice in which the ladle or the large spoon with which the oblation is poured into the sacred fire etc., is Brahman, the oblation itself is Brahman, even so the act of pouring the same into the fire, which is again Brahman by the sacrificer who is himself Brahman — verily the goal to be achieved by him is Brahman through a sacrifice which is itself a Brahman.

A Muslim Sufi opines on this point as 'He (God) Himself is the Cup, Himself the Potter, Himself the Clay thereof, Himself the Drinker therefrom, Himself the Purchaser of that Cup and He Himself goes away after breaking It. It is quite clear from this statement that God is present in every thing through His aspect of omnipresence. The same idea has also been deep laid in the Qur'anic injunctions.

2. Khud Kūzāo Khud Kūzāgaro Khud Gīla Kūzā Khud
   Khud Suḥūkās.

Khud Barsare ẖ Kūzā Kharīdār Barmad Bāṣakisto Rawān Sud, see also the Holy Qur'an - Al-Baqarah: 6, 7, 177.
Therefore, everyone should recognize the conditions of heaven and hell in the above mentioned way.

DIVINE DECREES:

The Gītā and the Qurʾān equally conceive the divine decrees. God has determined the fate of all creatures beforehand, leaving nothing in their hands to do anything on their own accord. A true believer of the Divine Decrees will heartily appreciate the Mīr's conviction - 'God does everything on His own accord, we people are wronged in vain'. The Qurʾān specifically declares about the predestination of beings by revealing - 'As for the disbelievers, whether they are warned or not, it is all one for them; they will not believe. Because God has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.'

The Gītā also admits the predestination of men by announcing - 'These warriors stand already slain by Me (God); be you only an instrument'. Further, this concept may be described as Mr. Goyandkā says - 'Though from the point of view of the world, all forms of activities are observed as taking place through the body of that person under the force of Prārabdha, and the world gains a lot by such activities.'

Having believed in the Divine Decrees, it becomes quite inevitable that any activity whatsoever of a being is done by force of his fate predestined by God Himself. This belief gives room to believe that if man is only an instrument in doing an act, which is,

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1. Jo’Cāhain so Ṛp Karen Hain,
Hanako ‘Abath Badnām Kīvī- Mīr.
2. The Holy Qurʾān - Al-Baqarah 6,7, Al-Anām:138
3. Bhagavad Gītā - 11: 23, see also 34.
The Blessed Lord makes this point more clear in the Gita by asserting that God determines not the doers nor the doings of beings, nor again their contact with the fruit of action. But it is Nature that functions deriving its motive power from God. It means that God alone is able to do all things, man is unable to do anything on his own accord.

SOME OTHER OBLIGATIONS

The Gitaic word 'Yajña' for sacrifice means 'to come near' or 'to be combined'. The Qur'anic words 'Qurbān' and 'Zulfa' etc., also mean the same. Thus according to both these scriptures, the performance of sacrifice is intended to make man nearest God or absorbed in Him.

As the Gita admits the authority of the older scriptures, therefore, it also admits the authority of the injunctions of Nārada-Sapti also, as if it were its own. Nārada-Sapti proclaims that, the women are the farms and the men farmers to sow seeds in them.

The Qur'ān also says the same thing by revealing your women are tilth for you to cultivate, therefore, go to your farm, as you like and send good deeds in the form of the production of righteous offsprings for your soul.

What Garbhapaniṣad opines about holding intercourse with the wife is as, 'for the maintenance of the family traditions by producing sons and grandsons for attaining salvation, a provision for marrying women

2. The Holy Qurān - Al-Baqarah:20
is mentioned and by protecting her the religion, wealth, etc., are protected. Here we see that Garbhogrisad protects the rights of women by suggesting mankind that one's religion is not secured through the ill-treatment of women. Therefore, men must, by all means, please women by giving them their dues. The Citä also appears to be very keen regarding the safeguard of the women as, 'with the preponderance of vice, the women of the family become corrupt; and with the corruption of women, there ensues an intermixture of castes. The intermixture of castes leads the destroyers of the race along with the race itself to hell. Deprived of the offerings of lumps of rice and water etc., (Srāddhatarpana etc.) the names of the family also fall.

The safeguard of the position of women has already been discussed in detail on the authority of the Qur'ān in the third chapter of this thesis.

It should be borne in mind that neither the Citä nor the Qur'ān allows man to hold intercourse even with his own wife only for the fulfilment of his lust and desire, but mainly for the multiplication of the race and thereby for maintenance of the social order.

As regards the life of this world and Hereafter both of them prefer the life of the Hereafter. The Citä regards this world to be perishable so does the Qur'ān.

The Citä says - The worldly pleasures which are born of sense-contacts are verily sources of pain. They have a beginning and an end. The world is without any foundation and altogether false. There-

2. Bhagavad Citä - 1: 41, 42, etc.
3. Ibid - 8: 19, 9: 7, 10: 14; 2 etc.

The Holy Qur'ān - Al-An'am 1-3, Al-Qarishah 1-11.
sacrificial ritual, charity, renunciation and other religious
actions for attaining Immortality, which have been prescribed in the
scriptural ordinances. Mahābhārata and Anu Gītā also hold this word
1 in the same sense, taking the word 'Dharma' in the above mentioned
way, Lord Śri Kṛṣṇa certainly says in this place, with reference
to the religion advocated by the Gītā, that man should not concern
himself with the above mentioned ways of release but he should
2 surrender himself to God alone. Though the Supreme Lord preaches
nominally to Arjuna but really to every individual through the
agency of the Dialogue Divine as depicted in the Gītā. Therefore
man must be sure that the Gītāic advice is not nominally given to
Arjuna but to all mankind. As the Supreme Lord, in order to
maintain and keep alive the tradition of this Gītā-Dharmā, that is,
of the selfless action, based on wisdom and holding devotion as
the most important factor; preaches nominally to Arjuna but in
fact to every devotee that, this secret teaching of the Gītā should
never be imparted to a man without austerity, nor to him who has
no devotion, nor even to him who is unwilling to hear; nor again
to him who finds faults with Me (God). But this Divine teaching
should be imparted to the devotees. The publicity of the most
secret teachings of the Gītā leads man to the highest good. And
he who studies this Divine Dialogue, depicted in the Gītā full
of faith by him shall I (God) be worshipped through the sacrifice
of wisdom. Therefore, man must listen to it in an uncarping spirit,
for the attainment of the happy worlds of the virtuous (the ultimate
4 goal). Therefore, man must not only listen to the teachings of

1. Mahābhārata - Śānti Parva - 344 and Anu-Gītā-Ādīva-42.
4. Ibid 18: 70, 71.
Brahman to be mentioned, while the Qur'an 'Dīsmillahirrahmanirrahim', i.e., 'with the name of Allah, the Beneficent, the Merciful, impliedly, as every Sūrah of the Qur'an begins with it save the Sūrah 'Al-Taubah' by virtue of its containing stern commandments against idolaters.

The Gītā and the Qur'an both regard the fig tree to be holy.

As Arjuna was not able to behold the Divine splendour so was Moses (Mūsā) a Qur'ānic prophet.

The Gītā and the Qur'an both prescribe endurance for the best life of a man.

These two volumes condemn those who expire during the predominance of Tamas or disbelief.

The Gītā says about the devotees of God that those who devoutly worship God, dwell in Him and He also stands revealed in them. And the Qur'an says — Remember God; He will remember you.

Whatever has been depicted in the Gītā in connection with the meditation on God, the Qur'an summarizes it, as, 'Call upon your Lord humbly and in secret.'

The Gītā and the Qur'an both equally pay attention towards the ablution. For example, the Gītā says in this regards as, 'who is both internally and externally pure—----- is dear to God.

What the Qur'an enjoins on this point is, 'O believers! When you

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2. Ibid; Translation by Jai Dayal Goyandka, 1955, p.218. The Holy Qur'an = Al-Qurān = Al-
3. The Holy Qurān = Al-I-Iṣrā; 200, see also Al-Baqarah:45. Bhagavad Gītā: 16:1
The Holy Qurān = Al-Taubah: 24, Al-Māṣā:18
7. Ibid : 13:16, see also, 17: 14,16, 16: 1 etc.
rise up for prayer wash your faces and hands up to the elbows, lightly rub your heads and wash your feet up to the ankles. And, if you are polluted, purify yourselves. If you are sick or on a journey, or anyone of you comes from the privy, or you have had contact with women and you find no water, then go to clean high soil and rub your faces and hands with some of it.

It is thoroughly worth noting that the geographical circumstances affect the dwellers of a country along with their codes. As the water is hardly available in the desert of Arabia, therefore relaxation has been made to its people even in the Qurān by allowing them to purify themselves through rubbing their faces and hands with clean soil. On the other hand, as there is no lack of water in India being easily available everywhere the Gītā pays no attention towards pointing out such alternative in its wantage.

Coining similitudes for God is forbidden by the Gītā and the Qurān both.

According to the communications of the Gītā and the Qurān both no one can be a believer in God unless he carries on His bidding laid down in the scriptures.

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1. The Holy Qurān - Al-Maidah: 6 see also An-Nisā: 43, Al-An'am: 121, etc.
CHAPTER V

GÉTALIC AND TURÁNIC DUTIES COMPARED

(WORLDLY AFFAIRS)
CHAPTER V

GITA AND QUR'ANIC DUTIES COMPARED

(Worldly Affairs)

COMMUNAL FEELINGS FORBIDDEN

With a view to instigate mankind to be aloof from communal feelings, the Blessed Lord proclaims in the Gita: "Howsoever men approach Me; even so do I seek them; for all men follow My path from all sides. I am equally present in all beings; there is none hateful or dear to Me. Those, however, who whole-heartedly worship Me, abide in Me and I also stand revealed in them. Even if the vilest sinner worships Me with exclusive devotion; he should be considered a saint; as he has rightly resolved. He forthwith becomes virtuous and secures lasting peace. Be sure, Arjuna! that My devotee never falls. Womenfolk, Vaishyas, Sudras, and even those who are born of the womb of sin, such as pariah etc., taking refuge in Me, they too attain the highest goal. Even those devotees who, endowed with faith, worship other gods with some interested motives, they too, worship God alone, though not in accordance with the rules, that is, without proper knowledge.

1. Bhagavad Gita: 4: 11
2. Ibid 9:23
3. Ibid 9:30-32
4. Ibid 9:23
It is quite obvious from this statement of Gītā that all persons belonging to any religion or sect or caste or creed — such as Hindus and Muslims along with all their sects, Christians, Jews, Buddhists, Sikhs, Parsis and whatsoever else can all attain the Supreme goal, if they properly observe their duties allotted to them in the world-side by side with devoting their hearts in the remembrance of the Supreme Lord, as true believers in Him.

The Qurān also enjoins the same thing on this point, in its own way — (Addressing Muhammad, Allah says -). We have revealed unto thee the Scripture with the Truth, confirming whatever scripture was before it (the Qurān) and a watcher over it. Therefore, mankind should judge between them by that which God has revealed and should not follow their desires away from the truth which has come into thee. For each We have appointed a divine law and a traced-out way. Had God willed He could make you one community. But He desires you to try by that which He has given you (of the scripture). Therefore, all should vie one with another in good works. All of you will return unto Allah, then He will tell you of that wherein you differ. And each one has a goal towards which he turns.... Wheresoever you may be, Allah will bring you all together, Lo! Allah is able to do all things. God further proclaims in the Qurān — Mankind were one community, and Allah sent unto them apostles as bearers of good tidings and as warners and revealed therewith the scripture with truth that it might judge between mankind regarding that wherein they differ. Addressing all mankind God commands in the Qurān — Lo! This your religion is one religion, and I am your Lord, so worship Me, and they have broken their religion into fragments

among them by being divided into various castes and creeds. Though all are returning unto Us. There is not an animal in the earth, nor a flying creature, flying on two wings, but they are 'Ummahs' or 'Peoples' like unto you. We have neglected nothing in the Qur'aan, Unto their Lord all will be gathered. As though to put communal feelings to an end the Qur'aan declares - Lo! those who believe or are Muslims or Jews or Christians or Sabaeans - whosoever believes in God and the Last Day and does meritorious deeds - surely their reward is with their Lord and there shall no fear come upon them, neither shall they grieve.

Lord 'Sri Krsna throughout His speech of Gita Preaches mankind to perform their actions as a duty only for duty's sake, dedicating all actions to the Lord being totally indifferent in the pairs of opposites and relinquishing the fruit of all actions. Having not entered into the details of all matters, Lord 'Sri Krsna cuts the root of all communal feelings by His Discourse full of deepest moral precepts as cited above in brief. Therefore there remains no room for any communal feeling after meditating on such a Divine Lecture, as depicted in the Gita.

The Qur'aan, further, commands - argue not with the people of scripture - (Jews, Christians, Hindüs, Buddhists, Parsis, etc.,) who have their own sacred Books, unless it be in a way that is better or sweet. Leave those who do wrong, and say: We are believers of our own scriptures as well as of your scriptures. Our God and your God is one,

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1. The Holy Qur'aan - Al-Ambiyah: 92.33
2. Ibid - Al-An'am: 38.
and we are to surrender unto Him. Addressing all prophets and religious leaders of the world God proclaims in the Qur'an - 0 ye prophets! Eat of the good things and act aright and be sure that this your religion is one religion, and I am your Lord, so keep your duty unto Me. But mankind have broken their religion into various fragments, each fragment rejoicing in its tenets. It is an open ignorance. Therefore, leave them in their error till a time. The Qur'an again commands - Don't concern yourselves with those who cut asunder their religion and become schismatics. Their case will go to Allah for its decision, who then will inform them what they used to do. Those who disbelieve in Allah and His messengers and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, thus seek to choose an intermediate way in between. Such are disbelievers in truth and for disbelievers God has prepared a shameful chastisement. It (the Qur'an) is the truth confirming that which they possess, in the form of previous scriptures - Torah, Gospel, Psalms and others such as the Vedas, the Ramayana, the Mahabharata, the Gita and the Tripitak etc. He (Muhammad) brought the truth and confirmed those who were sent before him. The Qur'an further says that nothing has been said to Muhammad which was not said to the other prophets sent before him.

An attempt has already been made on the authority of the Gita

1. The Holy Qur'an = Al-Ankabut: 46.
2. Ibid = Al-Mu'minun: 51-54
3. Ibid = Al-An'am: 160
4. Ibid = An-Nisa: 150, 151
6. Ibid = Al-Gafur: 37
7. Ibid = Fussilat: 42.
towards proving Lord Śrī Kṛṣṇa to be God's apostle like Muḥammad. But now I shall concern myself in proving him to be so on the authority of the qurān also.

According to the qurān, as stated above, 'God sent His prophets to every country before Muḥammad with the truth and guidance to mankind in the languages of their own peoples. As India is one of the biggest countries of the world, therefore, God's messengers would have, assuredly, come to India also before Muḥammad with truth and guidance in Sanskrita, Pali or Prākrita languages which were the most popular languages of ancient India from the time immemorial. According to one tradition of Islām there came 224,000 messengers of God to various parts of land for showing the straight path to the wandering folk, whereas another tradition holds that there came only 124,000 God's messengers. Out of these, only 28 messengers are expressly mentioned in the qurān, leaving the rest unmentioned, but strictly ordaining to believe in them. It means that the messengers of God who came to India are not mentioned in the qurān along with a large number of other messengers sent to different lands. Now, the questions arise as to what are the names of the messengers who came to India? Whether Śrī Kṛṣṇa, with whom, at present, I am directly concerned is a messenger of God or not? Suppose He is not a God's messenger but a mere saintly preacher? Then, who may surely, be a God's messenger in India? If one would suggest Rāma to be so, but in my opinion Kṛṣṇa's position

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as a Divine preacher is above the Rāma's one. Because a devotee of Rāma may be benefitted by the standard set up by His actual ideal life, gaining bothis as a Divine Discourse from His very mouth, But, on the other hand, a Kṛṣṇa's devotee obtains a lot by the standard set up by His practical dealing as well as much more by that which He has poured forth from His mouth in the Form of Gītā and elsewhere in the Mahā-bhārata etc. Thus, according to my personal view Kṛṣṇa has a preferential claim to be a God's messenger. How can just God do such injustice that even the names of the actual prophets exist no more on the earth, while others Kṛṣṇa etc., are universally being honoured as Divine preachers? Nay, God being Truth can not do such injustice. 'Sṛi Kṛṣṇa, along with very many saintly Preachers is decidedly a God's messenger like Muhammad, and the Gītā along with many other scriptures is, in the like manner, a sacred book. Therefore, man should believe in the above mentioned discussion by heart, as it has been standardized by the divine authority of the Gītā and the Qurān. Having believed thus man's duty extends to the prohibition of communal feelings in his actual dealings in the society for enlarging the universal brotherhood of mankind.

RIGHT CONDUCT

In order to guide mankind to right conduct the Gītā enjoins - He who works for the sake of God depends on Him, is devoted to Him, has no attachment, and is free from malice towards all beings, reaches the Supreme Abode of Brahman. The seers whose sins have been washed away, whose doubts have been dispelled by wisdom.
whose mind is firmly established in God, and who are actively engaged 1 in promoting public welfare, attain Brahman, who is all peace. Wise man is he who acts without attachment for seeking the maintenance of 2 the world-order. He who looks on all as one, on the analogy of his own self, and looks upon the pleasure and pain of all with a similar 3 eye, such a yogin is regarded as supreme. The virtuous, who partake of what is left after sacrifice are absolved of all sins. Those sinful ones, who cook only for the sake of nourishing their own body alone, 4 eat only sin. And, having created mankind along with the spirit of sacrifice at the beginning of the creation, the Creator, Brahman said to them, 5 'Do you multiply through this; may this yield the enjoyment you seek.'

The Quran also opines the same on these lines as, 'righteous is he who believes in God and the Last Day, the angels, the scriptures, the prophets, and spends his wealth for love of Him to kinsfolk, the orphans, the needy, the wayfarer, those who beg, and to set slaves free; and who observes proper worship and pays the poor-rate. And those who are steadfast on their treaty when they make one, and patient in tribulation and adversity. Such are they who are the faithful, and God-fearing. Confound not truth with falsehood, nor knowingly conceal the truth. Seek help in patience and prayer. Those who hide the scripture and purchase a small gain therewith, they eat into their bellies and nothing else than fire. A kind word with forgiveness is better than

almsgiving followed by injury. The flesh and the blood of the sacrificed animal do not reach Allah but the piety from the sacrificer reaches Him.

Having gone through the above mentioned scriptural ordinances, one may easily realize that man, according to these two holy volumes, ought not to indulge himself in the unrighteous doings as opposed to the public well-being, but he ought to do righteous acts for the well-being of the society. Therefore, for the maintenance of the world-order man’s prime duty is to improve his conduct in order to make himself righteous person for leading a happy life in this world as well as attaining salvation in the hereafter.

BENEVOLENCE AND MAHIMOD:
The Gītā and the Qurān both teach mankind an exhaustive lesson on benevolence, by their respective discourses. The Gītā preaches benevolence through the following injunctions:

Action with a selfish motive is far inferior to this yoga in the form of equanimity. The poor and wretched are those who crave for fruit of action. The perfect and dear to God is he who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of meum and is aloof from egoism, to whom joy and sorrow are alike and who is forgiving by nature, who is ever content and mentally united to God. Who has subdued his mind, body and speech and has a firm resolve, who has surrendered his mind and

2. Ibid - Al-Najj: 37
intellect to God. He who is not a source of annoyance to the world and who never feels offended with the world, who is free from delight and anger, perturbation and fear. He who craves for nothing, who is both internally and externally pure, is clever and impartial and has risen above all distractions, who renounces the feeling of doership in all undertakings. He who neither rejoices, nor hates, nor grieves nor desires, who abandons both good and evil and is full of devotion to God. He who is equal to friend and foe and likewise to honour and ignominy, who is alike to heat and cold, pleasure and pain etc., and is free from attachment. He who takes praise and slander alike, who is given to contemplation and satisfied with whatever comes unasked for, without attachment to home, stable of mind and full of devotion. And those who fully partake of this nectar of pious wisdom set forth in the form of Gitā, who are endowed with faith and are wholeheartedly devoted to God.

The Qurān also intends the same in this connection by revealing—

God has decreed that man should worship none save Him and should show kindness to parents. If one of them or both of them attain old age, then do not say 'Fie' unto them, nor repulse them, but speak unto them a gracious word and pray for their well-being. The kinsman, the needy, and the wayfarer should be given their dues, and man should not squander his wealth in wantonness. One should not slay one's children fearing a fall to poverty, and should not come nigh unto adultery. It is verily, an abomination and an evil way. Slay not the life which God has forbidden save with right. Come not near the property of the orphan except with that which is better till he attains strength, and keep your covenant. Give full measure and balance. Man should not follow that whereof

he has no knowledge, and should not walk on earth exultant. Be aloof from all sorts of evil. The Qur'an further enjoins that whosoever had done evil, his sin surrounds him. Such are the rightful owners of the hell-fire. And those who believe and do good works, such are the truthful claimants of the Gardens of Paradise.

Moreover, it is said regarding the importance of the benevolence that, 'In all the eighteen Purāṇas Vyāsa said only two things - benevolence is for virtuousness and the violence for viciousness. The same thing has been proclaimed by a saint in the words - 'In all the four vedas and six Śāstras, there have been enjoined only two things - pleasure is attained by pleasing others and pain is gained by oppressing others.

Bhakta Goswāmī Tulāsīdāsa also aims at the same injunction by pronouncing 0 brother! there is no better religion than doing good to others, and there is no greater disbelieving than inflicting injury to others.

The Qur'an also enjoins the same thing by repeating - 'Inshallah Yuhibbul-Muslinīn', i.e., verily God loves those who do good to others benevolently.

The same point has been clarified in plain terms by many Muslim Sūfis. For instance, a Muslim Sūrī says - 'There is no way to attain salvation, apart from discharging services to the fellow beings. God cannot be reached by revolving Tasbīh or Māla with muttering Divine

4. Parhi saris dharma nahin Śīhl, Par Fira say nahein Adhamā.
Names, by observing prayer or by wearing rags'. Saikh Saadî opines on this point as, 'If thou avoidest distress even of a single person is better than performing pilgrimage accompanied with thousand Rak'ats of prayer at every station (of thy journey to Mecca.)

It is an accepted fact that prayer, pilgrimage, fasting etc., are intended to invite mankind to benevolence, manhood and right conduct which is the sole matter of righteousness as enjoined by the Gita and the Qur'an. Therefore, he who performs prayer etc., but does evil to his fellow beings is not righteous. As the Qur'an rightly says - Ah, Woe unto worshippers who are heedless of their prayers resting in doing good to others who would be seen at worship, yet refuse small kindnesses (giving alms etc.)!

The Qur'an further enjoins in this regard - Be you steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you do not deal justly. Therefore, man must, by all means, be a just dealer. God has guided mankind to the path of the mountain ways. But man has not attempted the Ascent, which is to set free a slave and to feed an orphan near of kin or some poor wretched in misery in the time of hunger. And to be of those who believe and exhort one another to perseverance and pity. Their place will be on the right hand - a comfortable abode. On the other hand those who disbelieve God's revelations, their place will be on the left hand - an abiding with flaming fire. Serve Allah and ascribe nothing as partner unto

1. Tariqa Bajuz Khidmat-e Khala Wast
2. Qun az dard azad karo dase
Him. Show kindness unto parents, near kindred, orphans, the fellow-traveller, the wayfarer, and the slaves whom your right hands possess.

Lo! God loves not those who are proud and boastful. He who misrepresents religion is he who repels the orphan and urges not the feeding of the needy. The Qur'an, further, communicates that, if one wants to retaliate some one, he should punish with the like of that whereas he was afflicted. But if he endures patiently, it is, no doubt, better for him. God is with those who keep their duty unto Him and who are the doers of the meritorious deeds. And whose is free from his own avarice, is, indeed, a successful man. As regards the doing good even to the enemies, the Qur'an proclaims - Let not your hatred of a folk who once stopped your going to the Inviolable place of worship (Ka'ba) seduce you to transgress; but help you one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah, Who is severe in punishment.

COMPULSION IN RELIGION FOREBIDDEN

According to the injunctions of the Sûra and the Qur'an both, there is no compulsion in religion. The Sûra appears to be fundamentally indifferent in connection with the botherations of various religions, when it communicates - the wise look with the same eye on a Brâhmana endowed with learning and culture, a cow, an elephant, a dog, and a pariah. The soul of the Sûtaic religion rightly rests in its statement -

1. The Holy Qur'an = An-Nâs:36
3. Ibid = An-Nahl: 136-139
4. Ibid = Al-Igâr:9
5. Ibid = Al-Ma'idah: 2.
Devoted to his own duty man attains the highest perfection in the shape of God-Realization. This divine statement leaves no room for any compulsion in religious affairs. The Gita, further, clarifies that one’s own duty, though devoid of merit is preferable to the duty of another well executed. Even death in the performance of one’s own duty brings blessedness; another’s duty is fraught with fear. Having ordained mankind to perform their allotted duty, in the above mentioned way, how can the Gita tolerate any compulsion in religion? As God is present in every thing whether animate or inanimate, Therefore, if one worships even a stone or tree or river or anything else of the creation, he still worships God in His Virat or Universal Form, as the Gita clearly lays down that, ‘howsoever, men approach Me(God), even so do I seek them; for all men follow my path from all sides. In this mortal world, mankind seeking the fruition of their doings worship the gods; as success born of actions follows quickly. Even those devotees who endowed with faith worship other gods with some interested motive, they too, worship Me (God) alone, though not in accordance with the scriptural ordinances.

I may conclude from the above statement that if some body compels others to embrace a particular set of rules of any scripture by compulsion, he commits a great sin. He is only to convey the message, his right does not extend to compulsion in religion, as Lord Sri Krishna specifically prescribes in the Gita as, ‘This sacred teaching of the Gita should never be imparted to a man without austerity, nor to one

1. Bhagavad Gita - 18: 45
2. Ibid; 3: 25 see also 19:47
4. Ibid 4: 11, 12; see also 3:15
5. Ibid 9:22, see also 9:24-32.
without devotion, nor even to him who is unwilling to hear, nor again to him who finds faults with Me (God).

As regards the prohibition of compulsion in religion, the Qur'an forcefully declares in the plain terms - 'There is no compulsion in religion: had God willed, all mankind would have believed together. Would you, then, compel men to believe in your religion until they are disbelievers? Allah forbids you not those who warred not against you on account of your religion and drove you not out from your houses, that you should show them kindness and deal justly with them. Verily God loves the just dealers. But He forbids you only those who waged war against you on account of your religion and have driven you out from your houses and helped to drive you out, that you cultivate friendship with them. The above quoted two verses are of the time when there was a great conflict between the Muslims and the non-Muslims in Arabia. Addressing the prophet Muhammad, God preaches all mankind through His revelation - (O Muhammad) Tell those who have faith in Divine Rules to forgive those who do not hope or are not certain of the day of resurrection, wherein they would be brought unto God, so that He may requite the people what they used to gain. Whoso does right, it is for his own soul, and whoso does wrong, it is against it and after all you would be brought back to Him. Kan is, further, commanded in the Qur'an - Follow that which is inspired in thee (Muhammad) from thy Lord; there is no God save Him; and turn away from the idolaters. Had God willed, the idolaters had not been idolatrous. We (God) have not
appointed thee (Muhammad) as a keeper or watcher over them, nor art thou (Muhammad) responsible for them. Therefore, do not abuse their idols unto whom they pray beside God, lest they wrongfully revile God through ignorance. This is from God that every one loves his own faith, as unto every community God has made its deed seem fair. Afterwards, all will return to Him and He will inform them what they used to do.

God inspires Muhammad, the prophet of Islam not to convert the disbelievers to embrace Islam as against their nature - born bent of mind towards idolatry, but to address them in plain terms as: O disbelievers! I do not worship that which you worship, nor you worship that which I worship. And I shall not worship that which you worship, nor you will worship that which I worship. Your religion is for you, and my religion is for me.

As regards the promulgation of the religion, the Quran allows man to publish religion with certain limitations as set forth hereunder:

If you (Muslims) call them (disbelievers) to guidance they hear not; and thou (Muhammad) seest them looking towards thee, but they see not. Then keep to forgiveness, and enjoin kindness as well as turn away from the ignorant. And if a slander from the devil caused by some irrelevant arguments etc., wound thee to burst into anger, then seek refuge in Allah. Lo! He is Rearer, Knower. If anyone of the idolaters seeks your protection, then protect him, so that he may hear the words of Allah, if he still remains in disbelief then afterwards convey him to his place of safety, because he is an ignorant fellow. If one tells

1. The Holy Quran - Al-An'am: 107 - 109
3. Ibid - Al-An'am: 198 - 200
you a liar, then tell him, 'unto me my work and unto you your work'.

You are innocent of what I do, and I am innocent of what you do. Though some of them listen to your word, but can you make the deaf hear, even though they apprehend not? Some of them though, look towards you, but, can you guide the blind? Lo! God wrongs not mankind but they wrong themselves. The qur'an suggests the best way for inviting mankind to the Divine Guidance by commanding - Call unto the way of your Lord with wisdom and fair exhortation, and reason with them (disbelievers) in the better way. Lo! God is best aware of him who goes astray from His way, and He is best aware of those who go aright.

It is quite clear from what has been examined above that, the qur'an also, like cītā, is the keen opponent of any sort of compulsion in religion. Thus, it may be concluded that, according to both these scriptures, those who compel others to be converted into their own religion, are enemies to their own faith and, consequently, the great sinners. Therefore, man should not compel others to embrace his own faith by force, as it has been declared a sinful thing by the cītā and the qur'an both.

PRAYER IN THE BATTLEFIELD

The observance of prayer is so important a duty in Islām that man is not relaxed from it even on the ground of war. The cītā enjoins worship along with fighting in the words - O Arjuna! Think of Me (God)

1. The Holy Qurān - Yūnus: 42 - 45, see also Al-Baqara: 6, 7.
2. Ibid - An-Nahl: 125, see also An-Nahl = 125 = 128
at all times and fight. With mind and reason, thus surrendered to Me, you will doubtless come to Me. Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight, then fighting in this way, you will not incur sin. The Gita further commands in this regard that, 'Perform your duties (of fighting) dwelling in yoga, relinquishing attachment and indifferent to success and failure; equanimity is called yoga.

The Qur'an also sanctions worship for the fighters in the following way:

'O believers! When you meet an army, hold firm and think of God much. When you (Muhammad) are among the fighters and arrange their worship for them, then let only a party of them stand with you for worship and the rest take their arms. Then, when they have performed their prostrations, let them join the rear and let another party come that has not observed prayer and let them worship with you, and let others who have worshipped take their precautions and their arms. Those who disbelieve long for you to neglect your arms and baggage; that they may attack you once for all. It is no blame on you to lay aside your arms, if rain impedes you or you are sick. But take your precautionary measures. When you have performed the prescribed act of worship, remember your Lord standing, sitting, and reclining. And when you are in safety, observe proper worship. Worship at fixed hours (before sun-rise, at noon, after noon, at sun-set and after evening) is enjoined for believers.

1. Bhagavad Gītā - 8: 7, 3: 30, see also 13: 59, 60, 3: 8-10 etc.
2. Ibid; 2: 38, 49
3. The Holy Qur'an - An-Nisa: 102, 103 see also Al-Baqarah: 239.
RIGHTEOUSNESS AND FRUITLESS ACTION

The Gītā and the Qurān both are very keen in preaching mankind to perform their allotted duties in the way of Almighty for His sake only, and surrendering all actions to Him with righteous frame of mind, for example.

The Gītā says - He who works, offering all actions to God and shaking of attachment, remains untouched by sin as the lotus - leaf by water. Therefore dedicating all actions to God with your mind fixed on Him, the self of all, freed from hope and the feeling of meum and cured of mental disbalance, O Arjuna! Be ready for doing your duty of fighting.

The Qurān also says the same thing by revealing: call not those who are slain "Pa Sabīlillah" i.e., "in the way of Allah" 'Dead' Way, in they are surviving, only you perceive not. And the likeness of those who spend their wealth in God's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains, God gives increase manifold to whom He wills. The alms are only for those who are the poor and the needy and those who collect them, those whose hearts are to be reconciled, i.e., the people of Mecca who were converted after the capture of the city, and to free the prisoners and debtors, for the cause of Allah, such as, erecting mosque etc., and for the way-farer. This is a duty incumbent on all beings imposed by God, the knower, the Wise.

What the Gītā, further, opines on this point is, 'Whatever you

2. Ibid = 3; 30
3. The Holy Qurān = Al-Baqarah: 154, 261 etc.
4. Ibid = Al-Taubah: 60 etc.
(Arjuna and all mankind) do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you give as alms and whatever you do by way of penance, dedicate it all to Me (God).

God commands His apostle Muhammad in the Qur'an by inspiring him to say—My worship, my sacrifice, my living and dying are all for God, the Lord of the worlds.

In accordance with the ordinances of the Gita and the Qur'an both, man should perform his allotted duties with the equitable frame of mind in the pairs of opposites—pleasure and pain, gain and loss, victory and defeat, success and failure etc., and without attachment to the fruit of his actions. The Gita designated such actions as, निष्काम-कर्म, while the Qur'an as, 'Ikhlas'.

The Qur'an announces in this connection that 'your right is to work only, but never to the fruit thereof. Let not the fruit of action be your object, nor let your attachment be to inaction. But perform your duties dwelling in yoga, abandoning attachment and indifferent to success and failure; for equability is called yoga'.

What the Qur'an opines on this point is; 'Remember the name of thy Lord and devote thyself with a complete devotion'. Imam Razi commented this verse as, 'Whoever desires reward for his good works or willest to be escaped from the result of his evil-deeds is not attachmentless. And who is ever engaged only in the act of worshipping or in gaining knowledge is also not wholly devoted to God. On the contrary if all his works and worship are dedicated to God alone, he alone

3. Bhagavad Gita - 2: 57, 63
4. The Holy Qur'an - Al-Muzammil: 8
according to this verse is whole-heartedly devoted to God.  

The Gītā, further, enjoins - He who does his allotted duty without expecting the fruit of actions, is a Sannyāsin (Sānkhyayogin) and a yogin(Karmayogin) both. He is no Sannyāsin or renouncer, who has only abandoned the sacred fire; in the same way, he is no yogin, who has merely given up all activity.  

A Muslim saint Sufiyān Saurī who was a great authority on Islāmics proclaims in this regard - 'It is no Zuhad (relinquishment) that the rough and hard garments should be worn and dry breads should be eaten. But Zuhad is that one’s desire and longing should be overcome.  

The Gītā says in this connection that, 'he who does his works with a selfish motive, being attached to the fruit of actions, through desires, gets tied down.  

And the qurān says that, whosoever puts his trust in God, He will suffice him.  

The Blessed Lord answers to the Ārjuna's question - Impelled by what, does man commit sin even involuntarily, as though driven by force? as 'It is desire and anger, begotten of the element of Rjas, unable to be satisfied and grossly wicked; know these to be the enemy in this case. Giving stress on the same point the Lord, further, asserts that, 'Passion, anger and greed - these constitute the triple gate to hell, leading to the damnation of the soul. So, one should kill all these three.  

Maulānā Rūm opines on this point in his Mathnavī, 'All trouble is  

1. Tafsîr-i-Kahîr - by Iṣâm Râzî commenary on the Holy Qurān - Al-Muzammilī8  
3. 'Sarḥul - Minnat - Sufiyān Saurī.  
4. Bhagaved Gītā - 51 12  
5. The Holy Qurān - 3: 36;37  
6. Bhagaved Gītā: 3: 36;37  
7. Ibid; 16: 21 and see also 3: 34 etc.
in desire and lust otherwise this world is full of juice under juice.

As concerns the means as to how to get over the desire, wrath, lust, and greed, the Gītā and the Qurān both suggest solutions in the similar manner.

The Gītā points out that, the whose senses are mastered, his mind has become stable, the man dwelling on sense objects develops attachment for them, from attachment springs up desire and from desire ensues anger. From anger arises infatuation, from infatuation, confusion of memory, from confusion of memory, loss of reason, and from loss of reason one goes to utter ruin. But the self-controlled practicant while enjoying the various sense-objects, through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind. By virtue of the attainment of such tranquillity of mind, all one's sorrows come to an end; and the intellect of such a person of stable mind, soon withdrawing itself from all sides, becomes firmly established in God.

The Qurān also says the same thing in its own way - God wills to turn to you in mercy; but those who follow vain desires long for you to go tremendously astray. There is no more wandering than him who follows his lust without guidance from Allah. The Qurān, further, commands in this regard - vie one with another for forgiveness, and for a paradise as wide as are the heavens and the earth prepared for those who ward off evil. And those who spend of what God has bestowed on them in ease and adversity, those who control their anger and are

1. ॐैं यन दर हवाय सहबत अस्त।
   परमा इन्द्र सहैन चादर सहबत अस्त।
2. Bhagavad Gītā - 2: 61 - 66
3. The Holy Qurān - Al-Nisā:27
4. Ibid; = Al-Qasas:50
forgiving towards mankind by nature; God loves them.

Supporting the above quoted qur'ānic views Bū‘Alī Sāh Ḍalālā pronounces as, ‘Man is he who overcomes his wrath, lust and greed.

Maulānā Rūm proclaims - Wrath and lust make man blind and gone astray from his right state.

As though to instigate mankind to be stable of mind the Gītā, again enjoins - He whose mind has become stable is he who is unattached to everything and meeting with good and evil, neither rejoices nor recolls, but he like a tortoise that withdraws in its limbs from all sides, withdraws his senses from the sense-objects.

The Qur'ān also aims at the same thing by its revealing - Those who have believed and whose hearts have rest in the remembrance of Allah, certainly in His remembrance do hearts find rest! With the example of the stability of Abraham’s mind, the Qur'ān preaches mankind to be stable of mind - verily Abraham came unto his Lord with a whole heart. This small phrase includes in its fold the complete idea of all the 18 verses - from 55th to 72nd of the 2nd chapter of the Gītā.

For one cannot be said to be whole-heartedly devoted to God as Qur'ān says, without being thoroughly free from all cravings of the mind, satisfied in the self through the joy of the self, unperturbed in sorrows total disappearance of the thirst for pleases, and free from passion, fear and anger.

Moreover, the Gītā enjoins - He who with reason firm and free from doubt, rejoices not on getting what is agreeable, and does not

1. The Holy Qurān = Al-i-imizer; 133,134.
2. ‘Hadr Bāyād tā nihad bar nafs pā.
   Baguzarad as ‘sahhato hirgō hawā.
3. ‘Hāsamo ‘sahbat mardā ‘ahwāl kumā
   ‘Zistqāsat Mardā ‘abdāl kumād.
5. The Holy Qurān = Al-Rum: 22
6. Ibid; ‘As-Saffat: 83,84
feel perturbed on meeting with the unpleasant, that knower of Reality 1 lives eternally in identity with It.

The Manusmṛti also aims at the same injunction in its statement — The conqueror of his senses is he who neither rejoices nor recoils even after hearing, touching, perceiving, eating, drinking and smelling anything whatsoever.

And the Qurān says that, 'grieve not over that which has been lost, nor exult because of that which has been given. For God does not love the prideful boasters.

According to a tradition of the prophet, 'We shall only be benefited in truth, whose heart has been cleansed by God for faith and has made his heart whole, tongue true, self confident, mind stable, ear audible and eye perceptible'.

An Ḥūrīan ʿūṣrī justifies the equanimity of mind in the words — 'We neither increased by some pleasure, nor decreased by some pain. Before our courage whatever came of pleasure and pain, came as a guest and want away'.

Thus we see that the Gītiic term 'Sthitaprajña' is equally conceivable by the Islamic term qalb-i-Mutta‘mainnāh' or 'Nafs-i-Mutta‘mainnāh'. These terms aim at what has been set forth above.

The Gītā and the Qurān both recognize the greatness of the Gurus or Pīrs (Preceptors) as they guide men to the right path through their knowledge already acquired from the scriptures.

1. Bhagavad Gītā = 3:20
2. The Holy Qurān — Al-Hadīd: 23
3. Ḥadīth — Shabul ʿUṣnān
4. Na ʿabd al-dād sāman ʿan gham ʿawd muqāman
   Ba peše bāman tāmah ʿa nād bād māhāmanā
5. Bhagavad Gītā = 2: 55-72
   The Holy Qurān — Al-Fājr: 27,28.
Showing the importance of the preceptors, the Gītā proclaims: 

Attain this knowledge by all means, if you prostrate yourself in respect at the feet of the wise preceptors, render them all sorts of services, and question them with a guileless heart, again and again, those wise seers of Reality will unveil that knowledge to you.

The qurān also enjoins the same thing in this regard as, *Follow the Path of him who repents unto Me (God).*

And what Maulānā Rūm opines on this point is, *He who wills to sit beside God, should sit beside Valīs (Sages) and devotees to Him.*

To respect a Murśid or Guru is so important a duty that even Moses (Mūsā) who was himself a prophet fell in need of a Guru who examined him thrice, but he failed, in the end, he taught him gracious word.

The Gītā's *Yoga* and *Yogin* are just equivalent to the Islamic *Sāik* and *Ṣālik*.

The Gītā lays down certain rules for Yoga, for instance, the yogin who has subdued his mind and body, and who is above the desires and bereft of occupations, living in seclusion all by himself alone he should constantly engage his mind in meditation.

The qurān says, on this point, as already has been quoted, that, verily Abraham came to his Lord with a whole heart.

In a tradition, the prophet of Islām praises him who having sat alone in a cave of mountain engages himself in the remembrance of his Creator.

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1. Bhagavad Gītā - 4: 34.  
2. The Holy Qurān - Luqman: 15  
3. Har Kī Khāhad Hammadānī Bā Khudā  
   Us nasīnad dar ḥuzūrū auliyyā.  
4. The Holy Qurān - Al-Kahf: 64-66  
5. Bhagavad Gītā - 6: 10  
The Sītā, further, says - Having restrained all the media of perception, and fixing the mind in the heart, and by the controlled mind fixing the life-breath in the head and remaining steadfast in Yogic concentration on God, who expires and departs, reciting 'Om' (one syllabled Brahman) and dwelling on Me(God) in My absolute aspect, reaches the Supreme state.

Maulāna Rūm also opines the same thing in his Mathnāvī as,

'Shut your eyes, lips, and ears, if you would not yet discriminate God, then be laughing on us, in ridiculous way.'

The Sītā and the Qur'ān enjoin work for the maintenance of the world-order. Man's duty lies in the performance of his allotted work properly as enjoined by the scriptures.

The Sītā proclaims in this regard that man does not get liberty from action without entering upon action, nor does he attain perfection merely by abandoning action. Verily no one can remain inactive even for a moment; everyone is helplessly driven to action by his nature-born qualities. Therefore, always, efficiently do your duty without attachment. Doing work without attachment, man attains the highest goal. It is through action alone that Janaka and other wise men reached perfection. Having an eye to the maintenance of the world-order too, you (Arjuna and all mankind) should continue to work. As whatever a great man does, that very thing others also do. Whatever standard he sets up, the generality follows the same. There is no-

2. 'Gāsī barda lah bīhanda goa bānd
   ēr nabīnī sīrīr hāq bar man bīkhand.
4. Ibid; 3: 19-21
thing in the three world for Me (The Blessed Lord) to do, nor is there any thing worth attaining unattained by Me, yet I constantly take to action. Should I (God) not engage in action unwearied at any time, great harm will affect the world, because all men follow My path in all matters. Therefore, if I do not perform work, these worlds will be destroyed and I shall be the Author of the confusion of castes and of the destruction of all these people.

Thus we see that though God is not bound to perform any duty but He Himself continues to work on His own accord only for the advancement of the world. The Gītā and the qurān both agree on this point. As though to justify the workmanship of God, we may get assured on the authority of the ninety-nine attributory names of God, which signify some work. Having gone through the whole volume of the qurān one may easily realize that God is the Ever-Doing Authority, as His doership has been mentioned throughout it.

God, being Himself a Doer, commanded His Prophet Muhammad to preach mankind-0 my people! work according to your power. Lo! I (Muhammad) too am working. Here work is sanctioned to be done according to one's power or capacity. One's power or capacity rests in nature. Therefore, according to qurān also, men should perform his allotted work, as Gītā says, by utilizing his nature-born qualities. As Lord Śrī Kṛṣṇa points out mankind to do their works by following the standard set up by Himself, even so, the prophet Muhammad does.

It has become quite clear from what has been examined above that,

3. The Holy qurān - Al-Anfār 136, see also Rūd: 93.
none of the Gîtâ and the Qur'an discriminates among mankind on account of their birth, regarding the allotment of works to them, but both of them allot them work by virtue of their nature-born capabilities in performing a particular undertaking.

Having faith in the above statements of the Gîtâ and the Qur'an, one should always be engaged in doing work according to one's capability born of nature with the righteous frame of mind. This is an accepted fact that a person becomes well-versed in his own profession, even though his effort is very little. Therefore, man must regard his own duty though devoid of merit preferable to the duty of another well executed. He should try his level best to prove himself an honest performer of his duties, being aloof from fruit and attachment, with the idea of the maintenance of the world-order.

**FOOD**

All beings are evolved from food, therefore, of whatever kind is the food, of the same kind, verily its eater is.

The food, according to Gîtâ is of these kinds - Sattvika 2

Râjasa and Tâmasa. Whatever quality of these one takes he verily becomes the same. It appears quite relevant to state that, having gone through a critical study of the evolution of man minutely, one will arrive at, to conclude that the fundamental cause of man's progress and backwardness is food also. If I would discuss this

2. Ibid = 17:3-10
matter in a little detail, I would rather rush the opposite extreme causing a later return to the point. Therefore, this point being itself enough for a separate research is left here as it is, catching the relevant point as, the Gītā prescribes three types of food in the following manner.

The foods which promote longevity, intelligence, strength, health, happiness and delight, which are sweet, bland, nourishing and agreeable are liked by the Sāttvika type of men.

Foods which are bitter, salted, acid, very hot, pungent, dry, burning and giving rise to pain, grief and sickness are dear to the Rajasa type of men.

And the food which is half-cooked, insipid, putrid, stale, polluted and impure is dear to the Tāmasa quality of men.

Of these three categories of food, the Gītā prefers the Sāttvika type thereof, which includes, for the dwellers of the hot countries - like India, with the exception of those of sea-side, all food-grains - wheat, barley, maize, millet etc., all pulses - gram, peas, lentil, etc., all vegetables - potatoes, jack-fruit, pumpkin, carrot etc., all green and dry fruits - bananas, mangoes, pine-apples, pomegranates, grapes, figs, tamarinds, dates, chestnuts, coconuts, cashewnuts, musk-melon, water-melon etc., milk and its products - Ghee, Butter, cheese, whey, cream, sweets etc., and other products of earth like sugar groundnuts and so on. Man's diet should be regulatory

having full regard of the digestion of a particular food.

1. Bhagavad Gītā = 17:8
2. Ibid; = 17:9.
3. Ibid; = 17:10.
The Gita does not forbid meat for those who live on hunting by their nature-born qualities. According to the natural law, the nearest food suits a man, therefore, those who are dwellers on a sea-shore would naturally prefer to include fish in their food. Gita does not forbid meat for anyone who is driven by necessity for the safety of life. As meat is obtained by killing an animal or a bird, it is, no doubt, a sin, but man's life is more valuable than saving an animal or a bird. Therefore for saving a man's life an animal or a bird can rightly be slaughtered. I am quite confident to say that Gita permits meat for those whose chief diet is meat alone, but, not for those who may avail much more provision for their dietary in the best possible form from God's earth. It should be borne in mind that the Gita does not prescribe any specific food, but it sets up definitions of food liked by different types of men.

Hence, no question of total boycott or prescription of a particular food arises here, but the sanction of food by the Gita is wholly dependent on the time, place, and circumstances as well as natural qualities of the eaters.

What the Quran suggests for food is, all sorts of fruits, such as, olives, pomegranates, dates, products of water - fish, Singhāras etc. The Quran commands - O mankind! Eat of that which is lawful and wholesome in the earth. But eat of the good things which We (God) have provided for you and render thanks to God. In this statement in connection with the

1. Bhagavad Gita - 17:8-10
2. The Holy Quran - Al-An'am 142,143, see also An-Nahl:69.
food, the Qurān appears to be very keen to prefer for food, all that which is produced from the earth. Therefore, it is quite advisable to include in food all foodgrains, pulses, vegetables, all green and dry fruits, milk and its produces as enlisted in the food prescribed by the Gītā above. The Qurān, further, sanctions for food all meat except carrion, blood, swine-flesh, that which has been dedicated unto any other than God, the strangled, the dead by beating, the dead through falling from a height, that which has been slaughtered by goring of the horns, the devoured of wild beasts, saving that which you make lawful by the deathstroke, that which has been immolated unto idols and that which you swear by the divining arrows. But whosoever is forced by hunger, but by will, there is no blame on him.

The basic intention of the Qurān in forbidding these things rests mostly in the reason that in the above prohibition for food the name of Allah is not invoked upon, for no food is lawful, unless the name of Allah is invoked upon it.

The utterance of the divine name over food can be justified by the Gītā also on the authority of its statement - The acts of sacrifice, gift and penance as enjoined by the Śāstras are always commenced with the utterance of the word 'Om' by those who are entitled to chant the vedas (sincere students of the Vedas). And also, as remembrance of God has been enjoined by the Gītā in carrying on all undertakings of life, therefore, without invoking the divine name upon food it should, by all means, be unlawful by the Gītā also.

1. The Holy Qurān - Al-Mā'idah: 3, see also Al Baqarah: 173.
The total boycott of the swine-flesh by the Qur'an is justified on the ground that the chief diet of the swine is filth, stool and foul matter, therefore its flesh is the essence of the same, which should by all means be forbidden. From the definition of the unlawful food set forth by the Gitā, it appears quite reasonable that the Gitā also would not permit swine-flesh for food to a Śāttvika type of men if he is entitled to eat meat under the compulsion of the geographical circumstances. The exception is ever secured in connection with the injunctions of the Gitā and the Qur'an both.

This should be borne in mind that the Gitā does not prescribe any particular food for different types of persons. Śāttvika type of food for Śāttvika type of men, Rājasā type of food for Rājasā type of men and Tāmasa type of food for Tāmasa type of men is sanctioned by the Gitā, giving their definitions only. Therefore, permission of meat for food by it should not be doubted, as meat promotes longevity, intelligence, strength, health, happiness and delight to some classes of persons forced by geographical circumstances. Hence, man should eat the food in accordance with the above mentioned prescription by both these holy volumes.

\textbf{Meaning of the Words 'Yoga' and 'Jihād'}

Having gone through the Gitā and the Qur'an minutely one may easily observe that the Sanksrta word 'yoga' as used in the Gitā means the same as the Arabic word 'Jihād' used in the Qur'an does. The word 'yoga' springs from the Sanksrta root 'Yuj' meaning 'to join', and its root meaning is 'the state of union', 'combination', 'addition'.
'co-existence', 'staying together', 'means', 'device', 'method', 'the thing to be done' that is the action which is necessary for acquiring that state. And the word 'yoga' in the compound 'Yogaksama' means acquiring such things as one has not acquired. Though this word has been used in the Gita four or five times in the sense of Patanjala Yoga, but this is commonly used in the meaning of 'means', 'skillful device', 'method' 'the thing to be done', 'union', 'combination', 'addition', 'joining together', etc. This word also signifies the divine skill or the wonderful power of the Blessed Lord. Further it means some 'special skill', 'devote' 'intelligent method', or 'graceful way of performing duties', etc., etc.

The meaning of the quranic word 'Jihãd' goes side by side with that of the Gita one 'yoga' as explained hereunder:-

According to the Quran the word 'Jihãd' means 'to amend and reform a thing in a graceful manner' that is 'to try one's level best for meritorious undertaking'. The phrase 'Jihãdan Fã Sabãlillah' i.e., 'the strife in the way of Allah' is oft repeated in the Quran. The migration of the Muslims of Mecca to Habbã on account of the aggression of the disbelievers is designated as an act of 'Jihãd' by the Quran. The most excellent 'Jihãd' is for the conquest of self. 'He, that is slow to anger is better than the mighty, and he that ruleth his spirit than he taketh a city'. The meaning of the word 'Jihãd', to be 'to apply one's skillful devices for one's reformation' rests in God's command-

1. Amarakosa - 3:3,23
2. Bhagaved Gita - 9: 22
3. Ibid; - 5: 12,23
4. Ibid; - 7: 25,9,15,10,7,11,8 etc.
5. Ibid; - 2: 50
6. The Holy Qurãan - Al-Anfal 72,74,75, see also An-Nahl 110.
ment to the prophet • O prophet ! strive against the disbelievers and hypocrites. It means, O Muhammad ! you must try your best applying skilful devices for leading disbelievers and hypocrites to the Divine Guidance. It is never meant that he should fight against them for pressing them to embrace his religion. How can it be meant when there is no compulsion in religion. On the authority of these verses Maulvi Muhammad 'Ali opines that, 'meaning the word 'Jihād' as fighting with weapons is mere an indication of non-familiarity with Arabic language.' All meritorious deeds and virtues, such as almsgiving, feeding the poor and the orphans, helping others, enduring hardships in the way of Allah etc., come under the meaning of 'Jihād'. The habitual performance of worship, fasting, almsgiving etc., is called 'Mujahida' and the agent thereof 'Mujāhid' in Islam. These two words are originated from the word 'Jihād'. Therefore Jihād means in Islam, 'to perform actions as enjoined by the scriptural ordinances in graceful way and applying skilful and intelligent methods having regard of the maintenance of the world-order.'

Thus we have seen from what has been attempted above that the absolute similarity between the words 'yoga' and 'Jihād' of the Gītā and the Qurān respectively, has been established in a few words, which are intended merely as instances. Hence, one ought not to differentiate between the meaning of these two words which serve a very useful purpose in these both scriptures. One should know that the Gītā and the Qurān teach an exhaustive lesson on yoga and Jihād respectively, to make mankind yogins or Mujāhids.

1. The Holy Qurān = At-Taubah: 73, Al-Baqarah: 256, see also At-Tahrīm: 9
SOME OTHER OBLIGATIONS

The Gītā and the Qur'ān both preach mankind to be of stable mind, being aloof from those who waver.

Both these scriptures encourage those believers who fight for the righteous cause.

Modesty has been proclaimed by the Gītā and the Qur'ān.

Overcoming evil with good is considered the best in these two scriptures.

The trading has been allowed by the injunctions of these scriptures.

Mankind are ordained to keep their duties to God.

Man is strictly commanded by both not to grieve over the wrong doing folk.

The prideful boasters or exultants who say, 'I am wealthy and high-born' is equally condemned by the communications of these scriptures. Here one point appears to be worth noting that 'Kubera,' the god of riches of the Hindu legends appears to be 'Gā'ū' or 'Korūsh' who is mentioned in the Qur'ān as an exultant one by virtue of his immense riches.

According to the Gītā and the Qur'ān both God does not accept any

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   The Holy Qur'ān - Al-Imrān: 69
2. Bhagavad Gītā - 11, 33, 33, 37 etc.
   The Holy Qur'ān - Al-Imrān: 124, 125, 159, Al-Imrān: 66
3. Bhagavad Gītā - 16: 2,
   The Holy Qur'ān - An-Nūr: 30
4. Bhagavad Gītā - 16: 2,
5. Bhagavad Gītā - 18: 44
   The Holy Qur'ān - Al-Baqarah: 198
ritualistic performance done without faith. For instance, Gītā says - sacrifice, gift and penance and any other act done without faith is declared as non-existent, having existence neither here nor Hereafter.

What the Qurān enjoins on this point is, the flesh and the blood of the sacrificed animal do not reach God, but the faith of the sacrificer reaches Him.

Both these scriptures lead man to the religion of peace.

Lifting up one's self or keeping it good is very eagerly ordained by the both.

The Gītā and the Qurān both seem to be very keen on preaching mankind to proclaim their real parentage.

The implied prohibitions of the Gītā embrace all express ones of the Qurān.

Both these Holy Volumes pay the careful attention towards the safeguard of the decency of women. The prescription of observing 'Pardah' by the Qurān, and keeping aloof from the preponderance of vice, according to the Gītā, aim at the same effect.

1. Bhagavad Gītā = 17:28
2. The Holy Qurān = Al-Majīj:37
8. Ibid.
9. Bhagavad Gītā = 1:41-44,
The refraining from the noxious talks and malicious gossip is equally forbidden by the Gītā and the Qurān.

According to both, the Divine preachers are not bound to force deniers to embrace the divine guidance.

Man is comanded by both to speak words straight to the point.

Not to relent in pursuit of the enemy is equally ordained by both of these scriptures.

Both of these scriptures, though, prefer endurance and returning good for evil, yet, they do permit retaliation.

As the Qurān expressly condemns the game of chance in the same way, the condemnation of gambling according to the Gītā also may be derived from the ill-effects of the battle of Mahaśbhārata fought on account of the indulgence in it.

The hatred and malicious attitude towards any of one's fellow beings is absolutely forbidden by the Gītā and the Qurān both.

It has, authentically, been ascertained from what has been examined above that the Gītā and the Qurān both are equally similar in all matters of human life. If one has, yet, a doubt regarding the similarity between these scriptures on the grounds that the Qurān sets up rules for mankind in connection with all affairs of life - such as, domestic and

3. Ibid = 1612 - The Holy Qurān = Al-Ahzāh 70.
social - embracing treatment of women, marriage, dowry, divorce, usury orphans etc., legal - embracing civil, criminal and ceremonial rules etc., and political - concerning military, fighting, captives, treaties etc., etc., while the Gītā is silent on this point. Truly speaking there is not even a single point of dissimilarity between these books. Though some points of dissimilarity between these volumes appear to those alone who have not come across a comparative study of these two scriptures. A thing which is enjoined by the Gītā expressly, the same has also been supported by the qur'ān impliedly, and vice versa. As the qur'ān is a bulky volume, therefore, it teaches mankind through examples of more prophets and meritorious persons of the past, but as the Gītā is a small scripture, so it only provides examples of a few meritorious persons, such as Janaka etc., to make its lesson more impressive.

It is, unavoidably, true that no code on earth can claim to be complete in itself. Therefore, it is quite natural that the Gītā and the qur'ān, along with all scriptures of the world are not expected to contain all rules and regulations regarding all things of the creation, for all times to come. Rules are amended and abrogated according to the demand of time, place and circumstances. And it is quite impossible and even not necessary to codify all laws in one book. So, the Gītā and the qur'ān both can claim themselves to be complete in themselves to the extent that the mankind should utilize their intellect gifted by God in accordance with the rules as laid down by the scriptures. An orthodox Mālvī may boastfully assert that, our qur'ān is complete guidance on all

1. Bhagavad Gītā - 3: 20, etc.
2. The Holy Qur'ān - Fād: full, Al-Qasas: full etc.
matters of human life for all times to come. In the same way, a Pandita may proudly proclaim that the Gītā contains all things in its fold for the advancement of the humanity. But I say that neither the Gītā, nor the Qurān contains all directions concerning whole wisdom in connection with the social welfare for all times. For example, none of these scriptures provides guidance for mankind to vie one with another in this scientific age, wholly dependent on engineering, technology, Ophthalmology, and other sciences. It can, however, be accepted that, both of these sacred books preach mankind to cultivate their intellect to be properly utilizable in all matters of human progress.

Thus, I may, rightly, say on the authority of what has been attempted above in all the five chapters of this thesis, that in the words of Khubullah Sah Qalandar, 'The Gītā is the Qurān of India and the Qurān, the Gītā of Arabia'.

In the preceding chapters of this thesis, an attempt has been made to conclude that the human duties as laid down in the Gita and the Qur'an are, all over, similar in their intrinsic nature. As it is widely acceptable that any divine or worldly rule is difficult to remain enforceable for all times to come. This is why the Creator amends His laws and regulations under the compulsion of time, place and circumstances. For this amendment He sends His Apostles endowed with divine reformatory calibre with the religion of Truth and Guidance. It is also noteworthy that, the amendment in all the laws, regulations and legislations is absolutely impossible. Therefore, God by His Grace, amends them through abrogating, confirming and adding having regard of time place and circumstances in which the generality exists. According to the Gita and the Qur'an numerous divine preachers came from time to time with Divine Laws for the guidance of wandering folk, among them Lord Sri Krsna was one of the most ancient Apostles of God, and Muhammad, the Last. It would be quite irrelevant on the part of all-knowing God, if He

1 - Bhagavad gītā - 4: 7,8,

The Holy Qur'an - Al-Ahzab: 40,
would lead all mankind of all times and places under any geographical situations and circumstances by an unamendable Code, enforceable for all times to come. May, how could Wise Creator take such unwise step in doing so?

According to the Ātā and the Qurān both, God does not lead mankind on the straight path only by having regard of time, place, and circumstances but He has also full consideration of capabilities of people in understanding the divine message. As the Ātā and the Qurān were originally preached in India and Arabia where Sanskrit and Arabic languages were, respectively, on their highest level of popularity in those days, therefore, the Ātā and the Qurān were also given in the respective languages of the generality. If the Ātā which was originally preached in India would be given in Arabic and the Qurān which was preached originally in Arabia would be given in Sanskrit, then how could the people understand their importations came from one Divinity? How would they, by virtue of people's lack of understanding, attain their today's popularity?

After a minute observation of the Ātā and the Qurān along with their backgrounds, one may easily realise that, why Ātā which is, all but twenty times less than the Qurān in bulk says the same thing as the latter does? It is because
of the capabilities of the Indian society in the cultural and literary fields in those days. They could understand a thing even by a brief verbal suggestion. In other words, the Indians were more advanced in literary field in pre-dīvānic Age than Arabs in the Pre-Qurānic period. This has, Universally been accepted that the Arabs before the revelation of the Qurān were passing through the Jahiliyah — days or the times of ignorance, while the Indians were enriched with vast literature, intensive learning and increasing culture and civilization, with the exception of several tyrant rulers like Kansa, Sūpūla, Jarāsanda, Kauravas etc., and a majority of demons like Bhīmākṣāra, Śaktakṣaṇa, Kesi, Aristaśūra etc., who were oppressing the land. On account of this advancement, the Dītā is preached in brief, embracing all commandments of the Qurān in its fold impliedly. On the other hand, as reflected above, the Arabs due to their backwardness in literary field and their constantly going astray by indulging themselves in all sorts of corruptions, were not able enough to understand the message of the Qurān if it were preached in brief like the former. This is why, a thing which is enjoined by the Qurān expressly in the form of plain commandments, is also accepted by the Dītā either expressly or impliedly.

So far as the fundamental principles of all the religions are concerned, one may, after going through a comparative study,
realise that all of them are similar. It is widely accepted that the fundamental principles of any religion rest in the concept of God, Soul, Salvation, Death, Hereafter, Doomsday, Resurrection, New creation etc., whereas not only the Gītā and the Qurān but all the religions of the world opine in the similar manner.

As we are directly concerned with the comparative study of the human duties as prescribed in the Gītā and the Qurān, therefore, an assessment may be made on the human duties in connection with them. Having devoted myself to the comparative study of the Gītā and the Qurān in the light of human duties depicted in them, I came to conclusion that there is not a single point in these scriptures which may stand as dissimilar to each other. While assessing the similarities and dissimilarities between these Books it would be quite necessary to cast a glance upon the background of each, being aloof from the prejudiced outlook and having regard of time place and circumstances in which they were originally preached. For example, a reader of the Gītā, will very soon form in his mind an objectionable view that the Qurān confirms polygamy extending to four wives while the Gītā implicitly supports monogamy. How can a plain reader understand this divine secret? The verses confirming polygamy extending to four wives were revealed after the sanguinary battles of Badr, Uhud etc., wherein a majority of men fell to decrement, causing women to
go into increment, wandering hither and thither in lack of supporters. Thus for the safeguard of widows and orphan girls God made provision to have four wives at a time, if means permit being aloof from prohibited degrees in marriage. Allowing men to do so God clarifies that they should treat their wives alike. But preference has been given to monogamy in the normal circumstances. In the same way, an ordinary student of the Gītā, will, for the first instance, honour the argument of Arjuna as to not to fight against his own kinsmen, near kindreds, elders, teachers and preceptors to whom he owes respect and duty, for the transitory enjoyments of this world. How can a layman on Gītā, understand the divine mysteries? Kauravas being Ātātyins or desperadoes were oppressing the land by their tyrannical rule. And an Ātātyin according to 'Manumarti' should be killed at once without thinking anything about him such as whether he is any relation, Guru or elder etc. Therefore, it was a binding duty of a Kṣatriya, a warrior Prince to defeat and kill the aggressors by waging war against them. Some evil-natured persons, who are of the demoniacal resolve, instead of praising Lord Śrī Kṛṣṇa, say about Him that He misled Arjuna to cause a great blood-shed! Thus He is the only Author of destruction of the people! Those who, without considering Kṛṣṇa's answer to Arjuna's question - O Kṛṣṇa if you consider knowledge as superior to
action, then why do you compel me to this dreadful action of fighting? think that Arjuna was wiser than Krsna, though Arjuna had himself agreed that he was Krsna's disciple. Several persons assign irrelevancy and self-contradiction to the Divine Discourse of the Gītā alleging that what a fantastic is the Discourse of Krsna that He preaches Arjuna to take to action while instigating him to be sannyāsin (or renouncer), a Jhānīn (or wise) and a Bhaktā (or devotee) at the same time. This is but a confusion of mind. Such foolish statements are of those who have not come access this sacred volume minutely.

It is undoubtedly true that several points in the Gītā and the Qurān seem to be dissimilar, but it is on account of the lack of understanding of their readers. It has also been, variously, examined that there can be no point of dissimilarity between these scriptures, by virtue of the intention of their messages to be the same in their intrinsic natures.

A particular custom or injunction is suitable for a particular time. For example, there was a time in India where survival of a woman after her husband's death was considered a curse upon the family. In the like manner, remarriage of a widow was also regarded as sinful. But now, along with the changeability of time this outlook of the people has also been reversed. This is an example for the justification of the enforcement of a particular code for a particular time. This
is why mankind are led aright, from time to time by some
divine agency with the amended laws according to the time,
place and circumstances.

According to the Gītā and the Qurān mankind are one
community. God is the Greater, Restorer, Supporter and Supreme
Lord of all. All are created from a single soul, that is God
Himself. Thus, all have their source in God, therefore all are
brethren between themselves. But it is strange to note that
the brethren are standing on the paths of hostility by virtue
of their being divided into castes and sects on account of their
non-familiarity with their sacred books given to them under the
demand of time, place and circumstances. Both the Gītā and the
Qurān go side by side with this statement of sagely authority,
'to count this is ours, that is theirs, is the counting of those
who are narrow-minded. But for the virtuous and good natured
this whole earth is a small family.'

In accordance with these two scriptures this world is
nothing but a place for preparing oneself to attain supreme
bliss in the Hereafter through worshipping Viṣṇu-formed God,
that is, serving mankind for the maintenance of the world-
order. Both these scriptures teach a devotional Kāryayoga,
that is, performing proper actions according to one's
qualification and power, surrendering all actions to God with
the equable frame of mind being free from the hope of the

1. Ayam Nījaḥ Paro Vati Gaṇarā Laghubhūtakāṁ,
Udārākaritānātu, Vasuḍhaiva Kutumbakām.
fruit of actions. According to the Gītā and the Qurān, every
duty should be performed in the way of God only for the sake
of duty.

There would not be an exaggeration, if I may suggest
that having gone through this thesis, one may easily come
to the conclusion that there can be found no point of
dissimilarity between these two sacred Books, by virtue of
their intention of the messages to be basically similar —
only the ways may differ under the compulsion of time, place
and circumstances.

It is true that the human duties as reflected in the
Gītā and the Qurān, being all the more, similar in their
intrinsic natures are utilizable all over the world, on
account of the most of them being equally traceable in the
various Sacred Codes of the world.
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