

(*Note:* Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the y is printed in capital, as in: You.)

For Fast 21

Chapter 29

- 45 Recite that which has been revealed to you of the Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil; and certainly the remembrance of Allah is the greatest (force). And Allah knows what you do.

Note: This verse lays down the right principle for getting rid of the bondage of sin in the words *the remembrance of Allah is the greatest*, i.e., *the most powerful and effective restraint* upon sin. It is a living belief in the Divine power, knowledge, and goodness that restrains people from walking in the ways of His displeasure. The recitation of the Book, the keeping up of prayer, and the remembrance of Allah are really identical; for the Quran is recited in prayers, and the Quran is the best means of the remembrance of Allah. The Quran is pre-eminently a Book that manifests the glory, greatness, grandeur, goodness, love, purity, power, and knowledge of the Supreme Being. While, as generally understood, by the remembrance of Allah is meant His glorification and praise in prayer, it is also here meant Allah’s remembrance of man or His raising him to a place of eminence. Thus the significance would be that through prayer to God, not only is man freed from the bondage of sin, but (which is greater than this) he is raised to a place of higher eminence.

- 46 And do not argue with the People of the Book except by what is best, save such of them as act unjustly. But say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit.

Note: The Quran here explains that it is the broad principles of religion that should demand paramount consideration. The fundamental principle of religion is that God exists and that He reveals Himself to man, and it is common to all revealed religions. The only difference is that a Muslim’s is a purer monotheism, a conception of the Divine Being which gives the most perfect attributes to Him while declaring Him to be free from all imperfections and weaknesses, a conception which cannot reasonably be criticized by anyone who admits a belief in a Supreme Being. A Muslim’s conception of Divine revelation is wider than that of the follower of any other religion, recognizing, as it does, that Divine revelation is granted in all ages and to all nations. A Muslim, therefore, admits the truth of all the prophets and revelations, and the follower of any other religion has nothing to lose but everything to gain by accepting Islam.

- 47 And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and some of these (others also) believe in it; and none deny Our messages except the disbelievers.
- 48 And you did not recite before it any book, nor did you transcribe one with your right hand, for then could the liars have doubted.
- 49 Rather, it is clear messages in the hearts of those who are granted knowledge. And none deny Our messages except the wrongdoers.

Note: The Quran contains not only truths which are met with in previous scriptures, but also others which are not to be found in any scripture, and which are only in the hearts of the learned ones, or those that may ever be conceived by the learned ones.