Hijab Imposition · From the reporting archive

What Else Kamat's Cited Quran Translation Says

Original analysis by **Swati Goel Sharma and Sanjeev Newar**

The author challenges Devadatt Kamat's use of Abdul Haleem's Quran translation to argue that wearing hijab is an essential religious practice. The author compares the two verses Kamat cited with passages from the same translation about nonbelievers and women, asking why the court should treat the cited verses as binding.



Devadatt Kamat.

THE ESSENTIAL POINTS

- Kamat argued that Article 25 protected wearing the hijab as an essential religious practice and therefore left the state government without power to regulate it.
- Kamat cited interpretations of Quran 24.31 and 24.33. The authors examine the wording of both passages before turning to other verses in Haleem's translation.
- In Haleem's rendering of Quran 98.6, a passage the authors single out, disbelievers among the People of the Book and idolaters face eternal hellfire.
- For written debts, Haleem's rendering of Quran 2.282 calls for one man and two women as witnesses when two men are unavailable.

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