

TRANSLATION
OF
THE HOLY QURAN



MALLANA MUHAMMAD ALI



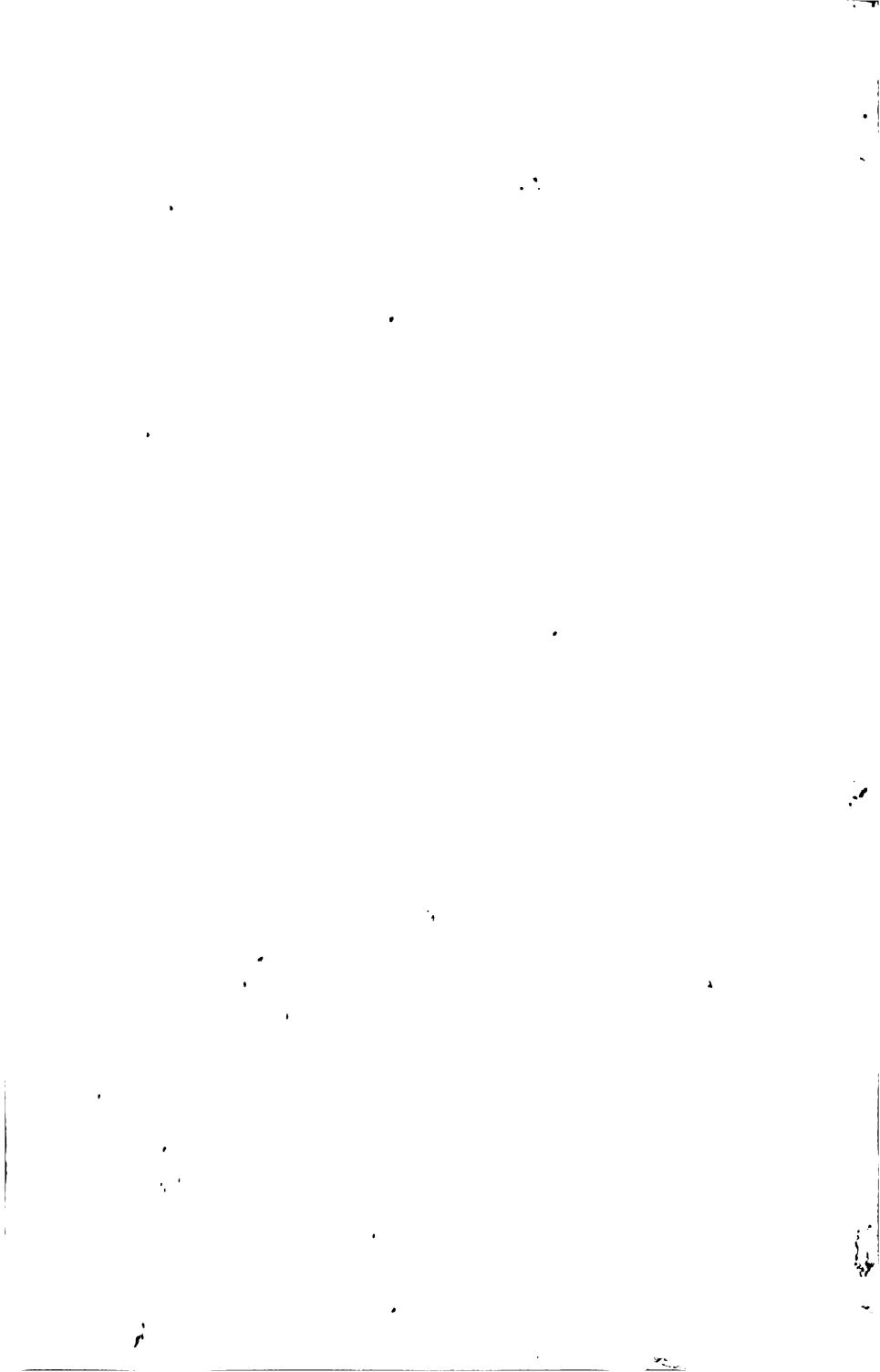
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TRANSLATION
OF
THE HOLY QURAN
[WITHOUT ARABIC TEXT]
WITH SHORT NOTES AND INTRODUCTION

by

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AHMADIYYA ANJUMAN-I-ISHAAT-I-ISLAM
LAHORE (W. Pakistan)

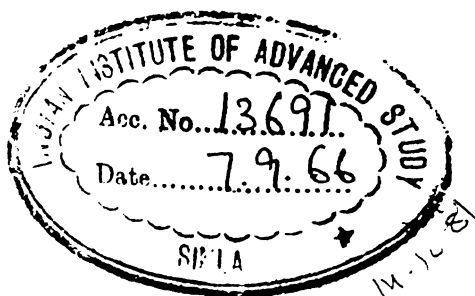
 Library IAS, Shimla



00013691

297.1225
M894

First Impression	1928
Second ..	1934
Third Edition Revised	1948



PRINTED IN
WEST PAKISTAN
at the Ripon Printing Press, Bull Road, Lahore
by Mirza Mohammad Sadiq

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PREFACE

IT is now nearly twenty years that I have been specially occupied with the work of translating the Holy Qur'ān. My first work in this direction was the Holy Qur'ān with Arabic text, translation and commentary, which saw the light of publication in 1917. It was a big work extending over about 1,400 pages. The first edition of over 5,000 copies was exhausted within three years, and a second edition of about 11,000 copies was issued in 1920. In the meanwhile, I was engaged in preparing an Urdu translation with a more exhaustive commentary than that which accompanied the English translation. This work was ultimately brought out in three volumes under the name of *Bayān al-Qur'ān*. There has, however, been a persistent demand for an edition of the English Translation without the text and with shorter notes, so that the Holy Book in its English rendering may be more easily accessible to the English-knowing public, and it is to satisfy this demand that the present edition is being brought out. But while doing this, I have taken the opportunity to write a new introduction to this edition. When I wrote the Preface to the larger and earlier edition, I had an idea of writing a separate volume as an Introduction to the study of the Qur'ān. This idea I have not been able to carry into practice as yet owing to pressure of other work, but the Introduction which I have written for this edition will give the reader an idea of the lines along which I intend to proceed, throwing full light on every subject dealt with in the Holy Book.

I wish to add that if the reader wants authority for any statement made in the notes or for the particular rendering of the Arabic text, he should consult the larger work.

MUHAMMAD ALI

LAHORE (AHMADIYYA BUILDINGS)

May 31, 1928.

PREFACE

TO

THE THIRD EDITION

THE second edition of 12,000 copies of this Translation which was a reprint of the first edition was brought out in 1934. It was exhausted in the last year of the second World-War, nearly three years ago, and has been out of stock for a long time. The delay in the bringing out of a third edition has been due to the difficulties of printing arrangements and shortage of paper, but I have taken advantage of the delay by thoroughly revising the Translation.

In revision I have cut short the long introduction, as that introduction has been published in a separate volume under the name of *An Introduction to the Study of the Qur'ān*. The footnotes have also been abridged to some extent to make the book handy. Two improvements have, however, been made which have actually increased the size of the book and made it a little larger than the first two editions. The first of these is that every verse in the present edition starts with a new line. I am sure the breaking of the sections into a large number of paragraphs would not only facilitate reference to particular verses but would also make the Book an easier reading. The second improvement is the use of a bolder type for the translation to meet the needs of the average reader. The transliteration of proper names and Arabic words has also been brought into line with the rules now generally recognised.

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May 8, 1948.

INTRODUCTION

The name *Al-Qur'ān*, as the proper name of the Sacred Book of the Muslims, a translation of which is offered in the following pages, occurs several times in the Book itself. The word *Qur'ān* is an infinitive noun from the root *qar'a*, meaning primarily, *he collected together things*, and also, *he read or recited*; and the Book is so called both because it is a collection of the best religious teachings and because it is a book that is or should be read; as a matter of fact it is the most widely read book in the whole world. It is plainly stated to be a revelation from the Lord of the worlds (26 : 192), or a revelation from God, the Mighty, the Wise (39 : 1). It was revealed to the Prophet Muḥammad (47 : 2), having been sent down upon his heart through the Holy Spirit (26 : 193, 194) in the month of *Ramadhān* (2 : 185), on the 25th or 27th night which is known as *lailat al-qadr* (97 : 1), in the Arabic language (44 : 58; 43 : 3). It is mentioned by the following additional names:

Al-Kiṭāb (2 : 2), a writing which is complete in itself; *Al-Furqān* (25 : 1), that which distinguishes between truth and falsehood, between right and wrong; *Adh-Dhikr* (15 : 9), the Reminder or a source of eminence and glory to mankind; *Al-Maw'izah* (10 : 57), the Admonition; *Al-Hukm* (13 : 37), the Judgment; *Al-Ḥikmah* (17 : 39), the Wisdom; *Ash-Shifā* (10 : 57), That which heals; *Al-Hudā* (72 : 13), That which guides or makes one attain the goal; *At-Tanzil* (26 : 192), the Revelation; *Ar-Raḥmah* (17 : 32), the Mercy; *Ar-Rūḥ* (42 : 52), the Spirit or that which gives life; *Al-Khai* (3 : 103), the Goodness; *Al-Bayā* (3 : 137), That which explains all things; *An-Ni'mah* (93 : 11), the Blessing; *Al-Burhān* (4 : 175), the clear Argument; *Al-Qayyim* (18 : 2), the Maintainer; *Al-Muḥaimin* (5 : 43), the Guardian (of the previous revela-

tion); *An-Nūr* (7 : 157), the Light; *Al-Ḥaqq* (17 : 81), the Truth; *Ḥabl Allāh* (3 : 102), the Covenant of Allāh. Besides this a large number of qualifying epithets is applied to the Holy Book, such as *al-Mubīn* (12 : 1). That explains, *al-Karīm* (56 : 77), the Honoured or the Generous; *al-Majīd* (50 : 1), the Glorious; *al-Ḥukīm* (36 : 2), Full of Wisdom; *‘Arabīyy* (12 : 2), the Arabic; *al-‘Azīz* (41 : 4), the Mighty; *al-Mukarramah* (80 : 13), the Honoured; *al-Marfū‘ah* (80 : 14), the Exalted; *al-Mutahharah* (80 : 14), the Purified; *al-‘Ajab* (72 : 1), the Wonderful; *Mubārak* (6 : 93), Blessed; *Muṣaddiq* (6 : 93), Confirming the truth of previous revelation.

The Holy Qur’ān is divided into 114 chapters, each of which is called a *sūrah*. The word *sūrah* means literally *eminence* or *high degree*, and also *any degree of a structure*, and is applied to a chapter of the Qur’ān in the Book itself, either because of its eminence or because each chapter is, as it were, a distinct degree or step in the whole Book which is thus compared to a structure. The chapters of the Holy Qur’ān are of varying length, the largest of them comprising fully one-twelfth of the entire Book and the smallest containing only three verses. The longer chapters are divided into *rukū’s* or sections, each section generally dealing with one subject, and the different sections are inter-related to each other. I have pointed out this relation in the head-note of each chapter. Again, each section contains a number of *āyahs* or verses. The word *āyah* means, originally, *an apparent sign or mark*, and in this sense it comes to mean a *miracle*, but it also signifies *a communication from God*, and is applied as such to a verse of the Holy Qur’ān as well as to a revelation or a law. Thus the Holy Qur’ān is divided into a number of chapters of unequal length; each chapter, with the exception of the concluding 35 chapters, is divided into sections, the largest number of sections in a chapter being 40; and each section, as also each single section chapter, is divided into a number of verses. The largest number of verses in a chapter is

286, and the smallest, three. The total number of verses in the Holy Qur'ān is 6,247, or 6,360 if we add to each chapter the opening verse or *Bismillāh*. For the purpose of recitation the Holy Qur'ān is also divided into thirty parts of equal length; every part, called a *juz'*, being again subdivided into four parts. But these divisions have nothing to do with the subject-matter of the Qur'ān, and so also the division into seven *manzils* or portions, which is meant only for the completion of the recital of the Holy Qur'ān in seven days

The Qur'ān was revealed piecemeal (25 : 32) during a period of twenty-three years, the shorter chapters generally, and some of the larger ones, being revealed entire and at one time, while the revelation of the majority of the larger chapters and some of the shorter chapters extended over many years. The practice was, when a chapter was revealed in parts, that the Prophet specified, under Divine guidance, the place of the verse revealed, and thus the arrangement of verses in each chapter was entirely his work. Similarly, the arrangement of the chapters was also the work of the Prophet himself, for though no written manuscript was collected while he was living, the whole of the Qur'ān was committed to memory and repeated frequently by the companions of the Prophet, and this was impossible unless there was a fixed order in which the chapters followed each other. Moreover, the division of the Holy Qur'ān into seven *manzils* is based on a direction of the Prophet, and this division presupposes a known order of the chapters. It is in one of the very earliest revelations that the Holy Qur'ān plainly speaks of its collection as being a part of the Divine scheme as much as its revelation: "On Us devolves the collecting of it and the recitation of it" (75: 17). The collection of the Holy Qur'ān, which means the arrangement of its verses and chapters, was, therefore, a work which was performed by the Holy Prophet himself under Divine guidance, and it is a mistake to think that either Abū Bakr or

'Uthmān was the collector of the Qur'ān, though both of them did important work in connection with the dissemination of the written copies of the sacred text. Abū Bakr made the first complete written copy by arranging the manuscripts written in the time of the Holy Prophet, in the order of the oral recitation of the Prophet's time. 'Uthmān's work, on the other hand, was simply the ordering of copies to be made from the written manuscript of Abū Bakr's time, and placing these copies in the various centres of Islamic learning, so that those who wrote the Holy Qur'ān might be able to compare their copies with the standard copy, and thus rectify errors which would have otherwise crept into the sacred text. The text of the Holy Qur'ān has thus been safeguarded from all alterations or corruptions in accordance with the Divine promise contained in one of the early revelations: "We have revealed the Reminder and We will surely be its guardian" (15:9). I have dealt with this subject in detail in my Preface to the earlier and larger work, to which I would, therefore, refer the reader for full information.

Another division of the Holy Book concerns the Makkah and Madinah revelations. Of the twenty-three years over which the revelation of the entire Book is spread, thirteen years were passed by the Prophet at Makkah and ten were passed at Madinah, to which city he had to fly for the safety of his own life and the lives of his followers. Of the entire number of chapters, ninety-three were revealed at Makkah and twenty-one were revealed at Madinah, but the 110th chapter, though belonging to the Madinah period, was revealed at Makkah during the well-known Farewell Pilgrimage. The Madinah chapters being generally larger contain really one-third of the entire Qur'ān. In arrangement the Makkah revelation is intermixed with the Madinah revelation. Thus the Holy Qur'ān opens with a Makkah revelation which is entitled the "Opening," and is followed by four chapters revealed at Madinah, which take up

over one-fifth of the whole Book. Then follow alternately Makkah and Madinah revelations.

As regards the dates of the revelation of the various Makkah chapters, it is difficult to assign a particular year to a particular chapter except in rare cases, but broadly they may be divided into three groups: those revealed in the early Makkah period, *i.e.* during the first five years; those revealed in the middle Makkah period, *i.e.* up to the tenth year; and those revealed during the last Makkah period. The dates of the Madinah chapters, on the other hand, are tolerably certain and definite. But in this case the difficulty is that the revelation of the longer chapters extended over lengthy periods, and a chapter which undoubtedly belongs to the earliest days at Madinah sometimes contains verses which were revealed in the closing days of the Prophet's life.

Subject to the remarks made above, the following dates may approximately be assigned to the different chapters or groups of chapters:

Early Makkah period	... 60 Chapters:	1, 17-21, 50-56, 67-109, 111-114.
Middle Makkah period	... 17 Chapters:	29-32, 34-39, 40-46.
Last Makkah period	... 15 Chapters:	6, 7, 10-16, 22, 23, 25-28.
A.H. 1-2 :	... 6 Chapters:	2, 8, 47, 61, 62, 64.
A.H. 3-4 :	... 3 Chapters:	3, 58, 59.
A.H. 5-8 :	... 9 Chapters:	4, 5, 24, 33, 48, 57, 60, 63, 65.
A.H. 9-10 :	4 Chapters:	9, 49, 66, 110.

The first five verses of the 96th chapter were undoubtedly the first revelation, and these were

equally certainly followed by the first part of the 74th chapter, which again was, in all probability, followed by the first chapter, after which came the first part of the 73rd chapter. Beyond this it is impossible to give a tolerably certain order. The attempt to give a chronological order is an undoubted failure, as even the shorter chapters were not revealed entire. For instance, a chronological order would place the 96th chapter first, while, as a matter of fact, every historian of Islām knows that only the first five verses were revealed first, vv. 6-19 coming long afterwards when persecution of the Prophet had actually begun, as is made clear by vv. 9, 10, which speak of the Prophet being prohibited from saying his prayers, and must be referred to about the time when Arqam's house was chosen for saying prayers, an event belonging to the fourth year of the ministry. If, then, we are confronted with such a serious difficulty in giving the first place to a chapter with which the revelation of the Holy Qur'ān undoubtedly began, what about the later chapters, and especially the longer ones? A chronological order of the different chapters is, therefore, an impossibility, and all that we can say with tolerable certainty is that the greater part of a certain chapter was revealed during a certain period, and this is my reason for assigning particular periods to particular chapters.

The first thing that strikes us in the present arrangement is the intermingling of Makkah and Madinah revelations. Surely there must have been some idea underlying this arrangement, and to discover this we must find out the chief features, if there are any, which distinguish the Makkah from the Madinah revelations. A contrast of the two makes it quite clear that while the Makkah revelation grounded the Muslims in faith in God, the Madinah revelation was meant to translate the faith into actions. It is true that exhortations are met with in the Makkah revelation for good and noble deeds, and faith is still shown in the Madinah revelation to be the foundation

on which the structure of deeds should be built, but in the main stress is laid in the former on faith in an Omnipresent and Omnipotent God Who requites every good and evil deed, and the latter deals chiefly with what is good and what is evil—with the details of the law. Another feature distinguishing the two revelations is that while the Makkah revelation is generally prophetic, the revelation that came down at Madīnah deals with the fulfilment of prophecy. Again, if the Makkah revelation shows how true happiness of mind may be sought in communion with God, the Madīnah revelation points out how man's dealing with man may be a source of bliss and comfort to him. Hence a scientific arrangement of the Holy Qur'ān could only be made to rest on the intermingling of the two revelations, on the intermingling of faith with deeds, prophecy with the fulfilment of prophecy, Divine communion with man's relation to and treatment of man.

The Holy Qur'ān claims to be the greatest miracle which was vouchsafed to a prophet. It is a miracle the like of which could not be produced even if all men should combine together. This claim to uniqueness was not an after-thought on the Prophet's parts. It was consistently advanced as an argument of its Divine origin from the first to the last. As early as the fifth year of the Prophet's mission, when there was no sign of the Qur'ān finding any acceptance in Arabia, to say nothing of the whole world, the claim to uniqueness was put forward in the clearest words: "If men and jinn should combine together to bring the like of this Qur'ān, they could not bring the like of it though some of them were aiders of others" (17:88). Towards the close of the Makkah period, when the Makkans had shown themselves to be deaf to all appeals, the same claim was advanced again, reducing the demand to the production of ten chapters like the Holy Qur'ān: "Or, do they say, He has forged it? Say, then bring ten forged chapters like it, and call upon whom you can besides Allāh if you are truthful"

(11 : 13) This was followed soon by the still more forcible claim that human effort could not produce even a single chapter like it: "Or, do they say, He has forged it? Say, then bring a chapter like it, and invite whom you can besides Allāh, if you are truthful" (10 : 38). After the flight to Madinah when the Prophet came into contact with the Jews who had the Books of the prophets with them, the claim to the uniqueness of the Qur'ān was still repeated in the same forcible words: "And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it, and call on your helpers besides Allāh, if you are truthful" (2 : 23).

The golden days of Arabic poetry were those which immediately preceded the time of the Prophet, yet history bears clear testimony to the fact that the Arabs never attempted to dispute the claim of the Holy Qur'ān. Why? Did they not consider this matter sufficiently serious? They no doubt looked upon the Prophet at first as a mere visionary and then as a poet, but they soon began to realize the serious situation. Three or four years of work had brought to the Prophet's banner a band of over one hundred devoted followers who, rather than give up their faith in him, had shown their readiness to suffer every torture and every privation, who had left their very country and take shelter in a neighbouring land. The opponents of Islām had taken the matter so seriously that, unable to seize the flying Muslims in their pursuit of them, they sent a deputation to persuade the Negus to make over to them their kinsmen. They had seen how deep-rooted faith was in the hearts of those who accepted the life-giving message of the Qur'ār. They had tried all means to put a stop to the activities of the Prophet. They had persecuted him and his followers; they had put as much pressure as they could on Abū Ṭālib, the Prophet's uncle, to hand him over to them; they had sent deputation after deputation to dissuade the Prophet from speaking against their ancestral religion; and, therefore, if they could silence the Prophet by

accepting his challenge to produce a chapter like the Holy Qur'ān, they would surely have done it.

The great gift which the Holy Qur'ān claimed from the first to the last as its special privilege was guidance, the purifying of man from the pollution of sin, and making him achieve the object of life by the development of the faculties with which he was endowed. Its purifying power was so great that those who accepted the message had their lives entirely transformed. But more than this. Its convincing power was simply irresistible. The Arabs had strongly resisted long-sustained and influential Jewish and Christian efforts to give up their idolatry and superstitions, and monotheism never appealed to them as a nation. But the message of the Qur'ān, notwithstanding all the efforts of the leaders to dissuade people from listening to it and with all their scoffing and jeering at it, made quite a different impression. It touched their very souls, though for the sake of their national honour they would not accept it. When Abū Bakr recited the Qur'ān aloud in the courtyard of his house, which was situated on a public way, the idolaters objected, and allowed Abū Bakr's staying at Makkah only on condition that he would not recite the Qur'ān aloud, because, they said, women and children were carried away by it. On another occasion when 'Utbah ibn Rabi'ah came to the Prophet with a message from the Quraish that if he desisted from speaking of their national gods they were prepared to accept him as their chief and to offer what he desired, the Prophet read out to him the opening verses of the 41st chapter, and he was so impressed with the words that he was quite a changed man when he went back to the Quraish leaders and asked them not to oppose the Prophet, for what he heard from him was neither poetry, nor magic, nor a soothsayer's utterance, so that his friends had to tell him that he was under the magic spell of Muḥammad. 'Umar went out determined to put an end to the Prophet's life, but on listening to the first part of the 20th chapter at his sister's house, his enmity gave place to

devotion, and hatred was changed into admiration. The driving force of the Qur'ān was simply irresistible. It flowed as a torrent from the mountain-top and carried away everything before it.

In fact, the transformation wrought by the Holy Qur'ān is unparalleled in the history of the world, and thus its claim to being unique stands as unchallenged to-day as it did thirteen centuries ago. There is not a single reformer who brought about such an entire change in the lives of a whole nation. The Qur'ān found the Arabs worshippers of idols, stones, trees, heaps of sand, and within less than a quarter of a century the worship of the One God ruled the whole country, idolatry being wiped out from one end to the other. It swept off all superstitions before it and gave in their place the most rational religion that the world could dream of. The Arab who prided himself in ignorance had, as if by a magician's wand, become the lover of knowledge, drinking deep at every fountain of learning to which he could get access. And this was directly the effect of the teaching of the Qur'ān, which not only appealed to reason ever and anon, but declared man's thirst for knowledge to be unsatiable when it directed the Prophet himself to pray: "My Lord, increase me in knowledge" (20. 114). Not only had the Qur'ān swept off the deep vices and barefaced immorality of the Arab, it had also inspired him with a burning desire for the best and noblest deeds of the service of humanity. The burying alive of the daughter, the marriage with step-mother, and the loose sex relations had given place to equal respect for the offspring whether male or female; and equal rights of inheritance for father and mother, son and daughter, brother and sister, husband and wife; to the chastest relations of sex and to placing the highest value on sexual morality and the chastity of woman. Drunkenness, to which Arabia was addicted from time immemorial, disappeared so entirely that the very goblets and vessels which were used for drinking and keeping wine could no more be

found. And greatest of all, from an Arabia the various elements of which were so constantly at war with each other that the whole country was about to perish, being "on the brink of a pit of fire" (3:102), as the Qur'ān so beautifully and so tersely puts it, from these jarring and warring elements the Qur'ān welded out a nation, a united nation full of life and vigour, before whose onward movement the greatest kingdoms of the world crumbled down as if they were but toys before the reality of the new faith. No faith ever imparted such a new life to its votaries on such a wide scale—a life affecting all branches of human activity; a transformation of the individual, of the family, of the society, of the nation, of the country; an awakening material as well as moral, intellectual as well as spiritual. The Qur'ān effected a transformation of humanity from the lowest depths of degradation to the highest pinnacle of civilization within an incredibly short time where centuries of reformation work had proved fruitless. To its unparalleled nature, testimony is borne by the non-Muslim, even anti-Muslim historians. Here are a few instances:

"From time beyond memory, Mecca and the whole peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity, or philosophical inquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake, all remained still and motionless below. The people were sunk in superstition, cruelty and vice.....Their religion was a gross idolatry; and their faith the dark superstitious dread of unseen things.....Thirteen years before the Hejira, Mecca lay lifeless in this debased state. What a change had these thirteen years now produced!.....Jewish truth had long sounded in the ears of the men of Medina; but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they too awoke from their slumber, and sprang suddenly into a new and earnest life".¹

¹ Muir's *Life of Mohamet*, ch. vii.

"A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible—namely, the union of all these warring factions."¹

"And yet we may truly say that no history can boast events that strike the imagination in a more lively manner, or can be more surprising in themselves, than those we meet with in the lives of the first Musalmans; whether we consider the Great Chief, or his ministers the most illustrious of men; or whether we take an account of the manners of the several countries he conquered; or observe the courage, virtue, and sentiments that equally prevailed among his generals and soldiers."²

"That the best of Arab writers have never succeeded in producing anything equal in merit to the Qur'ān itself is not surprising."³

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle indeed it is."⁴

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam."⁵

"The Quran is unapproachable as regards convincing power, eloquence, and even composition."⁶

"And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."⁷

"Here therefore its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and æsthetic taste, but by the effects which it produced in Muhammad's

¹ *The Ins and Outs of Mesopotamia*, p. 99.

² *The Life of Mohamet*, by the Count of Boulainvilliers (English Translation, p. 5).

³ Palmer's *Introduction to English Translation of the Quran*, p. lv.

⁴ Bosworth Smith's *Life of Muhammad*.

⁵ *New Researches*, by H. Hirshfeld, p. 5.

⁶ *Ibid.*, p. 8.

⁷ *Ibid.*, p. 9.

contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”¹

The teachings of the Holy Qur’ān may be summed up in two broad doctrines—the Unity of God and the Brotherhood of Man. In the Holy Book “One God” has its parallel in “One Humanity.” The idea of the unity of the human race, on which alone depends its advancement to a higher goal of life, was as entirely lost to the world before the Qur’ān as the idea of the Unity of God. How could there be any unity of the human race when each nation considered itself to be the only favoured nation, the only recipient of Divine revelation, to the exclusion of all other nations who were for ever condemned to the wrath of God. The Holy Qur’ān came with a new message altogether. It revealed a God who was not the God of this or that nation but who was *Rabb al-‘ālamīn*, the Lord, the Sustainer, and the Nourisher, of all the nations and of all the worlds. The Qur’ān never speaks of the Lord of the Arabs or the Lord of the Muslims. The God of the Qur’ān is the Lord of the worlds (1 : 1), the Lord of the heavens and the earth (37 : 5), the Lord of the easts and the wests (70 : 40). He is the Lord of the Muslims as well as the non-Muslims, the Lord even of the enemies of the Muslims: “I am commanded to do justice between you. Allāh is our Lord and your Lord ; for us are our deeds and for you your deeds” (42 : 15). And again : “Do you dispute with us about Allāh, and He is our Lord and your Lord” (2 : 139). And still again : “Say, We believe in that which has been revealed to us and revealed to you,

¹ Dr. Steingass, in Hughes’ *Dictionary of Islam*, art. “Quran.”

and our God and your God is One " (29 : 46)

No more ennobling message could be given to humanity. Men and nations may differ, even fight, with each other, but they had only one father, one Lord, one God. No nation was the favourite nation, because all were equal recipients of that greatest of Divine favours, the blessing of Divine revelation. And as God was One, so was humanity one. "All people are a single nation" (2 : 213), "And people are naught but a single nation" (10 : 19), was the grand message of the new revelation. The whole of humanity was only one nation. The division into tribes and families did not in any way interfere with this vast brotherhood of humanity: "O you men! We have created you of a male and a female, and made you tribes and families that you may know each other. The most honourable of you in the sight of Allāh is the one among you most careful of his duty" (49 : 13). This is the true brotherhood of the human race, and the day when this broad conception of a human nationality and human brotherhood is accepted, petty national jealousies will come to an end, and a new era of peace and progress would dawn upon the world.

There is a very general and very deep-rooted misconception that the Qur'ān preaches intolerance, and that Muḥammad preached his faith with the sword in one hand and the Qur'ān in the other. Misrepresentation could go no further. The basic principle of Islam, a faith in all the prophets of the world, is enough to show that this allegation is quite baseless. The great and liberal mind that preached not only love and respect for the founders of the great religions of the world but much more than that—*faith in them*—could not shrink down to the narrowness of intolerance for those very religions. Tolerance is not in fact the word that can sufficiently indicate the breadth of the attitude of Islam to other religions. It preaches equal love for all, equal respect for all, and equal faith in all.

Again, intolerance could not be ascribed to a book which excludes compulsion from the sphere of religion altogether. "There is no compulsion in religion" (2 : 256), it lays down in the clearest words. In fact, the Holy Qur'ān is full of statements showing that belief in this or that religion is a person's own concern, and that he is given the choice to adopt one way or another ; that if he accepts truth, it is for his own good, and that if he sticks to error, it is to his own detriment. I give below a few of these quotations :

"We have shown him the way, he may be thankful or unthankful" (76 : 3).

"The truth is from your Lord ; so let him who please believe and let him who please disbelieve" (18 : 29).

"Indeed there have come to you clear proofs from your Lord ; so whoever sees, it is for the good of his own soul ; and whoever is blind, it is to his own harm." (6 : 105).

"If you do good, you do good for your own souls ; and if you do evil, it is for them" (17 : 7).

The Muslims were allowed to fight indeed, but what was the object ? Not to compel the unbelievers to accept Islam, for it was against all the broad principles in which they had been hitherto brought up. It was to establish religious freedom, to stop all religious persecution, to protect the houses of worship of all religions, mosques among them. Here are a few quotations :

"And had there not been Allāh's repelling some people by others, there would have been pulled down cloisters and churches and synagogues and mosques in which Allāh's name is much remembered" (22 : 40).

"And fight with them until there is no persecution, and religion is only for Allāh" (2 : 193).

"And fight with them until there is no more persecution, and all religions are for Allāh" (8 : 39).

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Under what conditions was the permission to fight given to the Muslims? Every student of Islamic history knows that the Holy Prophet and his companions were subjected to the severest persecutions as Islam began to gain ground at Makkah; over a hundred of them fled to Abyssinia, but persecution grew more relentless still. Ultimately the Muslims had to take refuge in Madinah, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims altogether. The Qur'an bears express testimony to this: "Permission to fight is given to those upon whom war is made because they are oppressed. And Allāh is surely well able to assist them—those who have been expelled from their homes unjustly, only because they say, Our Lord is Allāh" (22: 39, 40). Later, the express condition was laid down: "And fight in the way of Allāh with those who fight with you, and do not exceed this limit; Allāh does not love those who exceed the limits" (2: 190).

The Qur'an, therefore, allowed fighting only to save a persecuted community from powerful oppressors, and hence the condition was laid down that fighting was to be stopped as soon as persecution ceased: "But if they desist, then Allāh is Forgiving, Merciful. And fight with them until there is no persecution" (2: 192, 193). If the enemy offered peace, peace was to be accepted, though the enemy's intention may be only to deceive the Muslims: "And if they incline to peace, do thou incline to it and trust in Allāh; He is the Hearing, the Knowing. And if they intend to deceive thee, then surely Allāh is sufficient for thee" (8: 61, 62). The Prophet made treaties of peace with his enemies; one such treaty brought about the famous truce of Hudaibiyah, the terms of which were not only disadvantageous, but also humiliating to the Muslims. According to the terms of this treaty, if an unbeliever, being converted to Islam, went over to the Muslims, he was to be returned, but if a Muslim went over to the unbelievers, he was not to be given

back to the Muslims. This term of the treaty cuts at the root of all allegations of the use of force by the Holy Prophet. It also shows the strong conviction of the Holy Prophet that neither would Muslims go back to unbelief, nor would the new converts to Islam be deterred from embracing Islam because the Prophet gave them no shelter. And these expectations proved true, for while not a single Muslim deserted Islam, a large number came over to Islam, and being refused shelter at Madīnah formed a colony of their own in neutral territory.

It is a mistake to suppose that the conditions related above were abrogated at any time. The condition to fight "with those who fight with you" remained in force to the last. The last expedition led by the Holy Prophet was the famous Tabūk expedition, and every historian of Islam knows that though the Prophet had marched a very long distance to Tabūk at the head of an army of thirty thousand, yet when he found that the enemy did not fulfil the condition laid down above, he returned, and did not allow his troops to attack the enemy territory. Nor is there a single direction in the latest revelation on this subject in chapter 9, *the Immunity*, that goes against this condition. From the first to the last, the Holy Qur'ān allowed fighting only against those who fought the Muslims first; it allowed expressly only fighting in defence without which the Muslims could not live, and it clearly forbade aggressive war. The waging of war on unbelievers to compel them to accept Islam is a myth pure and simple. It was the enemy that waged war on the Muslims to turn them away from their religion as the Holy Book so clearly asserts: "And they will not cease fighting with you until they turn you back from your religion, if they can" (2 : 217).

It is sometimes asserted that the Qur'ān forbids relations of friendship with the followers of other religions. How could a book which allows a man to have as his comrade in life a woman following another religion (5 : 5), say in the same breath that no friendly

relations can be had with the followers of other religions? The loving relation of husband and wife is the friendliest of all relations, and when this is expressly permitted, there is not the least reason to suppose that other friendly relations are forbidden. The fact is that wherever there is a prohibition against making friends with other people, it relates only to the people who were at war with the Muslims, and this is plainly stated in the Qur'ān :

"Allāh forbids you not respecting those who have not made war against you on account of your religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Surely Allāh loves the doers of justice. Allāh only forbids you 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, that you make friends with them ; and whoever makes friends with them, these are the unjust " (60 : 8, 9).

Another widely prevailing misconception may also be noted here. It is generally thought that the Qur'ān provides a death sentence for those who desert the religion of Islam. Anyone who takes the trouble to read the Qur'ān will see that there is not the least ground for such a supposition. The Qur'ān speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. I give here a few quotations :

"And whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works go for nothing in this world and the Hereafter " (2 : 217).

"O you who believe ! Should one of you turn back from his religion, then Allāh will bring a people whom He loves and who love Him " (5 : 54).

"Those who disbelieve after they believed, then increase in disbelief, their repentance shall not be accepted ; and these are they that go astray " (3 : 89).

On the other hand, the Qur'ān speaks of a plan

of the Jews to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth having (3 : 71). Such a scheme could never have entered their heads while living at Madinah where the government was Muslim if apostasy according to the Quranic law were punishable with death. The misconception seems to have arisen from the fact that people who, after becoming apostates, joined the enemy were treated as enemies, or where an apostate took the life of a Muslim he was put to death, not of course for changing his religion, but for committing murder.

The belief that woman has no soul according to the Qur'ān is almost general in the West. Probably it took hold of the mind of Europe at a time when it had no access to the Qur'ān. No other religious book and no other reformer has done one-tenth of what the Holy Qur'ān or the Holy Prophet Muḥammad has done to raise the position of woman. In the Qur'ān good and righteous women are given the same position as good and righteous men. The highest favour which Allāh has bestowed upon man is the gift of Divine revelation, and we find women, to whom Divine revelation came, spoken of along with men :

“ And We revealed to Moses' mother, saying : Give him suck ; then when thou fearest for him, cast him into the river and fear not nor grieve ; We shall surely bring him back to thee and make him one of the messengers ” (28 : 7).

“ When We revealed to thy mother what was revealed ” (20 : 38).

“ And when the angels said : O Mary ! Allāh has chosen thee and purified thee and chosen thee above the women of the world ” (3 : 41).

The Qur'ān makes no difference between man and woman in the bestowal of reward for the good he or she does :

“ I will not waste the work of a worker among you, whether male or female, the one of you being from the

other" (3 : 194).

"And whoever does good deeds, whether male or female, and he (or she) is a believer—these will enter the garden, and they will not be dealt with a jot unjustly" (4 : 124).

"Whoever does good, whether male or female, and he is a believer, We will make him live a happy life, and We will give them their reward for the best of what they did" (16 : 97).

"And whoever does good, whether male or female, and he is a believer, these will enter the garden—they will be given therein sustenance without measure" (40 : 40).

And 33 : 35, speaking of good women alongside of good men, enumerates every good quality as being possessed by women exactly as it is possessed by men, and ends with the words : "Allāh has prepared for them forgiveness and a mighty reward." With Allāh, therefore, according to the Qur'ān, there is no difference between men and women, and morally and spiritually they can rise to the same eminence.

On the material side, too, we find no difference, except what nature requires for its own ends. A woman can earn, inherit and own property and dispose of it just as a man can, and the Holy Qur'ān is explicit on all these points :

"Men shall have the benefit of what they earn, and women shall have the benefit of what they earn" (4 : 32).

"For Men is a portion of what the parents and the near relatives leave, and for women a portion of what the parents and the near relatives leave" (4 : 7).

"But if they (i.e., the women) of themselves be pleased to remit to you a portion thereof, then eat it with enjoyment and with wholesome result" (4 : 4).

Woman, in Arabia, had no rights of property; nay, she herself was part of the inheritance, and was taken possession of along with other property. She had no

right to the property of her deceased husband or father. The Qur'ān took her up from this low position and raised her to a position of perfect freedom as regards her property rights and her right to inheritance, a position which among other nations she has only partly attained and that after centuries of hard struggle.

It is, however, asserted that polygamy and *pardah* (seclusion), as enjoined in the Holy Qur'ān, have done more harm to woman than the benefit conferred on her by bestowal of property rights. The fact is that a great misunderstanding exists on these two points. Monogamy is the rule in Islam and polygamy only an exception allowed subject to certain conditions. The following two verses are the only authority for the sanction of polygamy, and let us see how far they carry us :

“ And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four ; but if you fear that you cannot do justice between them, then marry only one or what your right hands possess. This is more proper that you may not deviate from the right course ” (4 : 3).

“ And they ask thee a decision about women. Say : Allāh makes known to you His decision concerning them ; and that which is recited to you in the Book, concerning orphans of the women whom you do not give what is appointed for them while you are disinclined to marry them ” (4 : 127).

Now the first of these verses allows polygamy on the express condition that “ you cannot act equitably towards orphans,” and what is meant is made clear by the second verse, which contains a clear reference to the first verse in the words, “ that which is recited to you in the Book, concerning orphans of women.” The Arabs were guilty of a double injustice to widows ; they did not give them and their children a share in the inheritance of their husbands, nor were they inclined to marry widows who

had children, because the responsibility for the maintenance of the children would in that case devolve on them. The Qur'ān remedied both these evils; it gave a share of inheritance to the widow with a share also for the orphans, and it commended the taking of such widows in marriage, and allowed polygamy expressly for this purpose. It should, therefore, be clearly understood that monogamy is the rule in Islam and polygamy is allowed only as a remedial measure, and that not for the sake of the man but for the sake of the widow and her children. And this permission was given at a time when the wars, which were forced on the Muslims, had diminished the number of men, so that many widows and orphans were left whom it was necessary to provide for. A provision was made in the shape of polygamy so that the widow should find a home and a protector and the orphans may have paternal care and affection. Europe to-day has its problem of the excess of women, and let it consider if it can solve that problem otherwise than by sanctioning a limited polygamy. Perhaps the only other way is prostitution, which prevails so widely in all European countries, and where the law of the country does not recognise it, it is recognised by practice. Nature will have its course, and illicit intercourse is the only other alternative to a limited polygamy.

As regards the seclusion of women, the Qur'ān never prohibited women going out of their houses for their needs. In the time of the Prophet, women went regularly to mosques, and said their prayers along with men, standing in a separate row. They also joined their husbands in the labour of the field; they even went with the army to the field of battle, and looked after the wounded, removing them from the field if necessary, and helped fighting men in many other ways. They could even fight the enemy in an emergency. No occupation was prohibited to them and they could do any work they chose. The only restrictions on their liberty are contained in the following verses:

“Say to the believing men that they cast down

their looks, and guard their private parts. That is purer for them. Allāh is surely Aware of what they do. And say to the believing women that they cast down their looks, and guard their private parts and not display their adornment except what appears thereof (ordinarily) ; and let them draw their head-coverings over their bosoms " (24 : 30, 31).

Now the real restriction contained in these verses is that both men and women should, when they meet each other, cast down their looks, but there is an additional restriction in the case of women that *they should not display their adornments* with the exception of " what appears thereof." The exception has been explained as meaning " what is customary and natural to uncover." That women went to mosques with their faces uncovered is recognised on all hands, and there is also a saying of the Holy Prophet that when a woman reaches the age of puberty, she should cover her body except the face and the hands. The majority of the commentators are also of opinion that the exception relates to the face and the hands. Hence, while a display of beauty is forbidden, the restriction does not interfere with the necessary activities of woman. She can do any work that she likes to earn her livelihood, for the Holy Qur'ān says plainly, as already quoted, that women shall have the benefit of *what they earn*. A limited seclusion and a limited polygamy do not, therefore, interfere with the necessary activities of woman ; they are both meant for her protection, and as preventives against loose sexual relations which ultimately undermine society.

THE HOLY QUR'ĀN

CHAPTER 1

AL-FĀTIḤAH: THE OPENING

(*Makkah—7 verses*)

Al-Fatiḥah contains seven verses in a single section, and was revealed at Makkah, being without doubt one of the earliest revelations. It is a fact that this chapter formed an essential part of the Muslim prayers from the earliest days when prayer was made obligatory, and there is a vast mass of evidence showing that this happened very early after the Prophet's call.

The chapter is headed by the words *Bi-smi-llāh-ir-Raḥmān-ir-Raḥīm*, which head every one of the 114 chapters of the Holy Qur'ān, with the exception of one only, the ninth, while the same sentence occurs once in the middle of a chapter, viz., in 27: 30, thus occurring 114 times in the Holy Qur'ān. The phrase has besides acquired such a wide usage among the Muslims that it is the first thing which a Muslim child learns, and in his everyday affairs the *Bismillāh* is the first word which a Muslim utters. The heading of every chapter of the Holy Qur'ān by these words which, in the two attributes *Raḥmān* and *Raḥīm*, give expression to Divine love and mercy, shows clearly that the love and mercy of God is the chief theme of the Holy Book.

It has a special importance as a prayer, being an essential part of every prayer, whether offered in congregation or in private, and therefore it has a much greater importance for the Muslim than the Lord's prayer for a Christian. There is another difference too. The latter is instructed to pray for the coming of the Kingdom of God, whereas the Muslim is instructed to seek for his right place in that Kingdom, which had already come, the hint no doubt being that the coming of the Holy Prophet was really the advent of the Kingdom of God about whose approach Jesus preached to his followers (Mark 1: 15).

The prayer contained in this chapter is the sublimest of all the prayers that exist in any religion, and occupies the first place among all the prayers contained in the Qur'ān itself. A chorus of praise has gone forth for it from even the greatest detractors of the Holy Qur'ān, and they have been compelled to "admire its spirit." The entire chapter is composed of seven

verses, the first three of which speak of the four chief Divine attributes, viz., providence, love, mercy, and requital, thus giving expression to the grandeur and praise of the Divine Being, and the last three are meant to lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while the middle one is expressive of man's entire dependence on God. The attributes referred to are those which disclose God's all-encompassing beneficence and care, and His unbounded love for all of His creatures. The narrow views which addressed the Divine Being as the Lord of a particular nation are swept off before the mention of His equal providence and equal love for all mankind, nay for all the creatures that exist in all the worlds; and the idea of paternal care and affection contained in the word *Father* dwindles into insignificance before the all-embracing beneficence and love of the *Rabb* of all existence Who provides and regulates the means of existence, nourishment, and perfection of the creatures long before they come into existence. To this magnificent conception of the Divine Being is added the high aspiration of the soul for an unbounded spiritual rise, unhampered by all considerations of cares of the body which craves for the daily bread, and even of solicitude for forgiveness of wrongs done and injuries inflicted, for the soul seeks to rise to a place where wrongs and injuries are not known. It makes the soul aspire to the great spiritual eminence to which arose those to whom God was gracious, the prophets, the truthful, the faithful, and the righteous (4 : 71).

The *Fātiḥah* is looked upon as the quintessence of the whole Qur'ān. It is for this reason that in 15 : 87 it is spoken of as the *Great Qur'ān*. And so in fact, it is, as the name *Umm al-Qur'ān* or the basis of the Qur'ān, a name given to it by the Prophet himself, shows.

In the name of Allāh,¹ the Beneficent, the Merciful.²

1. (All) Praise is due to Allāh, the Lord of the worlds,³

2. The Beneficent, the Merciful,

3. Master of the day of requital.⁴

4. Thee do we serve and Thee do we ask for help.

5. Guide us on the right path,

6. The path of those upon whom Thou hast bestowed favours,

7. Not of those upon whom wrath is brought down, nor of those who go astray.⁵

1. *Allāh* is a proper name applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection. The word *Allāh* is not applied to any being except the only true God, and comprises all the excellent names; and the Arabs never gave the name *Allāh* to any of their numerous idols. Hence, as being the proper name of the Divine Being, it has really no equivalent in any other language.

2. *Raḥmān* and *Raḥīm* are both active participle nouns of different measures denoting intensiveness of significance, the former indicating the greatest preponderance of the quality of mercy, and the latter being expressive of a constant repetition and manifestation of that attribute. These two attributes, which are the ofttest recurring attributes of the Divine Being in the Holy Qur'ān, thus give expression to the unbounded love and mercy of God which is really the chief theme of the Holy Qur'ān.

3. *Rabb* signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. Hence *Rabb* is the Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection.

4. The adoption of the word *mālik* or *master* is to show that God is not guilty of injustice if He forgives His servants, because He is not a mere king or a mere judge, but more properly a *Master*. The word *yaum* indicates a *period of time whatever period it may be*. As there are ample indications in the Qur'ān that the Divine law of requital is working every moment, the law of requital referred to in this verse is therefore a law which is constantly at work.

5. According to a report, those upon whom wrath is brought

PART I**CHAPTER 2****AL-BAQARAH : THE COW***(Madīnah—40 sections ; 286 verses)*

THIS chapter deals mainly with the Jews and their contentions against Islam, and hence it is that much of the legislation, details of which necessarily differ from the Jewish law, and most of the Jewish objections to the prophethood of Muḥammad, are dealt with in this chapter. It opens with a brief statement of the fundamental principles of Islam, and after mentioning the consequences of their acceptance or rejection in the first section, and dealing with lip-profession in the second, draws an inference of the truth of those principles, and more particularly of Divine Unity, by referring to the work of God in nature, in the third. The fourth section proceeds to show that man is endowed with vast capabilities, but suffers the consequences of wasting his opportunity, and this is illustrated in the story of Adam. In the fifth section, reference is made to the covenant with the Israelites, and they are told how the Qur'ān fulfils the prophecies met with in their books, and the next two sections are devoted to Divine favours on them and their stubbornness, being followed by three others which speak of their degeneration, their hard-heartedness, and their violation of covenants. The eleventh section speaks of their objections to the Prophet, and the twelfth refers to their great enmity and to their plans against him. The thirteenth states that former scriptures are abrogated and a better and more advanced code is given in the form of Islam, the religion of entire submission. The next section points out that partial good is met with in all religions, but it is only in Islam that religion attains to perfection. The fifteenth reminds the Israelites of the covenant with Abraham, which required the raising of a Prophet from among the Ishmaelites, being followed by another dealing with the religion of the great patriarch. The subject of *Qiblah* being transferred to the Ka'bah, the house rebuilt by Abraham, is thus introduced, and the next two sections, while declaring the Ka'bah to be the new centre of spiritual

down are the Jews and those who go astray are the Christians. Of course the words are only explanatory, and the significance is that one should neither be excessive in hatred like the Jews, who denounced a prophet of God, nor excessive in love like the Christians who deified a prophet of God, and should keep to the middle path. Or, because wrath is brought down upon a man on account of his evil deeds, and he goes astray by following erroneous doctrines, the Muslim is taught to pray to be kept on the right course in deeds as well as in doctrine.

activity, also give reasons for the change. The nineteenth warns the Muslims that they must undergo hard trials before they obtain mastery of the Sacred House, which was henceforth to be the centre of the Muslims: the idolatry prevailing there was certainly destined to disappear, while Unity must ultimately obtain the triumph, this being made clear in the twentieth section. Certain minor differences with the Jewish law are then introduced as against the common principle of the doctrine of Unity, and thus the laws relating to foods, retaliation, bequest, fasting, fighting, pilgrimages, wine, gambling, orphans, marital obligations, divorce and widowhood are discussed in the eleven sections that follow. The next two make a reversion to the subject of fighting in defence, which was necessary if the Muslims would escape national death, and illustrations are given from the Israelite history. We are then told, in the thirty-fourth section, of the mighty power of God to give life to the dead, and the Muslims are told that they should not use compulsion in the matter of religion, as their opponents had done. Two instances are then quoted in the following section, one from the history of Abraham and the other from the Israelite history, showing how dead nations are raised to life. But national growth and prosperity, we are immediately told in the thirty-sixth and thirty-seventh sections, depend on acts of sacrifice, and every penny spent in the cause of truth yields seven hundredfold and even much more fruit. The Muslims, being thus promised abundance of wealth as the result of their sacrifices, are warned in the following section against usurious dealings which breed an inordinate love for wealth, for the amassing of wealth was not the goal of a Muslim's life. They are at the same time told, in the thirty-ninth section, to guard their property rights by the employment of writing in their transactions and securing evidence. In conclusion they are taught a prayer for the ultimate triumph of the truth. Thus we find no break in the continuity of the subject and the change, whenever necessary, is introduced quite naturally.

This chapter was revealed at Madīnah, and belongs to the earliest Madīnah revelations. The major portion of it was revealed in the first and second years of Hijrah, but it also contains revelations belonging to a much later period. Its name is taken from the mention of the *Cow* in v. 67, which the Israelites were ordered to sacrifice to root out their tendency to cow-worship.

SECTION 1.—Fundamental Principles of Islam

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the best Knower.⁶
2. This book, there is no doubt in it, is a guide to those who guard against evil,⁷
3. Those who believe in the Unseen⁸ and keep up prayer and spend out of what We have given them ;⁹
4. And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure.¹⁰
5. These are on a right course from their Lord, and these it is that are successful.
6. Those who disbelieve, it being alike to them whether thou warn them or do not warn them, they will not believe.

6. The original words are *alif, laam, meem*. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Qur'ān, twenty-nine in all, are called *muqatta'āt*, and according to the best received opinion these letters are abbreviations standing for words. *Alif* here stands for *ana*, I, *laam*, for Allāh, and *meem* for *a'lam*, best knower. The third, 29th, 30th, 31st and 32nd chapters open with the same letters, carrying the same significance.

7. The Qur'ān is here called *al-kitāb* or *the Book*. The use of the word shows clearly that the Qur'ān was from the first meant to be a *complete book*, and one that existed not only in the memory of men but also in visible characters on writing material.

The original word *muttaqī* may properly be translated only as *one who guards against evil*, or *one who keeps his duty*.

8. The *ghaib*, or *Unseen*, stands here for the Divine Being.

9. Of all the religions of the world Islam is the only one that has laid down the broad basis of faith in all the prophets of the world. We are elsewhere told that "there is not a people but a warner has gone among them" (35 : 24).

10. A life after death implies a state of existence which begins with death, but a complete manifestation of which takes place later, when the fruits of the actions done in this life take their final shape; on the day of Resurrection.

7. Allāh has set a seal upon their hearts and upon their hearing, and over their eyes is a covering, and there is a great chastisement for them.¹¹

SECTION 2.—Lip-profession

8. And there are some people who say : We believe in Allāh and the last day ; and they are not at all believers.¹²

9. They desire to deceive Allāh and those who believe, and they deceive only themselves, and they do not perceive.

10. In their hearts is a disease, so Allāh increased their disease, and they shall have a painful chastisement because they lied.

11. And when it is said to them, Do not make mischief in the land, they say, We are but peacemakers.

12. Now surely they are the mischief-makers, but they do not perceive.

13. And when it is said to them, Believe as the people believe, they say, Shall we believe as the fools believe ? Now surely they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say, We believe ; and when they are alone with their devils,¹³ they say, Surely we are with you, we were only mocking.

11. It should be noted that only those disbelievers are spoken of here who so hardened their hearts as not to pay any heed to the Prophet's preaching and warning, as clearly indicated in the previous verse.

12. The persons spoken of in this verse are the hypocrites, who were a source of constant trouble to the Prophet at Madīnah.

13. By their *devils* are meant *their leaders in unbelief*.

15. Allāh will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

16. These are they who buy error for guidance, so their bargain brings no gain, nor are they the followers of the right direction.

17. Their parable is like the parable of one who kindles a fire,¹⁴ but when it illumines all around him, Allāh takes away their light, and leaves them in darkness—they do not see :

18. Deaf, dumb, (and) blind, so they do not turn back.

19. Or like abundant rain (pouring forth) from the cloud in which is darkness and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death, and Allāh encompasses the unbelievers.

20. The lightning almost takes away their eyes; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allāh had pleased He would have taken away their hearing and their sight; for Allāh is the Possessor of power over all things.

SECTION 3.—Divine Unity

21. O men! Serve your Lord, Who created you and those before you, so that you may guard (against evil),

22. Who made the earth a resting-place for you and the heaven a structure, and (Who) sends down rain from the cloud, then brings

14. The kindler of the fire is the Prophet, who kindled the torch of spiritual light. This is made clear in a ḥadīth.

forth with it fruits as subsistence for you ; so do not set up rivals to Allāh while you know.

23. And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allāh if you are truthful.¹⁵

24. But if you do (it) not—and you can never do (it)—then be on your guard against the fire of which men and stones¹⁶ are the fuel ; it is prepared for the unbelievers.

25. And give good news to those who believe and do good deeds, that for them are gardens in which rivers flow ; whenever they are given a portion of the fruit thereof, they will say : This is what was given to us before. And they are given the like of it ; and they have pure companions therein, and therein they shall abide.¹⁷

26. Allāh is not ashamed to set forth any parable—(that of) a gnat or any thing above that ;¹⁸ then as for those who believe, they know

15. That the Qur'ān is a unique production of Arabic literature and has ever been regarded as the standard of the purity of that literature goes without saying, but the chief characteristic of the Holy Book is the wonderful transformation which it accomplished, and it is to this that the challenge in particular refers. This point has been discussed in the Introduction.

16. A formidable man was called *ḥajar* or *stone*.

17. As the righteous are always spoken of as being those who *believe* and *do good*, paradise, which stands for their reward, is always described as being a *garden* in which *rivers* flow, the rivers corresponding to faith, and the trees of the garden corresponding to the good which a man does. The paradise spoken of is thus a garden which grows out of man's own deeds which spring from faith in God ; hence it is that a paradise is spoken of as being granted to the righteous in this very life.

18. To express the utmost degree of weakness, the Arabs say, " weaker than the gnat." Parables of the fly (22 : 73) and the spider (29 : 41) are set forth in the Holy Qur'ān, showing the weakness of the false deities.

that it is the truth from their Lord, and as for those who disbelieve, they say : What is it that Allāh means by this parable? He causes many to err by it and many He leads aright by it. And He does not cause to err by it (any) except the transgressors,¹⁹

27. Who break the covenant of Allāh after its confirmation and cut asunder what Allāh has ordered to be joined, and make mischief in the land ; these it is that are the losers.

28. How do you deny Allāh and you were dead and He gave you life ? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

29. He it is who created for you all that is in the earth ; then He directed Himself to the heaven, so He made them complete seven heavens, and He is Knower of all things.²⁰

SECTION 4.—Man's Vast Capabilities

30. And when thy Lord said to the angels : I am going to place in the earth a supreme ruler.²¹ They said : Wilt Thou place in it

19. The word *idzāl* occurring here is usually translated as *leading astray*. It is made clear elsewhere that it is the devil who leads astray (28 : 15) or the ignorant leaders of the people (6 : 120). The unbelievers say that God causes people to err ; they are told that it is due to their own deeds, their transgressions, that they go astray.

20. The word *samā'*, rendered here as heaven means in Arabic the higher or upper part of anything and hence indicates really what we see above us. In 41 : 11, *samā'* or heaven is plainly called *dukhān* or *vapour*. The seven heavens may refer either to the seven magnitudes of the stars seen by the naked eye or to the seven major planets of the solar system. But it should also be noted that the Arabic equivalents of the words *seven*, *seventy* and *seven hundred* are all used by the Arabs to indicate a large number, not the exact number always.

21. The original word *khalīfah* means primarily *a successor*, and hence *the supreme or the greatest ruler who supplies the place of him*

one who makes mischief in it and sheds blood,²² and we celebrate Thy praise and extol Thy holiness? He said: I know what you do not know.

31. And He gave Adam knowledge of all things,²³ then presented them to the angels, and said: Tell Me the names of these if you are truthful.

32. They said: Glory be to Thee! We have no knowledge but that which Thou hast taught us; Thou art the Knowing, the Wise.²⁴

33. He said: O Adam! Inform them of their names. Then when he had informed them of their names, he said: Did I not say to you that I know what is unseen in the heavens and the earth and (that) I know what you manifest and what you hide?²⁵

34. And when We said to the angels, Make obeisance to Adam, they did obeisance,

who has been before him. What is stated here is an allegorical description of the preference of man above the whole of the creation on this earth, and then of the election of those righteous servants of God from among men themselves who lead others into the right path. Adam was our progenitor, here he stands for man in general. References to Adam are contained in 2: 30—39, and in 3: 58, 4: 11—25, 15: 28—44, 17: 61—65, 18: 50, 20: 115—124, and 38: 71—85.

22. The reference is apparently to the darker side of the picture of humanity. Man's desire to rule has always led him to make mischief in the land and shed the blood of fellow-men.

23. Giving Adam the knowledge of things signifies endowing man with the vast capability of acquiring knowledge of all things which he was created to rule.

24. This is to show that even angels are not gifted with the vast capability of acquiring knowledge which is granted to man.

25. "What you hide" refers to those great qualities in man which preponderate the evil in him, and which remain hidden until they are made manifest through the Divine gift of knowledge. The immense capability of man for progress remains hidden, while the evil of shedding blood is manifested in a very primary stage in his growth.

but Iblīs (did it not) ; he refused and he was proud, and he was one of the unbelievers.²⁶

35. And We said : O Adam ! Dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish,²⁷ and do not approach this tree,²⁸ for then you will be of the unjust.

36. But the devil made them both fall from it, and caused them to depart from that in which they were,²⁹ and We said : Go forth,³⁰ some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

37. And Adam received (some) words from

26. *Iblīs* is derived from *bals* meaning *despair*. It is the same as Satan or devil. Just as the angel is associated with the higher qualities in man, the devil is associated with his lower or animal desires. The angel moves him on to do good and noble deeds ; the devil incites the baser passions in him. He thus becomes a hindrance in man's progress, and this is his refusal to obey. The lesson taught here is that a great struggle is to be carried on with the animal passions, and the devil is ultimately subdued.

27. The dwelling in the garden where everything is plenteous indicates happiness of mind. Compare 20 : 124 where a straitened life indicates an unhappy life.

28. The use of the words *this tree* clearly shows that the thing forbidden is something well known to all men. It is evil which all prophets have forbidden man to approach. Nay, hatred for evil is implanted in the very nature of man, and the reference here is to the inner voice, notwithstanding which man does fall into evil.

29. Man and his mate fall into evil and their happiness of mind is disturbed, so they are made to depart from the garden of contentment in which they are placed first. The Holy Qur'ān nowhere speaks of the woman leading astray the man ; see 20 : 115 where it is said that Adam forgot.

30. The *habūt*, going forth, is different from their being turned out of the garden or the state of happiness in which they were. In fact it refers to the state of struggle with the devil in which man is placed by nature, the state in which man is liable to fall. But liability to fall is a thing quite different from the fall itself which a man can surely avoid if he follows Divine guidance as stated further on.

his Lord,³¹ so He turned to him (mercifully); He is the Oft-returning (to mercy), the Merciful.

38. We said: Go forth from this all, so surely there will come to you a guidance from Me; then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.³²

39. And (as to) those who disbelieve in and give the lie to Our communications, they are the inmates of the fire; in it they shall abide.

SECTION 5—Covenant with the Israelites

40. O children of Israel! Call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I will fulfil (My) covenant with you³³; and of (going against) Me should you be afraid.

41. And believe in what I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price in exchange for My communications; and have regard for your duty to Me.

42. And do not confound truth with falsehood, nor do hide the truth while you know.

43. And keep up prayer and pay the poor-rate and bow down with those who bow down.

31. In order to get to a state of perfect happiness in which he is not liable to fall into evil, man needs the help of Divine revelation. Man is not created in a state of sinfulness; he is born sinless, but he is liable to fall into evil.

32. The meaning is that all men are liable to err as Adam was, and perfection can only be attained by following Divine revelation.

33. Compare Deut. 26: 17—19. Their covenant with the Lord was to keep the Divine commandments and to "hearken unto" His voice, and God's covenant with them was to make them a great people. The fear of God in the Holy Qur'an always indicates the fear of the consequences in case one breaks His laws.

44. Do you enjoin men to be good and neglect your own souls while you read the Book? Have you no sense?

45. And seek assistance through patience and prayer, and surely it is a hard thing except for the humble ones,

46. Who know that they shall meet their Lord and that they shall return to Him.

SECTION 6.—Divine Favours on Israelites

47. O children of Israel! Call to mind My favour which I bestowed on you and that I made you excel the nations.

48. And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

49. And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women,³⁴ and in this there was a great trial from your Lord.

50. And when We parted the sea for you, so We saved you and drowned the followers of Pharaoh and you watched by.³⁵

51. And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after him, and you were unjust.³⁶

52. Then We pardoned you after that so that you might give thanks.

34. Exod. 1 : 11, 14, 15-18, 22.

35. See Exod. 14 : 21. "The Lord caused the sea to go back by a strong east wind all that night."

36. See 20 : 86-97, and Exod. 32.

53. And when We gave Moses the Book and the criterion that you might walk aright.

54. And when Moses said to his people : O my people ! You have been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), and purge your souls of evil desires ; ³⁷ that is best for you with your Creator. So He turned to you (mercifully), for He is the Oft-returning (to mercy), the Merciful.

55. And when you said : O Moses ! We will not believe in thee until we see Allāh manifestly ; so the punishment overtook you while you looked on.³⁸

56. Then We raised you up after your stupor that you may give thanks.³⁹

57. And We made the clouds to give shade over you and We sent to you manna and quails⁴⁰ : Eat of the good things that We have given you ; and they did not do Us any harm, but they made their own souls suffer the loss.

58. And when We said : Enter this city,⁴¹

37. *Qatl* signifies *killing* and also *bringing to submission* or *purging* the soul of evil desires (*Rāghib*). The latter significance is more in consonance with the context which speaks of repentance. *Ṣā'iqah* means *thunder* as well as any *destructive punishment*. See 20 : 97 which shows that even *Sāmīrī*, the real maker of the calf, was not put to death, and this corroborates the significance I have adopted.

38. The same incident is related in 7 : 155, and there we are told that " the earthquake overtook them."

39. The *maut* mentioned in this verse refers to temporary loss of sensation, because on the same occasion Moses is spoken of as having fallen down " in swoon " (7 : 143). The word *maut* signifies *cessation of life* as well as *loss of sensation*.

40. See Exod. 16. Manna is a growing secretion formed on certain plants.

41. The city is too famous to be named ; it is Jerusalem. It was the land of which a promise was given to the Israelites. Compare 5 : 21 : " Enter the Holy Land which Allāh has prescribed for you."

and eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance ; and say, Put down from us our heavy burdens, We will forgive you your wrongs and give more to those who do good (to others).

59. But those who were unjust changed it for a saying other than that which had been spoken to them ; so We sent upon those who were unjust a punishment from heaven, because they transgressed.⁴²

SECTION 7.—Divine Favours on Israelites

60. And when Moses prayed for drink for his people, We said, Smite the rock with thy staff.⁴³ So there flowed from it twelve springs ; each tribe knew its drinking-place. Eat and drink of the provisions of Allāh, and do not make mischief in the land, acting corruptly (therein).

61. And when you said : O Moses ! We cannot bear with one kind of food, so pray thy Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions.⁴⁴ He said : Will you exchange that which is better for that which is worse ? Enter a city, so you will have what you ask for. And

42. See 5 : 26 ; they were punished by being deprived of the Holy Land for forty years during which time they had to wander in the wilderness. The *change* spoken of here signifies their refusal to carry out Moses' command.

43. The words may also be interpreted as meaning, *walk up to the rock with thy staff*, or *thy community*. See Exod. 15 : 23 and 17 : 1—6. Marah (Exod. 15 : 23) is now known as 'uyūn Mūsā, i.e., the springs of Moses.

44. See Num. 11 : 5—10.

abasement and humiliation were brought down upon them, and they became deserving of Allāh's wrath. This was so because they disbelieved in the communications of Allāh and would kill the prophets unjustly ; this was so because they disobeyed and exceeded the limits.⁴⁵

SECTION 8.—Israelites' Degeneration

62. Those who believe, and the Jews, and the Christians, and the Sabians⁴⁶—whoever believes in Allāh and the last day and does good—they shall have their reward from their Lord ; and there is no fear for them, nor shall they grieve.⁴⁷

63. And when We made a covenant with you and raised the mountain above you :⁴⁸ Take hold of what We have given you with firmness, and bear in mind what is in it, so that you may guard (against evil).

64. Then you turned back after that ; so were it not for the grace of Allāh and His mercy

45. The verse speaks of the ultimate condition to which the Israelites were reduced when they persisted in setting at naught the Divine commandments and indulged in immoral and depraved practices.

46. *Ṣābi* lit. means *one who goes forth from one religion to another*. According to some, the Sabians were worshippers of angels or stars. According to the *Encyclopædia Britannica*, they were a semi-Christian sect of Babylonia resembling the followers of John the Baptist.

47. Belief in Allāh and the last day is equivalent to belief in Islām as the true religion. See v. 8, and 58 : 22. The door of salvation is open to all people who accept the right principles of religion and act according to them, so that even a Muslim is not saved by his mere belief which, without good deeds, is only lip profession.

48. " They stood at the nether part of the mount " (Exod. 19 : 17). There is nothing in the words of the Qur'ān to support the baseless story that the mountain was suspended in mid-heaven over the heads of the Israelites to frighten them into submission.

on you, you would have been among the losers.

65. And surely you know those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.⁴⁹

66. Thus We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

67. And when Moses said to his people: Allāh commands you that you should sacrifice a cow.⁵⁰ They said: Dost thou ridicule us? He said: I seek the protection of Allāh from being one of the ignorant.

68. They said: Call on thy Lord for our sake to make it plain to us what she is. (Moses) said: He says, She is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

69. They said: Call on thy Lord for our sake to make it plain to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow, giving delight to the beholders.

49. Mujāhid explains this in the following words: *They were not transformed or metamorphosed; it is only a parable which Allāh has set forth for them, the like of what He has set forth in likening them to asses (6: 25), i.e., their hearts were transformed, not that they were metamorphosed into apes.*

50. As the Israelites held the cow in great honour, and even worshipped it, as is clear from their worship of the golden calf, they were ordered to slaughter such cows as were usually let abroad and worshipped as sacred objects—cows not wrought with, nor drawn in yoke but let loose to wander abroad. The cow mentioned in these verses is a typical cow answering this description. The object was to root out their tendency to cow-worship. See also Deut. 22: 1—9.

70. They said : Call on thy Lord for our sake to make it plain to us what she is, for to us the cows are all alike ; and if Allāh please we shall surely be guided aright.

71. (Moses) said : He says, She is a cow not made submissive that she should plough the land, or does she irrigate the tilth ; sound, without a blemish in her. They said : Now thou hast brought the truth. Then they sacrificed her, though they had not the mind to do (it).

SECTION 9.—Israelites' Hard-heartedness

72. And when you (almost) killed a man, then you disagreed with respect to it ; and Allāh was to bring forth that which you were going to hide.⁵¹

73. So We said : Strike him with somewhat of it. Thus Allāh brings the dead to life, and He shows you His signs that you may understand.⁵²

74. Then your hearts were hardened after that, so that they were like rocks, or harder (still).

51. Compare 4 : 153—157 where after enumerating almost all the incidents narrated here in the three previous sections, the Qur'ān goes on to accuse the Jews of making an attempt to murder Jesus. It will be seen that the incidents of the last three sections are repeated in 4 : 153—155 briefly and then comes their sin against Jesus in 4 : 157. This answers exactly to verses 72 and 73, only that the name is omitted here. The comparison makes it clear that it is the apparent killing of Jesus that is referred to here. It should be noted that the Israelites are here accused as a nation, and as a nation the Qur'ān has elsewhere accused them of killing their prophets : see v. 61. The word *qatl* signifies *slaying* as well as *making a person like one who is slain*, and this is the meaning here.

52. The verse points to the fact that the act of murder was not completed ; for after Jesus was taken down from the cross, his legs were not broken, which act was necessary to bring about death in case the duration of crucifixion was less than three days, in the case of Jesus it being only from three to six hours.

And indeed there are rocks from which streams burst forth, and there are some of them which split asunder and water flows from them, and there are some of them which fall down for fear of Allāh; and Allāh is not at all heedless of what you do.

75. Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allāh, then altered it after they had understood it, and they know (this).⁵³

76. And when they meet those who believe they say, We believe; and when they are alone one with another they say: Do you talk to them of what Allāh has disclosed to you that they may contend with you by this before your Lord? Do you not understand?⁵⁴

77. Do they not know that Allāh knows what they hide and what they make known?

78. And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

79. Woe, then, to those who write the Book with their hands and then say, This is from Allāh; so that they may take for it a small price. So woe to them for what their hands have written, and woe to them for what they earn.

53. That the Israelites did not preserve their sacred books in their purity is a constant charge laid by the Qur'an against the Jews and the Christians. The alteration and corruption of the various books of the Bible is now proved beyond all doubt, and thus recent investigation has laboriously arrived at the conclusion which was announced by the Holy Qur'an thirteen hundred years ago.

54. They remonstrate with their less careful co-religionists who would talk of the prophecies of the advent of the Prophet with the Muslims.

80. And they say : Fire shall not touch us but for a few days.⁵⁵ Say : Have you received a promise from Allāh, then Allāh will not fail to perform His promise ; or do you speak against Allāh what you do not know ?

81. Yea ! whoever earns evil and his sins beset him on every side, these are the inmates of the fire ; in it they shall abide.

82. And those who believe and do good deeds are the dwellers of the garden ; in it they will abide.

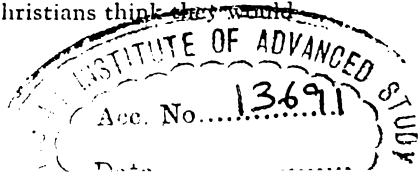
SECTION 10.—Violation of Covenant

83. And when We made a covenant with the Children of Israel : You shall not serve any but Allāh and (you shall) do good to (your) parents, and to the near of kin, and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you, and (even now) you turn aside.

84. And when We made a covenant with you : You shall not shed your blood and you shall not turn your people out of your cities ; then you gave a promise while you witnessed.

85. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits ; and if they come to you as captives you would ransom them—while their very turning out was unlawful

55. The Jews believed that no Jew, however wicked, would suffer punishment for over a year. The Christians think they would not be punished at all.



for you.⁵⁶ Do you believe in a part of the book and deny a part? But what is the reward of such among you as do this except disgrace in the life of this world, and on the day of Resurrection they shall be sent back to the most grievous chastisement; and Allāh is not heedless of what you do.

86. These are they who buy the life of this world at the price of the Hereafter; so their chastisement shall not be lightened nor shall they be helped.

SECTION 11.—Prophet's Rejection

87. And certainly We gave Moses the Book and We sent messengers after him one after another; and We gave Jesus, the son of Mary, clear arguments and strengthened him with the Holy Spirit.⁵⁷ Is it that whenever a messenger came to you with that which your souls desire not, you were insolent? So you gave the lie to some and some you would slay.

88. And they say: Our hearts are repositories.⁵⁸ Nay, Allāh has cursed them on account of their unbelief; so little it is that they believe.

56. Two Jewish tribes, *Banū Quraizah* and *Banū Nadzīr*, living side by side at Madīnah, made an alliance with *Aus* and *Khazraj*, the two rival tribes of Madīnah, respectively, and when the latter fought against each other, their allies took part in the fighting, and thus one Jewish tribe slaughtered and imprisoned the other and laid waste their habitations, but afterwards collected subscriptions for the release of the Jewish prisoners.

57. The Holy Spirit stands for Gabriel in the Holy Qur'ān. The Divinity of the Holy Spirit is an innovation of the Christians. The Jews never thought of it as a Divine person, nor did Jesus Christ himself.

58. Meaning *repositories of knowledge*, or full of knowledge.

89. And when there came to them a Book from Allāh verifying that which they have, and aforetime they used to pray for victory against those who disbelieved.⁵⁹ But when there came to them that which they recognized, they disbelieved in it ; so Allāh's curse is on the unbelievers.

90. Evil is that for which they have sold themselves—that they deny what Allāh has revealed, out of envy that Allāh should send down of His grace on whomsoever of His servants He pleases⁶⁰ ; so they have made themselves deserving of wrath upon wrath ; and for the unbelievers is a disgraceful chastisement.

91. And when it is said to them, Believe in what Allāh has revealed, they say : We believe in that which was revealed to us. And they deny what is besides that, while it is the truth verifying that which they have. Say : Why then did you kill Allāh's prophets before (this) if you were indeed believers ? ⁶¹

92. And certainly Moses came to you with clear arguments, but you took the calf (for a god) in his absence and you were unjust.

93. And when We made a covenant with you and raised the mountain above you : Take hold of what We have given you with firmness and be obedient. They said : We hear and we disobey. And they were made to imbibe (the

59. The Jews expected that when the promised prophet of Deut. 18: 18 came, he would make them victorious over their enemies.

60. They would not accept the new revelation because the recipient of it was a non-Israelite or an Arab.

61. " We disobey " is expressive of their condition.

love of) the calf into their hearts on account of their unbelief. Say : Evil is that which your belief bids you if you are believers.

94. Say : If the future abode with Allāh is specially for you to the exclusion of (other) people, then invoke death if you are truthful.⁶²

95. And they will never invoke it on account of what their hands have sent on before, and Allāh knows the unjust.

96. And thou wilt certainly find them the greediest of men for life. (greedier) than even the polytheists. One of them loves that he should be granted a life of a thousand years ; and his being granted a long life will in no way remove him further off from the chastisement ; and Allāh is Seer of what they do.

SECTION 12.—Enmity Towards the Prophet

97. Say : Whoever is an enemy to Gabriel⁶³—for he revealed it to thy heart by Allāh's command, verifying that which is before it and a guidance and good news for the believers—.

98. Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael, then Allāh is enemy to the disbelievers.

62. According to Ibn 'Abbās, the meaning is *invoke death on the party that lies or is false in its assertion*. Or, it is meant that they should pray that death should overtake the Prophet, for their prayer against an impostor, as they considered him to be, must no doubt be listened to.

63. The Jews looked upon Gabriel as their enemy, because he was considered to be an avenging angel who brought down Divine punishment upon the guilty. But in the Bible, as in the Holy Qur'ān, Gabriel is mentioned as delivering Divine messages to men, as in Dan. 8 : 16 and in Luke 1 : 19 and 26.

99. And certainly We have revealed to thee clear communications, and none disbelieve in them except the transgressors.

100. Whenever they make a covenant, will a part of them cast it aside? Nay, most of them do not believe.

101. And when there came to them a Messenger from Allāh verifying that which they have, a party of those who were given the Book threw the Book of Allāh behind their backs as if they knew nothing.

102. And they follow what the devils fabricated against the prophethood of Solomon; and Solomon did not disbelieve,⁶⁴ but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels Hārūt and Mārūt at Babel, nor did they teach (it to) any one, so that they should have said, We are only a trial, therefore do not disbelieve. But they learn from these two (sources) that by which they make a distinction between a man and his wife; and they cannot hurt with it any one except with Allāh's permission. And they learn what harms them and does not profit them.⁶⁵ And they know it

64. The Bible says that the wives of Solomon "turned away his heart after other gods" (1 Kings 11 : 4). The Qur'ān contradicts this. The Rev. T. K. Cheyne shows conclusively in the *Encyclopædia Biblica* that Solomon was "not a polytheist."

65. The story of two angels, Hārūt and Mārūt, was taken by the Jews from the Persians. The Holy Qur'ān plainly discredits it by denying that sorcery was revealed to certain angels at Babel, or that angels taught sorcery to men. The Jews, instead of following the word of God, followed certain evil crafts which they falsely attributed to Solomon and to two angels at Babel. Solomon is declared free of the disbelief attributed to him, and the story of the two angels is declared to be a fabrication. The clue to what this was is contained in what follows: *But they cannot hurt with it anyone except with Allāh's permission*, showing that by this craft they intended

for certain that he who buys it shall have no share of good in the Hereafter; and evil is the price for which they have sold themselves, did they but know!

103. And if they had believed and had regard for their duty, reward from Allāh would certainly have been better, if they but knew.

SECTION 13.—Abrogation of Former Scriptures

104. O you who believe! Do not say, Listen to us, and say, Wait for us; and listen; and for the unbelievers is a painful chastisement.⁶⁶

105. Those who disbelieve from among the People of the Book do not like, nor do the polytheists, that any good should be sent down to you from your Lord; and Allāh chooses especially whom He pleases for His mercy, and Allāh is the Lord of mighty grace.

106. Whatever communication We abrogate or cause it to be forgotten, We bring one better

to inflict some injury on the Prophet. Similar words are met with in 58: 10, where the Jewish secret societies aiming at the destruction of Islām are spoken of, and the reference here is apparently to these societies. The words *by which they make a distinction between a man and his wife* refer to secret gatherings of the nature of masonic societies, for in freemasonry the women are totally excluded.

66. *Rā'inā* is the original for *listen to us*, but with a slight change of accent it becomes *ra'ina*, which means *he is foolish*. The Jews in derision changed the accent, "distorting the word," as stated in 4: 46, and thus made it a term of reproach. The word *unẓurnā* which means *wait for us* or *grant us a little delay*, is suggested instead, because it cannot be distorted like its equivalent *rā'inā*. The real object is to show how great was the hatred of the Jews towards the Prophet, so that they did not observe in his case even the ordinary rules of decency. Morally the injunction is one worthy of the highest regard, as it disapproves the use of words bearing a sinister meaning.

than it or one like it.⁶⁷ Dost thou not know that Allāh is the Possessor of power over all things?

107. Dost thou not know that Allāh's is the kingdom of the heavens and the earth, and that besides Allāh you have neither a protecting friend nor a helper?

108. Rather you wish to put questions to your Messenger, as Moses was questioned before.⁶⁸ And whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

109. Many of the People of the Book wish that they could turn you back into unbelievers after your faith, out of envy on their part, after the truth has become manifest to them; but pardon and forgive, so that Allāh should bring about His command; for Allāh is the Possessor of power over all things.

110. And keep up prayer and pay the poor-rate, and whatever good you send before for yourselves, you shall find it with Allāh; for Allāh is Seer of what you do.

111. And they say: None shall enter the

67. This verse speaks of the abrogation of the previous scriptures by the Holy Qur'ān, as the controversy is carried on with the Jews who rejected the Quranic revelation because it supplanted the law of Torah. There is no mention here of the abrogation of any Quranic verse, and none was ever forgotten (87:6). Nor is there a single report traceable to the Prophet showing that any verse was ever abrogated. Further, there is no agreement as to which verses are actually abrogated, and if one commentator has declared a certain verse to be abrogated, another has denied it, because by giving a little more thought he could reconcile the two. A reference to 4:82 would make it clear that there are no discrepancies in the Holy Qur'ān, as imagined by the upholders of the doctrine of abrogation in the Qur'ān. Note that the word *āyah* means a *verse* as well as a *message* or a *communication* from God.

68. The Jews are addressed here. They vexed Moses with all sorts of questions and now they behaved towards the Prophet similarly.

garden except he who is a Jew or the Christians. These are their vain desires. Say : Bring your proof if you are truthful.

112. Yea! whoever submits himself entirely to Allāh and he is the doer of good (to others), he has his reward from his Lord ; and there is no fear for them nor shall they grieve.

SECTION 14.—Perfect Guidance is in Islam

113. And the Jews say, The Christians do not follow anything (good) ; and the Christians say, The Jews do not follow anything (good) ; while they both recite the (same) Book. Even thus say those who know not,⁶⁹ like to what they say ; so Allāh will judge between them on the day of Resurrection as to what they differ.

114. And who is more unjust than he who prevents (men) from the mosques of Allāh, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear ; for them is disgrace in this world, and for them is a great chastisement in the Hereafter.

115. And Allāh's is the East and the West, therefore whither you turn, thither is Allāh's purpose ;⁷⁰ for Allāh is Ample-giving, Knowing.

116. And they say : Allāh has taken to Himself a son. Glory be to Him ; rather, what-

69. The Arabs are meant because they had no revealed Book to guide them.

70. The meaning is that if the Muslims serve God, it does not matter whether they are in the sacred mosque or elsewhere, whether they are in the East or in the West. God is not limited to a place.

ever is in the heavens and the earth is His ; all are obedient to Him.

117. Wonderful Originator of the heavens and the earth ! And when He decrees an affair, He only says to it, Be, and there it is.

118. And those who have no knowledge say : Why does not Allāh speak to us or a sign come to us ? Even thus said those before them, the like of what they say ; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.

119. We have sent thee with the truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming fire.

120. And the Jews will not be pleased with thee, nor the Christians, until thou follow their religion. Say : Allāh's guidance, that is the (true) guidance.⁷¹ And if thou follow their desires after the knowledge that has come to thee, thou shalt have neither a guardian against Allāh nor a helper.

121. Those to whom We have given the Book follow it as it ought to be followed. These believe in it ; and whoever disbelieves in it, these it is that are the losers.

SECTION 15.—Covenant with Abraham

122. O Children of Israel ! Call to mind My favour which I bestowed on you and that I made you excel the nations.

71. The Muslims are told to recognize good in all religions, but they are not to follow those religions because they have a perfect guidance in the Holy Qur'ān.

123. And be on your guard against a day when no soul shall avail another in the least, neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

124. And when his Lord tried Abraham with certain words, he fulfilled them. He said: I will make thee a leader of men. (Abraham) said: And of my offspring? My covenant does not include the unjust, said He.⁷²

125. And when We made the House a resort for men and a (place of) security—and take Abraham's Place for a place of prayer,⁷³—and We enjoined Abraham and Ishmael, (saying): Purify My House for those who go round and those who abide (in it) for devotion, and those who bow down (and) those who prostrate themselves.⁷⁴

126. And when Abraham said: My Lord!

72. In this section the Jews are told that the covenant was made, not with Israel, but with Abraham and Ishmael, and that therefore the seed of Ishmael and Isaac were equally to be blessed. The following arguments show that the covenant included both Ishmael and Isaac: (1) The promise to bless Abraham and his seed was given long before either Ishmael or Isaac was born (Gen. 12:2, 3). (2) The promise given to Abraham regarding the multiplicity of his seed is the same as that given to Hagar regarding Ishmael when she conceived him (Gen. 15:5; 16:10). (3) The covenant was renewed with Ishmael after Isaac was promised (Gen. 17:20).

73. *Maqām Ibrāhīm* or Abraham's Place is a small building in the Ka'bah, but the whole of the sanctuary is also known as such, and this is what is meant here. Thus the injunction really aims at making the Ka'bah a *qiblah*, i.e. the direction to be faced in saying prayers.

74. The injunction to Abraham and Ishmael to purify "My House" shows that the Ka'bah was there even before Abraham, and this view is supported by what is stated in 3:95 about the Ka'bah as the "First House" made on earth for the worship of God. The required purification was from idol-worship. The Ka'bah was also rebuilt by Abraham and Ishmael as stated in v. 127.

make it a secure town and provide its people with fruits, such of them as believe in Allāh and the last day. He said : And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire ; and it is an evil destination.

127. And when Abraham and Ishmael raised the foundations of the House: Our Lord ! Accept from us ; surely Thou art the Hearing, the Knowing :

128. Our Lord ! And make us both submissive to Thee, and (raise) from our offspring a nation submitting to Thee ; and show us our ways of devotion and turn to us (mercifully), for Thou art the Oft-returning (to mercy), the Merciful :

129. Our Lord ! And raise up among them a Messenger from among them who should recite to them Thy communications and teach them the Book and the wisdom and purify them; Thou art the Mighty, the Wise.

SECTION 16.—The Religion of Abraham

130. And who forsakes the religion of Abraham but he who makes himself a fool, and certainly We chose him in this world, and in the Hereafter ; he is surely among the righteous.

131. When his Lord said to him, Submit, he said : I submit myself to the Lord of the worlds.

132. And the same did Abraham enjoin on his sons and (so did) Jacob : O my sons ! Allāh has chosen the religion for you, therefore die not unless you are Muslims.

133. Or were you present when death visited Jacob, when he said to his sons : What will you serve after me ? They said : We will serve thy God and the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.

134. This is a people that have passed away ; they shall have what they earned and you shall have what you earn ; and you shall not be called upon to answer for what they did.

135. And they say : Be Jews or Christians, you will be on the right course. Say : Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.

136. Say : We believe in Allāh and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord ; we do not make any distinction between any of them, and to Him do we submit.⁷⁵

137. If then they believe as you believe in Him, they are indeed on the right course ; and if they turn back, then they are only in opposition. Allāh will suffice thee against them, and He is the Hearing, the Knowing.

138. (Receive) the baptism of Allāh—and who is better than Allāh in baptizing—and Him do we serve.

75. This shows the cosmopolitan nature of a Muslim's belief. Not only is belief in the great prophets of Israel an article of faith with a Muslim, but the words *that which was given to the prophets from their Lord* make the Muslim conception of belief in prophets as wide as the world.

139. Say : Do you dispute with us about Allāh, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him ?

140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians ? Say : Are you better knowing or Allāh ? And who is more unjust than he who conceals a testimony that he has from Allāh ? And Allāh is not heedless of what you do.

141. This is a people that have passed away : they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

PART II

SECTION 17.—Ka'bah as the Spiritual Centre

142. The fools among the people will say : What has turned them from their *qiblah* which they had ?⁷⁶ Say : Allāh's is the East and the West; He guides whom He pleases to the right path.

143. And thus We have made you an equitable nation that you may be the bearers of witness to the people, and (that) the Messenger may be a bearer of witness to you⁷⁷. And We did

76. *Qiblah* means the direction or point towards which one turns his face. The change here referred to is the change which took place at Madinah about sixteen months after the Prophet's Flight to that city. It should be noted that while the Prophet was at Makkah among the idolaters of Arabia, he used to pray with his face to the holy temple at Jerusalem, but when he came to Madinah, where the Jewish element was strong and powerful, he was directed by Divine revelation to turn his face to the Ka'bah as his *qiblah*.

77. The bearers of witness are the persons who carry knowledge to others, bearing testimony to its truth in their own persons; hence some commentators explain the word as meaning a purifier.

not make that which thou wouldst have to be the *qiblah* but that We might distinguish him who follows the Messenger from him who turns back upon his heels; and this was surely hard except for those whom Allāh has guided aright. And Allāh was not going to make your faith to be fruitless; surely Allāh is Affectionate, Merciful to the people.

144. Indeed We see the turning of thy face to the heaven, so We shall surely make thee master of a *qiblah* which thou likest.⁷⁸ Turn then thy face towards the Sacred Mosque; and wherever you are, turn your faces towards it. And those who have been given the Book surely know that it is the truth from their Lord; and Allāh is not heedless of what they do.

145. And even if thou bring to those who have been given the Book every sign they would not follow thy *qiblah*, nor canst thou be a follower of their *qiblah*, neither are they followers of each other's *qiblah*.⁷⁹ And if thou follow their desires after the knowledge that has come to thee, then thou shalt surely be among the unjust.

146. Those whom We have given the Book recognize him as they recognize their sons, and a party of them conceal the truth while they know (it).

147. The truth is from thy Lord, therefore thou shouldst not be of the disputers.

78. The reference is to the Prophet's anxiety that the Sacred House, the emblem of Divine Unity, was then in the possession of the idolaters. He is told that he would soon be made master of it.

79. Notwithstanding that the Jews and the Christians both looked to the temple at Jerusalem as their temple, they were not agreed upon it as their *qiblah*, for the Christians turned towards the east.

SECTION 18.—**Ka'bah as the Spiritual Centre**

148. And every one has a direction to which he turns (himself), therefore hasten to (do) good works. Wherever you are, Allāh will bring you all together; Allāh is surely the Possessor of power over all things.⁸⁰

149. And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque; and it is the very truth from thy Lord, and Allāh is not heedless of what you do.

150. And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque; and wherever you are, turn your faces towards it, so that people should have no plea against you, except such of them as are unjust; so do not fear them, and fear Me, and that I may complete My favour on you and that you may walk on the right course.

151. Even as We have sent to you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.⁸¹

152. So remember Me, I will remember you; and give Me thanks and be not ungrateful to Me.

SECTION 19.—**Trials to be Undergone**

153. O you who believe! Seek assistance through patience and prayer; for Allāh is with the patient.

80. The meaning is that God intends to make all Muslims as one people. Therefore He requires all to turn to one direction, to set one goal before them, and to have one centre to turn to wherever they may be.

81. The reference is to Abraham's prayer, see v. 129.

154. And say not of those who are slain in Allāh's way (that they are) dead; nay, (they are) alive, but you do not perceive.⁸²

155. And We will certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

156. Who, when a misfortune befalls them, say: We are Allāh's and to Him we shall return.

157. Those are they on whom are blessings and mercy from their Lord,⁸³ and those are the followers of the right course.

158. The Safā and the Marwah are among the signs of Allāh,⁸⁴ so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both. And whoever does good spontaneously, then Allāh is Bountiful in rewarding, Knowing.

159. Those who conceal the clear arguments and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allāh curses, and those who curse, curse them (too),⁸⁵

160. Except those who repent and amend and make manifest (the truth); these it is to whom I turn (mercifully), and I am the Oft-returning (to mercy), the Merciful.

82. As truth lives, so those who make the triumph of truth the object of their lives do not die, even if they are slain in the cause of truth.

83. Suffering is thus shown to be a blessing in disguise.

84. The Safā and the Marwah are two mountains near Makkah. They were the scene of Hagar's running to and fro in quest of water when left alone with Ishmael in the wilderness. They now serve as two monuments of the reward which patience brought.

85. The reference is to the curses predicted for the Israelites by Moses, Deut. 28: 20-68.

161. Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allāh and angels and men, of all (of them),

162. Abiding in it; their chastisement will not be lightened nor will they be given respite.

163. And your God is one God; there is no god but He; He is the Beneficent, the Merciful.

SECTION 20.—Unity Must Prevail

164. In the creation of the heavens and the earth, and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allāh sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the change of the winds, and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

165. And there are some among men who set up equals with Allāh⁸⁶—they love them as they ought to love Allāh—and those who believe are stronger in (their) love for Allāh. And O that those who are unjust had seen, when they see the chastisement, that the power is wholly Allāh's, and that Allāh is severe in chastising.

166. When those who were followed renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

86. The equals with God spoken of here are the leaders who lead their followers into error, as v. 166 clearly shows.

167. And those who followed would say : If returning were possible for us, we would renounce them as they have renounced us. Thus will Allāh show them their deeds to be intense regret to them, and they will not come out of the fire.⁸⁷

SECTION 21.—Prohibited Foods

168. O men ! Eat the lawful and good things out of what is in the earth, and follow not the footsteps of the devil ; for he is your open enemy.⁸⁸

169. He enjoins you only evil and indecency, and that you may speak against Allāh what you do not know.

170. And when it is said to them, Follow what Allāh has revealed, they say : Nay ! we follow what our fathers followed. What ! Even though their fathers had no sense at all, nor did they follow the right way.

171. And the parable of those who disbelieve is as the parable of one who calls out to that which hears nothing but a call and a cry ; deaf, dumb, blind, so they do not understand.

172. O you who believe ! Eat of the good things that We have provided you with, and give thanks to Allāh if Him it is that you serve.

173. He has forbidden you only what dies of itself, and blood, and flesh of swine, and that

87. Their regret for their misdeeds becomes the fire of hell.

88. The fundamental principles of faith, Divine Unity and Revelation having been discussed at length, certain secondary rules and regulations are now considered, and among these the subject of prohibited foods is introduced first.

over which any other (name) than (that of) Allāh has been invoked;⁸⁹ but whoever is driven to necessity, not desiring, nor exceeding the limit no sin is upon him; Allāh is Forgiving, Merciful.

174. As for those who conceal any part of the Book that Allāh has revealed and take for it a small price, they eat nothing but fire into their bellies; and Allāh will not speak to them on the day of Resurrection, nor will He purify them, and they shall have a painful chastisement.

175. These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire!

176. This is because Allāh has revealed the Book with truth; and those who go against the Book are in a great opposition.

SECTION 22.—Retaliation and Bequests

177. It is not righteousness that you turn your faces towards the East and the West,^{89a} but righteousness is this that one should believe in Allāh and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and for (the emancipation of) the

89. That which dies of itself and that which is torn by beasts was forbidden by the law of Moses also (Lev. 17: 15); so was blood (Lev. 7: 26), and the flesh of swine (Lev. 11: 7). The Jews held the swine in great detestation, and the mention of the animal in the Gospels shows that Jesus Christ held it in equal abhorrence.

89a. Turning face to East or West stands for the outward ceremonial of religion. There is no good in following the ceremonial if the true spirit of religion is lost sight of.

captives, and keep up prayer and pay the poor-rate; and those who keep their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who keep their duty.

178. O you who believe! Retaliation is prescribed for you in the matter of the slain: the free for the free and the slave for the slave and the female for the female.⁹⁰ But if any remission is made to any one by his (aggrieved) brother,⁹¹ prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner. This is an alleviation from your Lord and a mercy; but he who exceeds the limits after this shall have a painful chastisement.

179. And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

180. Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth, for parents and near relatives, according to usage; it is incumbent on those who have a

90. The law of retaliation is limited only to cases of murder: It is further laid down that if a freeman is the murderer, he himself is to be slain; if a slave is the murderer, that slave is to be executed; if a woman murdered a man, it was she that was to be put to death. The pre-Islamic Arabs used in certain cases to insist, when the person killed was of noble descent, upon the execution of others besides the murderer; they were not content with the execution of the slave or the woman, if one of them happened to be the murderer.

91. There may be circumstances which alleviate the guilt. In such cases the murderer may be made to pay a fine to the relatives of the murdered person. Such money is called *diyat* or *bloodwit*.

regard for duty.⁹²

181. Then whoever alters it after he has heard it—the sin of it is only upon those who alter it ; Allāh is Hearing, Knowing.

182. But he who fears an inclining to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between them, there is no blame on him ; Allāh is surely Forgiving, Merciful.

SECTION 23.—Fasting

183. O you who believe ! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil),⁹³

184. For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days; and those who find it hard to do so may effect a redemption by feeding a poor man.⁹⁴ So whoever does good spontaneously it is better for him ; and that you fast is better for you if you know.

185. The month of Ramadzān is that in which the Qur'ān was revealed,⁹⁵ a guidance to

92. The bequest enjoined here is meant for charitable purposes, and it was never abrogated. This was made clear by the Prophet himself (*Bukhārī*, 85:6). It is limited to one-third of property.

93. Fasting is a religious institution almost as universal as prayer. Even Christians were commanded to keep the fasts: see Matt. 6: 16, 17; Lk. 5: 33-35. But Islām has introduced quite a new meaning into the institution of fasting. Before Islam, fasting meant the suffering of some privation in times of mourning and sorrow ; in Islām, it becomes an institution for the moral and spiritual uplift of man: *So that you may be able to guard against evil.*

94. The permission to effect redemption by feeding a poor man is only for the sick and the traveller, as the context clearly shows.

95. The first revelation came to the Prophet on the blessed (44 : 3) or grand (97 : 1) night in the month of Ramadzān.

men and clear proofs of the guidance and the criterion. So whoever of you is present in the month, he shall fast therein; and whoever is sick or upon a journey, (he shall fast) a (like) number of other days. Allāh desires ease for you, and He does not desire for you difficulty, and that you should complete the number and that you should exalt the greatness of Allāh for having guided you and that you may give thanks.

186. And when My servants ask thee concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me; so they should answer My call and believe in Me that they may walk in the right way.

187. It is made lawful to you to approach your wives on the night of the fast; they are an apparel for you and you are an apparel for them. Allāh knew that you intended acting unfaithfully to yourselves,⁹⁶ so He has turned to you (mercifully) and removed from you (the rigour). So now be in contact with them and seek what Allāh has ordained for you, and eat and drink until the whiteness of the day at dawn becomes distinct to you from the blackness of the night; then complete the fast till night. And have not contact with them while you keep to the mosques;⁹⁷ these are the limits of Allāh,

96. The Muslims at first thought that it was illegal to go in to their wives, even at night-time, on the days during which they kept fasts. This verse pointed out the error of the view and removed the rigour under which the Muslims had placed themselves.

97. By this are meant those who cut themselves off from all worldly connections during the last ten days of the month of Ramadẓān, passing day and night in mosques. This practice is known as *i'tikāf*.

so do not go near them. Thus does Allāh make clear His communications for men that they may guard (against evil).

188. And do not swallow up your property among yourselves by false means; neither seek to gain access thereby to the judges, so that you swallow up a part of the property of men wrongfully while you know.

SECTION 24 — Fighting in Defence

189. They ask thee concerning the new moons. Say : They are times appointed for men, and (for) the pilgrimage. And it is not righteousness that you should enter the houses by their backs,⁹⁸ but righteousness consists in one's having regard for duty ; and go into the houses by their doors, and keep your duty to Allāh that you may be successful.

190. And fight in the way of Allāh with those who fight with you, and do not exceed (this limit). Allāh does not love those who exceed (the limits).⁹⁹

191. And kill them wherever you find them,¹⁰⁰ and drive them out from whence they

98. The Arabs were a very superstitious people. When one of them set before himself an important object and was unable to attain it, he would not go into his house by the door but entered it by the back. They used to do the same after performing a pilgrimage. Or, entering by the back indicates turning aside from the right course.

99. Muslims are told not to take up the sword first, and not to exceed the limits of the necessity of war. History shows that the Prophet had to take up the sword in self-defence, and so did his companions.

100. The personal pronoun *them* refers to those who are engaged in fighting against Muslims ; it is they who are spoken of in the previous verse.

drove you out, and persecution is severer than slaughter¹⁰¹ And do not fight with them at the Sacred Mosque until they fight with you in it; if they fight you, then slay them; such is the recompense of the unbelievers.

192. But if they desist, then Allāh is Forgiving, Merciful.

193. And fight with them until there is no persecution, and religion is only for Allāh;¹⁰² but if they desist, then there should be no hostility except against the oppressors.

194. The sacred month for the sacred month and all sacred things are (under the law of) retaliation. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you, and keep your duty to Allāh, and know that Allāh is with those who keep their duty.

195. And spend in the way of Allāh and cast not yourselves to perdition with your own hands, and do good (to others); Allāh surely loves the doers of good.

196. And accomplish the pilgrimage and the visit¹⁰³ for Allāh. But if you are prevented, (send) whatever offering is easy to obtain; and do not shave your heads until the offering

101. The reference is to the severe persecution of the Muslims by the unbelievers.

102. The words are often misinterpreted. Religion is for God when there is no persecution on the score of religion. The Prophet made treaties with unbelievers who agreed not to persecute Muslims.

103. *Hajj* and *'umrah*, the latter of which is generally translated as the *minor pilgrimage*, but which may more correctly be rendered as the *visit*, differ slightly. The *'umrah* may be performed at any time, while the *hajj* or the *pilgrimage proper* can only be performed at a particular time. See v. 197.

reaches its destination. But whoever among you is sick or has an ailment of the head, he (should effect) a redemption by fasting or alms or sacrificing. And when you are secure, whoever profits by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to Allāh, and know that Allāh is severe in requiting (evil).

SECTION 25.—The Pilgrimage

197. The pilgrimage is (performed in) the well-known months.¹⁰⁴ So whoever determines the performance of the pilgrimage therein, there shall be no foul speech nor abusing nor disputing in the pilgrimage; and whatever good you do, Allāh knows it. And take a provision (with you), for the benefit of provision is the guarding of oneself;¹⁰⁵ and keep your duty to Me, O men of understanding.

198. There is no blame on you in seeking bounty from your Lord.¹⁰⁶ Then when you hasten on from 'Arafāt,¹⁰⁷ remember Allāh near the

104. *Shawwāl*, *Dhu-l-Qa'dah* and the first nine days of *Dhu-l-Hijjah*.

105. By *provision* is meant *provision for the journey*. Some men used to start for a pilgrimage without sufficient means, on the pretence that they had their trust in God and then resorted either to begging or to theft.

106. Trading was allowed to Muslims even during pilgrimage.

107. 'Arafāt is the great plain, at a distance of about 12 miles from Makkah, where the pilgrims assemble on the afternoon

Holy Monument; and remember Him as He has guided you, though before that you were certainly of the erring ones.

199. Then hasten on from the place from which the people hasten on,¹⁰⁸ and ask the forgiveness of Allāh; surely Allāh is Forgiving, Merciful.

200. Then when you have performed your devotions, remember Allāh as you remembered your fathers; nay, remember (Him) more reverently.¹⁰⁹ Yet there are some people who say, Our Lord! Give us in this world; and he has no portion in the Hereafter.

201. And there are some among them who say: Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the fire!

202. They shall have (their) portion of what they have earned, and Allāh is swift in reckoning.

203. And remember Allāh during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him—this is) for him who guards (against evil). And keep your duty to Allāh and know that you shall be gathered together to Him.

of the 9th *Dhu-l-Hijjah*, and the Holy Monument is *Muzdalafah*, where the pilgrims stop for the night when returning from 'Arafāt.

108. The *Quraish* and some other tribes considered themselves nobler than other people and did not go to 'Arafāt. Islam levelled all distinctions.

109. In the days of ignorance they used to boast among themselves of the greatness of their fathers after they had performed the pilgrimage. They were told to glorify God instead.

204. And among men is he whose speech about the life of this world causes thee to wonder, and he calls Allāh to witness as to what is in his heart; yet he is the most violent of adversaries.

205. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock; and Allāh does not love mischief-making.

206. And when it is said to him, Be careful of thy duty to Allāh, pride carries him off to sin; so hell is sufficient for him; and certainly it is an evil resting-place.

207. And among men is he who gives himself away to seek the pleasure of Allāh; and Allāh is Affectionate to the servants.

208. O you who believe! Enter into complete submission and do not follow the footsteps of the devil; for he is your open enemy.

209. But if you slip after clear arguments have come to you, then know that Allāh is Mighty, Wise.

210. They do not wait aught but that Allāh should come to them in the shadows of the clouds with the angels, and the matter has (already) been decided; and to Allāh are (all) affairs returned.¹¹⁰

110. Compare 16: 33: "They do not wait aught, but that the angels should come to them, or that the commandment of thy Lord should come to pass." The coming of God thus stands for the execution of Divine punishment. See also 59: 2: "But Allāh came to them whence they did not expect." A reference to 25: 25 explains the shadow of clouds as also the coming of angels: "And on the day when the heaven shall burst asunder with the clouds and the angels shall be sent down a sending." It was a promise of the punishment that awaited the enemies of Islam.

SECTION 26.—**Fighting was a Necessity**

211. Ask the Israelites how many a clear sign did We give them; and whoever changes the boon of Allāh after it has come to him, then Allāh (too) is severe in requiting (evil).

212. The life of this world is made to seem fair to those who disbelieve, and they mock those who believe; and those who keep their duty shall be above them on the day of Resurrection; and Allāh gives means of subsistence to whom He pleases without measure.¹¹¹

213. (All) people are a single nation; so Allāh raised prophets bearing good news and warning; and He revealed with them the Book with truth, that (the prophet) might judge between people in that in which they differed. And none but the very people who were given it differ about it after clear arguments have come to them, out of mutual envy. So Allāh guides by His will those who believe to the truth about which they differ; and Allāh guides whom He pleases to the right path.¹¹²

214. Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon

111. The believers were mocked because they had lost all worldly resources, but they were promised unmeasured resources for their sacrifices in the cause of truth.

112. The first part of this verse speaks of the universal law according to which prophets were raised among all nations, because all men are but one nation, and the same Divine law applies to them all. The second part states that the very nations among whom prophets were sent disputed about the universal truth which was now being revealed to them through the Holy Qur'ān. Such a revelation, we are told, was needed because differences had arisen which could only be settled by a Divine revelation. The concluding portion refers to the acceptance of truth by the Muslims.

you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said : When will the help of Allāh come ? Now surely the help of Allāh is nigh !

215. They ask thee as to what they should spend. Say : Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer ; and whatever good you do, Allāh surely is Knower of it.

216. Fighting is enjoined on you, and you dislike it ; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you ; and Allāh knows, while you do not know.¹¹³

SECTION 27.—Miscellaneous Questions

217. They ask thee concerning the sacred month—about fighting in it. Say : Fighting in it is a grave matter, and hindering (men) from Allāh's way, and denying Him, and (hindering from) the Sacred Mosque and turning its people out of it, are still graver with Allāh ; and persecution is graver than slaughter. And they will not cease fighting with you until they turn you back from your religion, if they can.¹¹⁴ And whoever of you turns back from his religion,

113. It was their utter weakness and enormous disparity of numbers that made Muslims dislike fighting.

114. The enemies of Islam had taken up the sword to make Muslims renounce their faith in Islām, and the Muslims had to fight in self-defence. What a perversion of truth that the Muslims had taken up the sword to impose their religion on the peaceful Arabs !

then he dies while an unbeliever—these it is whose works go for nothing in this world and the Hereafter; and they are the inmates of the fire : therein they shall abide.

218. Those who believe and those who fly (their homes) and strive hard in the way of Allāh : these hope for the mercy of Allāh ; and Allāh is Forgiving, Merciful.

219. They ask thee about intoxicants and games of chance. Say : In both of them is great sin and (some) advantages for men, and their sin is greater than their advantage.¹¹⁵ And they ask thee as to what they should spend. Say : What you can spare. Thus does Allāh make clear to you the communications, that you may ponder.

220. On this world and the Hereafter. And they ask thee concerning the orphans. Say : To set right for them (their affairs) is good. And if you become co-partners with them, they are your brethren ; and Allāh knows the mischief-maker from the peace-maker. And if Allāh had pleased, He would certainly have caused you to fall into a difficulty ; surely Allāh is Mighty, Wise.

221. And do not marry the idolatresses until they believe ; and certainly a believing maid is better than an idolatress even though she should please you. And do not give (believing women) in marriage to idolaters until they

115. The prohibition of intoxicating liquors and games of chance, which is based here on the preponderance of the harm done by them to the slight advantage which may be gained from them sometimes, is made clear in 5 : 90, 91. Islām has thus boldly condemned the two evils which are sapping the foundations of modern civilization.

believe; and certainly a believing servant is better than an idolater, even though he should please you.¹¹⁶ These invite to the fire, and Allāh invites to the garden and to forgiveness by His will, and makes clear His communications to men that they may be mindful.

SECTION 28.—**Divorce**

222. And they ask thee about menstruation. Say: It is harmful.¹¹⁷ So keep aloof from women during the menstrual discharge and do not go near them until they have become clean. Then when they have cleansed themselves, go in to them as Allāh has commanded you. Surely Allāh loves those who turn much (to Him), and He loves those who purify themselves.

223. Your wives are a tilth for you, so go in to your tilth when you like; and do good beforehand for yourselves. And keep your duty to Allāh and know that you will meet Him, and give good news to the believers.

224. And make not Allāh, because of your swearing (by Him), an obstacle to your doing good and doing your duty and making peace between men; and Allāh is Hearing, Knowing.

225. Allāh does not call you to account for

116. The Jewish law prohibited intermarriages with all other people (Deut. 7: 3, 4); and even Paul strictly prohibited intermarriages with all unbelievers (2 Cor. 6: 14). The Islamic law offers an improvement on both the Jewish and the Christian laws, for it prohibits marriage with idolatresses only, marriage with women belonging to other religions being expressly allowed in 5: 5.

117. As the answer shows, the question relates to going in to women during the menstrual discharge. This is declared to be harmful. The subject is introduced as a preliminary to the subject of divorce.

what is vain in your oaths, but He will call you to account for what your hearts have earned ; and Allāh is Forgiving, Forbearing.

226. Those who swear that they will not go in to their wives should wait four months ; then if they go back, Allāh is surely Forgiving, Merciful.¹¹⁸

227. And if they resolve on a divorce,¹¹⁹ Allāh is surely Hearing, Knowing.

228. And the divorced women should keep themselves in waiting for three courses. And it is not lawful for them that they should conceal what Allāh has created in their wombs, if they believe in Allāh and the last day. And their husbands have a better right to take them back in

118. The temporary separation between husband and wife (called *ila*) was brought about by an oath that one shall not go in to one's wife ; hence the general prohibition in v. 224 to take oaths not to do one's duty or good to men. But the period of suspension was not limited and the wife was compelled sometimes to pass her whole life in bondage, having neither the position of a wife, nor that of a divorced woman free to marry elsewhere. The Qur'an declares that if the husband does not reassert conjugal relations within four months, the wife shall be divorced.

119. The Islamic law of divorce has many points of advantage as compared with Jewish and Christian laws. The chief feature of improvement is that the wife can claim a divorce according to the Islamic 'aw, neither Moses nor Christ conferring that right on her. Another feature is that it is elastic and does not strictly limit the causes of divorce. In fact, if the civilized nations of Europe and America who own the same religion, are at the same stage of advancement, and have an affinity of feeling on most social and moral questions, cannot agree as to the causes of divorce, how could a universal religion like Islām, which was meant for all ages and all countries, for people in the lowest grade of civilization as well as those at the top, limit those causes, which must vary with the varying conditions of humanity and society?

It may also be added here that, though divorce is allowed by Islām if sufficient cause exists, yet the right is to be exercised under exceptional circumstances. The Prophet's memorable words, *of all the things which have been permitted to men divorce is the most hated by Allāh*, will always act as a strong check on any loose interpretation of the words of the Holy Qur'an.

the meanwhile if they wish for reconciliation.¹²⁰ And the women have rights similar to those against them in a just manner,¹²¹ and the men are a degree above them;¹²² and Allāh is Mighty, Wise.

SECTION 29.—Divorce

229. Divorce may be (pronounced) twice;¹²³ then keep (them) in good fellowship or let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allāh. So if you fear that they cannot keep within the limits of Allāh, there is no blame on them for what she gives up to become free thereby.¹²⁴ These are the limits of Allāh, so do not exceed them. And whoever exceeds the limits of Allāh, these it is that are unjust.

230. Then if he divorces her, she shall not be lawful to him afterwards until she marries

120. The period of waiting is really a period of temporary separation, during which conjugal relations may be re-established. If there is any love in the union, its pangs would assert themselves during the period of temporary separation, bringing about a reconciliation, and the differences would sink into insignificance.

121. The rights of women against their husbands are here stated to be similar to those which the husbands have against their wives. The equality of the rights of women with those of men was never previously recognized by any nation or any reformer.

122. The reason is given in 4: 34, "Men are the maintainers of women, because Allāh has made some of them to excel others, and because they spend out of their property."

123. This refers to the revocable divorce of the last verse. In the days of ignorance a man used to divorce his wife and take her back within the prescribed time, even though he might do this a thousand times. Islām reformed this practice by allowing a revocable divorce twice.

124. This verse gives the wife a right to claim a divorce, if she is willing to forgo the whole or part of her dowry. Technically such a divorce is called *khul'*.

another husband. Then if he divorces her, there is no blame on them both if they return to each other (by marriage),¹²⁵ if they think that they can keep within the limits of Allāh. And these are the limits of Allāh which He makes clear for a people who know.

231. And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality. And do not retain them for injury, so that you exceed the limits. And whoever does this, he indeed is unjust to his own soul. And do not take Allāh's communications for a mockery, and remember the favour of Allāh upon you, and that which He has revealed to you of the Book and of wisdom, admonishing you thereby. And keep your duty to Allāh, and know that Allāh is Knower of all things.

SECTION 30.—Remarriage

232. And when you divorce women and they end their term (of waiting), do not prevent them from marrying their husbands when they agree among themselves in a lawful manner.¹²⁶ With this is admonished he among

125. When there has been a divorce and a restitution of conjugal rights twice, and divorce is pronounced a third time, it becomes irrevocable. After this the husband cannot remarry the divorced wife until she has been married elsewhere and divorced. The verse abolishes the immoral custom of *ḥalālah*, or temporary marriage gone through with no other object than that of legalizing the divorced wife for the first husband, a custom prevalent in the days of ignorance, but abolished by the Prophet, according to a report which speaks of his having cursed those who indulge in this evil practice. There must be a genuine marriage and a genuine divorce.

126. Thus the divorced woman cannot only remarry, but

you who believes in Allāh and the last day. This is more profitable and purer for you ; and Allāh knows while you do not know.

233. And the mothers should suckle their children for two whole years, for him who desires to make complete the time of suckling. And their maintenance and their clothing must be borne by the father, according to usage. No soul 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 a 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 (the wife) what you promised, according to usage. And keep your duty to Allāh and know that Allāh is Seer of what you do.

234. And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days. Then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner ;¹²⁷ and Allāh is Aware of what you do.

235. And there is no blame on you respecting that which you speak indirectly in asking (such) women in marriage, or keep (the proposal) concealed within your minds. Allāh knows that

even remarry her former husband. Such remarriage is, however, allowed only twice : see v. 229.

127. A widow may look out for a husband and remarry.

you will speak of them. But do not give them a promise in secret, unless you speak in a lawful manner. And do not confirm the marriage tie until the writing reaches its end.¹²⁸ And know that Allāh knows what is in your minds, therefore beware of Him; and know that Allāh is Forgiving, Forbearing.

SECTION 31.—Provision for Women

236. There is no blame on you if you divorce women when you have not touched them¹²⁹ or appointed for them a portion. And make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage. (This is) a duty on the doers of good.

237. And if you divorce them before you have touched them, and you have appointed for them a portion, then (pay to them) half of what you have appointed; unless they forgo or he forgoes in whose hand is the marriage tie, and it is nearer to piety that you forgo. And do not neglect the giving of free gifts between you, for Allāh is Seer of what you do.

238. Be mindful of prayers and the middle prayer,¹³⁰ and stand up truly obedient to Allāh.

239. But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, remember Allāh as He has taught you what you did not know.

128. *By the writing* is meant the period of waiting.

129. i. e. consummated marriage.

130. The middle prayer is the 'Aṣr or later afternoon prayer, but the words may also mean *the best prayer*.

240. And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out.¹³¹ But if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves; and Allāh is Mighty, Wise.

241. And for the divorced women, provision (must be made) according to usage; (this is) incumbent on those who keep their duty.

242. Thus does Allāh make clear to you His communications that you may understand.

SECTION 32 — Fighting in the cause of Truth

243. Hast thou not considered those who went forth from their homes, and they were thousands, for fear of death;¹³² then Allāh said to them, Die; again He gave them life.¹³³ Allāh indeed is Gracious to people, but most people do not give thanks.

244. And fight in the way of Allāh and know that Allāh is Hearing, Knowing.

245. Who is it that will set apart for Allāh a goodly portion, so He will multiply it to him

131. V. 235 states the period of waiting for a widow to be four months and ten days, while this verse recommends a bequest in her favour of a year's residence and maintenance, adding that if the widow of her on accord leaves the house, she is not entitled to any further concession.

132. The reference is to the exodus of the Israelites from Egypt who no doubt left Egypt for fear of extermination or death at the hands of Pharaoh. A reference to v. 246 corroborates this. The Bible statement that they were six hundred thousand is not accepted.

133. See 5: 21-26. After coming out from Egypt Moses told them to enter the Holy Land, but they refused and were made to wander about in the wilderness, so that that generation perished. This was God's command to them, "Die." And He again gave them life by making the next generation inherit the promised land.

manifold? And Allāh straitens and amplifies, and to Him you shall be returned.

246. Hast thou not considered the chiefs of the Children of Israel after Moses, when they said to a prophet of theirs: Appoint for us a king, that we may fight in the way of Allāh.¹³⁴ He said: May it not be that you would not fight if fighting is ordained for you? They said: Why should we not fight in the way of Allāh and we have indeed been expelled from our homes and (deprived of) our children.¹³⁵ But when fighting was ordained for them, they turned back, except a few of them, and Allāh is Knower of the unjust.

247. And their prophet said to them: Allāh has appointed Saul to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Allāh has chosen him in preference to you and He has increased him abundantly in knowledge and physique; and Allāh grants His kingdom to whom He pleases; and Allāh is Ample-giving, Knowing.

248. And their prophet said to them: The sign of his kingdom is that there shall come to you the heart in which there is tranquillity from your Lord and the best of what the followers of Moses and the followers of Aaron

134. The prophet alluded to is Samuel: "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us . . . that our king may judge us, and go out before us, and fight our battles" (1 Sam. 8: 19, 20).

135. 1 Sam. 15: 33 shows that the Amalekites had killed the children of Israel, while 1 Sam. 17: 1 shows that they had taken lands which belonged to Judah.

have left, the angels bearing it ;¹³⁶ surely there is a sign in this for you if you are believers.

SECTION 33.—Fighting in the cause of Truth

249. When Saul set out with the forces, he said : Allāh will try you with a river ; whoever drinks from it, he is not of me ; and whoever does not taste of it, he is of me, except he who takes with his hand as much of it as fills the hand.¹³⁷ But with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said : We have to-day no power against Goliath and his forces. Those who were sure that they would meet Allāh said : How often has a small party vanquished a numerous host by Allāh's permission, and Allāh is with the patient.

136. Translations of the Qur'ān give here *ark* instead of *heart* as in my rendering. The word in the original is *tābūt* which has a twofold significance. It means a *chest* or a *box*, and it also signifies *the bosom* or *the heart*. Taking the first significance, the reference is said to be to the *ark*, to which, however, it is objected that the ark was restored to the Israelites long before the time of Saul. I prefer, however, the latter significance, as it is favoured by the context ; for the heart, and not a chest, is the repository of tranquillity. On five other occasions the coming down of *sakinah* or *tranquillity* is mentioned in the Holy Qur'ān, and every time it is *the heart of the Prophet or the faithful* that is the recipient of it.

By the coming of "the heart in which there is tranquillity" is meant the change which came over Saul when he was made king : "And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (1 Sam. 10 : 9).

137. All that the Holy Qur'ān states is that Saul tried his forces by a river, and the Bible does not say anything about it. On the other hand, the Bible speaks of a trial of a somewhat similar nature by Gideon (Judges 7 : 1-6, while the Qur'ān does not speak of Gideon at all. Neither claims to be full and detailed record of the whole history of the Israelite nation, and a simple and natural explanation of the statements made in the two Holy Books is that Saul followed the example of Gideon.

250. And when they encountered Goliath and his forces, they said: Our Lord! Pour down upon us patience, and make our steps firm and help us against the unbelieving people.

251. So they put them to flight by Allāh's permission. And David slew Goliath, and Allāh gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allāh's repelling some men with others, the earth would certainly be in a state of disorder; but Allāh is Gracious to the creatures.

252. These are the communications of Allāh—We recite them to thee with truth; and surely thou art (one) of the messengers.

PART III

253. These messengers—We have made some of them to excel others. Among them are they to whom Allāh spoke, and some of them He exalted by (many) degrees of rank. And We gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit.¹³⁸ And if Allāh had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed. There were some of them who believed and others who denied; and if Allāh had pleased

138. David and Jesus represent two different aspects of the greatness of the Israelite nation, David standing for their worldly eminence and Jesus for their spiritual eminence. They both sang praises of the Prophet Muḥammad, and both spoke of his advent as that of God Himself. The excellence of the Prophet over other prophets was so immeasurable as to have led two of the most eminent Israelite prophets to speak of him as the Lord.

they would not have fought one with another, but Allāh brings about what He intends.

SECTION 34.—Great Power of God

254. O you who believe! Spend out of what We have given you before the day comes in which there will be no bargaining, neither will friendship (avail), nor intercession; and the unbelievers, they are the wrong-doers.

255. Allāh is He besides Whom there is no god, the Ever-living, the Self-subsisting by whom all subsist. Slumber does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission?¹³⁹ He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases. His knowledge¹⁴⁰ extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

256. There is no compulsion in religion :¹⁴¹

139. All men are not equally gifted, nor have all equal occasion to attain to a state of perfection, although they may exert themselves to their utmost. Divine mercy will take them by the hand and amends will be made for such defects through the intercession of the Prophet who serves as a model to his followers. It is in this sense that Islām recognizes the doctrine of intercession in the life after death.

140. *Kursī* means *knowledge* (Bukhārī). It also means *throne*, the significance in this case being that His kingdom, for which the throne is a symbol, extends over the heavens and the earth.

141. To all the nonsense which is being talked about the Prophet offering Islām and sword as alternatives to the pagan Arabs, this verse is a sufficient answer. The Muslims may have to fight but they cannot compel anybody to accept their religion.

indeed the right way is clearly distinct from error. So whoever disbelieves in the devil and believes in Allāh, he lays hold on the firmest handle, which will not break ; and Allāh is Hearing, Knowing.

257. Allāh is the Protecting Friend of those who believe ; He brings them out of the darkness into the light. And (as to) those who disbelieve, their guardians are the devils who take them out of the light into the darkness ; they are the inmates of the fire, in it they shall abide.

SECTION 35.—The Dead are raised to Life

258. Hast thou not considered him who disputed with Abraham about his Lord, because Allāh had given him the kingdom ? When Abraham said, My Lord is He who brings to life and causes to die, he said : I give life and cause death.¹⁴² Abraham said : Allāh causes the sun to rise from the east, so make it rise from the west ; thus he who disbelieved was confounded. And Allāh does not guide aright the unjust people.

259. Or the like of him who passed by a town which had fallen down upon its roofs. He said : When will Allāh give it life after its death ? So Allāh caused him to remain in a state of death for a hundred years, then roused him. He said : How long hast thou tarried ?

142. Such is the boast of those who are possessed of material resources. But they are told that life and death, of individuals as well as nations, are of the laws of nature which no human being can change just as he cannot change the course of the sun.

He said: I have tarried a day, or a part of a day. Said He: Nay, thou hast tarried a hundred years; but look at thy food and thy drink—years have not passed over it; and look at thy ass—and that We may make thee a sign to the people. And look at the bones, how We set them together, then clothe them with flesh. So when it became clear to him, he said: I know that Allāh is the Possessor of power over all things.¹⁴³

260. And when Abraham said: My Lord! Show me how Thou givest life to the dead. He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Take four birds, then train them to follow thee; then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allāh is Mighty, Wise.¹⁴⁴

143. The reference here is to the vision of Ezekiel; see Ezek. ch. 37. The town is Jerusalem which lay desolate at the time on account of Nebuchadnezzar's attack in 599 B.C. The prophet Ezekiel was made to see a vision to the effect that it would be restored to life; see Ezek. 37: 1-10: "The bones came together, bone to his bone...and the sinews and the flesh came upon them...the breath came into them and they lived." This is exactly what the Holy Qur'ān says. But it mentions in addition that the prophet in his vision remained in a state of death for a hundred years, which was to show that Jerusalem would remain in a state of desolation for a hundred years. The rebuilding of the city began in 537 B.C. under orders from Cyrus, and it is said to have been completed in 515 B.C., while we can easily guess that another fifteen years may have been taken to settle there. Thus was the prophet a sign to his people.

144. The answer to Abraham's *how* as given in the Qur'ān is a perfectly intelligible parable. If he should take four birds and tame them, they would obey his call and fly to him even from the distant mountains. If the birds, then, obey his call, he being neither their master nor the author of their existence, would not men or nations submit to the call of their Divine Master and the Author of their existence?

SECTION 36.—Reward of Charity

261. The parable of those who spend their wealth in the way of Allāh is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allāh multiplies (further) for whom He pleases,¹⁴⁵ and Allāh is Ample-giving, Knowing.

262. Those who spend their wealth in the way of Allāh, then do not follow up what they have spent with reproach or injury, they have their reward from their Lord, and they shall have no fear nor shall they grieve.

263. Kind speech and forgiveness is better than charity followed by injury; and Allāh is Self-sufficient, Forbearing.

264. O you who believe! Do not make your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and does not believe in Allāh and the last day. So his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare. They shall not be able to gain anything of what they have earned; and Allāh does not guide the unbelieving people.

265. And the parable of those who spend their wealth to seek the pleasure of Allāh and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls, so it brings forth its fruit two-

¹⁴⁵. Compare Matt. 13 : 23, Mk. 4 : 8. Jesus Christ promised a hundredfold.

fold ; but if heavy rain does not fall upon it, then light rain (is sufficient) ; and Allāh is Seer of what you do.

266. Does one of you like to have a garden of palms and vines with streams flowing in it, having in it all kinds of fruits ; and old age has overtaken him and he has weak offspring ; then a whirlwind with fire in it smites it and it becomes blasted. Thus does Allāh make the communications clear to you that you may reflect.

SECTION 37.—What Charity is Profitable

267. O you who believe ! Give in charity of the good things that you earn and of what We have brought forth for you out of the earth ; and do not aim at giving in charity what is bad while you would not take it yourselves unless you connive at it ; and know that Allāh is Self-sufficient, Praiseworthy.

268. The devil threatens you with poverty and enjoins you to be niggardly and Allāh promises you forgiveness from Himself and abundance ; and Allāh is Ample-giving, Knowing.

269. He grants wisdom to whom He pleases ; and whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding.

270. And whatever alms you give or (whatever) vow you vow, Allāh surely knows it ; and the unjust shall have no helpers.

271. If you give alms openly, it is excellent ;

and if you hide it and give it to the poor, it is good for you.¹⁴⁶ And this will do away with some of your evil deeds; and Allāh is Aware of what you do.

272. To make them walk in the right way is not incumbent on thee, but Allāh guides aright whom He pleases.¹⁴⁷ And whatever good thing you spend, it is to your own good; and you do not spend but to seek Allāh's pleasure. And whatever good thing you spend, it shall be paid back to you in full, and you shall not be wronged.

273. (Alms are) for the poor who are confined in the way of Allāh—they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging). Thou canst recognize them by their mark; they do not beg from men importunately. And whatever good thing you spend, Allāh is Knower of it.

SECTION 38.—Usury Prohibited

274. Those who spend their property by night and day, secretly and openly, have their reward with their Lord, and they shall have no fear, nor shall they grieve.

275. Those who swallow down usury can-

146. By the giving of alms openly is meant the giving of subscriptions for works of public utility or for national defence, or for the advancement of national or public welfare, or for the spread of truth.

147. The principle laid down here is that the charity of a Muslim is not to be limited to Muslims. The Prophet and his companions cared for the indigent of all religions alike. But Muslim demands would undoubtedly come first.

not arise except as one arises whom the devil has prostrated by (his) touch. This is because they say, Trading is only like usury. And Allāh has allowed trading and forbidden usury.¹⁴⁸ To whomsoever then the admonition comes from his Lord, and he desists, he shall have what has already passed, and his affair is in (the hands of) Allāh. And whoever returns (to usury) these are the inmates of the fire : in it they shall abide.

276. Allāh does not bless usury, and He causes charitable deeds to prosper ; and Allāh does not love any ungrateful sinner.

277. Those who believe and do good deeds and keep up prayer and pay the poor-rate—their reward is with their Lord, and they shall have no fear, nor shall they grieve.

278. O you who believe ! Keep your duty to Allāh and relinquish what remains due from usury, if you are believers.

279. But if you do (it) not, then be apprised of war from Allāh and His Messenger ; and if you repent, then you shall have your capital. Wrong not, and you shall not be wronged.

280. And if (the debtor) is in straitness, postpone (payment) until (he is in) ease ; and if you remit (it) as alms, it is better for you, if you know.

281. And guard yourselves against a day in

148. In the great struggle which is going on in the world between capital and labour, Islam sides with labour and honours it. This is the underlying idea in the prohibition of usury. Moreover, usury degenerates man morally, generating in him inordinate love of money, to which reference is contained in the opening words of the verse. The prohibition of usury is also one of the means by which Islām remedies the unequal distribution of wealth.

which you shall be returned to Allāh ; then every soul shall be paid back fully what it has earned, and they shall not be dealt with unjustly.

SECTION 39.—Business Transactions

282. O you who believe ! When you deal with each other in contracting a debt for a fixed time, write it down.¹⁴⁹ And let a scribe write it down between you with fairness ; and the scribe should not refuse to write ; as Allāh has taught him, so he should write. And let him who owes the debt dictate, and he should observe his duty to Allāh, his Lord, and not diminish anything from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate, let his guardian dictate with fairness. And call to witness, from among your men, two witnesses ; but if there are not two men, then one man and two women from among those whom you choose to be witnesses ; so that if one of the two (women) errs, the other may remind her. And the witnesses should not refuse when they are summoned. And be not averse to writing it, whether it be small or large, with the time of its falling due. This is more equitable in the sight of Allāh and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards) ; except when it is ready merchandise which you give and take among yourselves from hand to hand. In that case there is no

149. The subject of usury, which is connected with the lending and borrowing of money and trading in general, brings us to business transactions.

blame on you if you write it not. And have witnesses when you buy and sell. And let no harm be done to the scribe or to the witness ; and if you do (it), then it will be a transgression in you. And keep your duty to Allāh, and Allāh teaches you ; and Allāh is Knower of all things.

283. And if you are on a journey and you do not find a scribe, then a security may be taken into possession. But if one of you trusts another, then he who is trusted should deliver his trust, and let him have regard for his duty to Allāh, his Lord. And do not conceal testimony; and whoever conceals it, his heart is sinful ; and Allāh is Knower of what you do.

SECTION 40.—Triumph of Islam

284. Whatever is in the heavens and whatever is in the earth is Allāh's ; and whether you manifest what is in your minds or hide it, Allāh will call you to account for it. So He forgives whom He pleases and chastises whom He pleases, and Allāh is the Possessor of power over all things.

285. The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers ; they all believe in Allāh and His angels and His Books and His messengers : we make no difference between any of His messengers.¹⁵⁰ And they say : We hear and

150. The broadness of the Muslim doctrine is referred to here to show that it must triumph in the end.

obey ; our Lord ! Thy forgiveness (we crave), and to Thee is the eventual coming.

286. Allāh does not impose upon any soul a duty but to the extent of its ability ; for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought : Our Lord ! Punish us not if we forget or make a mistake ! Our Lord ! Lay not on us a burden as Thou didst lay on those before us ! Our Lord ! Impose not on us that which we have not the strength to bear ! And pardon us and grant us protection and have mercy on us. Thou art our Patron ; so grant us victory over the unbelieving people.¹⁵¹

151. The end of the chapter shows that the triumph of Islam is its real object. This is plainly outlined in the opening and the closing sections of the chapter.

CHAPTER 3

ĀL-Ī-'IMRĀN : THE FAMILY OF 'IMRĀN

(Madīnah—20 sections : 199 verses)

THE name of this chapter is taken from the mention of 'Imrān (Moses' father) in verse 32. It deals chiefly with Christianity, Jesus Christ being the last prophet of the Mosaic dispensation.

The first section, while referring to the Christian doctrine, lays down the rule that allegorical statements in a Divine revelation must be interpreted in such a manner as not to contradict the clear principles of religion, the Christian religion being based really on the wrong interpretation of certain allegorical statements. The second section asserts the unity of God which is laid down as the clear basis of all religions, and its ultimate triumph is predicted with a reference to the battle of Badr. The third section refers to the departure of the spiritual kingdom from the house of Israel, and the last members of that chosen race are mentioned in the fourth. Among these is Jesus, various misconceptions regarding whom are dealt with in the two sections that follow. The seventh section invites the Christians to principles common to the two religions, and thus lays the basis of a comparative study of religion, while the eighth deals with machinations to discredit Islam. The ninth speaks of the testimony of previous books and prophets to the truth of Islām, while the tenth mentions the ever-living testimony afforded by the Ka'bah, the centre of Islām. This is followed by an exhortation in the following section to the Muslims to remain united if they would achieve triumph, and in view of the coming conflicts they are told in the next to have guarded relations with the Jews who, while outwardly friendly, were inwardly hostile to the Muslims. The incident of the battle of Uhud, the causes of the misfortune experienced in it, and how triumph can be obtained, are the points discussed from the thirteenth section to the end, with only a reference in the last section but one to the Jewish carpings.

This chapter is closely connected with the last, and the two supplement and explain each other. The 2nd chapter deals with a controversy with the Jews, while this deals with a controversy with the Christians. The second gives the Muslims permission to fight in self-defence, and this one deals with the incident of the battle of Uhud, in which the enemies of Islām attacked Madīnah in great force.

The whole of this chapter was revealed at Madīnah, and it is generally supposed to be the second or the third in order in the Madīnah revelation. The latter portion, from section 13 almost to the end, distinctly relates the incidents of the battle of Uhud, and therefore the third year of Hijrah may be fixed as the date of its revelation. As to the first portion, it may have been revealed a little earlier or about the same time, and the suggestion that it was revealed on the visit of the Najran deputation in the tenth year of Hijrah is evidently erroneous. Probably only v. 60 was revealed then.

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SECTION 1.—Rule of Interpretation

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the best Knower.
2. Allāh! There is no god but He, the Ever-living, the Self-subsisting by Whom all subsist.
3. He has revealed to thee the Book with truth, verifying that which is before it; and He revealed the Torah and the Gospel aforetime, a guidance for the people; and He sent the Criterion.¹⁵² Those who disbelieve in the communications of Allāh shall have a severe chastisement; and Allāh is Mighty, the Lord of retribution.
4. Allāh—nothing in the earth or in the heaven is hidden from Him.
5. He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise.
6. He it is Who has revealed the Book to thee; some of its verses are decisive—they are the basis of the Book, and others are allegorical. Then as for those in whose hearts there is perversity, they follow that which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation; but none knows its interpretation except Allāh, and those well-grounded in knowledge—they say: We believe in it, it

152. The word in the original is *Furqān* which is one of the names by which the Holy Qur'ān is known. It means that which affords a distinction between what is right and what is wrong.

is all from our Lord.¹⁵³ And none mind except those having understanding.

7. Our Lord! Make not our hearts to deviate after Thou hast guided us aright, and grant us mercy from Thee; surely Thou art the most liberal Giver.

8. Our Lord! Thou art the Gatherer of men on a day about which there is no doubt. Surely Allāh will not fail (His) promise.

SECTION 2.—Unity is the Basis of all Religions

9. Those who disbelieve, neither their wealth nor their children will avail them in the least against Allāh; and these it is who are the fuel of the fire:

10. After the manner of the people of Pharaoh and those before them; they rejected Our communications, so Allāh seized them on account of their sins; and Allāh is severe in requiting (evil).

11. Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

12. Indeed there was a sign for you in the two hosts (which) met together in encounter: one party fighting in the way of Allāh and the

153. The Qur'ān, we are here told, establishes certain principles in clear words which are to be taken as the basis, while there are statements made in allegorical words or susceptible of different meanings, the interpretation of which must be in consonance with other parts and the spirit of the Book. The subject is very appropriately dealt with here as a prelude to a controversy with the Christians, who attribute divinity to Jesus and uphold the doctrine of atonement by blood on the basis of certain ambiguous words or allegorical statements, without heeding the fundamental principles established by the earlier prophets.

other unbelieving, whom they saw twice as many as themselves with the sight of the eye.¹⁵⁴ And Allāh strengthens with His aid whom He pleases; surely there is a lesson in this for those who have sight.

13. The love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men. This is the provision of the life of this world; and Allāh is He with Whom is the good goal (of life).

14. Say: Shall I tell you of what is better than these? For those who keep their duty are gardens with their Lord, in which rivers flow, to abide in them, and pure mates and Allāh's pleasure. And Allāh is Seer of (His) servants.

15. Those who say: Our Lord! We believe; so forgive us our faults and save us from the chastisement of the fire:

16. The patient, and the truthful, and the obedient, and those who spend in charity, and those who ask forgiveness in the morning times.

17. Allāh bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, being maintainer of justice. There is no god but He, the Mighty, the Wise.

154. The reference here is to the battle of Badr. The meaning is that the Muslims saw the unbelievers to be twice as many as themselves. The actual strength of the two parties was: unbelievers about 1,000, Muslims 313. The Muslims saw only six hundred of the enemy, the rest being hidden behind a mountain. Besides this, the Muslims were untrained for war and were not even armed well, while the unbelievers were fully armed veteran warriors. But the Muslims won.

18. The (true) religion with Allāh is Islām.¹⁵⁵ And those to whom the Book was given did not differ but after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the communications of Allāh, then Allāh surely is quick in reckoning.

19. But if they dispute with thee, say : I have submitted myself entirely to Allāh and (so) every one who follows me. And say to those who have been given the Book and the unlearned (Arabs) : Do you submit yourselves ? If they submit, then indeed they follow the right way ; and if they turn back, then upon thee is only the delivery of the message. And Allāh is Seer of (His) servants.

SECTION 3.—The Kingdom of God Comes

20. Those who disbelieve in the communications of Allāh and slay the prophets unjustly, and slay those among men who enjoin justice—announce to them a painful chastisement.

21. These are they whose works come to nought in this world and the Hereafter, and they will have no helpers.

22. Hast thou not considered those who are given a portion of the Book ? They are invited to the Book of Allāh that it might decide between them, then a party of them turn back and they withdraw.

23. This is because they say : The fire will not touch us but for a few days ; and what they have forged deceives them in the matter of their religion.

155. Islam literally means *submission* or *entering into peace*.

24. But how will it be when We gather them together on a day about which there is no doubt; and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

25. Say: O Allāh! Owner of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely Thou art Possessor of power over all things.¹⁵⁶

26. Thou makest the night to pass into the day, and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living; and Thou givest sustenance to whom Thou pleasest without measure.

27. Let not the believers take the unbelievers for friends in preference to the believers;¹⁵⁷ and whoever does this, he shall have no connection with Allāh, except that you guard yourselves against them, guarding carefully.¹⁵⁸ And Allāh makes you cautious of (retribution from) Himself; and to Allāh is the eventual coming.

28. Say: Whether you hide what is in your hearts or manifest it, Allāh knows it; and He knows whatever is in the heavens and what-

156. There is a reference here to Matt. 21:43: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This was the Muslim nation.

157. The Muslims, being in a state of war with the unbelievers, were forbidden to take their enemies for friends; for a fuller statement, see 60:8, 9.

158. It is as if it were said: *Do not look to them for guarding your interests, rather guard yourselves against them.*

ever is in the earth, and Allāh is Possessor of power over all things.

29. On the day when every soul finds present what it has done of good, and what it has done of evil, it will long that between it and that (evil) there were a long duration of time. And Allāh makes you cautious of (retribution from) Himself; and Allāh is Affectionate to the servants.

SECTION 4.—Last Members of a Chosen Race

30. Say : If you love Allāh then follow me, Allāh will love you, and forgive you your faults; and Allāh is Forgiving, Merciful.

31. Say : Obey Allāh and the Messenger. But if they turn back, then indeed Allāh does not love the unbelievers.

32. Surely Allāh chose Adam and Noah and the descendants of Abraham and the descendants of 'Imrān ¹⁶⁰ above the nations,

33. Offspring one of the other ; and Allāh is Hearing, Knowing.

34. When a woman of 'Imrān said:¹⁶¹ My

159. The love of God is the great goal of life to which Islām leads. Compare John 14: 15, 16 and 15: 10. The Jews and the Christians are told that Islām could make them attain that love of God which should make them the beloved of God.

160. The descendants of 'Imrān are Moses and Aaron. Moses became the founder of the Israelite law and Aaron the head of the Israelite priesthood. The last of this race were John and Jesus; and their parents, viz. Zacharias and Mary, are mentioned first.

161. *Imra'at* means a woman and also a wife. I take *Imra'at-u-'Imrān* as meaning a woman of the family of 'Imrān. It should be borne in mind that the name of a great ancestor is frequently used to indicate the nation which has sprung from him. Thus Kedar stands for the Ishmaelites and Israel for the Israelites. This interpretation is in perfect accord with what is said in the previous verse as to the selection of descendants of 'Imrān.

Lord! I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, for Thou art the Hearing, the Knowing.

35. And when she gave birth to it, she said: My Lord! I have brought it forth a female¹⁶²—and Allāh knew best what she had given birth to—and the male is not like the female; and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil.¹⁶³

36. So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zacharias. Whenever Zacharias entered the sanctuary to (see) her, he found food with her. He said: O Mary! Whence comes this to thee? She said: It is from Allāh; for Allāh gives to whom He pleases without measure.¹⁶⁴

37. There did Zacharias pray to his Lord. He said: My Lord! Grant me from Thyself good offspring; surely Thou art the Hearer of prayer.

38. Then the angels called to him as he stood praying in the sanctuary: Allāh gives thee

162. A female could not do the priestly work to which she had dedicated the child.

163. It is noteworthy that Mary's mother, while praying for Mary, also prays for her *offspring*. It shows that when she dedicated her daughter to the Temple, she had never an idea that she would remain a *virgin* all her life. On the other hand, she entertained the hope that Mary would become a wife and a mother. In commending her and her offspring to Divine protection, Mary's mother prayed as every Muslim is required to pray: "I seek the protection of Allāh from the accursed devil."

164. Evidently food was brought to her by those who paid visits to the sanctuary.

the good news of John, verifying a word from Allāh,¹⁶⁵ and honourable and chaste, and a prophet, from among the good ones.

39. He said : My Lord ! How shall there be a son (born) to me, and old age has already come upon me, and my wife is barren ? He said : Even thus does Allāh what He pleases.

40. He said : My Lord ! Appoint a sign for me. Said He : Thy sign is that thou shouldst not speak to men for three days except by signs ;¹⁶⁶ and remember thy Lord much and glorify (Him) in the evening and the morning.

SECTION 5.—Birth of Jesus

41. And when the angels said : O Mary ! Allāh has chosen thee and purified thee and chosen thee above the women of the world !¹⁶⁷

42. O Mary ! Be obedient to thy Lord and humble thyself and bow down with those who bow.

43. This is of the announcements relating to the unseen which We reveal to thee. And thou wast not with them when they cast their pens (to decide) which of them should have Mary in his charge, and thou wast not with them when they contended one with another.¹⁶⁸

165. The word of God which John verified was the promise given to Zacharias relating to the birth of a son. The use of the word *kalimah*, as meaning a prophecy, is of frequent occurrence in the Holy Qur'ān ; see 6 : 34, 10 : 64, etc.

166. The Qur'ān here contradicts the Bible which makes Zacharias mute during the whole period, from the time of the announcement of the birth of a son to its actual delivery.

167. The women of her own time are meant, as in v. 32, Adam and Noah and the descendants of Abraham and the descendants of 'Imrān are spoken of as being chosen similarly.

168. The casting of lots probably refers to Mary's marriage.

44. When the angels said, O Mary ! Allāh gives thee good news with a word from Him; ¹⁶⁹ his name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and one of those who are near (to Allāh) :

45. And he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones.¹⁷⁰

46. She said : My Lord ! How shall there be a son (born) to me, and man has not touched me ? He said : Even so Allāh creates what He pleases. When He decrees a matter, He only says to it, Be, and it is.¹⁷¹

47. And He will teach him the book and the wisdom and the Torah and the Gospel,

48. And (make him) a messenger to the Children of Israel, (saying): I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allāh's permission, and I heal the blind and the

The choice of a husband for her may have been made by drawing lots, for she was dedicated to the temple.

169. A word from Him is a *prophecy*. Or, the meaning is *gives thee good news of a word from Him*, in which case Jesus is called a word from God ; but note that it is a word from God, and every creature of God is a word from Him. Compare 18 : 109.

170. Every child learns to speak when in the cradle if he is not dumb. The meaning seems to be that the son whose birth was announced to her will not be marred by any defect and will also attain to old age.

171. The question and the answer are almost the same as in the case of Zacharias. That man had not touched her up to the time of this vision is true, but that her marriage had already been decided is quite clear. At any rate there is not the least doubt that Mary was married to Joseph and that she had other children besides Jesus ; see Matt. 12 : 46, 47, and 13 : 55.

lepers and bring the dead to life, with Allāh's permission;¹⁷² and I inform you of what you should eat and what you should store in your houses;¹⁷³ surely there is a sign in this for you, if you are believers :

49. And (I come) verifying that which is before me of the Torah, and that I may allow you some of that which was forbidden to you ; ¹⁷⁴ and I have come to you with a sign from your Lord, therefore have regard for your duty to Allāh and obey me :

50. Surely Allāh is my Lord and your Lord, therefore serve Him ; this is the right path.

51. But when Jesus perceived unbelief on their part, he said : Who will be my helpers in Allāh's way ? The disciples said : We are helpers (in the way) of Allāh ; we believe in Allāh and bear thou witness that we are submitting ones :

172. The reference is to the spiritually dead whom Jesus raised to life like any other prophet. Compare 8 : 24 which speaks of the Prophet giving life to the dead ; also 6 : 123. Matt. 11 : 5, which speaks of the blind receiving the sight, the lepers being cleansed and the dead being raised to life, supports the same conclusion ; for it adds "and the poor have the Gospel preached to them," where the poor clearly stand for the poor in heart. The reference to the birds in the first part is likewise metaphorical, the bird standing for the man who soars high into the spiritual regions and is not bent low upon the earth. The Prophet's power is thus displayed in three ways : (1) those who are found in the natural state of dust, and who, like dust, humbly submit themselves to the prophet's handling, are made to soar high into the spiritual regions ; (2) those who are spiritually diseased are healed and made whole, *i.e.* able to work ; and (3) those who are quite dead are spiritually quickened.

173. The reference is to the special stress which Jesus laid on not caring for the morrow and laying up treasures in heaven.

174. The Israelite prophets that came after Moses, while upholding the Mosaic law in the main, introduced minor changes to suit the needs of their own time. So did Jesus, as the Gospels clearly show.

52. Our Lord! We believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.

53. And they planned and Allāh (also) planned, and Allāh is the best of planners.¹⁷⁵

SECTION 6.—Jesus cleared of False Charges

54. When Allāh said: O Jesus! I will cause thee to die, and exalt thee in My presence, and clear thee of those who disbelieve, and make those who follow thee above those who disbelieve to the day of Resurrection;¹⁷⁶ then to Me shall be your return, so I will decide between you concerning that in which you differed.

55. Then as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they shall have no helpers.

56. And as to those who believe and do good deeds, He will pay them fully their rewards; and Allāh does not love the unjust.

57. This do We recite to thee of the communications and the Reminder full of wisdom.

175. The reference here is to the Jewish plans to bring about the death of Jesus on the cross; so they charged him with sedition. But God frustrated their plans; see note on 4:157.

176. As Rodwell observes, *mutawaffi-ka* means *I will cause thee to die*. Bukhārī gives the same meaning, and all Arabic lexicons are agreed that the word *tawaffi*, when used thus, means the taking away of the soul or causing one to die; see also 39:42 where the Holy Qur'an itself states what *tawaffi* means. Similarly *raf'* means the exalting of degrees. The promises in this verse are a reply to the Jewish plans in the last verse to bring about Jesus' death on the cross, which was according to Jewish notions an accursed death. Jesus was told that he would die a natural death and be exalted in Divine presence and be cleared of false charges, and lastly that his followers will be made to dominate his deniers. See for further explanation note on 4:157.

58. Surely the likeness of Jesus is with Allāh as the likeness of Adam; He created him from dust, then said to him, Be, and he was.¹⁷⁷

59. This is the truth from thy Lord, so be not of the disputers.

60. But whoever disputes with thee about this after what has come to thee of knowledge, say (to him): Come! Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and invoke Allāh's curse on the liars.¹⁷⁸

61. This is the true explanation, and there is no god but Allāh; and surely Allāh is the Mighty, the Wise.

62. But if they turn back, then Allāh truly knows well the mischief-makers.

SECTION 7.—Common Belief

63. Say: O People of the Book! Come to an equitable proposition between us and you

177. Adam may stand for man generally, because *all men are created from dust*, see 18: 37; 22: 5, etc. All that is meant, therefore, is that Jesus is no more than a mortal, and that it is an error to take him for a god as the Christians do.

If Adam be taken as a proper name, the meaning would still be only this, that just as Adam was created from dust and then chosen or purified by God, so was Jesus created from dust, and chosen to be a prophet.

178. The reference here is to the Christian deputation from Najrān that came in 10 A.H., and whose members were lodged in the mosque. The Prophet advanced arguments showing that Jesus Christ was not God, but a man and a prophet. After having argued the question fully, and finding them still insisting on their belief in the divinity of Jesus, he invited them as a last resort to pray earnestly that the curse of God might overtake the party that insisted on falsehood. They wanted respite for a day to consider the matter, and the next day told him that they had decided not to pray against him as suggested.

that we shall not serve any but Allāh, and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allāh; but if they turn back, then say, Bear witness that we are Muslims.¹⁷⁹

64. O People of the Book! Why do you dispute about Abraham when the Torah and the Gospel were not revealed till after him; do you not then understand?

65. Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? ¹⁸⁰ And Allāh knows while you do not know.

66. Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

67. Surely the nearest of people to Abraham are those who followed him and this Prophet and those who believe (in him); and Allāh is the Protector of the believers.

68. A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they do not perceive.

69. O People of the Book! Why do you disbelieve in the communications of Allāh while

179. It was exactly in these words that the Prophet wrote a letter to Heraclius in the year 6 A.H. The verse lays down the basis of a settlement between contending religions, viz. the acceptance of a belief in Divine Unity which is common to the whole humanity, being accepted by an overwhelming majority, while the special divinities of the different nations have never found universal acceptance.

180. i.e. the principles of the religion of Abraham. The name of Abraham is introduced here as the common link between the Jews, the Christians, and the Muslims.

you witness (their truth)?

70. O People of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

SECTION 8.—**Machinations to discredit Islam**

71. And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it; perchance they may turn back.¹⁸¹

72. And do not believe but in him who follows your religion. Say: (True) guidance is the guidance of Allāh—that one may be given the like of what you were given:¹⁸² or they would contend with you by an argument before your Lord. Say: Grace is in the hand of Allāh, He gives it to whom He pleases; and Allāh is Ample-giving, Knowing—

73. He specially chooses for His mercy whom He pleases; and Allāh is the Lord of mighty grace.

74. And among the People of the Book there is he whom if thou entrust with a heap of wealth he will pay it back to thee, and among them there is he whom if thou entrust with a *dīnār*¹⁸³ he will not pay it back to thee except so long as thou remain firm in demanding it. This is because

181. This was a plan to discredit Islam by resorting to apostasy. Such a plan could not have been thought of if apostates were put to death.

182. The reference is to Deut. 18: 18, which gave promise of the appearance of a prophet "like unto" Moses. Such a prophet had not appeared among the Israelites, and the Holy Prophet Muḥammad is the only prophet who laid claim to being the like of Moses.

183. *Dīnār* is an Arab gold coin of the value of about 10s.

they say : There is not upon us any responsibility in the matter of the unlearned Arabs ; and they utter a lie against Allāh while they know.

75. Yea, whoever fulfils his promise and has regard for his duty—then surely Allāh loves those who keep their duty.

76. Those who take a small price for the covenant of Allāh and their own oaths have no portion in the Hereafter, and Allāh will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and they shall have a painful chastisement.

77. And there is a party of them who lie about the Book, that you may consider it to be (a part) of the Book, while it is not (a part) of the Book; and they say, It is from Allāh, while it is not from Allāh ; and they tell a lie against Allāh while they know.

78. It is not meet for a mortal that Allāh should give him the Book and the judgment and prophethood, then he should say to men, Be my servants rather than Allāh's ; but rather (he would say), Be worshippers of the Lord because you teach the Book and you read (it) ; ¹⁸⁴

79. Nor would he enjoin you that you should take the angels and the prophets for lords. What! would he enjoin you with unbelief after you are Muslims ?

SECTION 9.—*Previous Prophets testify to Truth of Islam*

80. And when Allāh made a covenant through the prophets : Certainly what I have

184. Even the Gospels, with all the alterations they have undergone, do not teach the Divinity of Jesus Christ.

given you of Book and wisdom — then a messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.¹⁸⁵

81. Then whoever turns back after this, these it is that are the transgressors.

82. Is it then other than Allāh's religion that they seek (to follow)? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

83. Say: We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

84. And whoever desires a religion other than Islām, it shall not be accepted from him, and in the Hereafter he shall be one of the losers.¹⁸⁶

185. The claim is advanced here that all prophets prophesied the advent of a World-Prophet who should verify the truth of all the prophets who appeared in the world. Compare Acts 3: 21, 22: "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of *all His holy prophets since the world began*. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you." The Holy Prophet Muḥammad stands unique among the prophets of the world in these two respects, *viz.* his advent was foretold by all others, and he confirmed their truth by requiring his followers to believe in all the prophets that had gone before him.

186. As nothing but submission to Divine laws is acceptable to God.

85. How shall Allāh guide a people who disbelieved after they believed¹⁸⁷ and (after) they bore witness that the Messenger was true, and clear arguments had come to them; and Allāh does not guide the unjust people.

86. (As for) these, their reward is that on them is the curse of Allāh and the angels and of men, all together—

87. Abiding in it. Their chastisement shall not be lightened nor shall they be respited.

88. Except those who repent after that and amend; for truly Allāh is Forgiving, Merciful.

89. Those who disbelieve after they believed, then increase in disbelief, their repentance shall not be accepted; and these are they that go astray.

90. Those who disbelieve and die while they are disbelievers, the earth full of gold would not be accepted from one of them, though he should offer to ransom himself with it. These it is who shall have a painful chastisement and they shall have no helpers.

PART IV

SECTION 10.—Ka'bah, the Centre of Islam

91. By no means shall you attain to righteousness until you spend out of what you love; and whatever thing you spend, Allāh surely is Knower of it.

92. All food was lawful to the Children of Israel before the Torah was revealed, except that

187. The reference is to those who believed in the former prophets.

which Israel had forbidden to himself. Say : Bring the Torah and read it, if you are truthful.

93. And whoever fabricates a lie against Allāh after this, these it is that are unjust.

94. Say : Allāh speaks the truth. Therefore follow the religion of Abraham, the upright one ; and he was not one of the polytheists.

95. Surely the first House appointed for men is the one at Bakkah,¹⁸⁸ blessed and a guidance for the nations.

96. In it are clear signs: the standing-place of Abraham; and whoever enters it shall be secure; and pilgrimage to the House is incumbent on men for the sake of Allāh, (on) every one who is able to undertake the journey to it.¹⁸⁹ And whoever disbelieves, then surely Allāh is Self-sufficient, above any need of the worlds.

97. Say : O People of the Book ! Why do you disbelieve in the communications of Allāh, and Allāh is a witness of what you do?

98. Say : O People of the Book ! Why do you hinder him who believes from the way of Allāh ? You seek (to make) it crooked, while you are witnesses ; and Allāh is not heedless of what you do.

99. O you who believe ! If you obey a

188. Bakkah is another name for Makkah. It is claimed here that the *Ka'bah* was the first house of Divine worship on earth. Hence it was made the *qiblah* of the World-Prophet who was the last of the prophets.

189. The three signs are really as many prophecies. The standing-place of Abraham had already been declared to be the Muslim centre from which the doctrine of Divine Unity would be proclaimed to the whole world. The second sign is its security, which indicates that it shall be secure from the designs of its enemies. The third prophecy is that it shall for ever remain a place of pilgrimage.

party from among those who have been given the Book, they will turn you back as unbelievers after your belief.

100. But how can you disbelieve while it is you to whom the communications of Allāh are recited, and among you is His Messenger? And whoever holds fast to Allāh, he indeed is guided to the right path.

SECTION 11.—The Way to Success

101. O you who believe! Be careful of your duty to Allāh with the care which is due to Him, and do not die unless you are Muslims.

102. And hold fast, all together, by the covenant of Allāh, and be not disunited; and remember the favour of Allāh on you when you were enemies, then He united your hearts, so by His favour you became brethren;¹⁹⁰ and you were on the brink of a pit of fire, but He saved you from it. Thus does Allāh make clear to you His communications that you may follow the right way

103. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong; and these it is that shall be successful.

104. And be not like those who became divided and disagreed after clear arguments had come to them; and these it is that shall have a grievous chastisement.

190. Thus does a recent writer bear testimony to this great miracle: "A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible—namely, the union of all these warring factions" (*Ins and Outs of Mesopotamia*, p. 99.)

105. On the day when (some) faces will turn white and (some) faces will turn black. Then as to those whose faces turn black, (it will be said): Did you disbelieve after you believed? Taste therefore the chastisement because you disbelieved!

106. And as to those whose faces turn white, they will be in Allāh's mercy; in it they will abide.

107. These are the communications of Allāh which We recite to thee with truth, and Allāh does not desire any injustice to the creatures.

108. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh are all affairs returned.

SECTION 12.—Relations with Jews

109. You are the best of the nations raised up for men; you enjoin what is right and forbid the wrong and believe in Allāh. And if the People of the Book had believed, it would have been better for them; of them (some) are believers and most of them are transgressors.

110. They will do you no harm save a trifling hurt. And if they fight with you they shall turn (their) backs to you; then shall they not be helped.¹⁹¹

111. Abasement is made to cleave to them wherever they are found, except under a covenant with Allāh and a covenant with men,¹⁹²

191. The Jews in Arabia sided with the enemies of Islam in their endeavour to extirpate the new religion, and this notwithstanding their agreement with the Muslims, but they were not successful in inflicting any serious harm upon the Muslims.

192. Almost the same words (excluding the exception) occur in 2: 61. The Jews had already been subjected to the greatest humiliation and disgrace before the appearance of the Prophet.

and they have become deserving of wrath from Allāh, and humiliation is made to cleave to them. This is because they disbelieved in the communications of Allāh and slew the prophets unjustly ; this is because they disobeyed and they used to exceed the limits.

112. Not all are alike. Of the People of the Book there is an upright party : they recite Allāh's communications in the night-time and they adore (Him) :

113. They believe in Allāh and the last day, and they enjoin what is right and forbid the wrong, and they vie one with another in hastening to good deeds, and these are among the good.

114. And whatever good they do, they shall not be denied it ; and Allāh knows well those who keep their duty.

115. Those who disbelieve, neither their wealth nor their children will avail them in the least against Allāh. And these are the inmates of the fire ; therein they will abide.

116. The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who are unjust to their souls and destroys it ; and Allāh is not unjust to them, but they are unjust to themselves.

117. O you who believe ! Do not take for

With the advent of Islām they could better their condition either by accepting the covenant of God, by which is meant the acceptance of Islam, or by making a compact of security with such men as could give them protection. The whole of Jewish history, to this very day, bears testimony to the truth of this prophecy.

intimate friends from among others than your own people: they spare no pains to cause you loss. They love what distresses you. Vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still. Indeed, We have made the communications clear to you, if you will understand.

118. Lo! you are those who will love them while they do not love you, and you believe in the Book in its entirety; and when they meet you they say, We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; Allāh knows well what is in the breasts.

119. If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty their struggle will not injure you in any way; surely Allāh encompasses what they do.

SECTION 13.—The Battle of Uhud

120. And when thou didst go forth early in the morning from thy family to lodge the believers in positions for war.¹⁹³ And Allāh is Hearing, Knowing.

193. It is to the events of the battle of Uhud that this and the following sections are devoted. In the third year of the Hijrah, Abū Sufyān marched against Madīnah at the head of an army of three thousand and encamped at Uhud, a mountain about four miles from Madīnah. The Muslim force was only about seven hundred strong. The enemy were first completely routed, but fifty Muslim archers, who were placed in a strong position to cut off the retreat of the enemy, made a mistake, and in order to join in the pursuit left their position. The enemy fell back upon the Muslims, who were now in disorder and had lost their fortified position, and after inflicting some loss upon them, left the field secure from the pursuit of the Muslim force.

121. When two parties from among you determined that they should show cowardice,¹⁹⁴ and Allāh was their Protector ; and in Allāh should the believers put their trust.

122. And Allāh did certainly assist you at Badr when you were weak ; keep your duty to Allāh then, that you may give thanks.

123. When thou didst say to the believers : Does it not suffice you that your Lord should assist you with three thousand of the angels sent down ?¹⁹⁵

124. Yea ! if you remain patient and keep your duty, and they come upon you in a headlong manner, your Lord will assist you with five thousand of havoc-making angels.¹⁹⁶

125. And Allāh did not make it but as good news for you, and that your hearts might be at ease thereby ; and victory is only from Allāh, the Mighty, the Wise,

126. That he may cut off a portion from among those who disbelieve or abase them, so that they should return failing to attain what they desired.

127. Thou hast no concern in the affair whether He turns to them (mercifully) or chastises them ; surely they are unjust.

128. And whatever is in the heavens and whatever is in the earth is Allāh's. He forgives

194. The two tribes of *Banū Salimah* and *Banū Ḥārithah* are meant.

195. The angels were sent to strengthen the hearts of the Muslims and to cast terror into the hearts of the enemy ; see v. 125 and 8 : 10. The enemy was 3,000 strong at Uḥud.

196. The assistance of the angels stated in this verse refers to a third occasion, when the enemy came in a headlong manner. (33 : 9-11) all the tribes uniting with the *Quraish* to crush the Muslims. This happened in the battle of Aḥzāb two years later.

whom He pleases and chastises whom He pleases ; and Allāh is Forgiving, Merciful.

SECTION 14.—**How Triumph can be attained**

129. O you who believe ! Do not devour usury, doubling (and) redoubling, and keep your duty to Allāh that you may be successful.

130. And guard yourselves against the fire which has been prepared for the unbelievers.

131. And obey Allāh and the Messenger that you may be shown mercy.

132. And hasten to forgiveness from your Lord and a garden, the extensiveness of which is (as) the heavens and the earth ; it is prepared for those who keep their duty :

133. Those who spend in ease as well as in straitness, and those who restrain (their) anger and pardon men ; and Allāh loves the doers of good (to others).

134. And those who, when they commit an indecency or do injustice to their souls, remember Allāh and ask forgiveness for their faults—and who forgives the sins but Allāh?—and (who) do not persist in what they have done while they know.

135. (As for) these—their reward is forgiveness from their Lord, and gardens in which rivers flow, to abide in them ; and excellent is the reward of the labourers.

136. Indeed there have been examples before you ; so travel in the earth and see what was the end of the rejecters.

137. This is a clear statement for men, and a guidance and an admonition to those who guard against evil.

138. And be not infirm, nor do grieve, and you shall have the upper hand if you are believers.

139. If a wound has afflicted you, a wound like it has also afflicted the (unbelieving) people. And We bring these days to men by turns, and that Allāh may know those who believe and take witnesses from among you ; and Allāh does not love the unjust.

140. And that Allāh may purge those who believe and destroy the unbelievers.

141. Do you think that you will enter the garden while Allāh knows not yet those who strive hard from among you and He knows (not) the steadfast.

142. And certainly you desired death before you met it ; so indeed you have seen it while you look (at it).

SECTION 15.—Perseverance in Reverses

143. And Muḥammad is no more than a Messenger—messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels ?¹⁹⁷ And whoever turns back upon his heels, he cannot harm Allāh in the least ; and Allāh will reward the grateful.

144. And no soul can die but with the per-

197. The Prophet received severe wounds in the battle of Uḥud. There was even a rumour that he was killed. This verse deals a death-blow to the belief that Jesus Christ was still alive.

mission of Allāh—the term is fixed. And whoever desires the reward of this world, We give him of it; and whoever desires the reward of the Hereafter, We give him of it; and We shall reward the grateful

145. And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allāh's way, nor did they weaken, nor did they abase themselves; and Allāh loves the patient.

146. And their saying was no other than that they said: Our Lord! Forgive us our faults and our excess in our affair, and make firm our feet and grant us victory over the unbelieving people.

147. So Allāh gave them the reward of this world and better reward of the Hereafter; and Allāh loves those who do good (to others).

SCETION 16.—The Uhud Misfortune

148. O you who believe! If you obey those who disbelieve, they will turn you back upon your heels, so you will turn back losers.

149. Nay! Allāh is your Patron and He is the best of the helpers.

150. We will cast terror into the hearts of those who disbelieve, because they set up with Allāh that for which He has sent down no authority, and their refuge is the fire; and evil is the abode of the unjust.

151. And certainly Allāh made good to you His promise, when you slew them by His permission, until when you became weak-hearted and

disputed about the affair and disobeyed after He had shown you that which you loved. Of you were some who desired this world, and of you were some who desired the Hereafter.¹⁹⁸ Then He turned you away from them that He might try you; and He has certainly pardoned you. And Allāh is Gracious to the believers.

152. When you ran off precipitately, and did not wait for any one, and the Messenger was calling you from your rear. So He gave you another sorrow instead of (your) sorrow,¹⁹⁹ that you might not grieve at what escaped you, nor (at) what befell you; and Allāh is Aware of what you do.

153. Then after sorrow He sent down security upon you—a calm coming upon a party of you; and (there was) another party whom their own souls had rendered anxious—they entertained about Allāh thoughts of ignorance quite unjustly.²⁰⁰ They say: We have no hand in the affair. Say: The affair is wholly (in the hands) of Allāh. They conceal within their souls what they would not reveal to thee. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you re-

198. See note on v. 120. Some of the archers remained firm in the position while others left their position for the sake of booty. The desire for booty is thus denounced, and no Muslim could ever fight for plunder.

199. The Muslims now saw the attack directed at the Prophet. So they did not grieve for losing an opportunity of pursuing the enemy, but for the dangerous position in which they saw the Prophet.

200. These were the hypocrites who, led by 'Abdullah ibn Ubayy, had deserted the Muslim force and gone back to Madinah. Their statement "we would not have been slain here" refers to the slaughter of their kinsmen who fought, and some of whom were killed.

mained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain. And that Allāh might test what was in your breasts and that He might purge what was in your hearts; and Allāh is Knower of what is in the breasts.

154. Those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done; and certainly Allāh has pardoned them. Allāh indeed is Forgiving, Forbearing.

SECTION 17.—The Faithful Distinguished

155. O you who believe! Be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain. Allāh makes this to be an intense regret in their hearts; and Allāh gives life and causes death; and Allāh is Seer of what you do.

156. And if you are slain in the way of Allāh or you die, forgiveness from Allāh and mercy is certainly better than what they amass.²⁰¹

157. And if indeed you die or you are slain, to Allāh shall you be gathered together.

158. So it is due to mercy of Allāh that thou dealest with them gently, and hadst thou been rough, hard-hearted, they would have dispersed from around thee.²⁰² So pardon them and ask

201. The principle laid down is that one must have the courage to face death when doing his duty. Amassing of wealth is not the object of life.

202. How lenient the Holy Prophet was in his daily dealings

forgiveness for them, and take counsel with them in the affair ; and when thou hast (thus) determined,²⁰³ put thy trust in Allāh.²⁰⁴ For Allāh indeed loves those who trust (in Him).

159. If Allāh helps you, there is none that can overcome you ; and if He forsakes you, who is there that can help you after Him ? And on Allāh should the believers rely.

160. And it is not for a prophet to act unfaithfully.²⁰⁵ And he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of Resurrection ; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

161. Is he who follows Allāh's pleasure like him who has made himself deserving of displeasure from Allāh, and his abode is hell ; and it is an evil destination.

with men may be gauged from the unexampled leniency which he showed in the great struggle which he was carrying on. There are the three hundred men who deserted him at a most critical moment ; there are also the archers who disobeyed his strict orders not to leave their position. Yet they are not court-martialled, nor punished, nor even rebuked. On the other hand, the words that follow show that they were not only pardoned but even retained their position in the counsels of the Muslim State.

203. On the occasion of the Uḥud battle, the majority decided for meeting the enemy in the open. A misfortune was the result, yet the principle of taking counsel was again insisted upon on this very occasion, and the Prophet was told to determine every affair after taking counsel.

204. Everything necessary is to be done, a course of action must be determined in the proper manner, and then in pursuing that course trust must be placed in God. It shows that a man should do his utmost and then leave the consequences to God ; that is, he must be resigned to what follows, taking the consequences with a cool mind.

205. These words establish the doctrine of the sinlessness of prophets. The prophet comes to purify others, as we are told in v. 163, and he could not effect this object if he was not himself pure.

162. There are (varying) grades with Allāh, and Allāh is Seer of what they do.

163. Certainly Allāh conferred a benefit on the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were in manifest error.

164. What! When a misfortune has befallen you, and you have smitten (the unbelievers) with twice as much,²⁰⁶ you say: Whence is this? Say: It is from yourselves. Surely Allāh is Possessor of power over all things.

165. And what befell you on the day when the two armies met was with Allāh's knowledge, and that He might know the believers,

166. And that He might know the hypocrites; and it was said to them: Come, fight in Allāh's way, or defend yourselves. They said: If we knew fighting, we would certainly follow you. They were on that day nearer unbelief than faith. They say with their mouths what is not in their hearts; and Allāh knows best what they conceal.

167. Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Avert death from yourselves if you are truthful.

168. And reckon not those who are killed

206. The unbelievers had already suffered twice at the hands of the Muslims, once in the field of Badr and again in the early stages of the battle of Uhud.

in Allāh's way as dead ; nay, they are alive, provided sustenance from their Lord,

169. Rejoicing in what Allāh has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear nor shall they grieve.

170. They rejoice on account of favour from Allāh and (His) grace, and that Allāh wastes not the reward of the believers.

SECTION 18.—No Gain to the Enemy

171. Those who responded to the call of Allāh and the Messenger after the misfortune had befallen them—those among them who do good and keep their duty have a great reward.²⁰⁷

172. Those to whom the people said : Men have gathered against you, so fear them ; but this increased their faith, and they said : Allāh is Sufficient for us and Most Excellent is He to Whom all affairs are entrusted.²⁰⁸

173. So they returned with favour from Allāh and (His) grace ; no evil touched them and they followed Allāh's pleasure ; and Allāh is the Lord of mighty grace.

174. It is only the devil that causes you to fear from his friends ; but do not fear them, and fear Me, if you are believers.

175. And let not those grieve thee who fall into unbelief hastily ; they cannot injure Allāh

207. The enemy was pursued the next day to a place known as *Hamrā' al-Asad*, under which name the expedition is known.

208. This verse and the two that follow refer to the expedition known as *Badr al-Ṣughrā* (the smaller Badr) undertaken next year.

in the least. Allāh intends that He should not give them any portion in the Hereafter, and they shall have a grievous chastisement.

176. Those who have bought unbelief at the price of faith can do no harm at all to Allāh, and they shall have a painful chastisement.

177. And let not those who disbelieve think that Our granting them respite is good for them. We grant them respite only that they may add to (their) sins; and they shall have a disgraceful chastisement.

178. On no account will Allāh leave the believers in the condition which you are in, until He separates the evil from the good. Nor is Allāh going to make you acquainted with the unseen' but Allāh chooses of His messengers whom He pleases.²⁰⁹ So believe in Allāh and His messengers; and if you believe and keep your duty, you will have a great reward.

179. And let not those who are niggardly in giving away that which Allāh has granted them out of His grace think that it is good for them; nay, it is worse for them. They shall have that whereof they were niggardly made to cleave to their necks on the Resurrection day. And Allāh's is the heritage of the heavens and the earth; and Allāh is Aware of what you do.

SECTION 19.—Carpings of the Enemy

180. Allāh has heard the saying of those

209. The "unseen" means the ways of Divine pleasure. These are not disclosed to every person directly, but messengers are chosen for the purpose.

who say : Allāh is poor and we are rich.²¹⁰ We shall record what they say, and their killing the prophets unjustly, and We shall say : Taste the chastisement of burning.

181. This is on account of what your own hands have sent before, and Allāh is not in the least unjust to the servants.

182. They say : Allāh has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes.²¹¹ Say : Indeed, there came to you messengers before me with clear arguments and with that which you demand ; why then did you kill them if you are truthful ?

183. But if they reject thee, so indeed were rejected before thee messengers who came with clear arguments and scriptures and the illuminating Book.

184. Every soul will taste of death, and you will be paid fully your reward only on the Resurrection day. Then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object. And the life of this world is nothing but a provision of deception.

185. You shall certainly be tried respecting your possessions and your persons, and you shall hear much annoying talk from those who have been given the Book before you and from those

210. The Jews ridiculed the poverty of the Muslims and their borrowings from the Jewish money-lenders. They also ridiculed the raising of funds for the defence of the faith by subscriptions.

211. The reference is to the burnt offerings of the Mosaic law for which see Lev. 1:9. The demand for the burnt offering was really a demand that the Israelite law should be followed.

who are polytheists.²¹² And if you are patient and keep your duty, this surely is one of the affairs (which should be) determined upon.

186. And when Allāh made a covenant with those who were given the Book: You shall make it known to men and you shall not hide it. But they cast it behind their backs and took a small price for it; so evil is that which they buy.

187. Do not think that those who rejoice for what they have done and love that they should be praised for what they have not done—do by no means think that they can escape the chastisement; and a painful chastisement is (in store) for them.

188. And Allāh's is the kingdom of the heavens and the earth, and Allāh is the Possessor of power over all things.

SECTION 20.—Triumph of the Faithful

189. In the creation of the heavens and the earth and the alternation of the night and the day there are surely signs for men of understanding:

190. Those who remember Allāh standing and sitting and lying on their sides, and reflect on the creation of the heavens and the earth:²¹³

212. This is true even at the present time. During the past century Muslims have constantly been turned out of their homes, and Muslim states have been swept out of existence and hundreds of thousands of Muslims have been killed. And the abusive language of the Christian, political as well as missionary Press, and of their imitators in the Hindū Press, has outstepped all limits.

213. The Muslims are told to remember God and at the same time to reflect on the creation of the heavens and the earth, i.e. to carry on scientific research. Hence in the early history of Islām

Our Lord! Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the fire:

191. Our Lord! *Whomsoever* Thou makest *enter the fire*, him Thou hast indeed brought to disgrace, and there will be no helpers for the unjust:

192. Our Lord! We have heard a crier calling to the faith, (saying): Believe in your Lord. So we believe! Our Lord! Forgive us our faults, and cover our evil deeds and make us die in the company of the righteous:

193. Our Lord! And grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection; surely Thou dost not fail to perform the promise.

194. So their Lord accepted their prayer, (saying): I will not waste the work of a worker among you, whether male or female, the one of you being from the other; so those who fled and were turned out of their homes and persecuted in My way, and who fought and were slain, I will certainly cover their evil deeds, and I will make them enter gardens in which rivers flow—a reward from Allāh, and with Allāh is yet better reward.

195. Let not the control of those who disbelieve, in the land, deceive thee.

196. A brief enjoyment! Then their abode is hell; and evil is the resting-place.

197. But as to those who keep their duty to their Lord, for them are gardens

we find religion and science going hand in hand, as against Christianity, which reduced religion to monkery by excluding science.

in which rivers flow, abiding in them—an entertainment from their Lord, and that which Allāh has in store for the righteous is better still.

198. And of the People of the Book there are surely those who believe in Allāh and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allāh—they do not take a small price for the communications of Allāh. These it is that have their reward with their Lord; surely Allāh is quick in reckoning.

199. O you who believe! Be patient and vie in endurance and remain steadfast, and keep your duty to Allāh that you may be successful.

CHAPTER 4

AN-NISĀ : THE WOMEN

(Madinah—24 Sections, 177 Verses)

THIS chapter is named *the Women* because it deals chiefly with the rights of women. It deals with the circumstances arising out of the battle of Uhud, and this fact must be borne in mind in considering the question of the continuity and uniformity of its subject-matter. The chief features of the battle of Uhud were the large number of the Muslims killed and the desertion of the hypocrites; while following it were circumstances which brought about a final rupture with the Jews. The first of these circumstances necessitated a discussion of the rights of orphans and women, and the first six sections are accordingly taken up with that subject. The opening section lays down injunctions relating to the duties of guardians towards their orphan wards. The second section brings woman to status of equality with man, and lays down a new law of inheritance, which conferred on women the right of inheriting property along with men. The third section deals with the treatment of women in general and denounces the practice of claiming women as a part of inheritance. The fourth section states what women may not be taken in marriage, and the fifth gives them the right of disposing of their earnings as they please. The sixth first points out the remedy when there is a disagreement between the husband and the wife, and then inculcates the principle of charity in general, introducing the subject of hypocrisy towards its close.

We are then told in the seventh and the eighth sections, how the Jews had become morally degraded, and how, for no other reason than envy of the Muslims, they had sided with the polytheists in seeking to destroy the Muslims. After enjoining upon the Muslims to be strictly firm in justice and to obey the Prophet, we are led on in the ninth section to the dealings of the hypocrites who refused to accept the Prophet's judgment in going out to meet the enemy, and then told in the tenth that the question of war was a question of life and death for the Muslims. The eleventh section deals with the attitude of the hypocrites, and the twelfth shows how waverers are to be dealt with. The thirteenth states when, and to what extent, a murderer of a Muslim is excusable, because it was very often by treachery or hypocrisy that Muslims were killed. The fourteenth shows that those Muslims who were compelled to remain with the enemy against their own wishes were excusable. The fifteenth warns the Muslims against being surprised in battle when saying their prayers. The sixteenth and the seventeenth refer to the secret counsels of the hypocrites. The eighteenth condemns idolatry, because it is the idolatrous hypocrites that are spoken of throughout the previous sections, and the subject is thus brought to a close.

Previous to the introduction of the third chief subject of this chapter there is a reversion in the nineteenth section to equitable dealings with orphans and women, and the subject is generalized in the twentieth; while in the same section the hypocrites from among the Jews are dealt with. The next predicts their end, at the same time showing that belief in previous prophets could do them no good if they rejected the Holy Prophet. The twenty-second speaks of their transgressions and of their false allegations regarding the death of Jesus on the cross. The twenty-third section tells them that the whole of the previous prophecy pointed to the appearance of the Holy Prophet Muhammad. The last section, after referring briefly to the Christian error in deifying Jesus, closes with a reversion to the subject of inheritance, hinting at the passing of the inheritance of prophethood from the house of Israel to the house of Ishmael.

As this chapter treats of many of the questions arising out of the battle of Uḥud, there seems to be little doubt that it was revealed after that battle. And thus, as in arrangement, so in the order of revelation it follows the last chapter. The main portion of it thus belongs to the fourth year of Hijrah.

SECTION 1.—Orphan Wards and their Guardians

In the Name of Allāh, the Beneficent, the Merciful.

1. O people! Keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind),²¹⁴ and spread from these two many men and women; and keep your duty to Allāh, by Whom you demand (your rights) of one another, and (to) the ties of relationship; surely Allāh is ever a Watcher over you.

2. And give to the orphans their property, and do not substitute (your) worthiess (things) for (their) good (ones), and do not devour their property (as an addition) to your own property. This is surely a great crime.

214. See 16: 72, where wives are spoken of as being created *min anfusikum*, i.e. from yourselves. The word *nafs* in both these places means *essence* or *kind*. The theory of the woman being created from the *rib* of man finds no place in the Holy Qur'ān.

3. And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four ;²¹⁵ but if you fear that you cannot do justice (between them), then (marry) only one or what your right hands possess.²¹⁶ This is more proper, that you may not deviate from the right course.

4. And give women their dowries as a free gift ; but if they of themselves be pleased to remit to you a portion thereof, then eat it with enjoyment and with wholesome result.

5. And do not give away your property, which Allāh has made for you a (means of) support, to the weak of understanding, and maintain them out of (the profits of) it, and clothe them, and speak to them words of honest advice.

6. And test the orphans until they attain puberty ; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and in haste,

215. This passage permits polygamy under certain circumstances : it does not enjoin it, nor even permit it unconditionally. The circumstances under which this chapter was revealed afford an explanation of the words. The war was working havoc in the male population. Many orphans were left in the charge of widows, who found it difficult to procure the necessary means of support. Hence the Muslims were told that if they could not do justice to the orphans, they might marry the widows, whose children they should thus treat as their own children. As the number of women was now much greater than the number of men, they were permitted to marry even two or three or four women. It would thus be clear that the permission to have more than one wife was given under peculiar circumstances ; and the Prophet's action in marrying widows, as well as the example of many of his companions, corroborates this statement. A reference to v. 127 makes this significance still more clear.

216. For conditions under which women taken prisoners in war—what your right hands possess—could be taken in marriage, see v. 25.

anticipating their attaining to full age. And whoever is rich, let him abstain (from using it for himself), and whoever is poor, let him eat reasonably. And when you make over to them their property, call witnesses in their presence; and Allāh is enough as a Reckoner.

7. For men is a portion of what the parents and the near relatives leave, and for women is a portion of what the parents and the near relatives leave, whether there be little or much of it : a stated portion.²¹⁷

8. And when (distant) relatives and the orphans and the needy, are present at the division (of the inheritance), give them (something) out of it, and speak to them kind words.

9. And let those be afraid (of being unjust to orphans) who, should they leave behind them weakly offspring, would fear on their account ; so let them be careful of their duty to Allāh, and let them speak the right word.

10. Those who swallow the property of the orphans unjustly swallow only fire into their bellies, and they will enter burning fire.

SECTION 2.—Law of Inheritance

11. Allāh enjoins you concerning your children : for the male is the equal of the portion of two females ; but if there are more than two females, for them are two-thirds of what (the deceased) has left ; and if there is one,

217. Among the Arabs women and children had no share in inheritance, for they used to say : "None shall inherit but he who smites with the spear." The principle laid down in this verse is in accordance with the broad democratic principle, which Islam seeks to establish.

for her is the half. And as for his parents, for each of them is the sixth of what he has left if he have a child; but if he have no child and (only) his two parents inherit him, then for his mother is the third; but if he have brothers, then for his mother is the sixth, after (the payment of) bequest he may have bequeathed or a debt. Your parents and your children, you know not which of them is the nearer to you in usefulness. This is an ordinance from Allāh: surely Allāh is ever Knowing, Wise.

12. And for you is half of what your wives leave if they have no child, but if they have a child, then for you is a fourth of what they leave, after (payment of) any bequest they may have bequeathed or a debt. And for them is the fourth of what you leave if you have no child, but if you have a child then for them is the eighth of what you leave, after (payment of) a bequest you may have bequeathed or a debt. And if a man or a woman having no children leaves inheritance and he (or she) have a brother or a sister, then for each of them two is the sixth; but if they are more than that, they shall be sharers in the third, after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); ²¹⁸

218. The law of inheritance, as laid down in the Holy Qur'ān, is very simple, though the way in which it is worked out makes it very complicated. Take away debts, then give effect to bequest, if there is any. Then give the wife or the husband her or his portion. Out of the remainder give the father or the mother his or her portion, and make over the residue to the children, a son taking twice as much as a daughter. In case the deceased has no children, the parents' share is increased and a portion is given to brothers and sisters; while the case in which the deceased has neither parents nor children is dealt with in the last verse of this chapter, the

this is an ordinance from Allāh, and Allāh is Knowing, Forbearing.

13. These are Allāh's limits; and whoever obeys Allāh and His Messenger, He will cause him to enter gardens in which rivers flow to abide in them; and this is the great achievement.

14. And whoever disobeys Allāh and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

SECTION 3.—Treatment of Women

15. And as for those who are guilty of an indecency from among your women, call to witness against them four of you; then if they bear witness, confine them to the houses until death take them away or Allāh open some way for them.²¹⁹

16. And as for the two who are guilty of it from among you, give them both a slight punishment; then if they repent and amend, turn aside from them; surely Allāh is Oft-returning to mercy, the Merciful.²²⁰

17. Repentance with Allāh is only for those who do evil in ignorance, then turn (back) soon; so these it is to whom Allāh turns mercifully, and Allāh is ever Knowing, Wise.

brothers and the sisters taking the whole.

219. The indecency spoken of here is immoral conduct short of fornication. For punishment in case of fornication, see 24:2. The punishment spoken of here is simply the curtailing of their liberty, so that they should not be free to leave their houses.

220. The indecency spoken of in this verse is the same as that in the previous verse. The committers may be either both males, or a male and a female.

18. And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says, Now I repent ; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.

19. O you who believe ! It is not lawful for you to take women as heritage against (their) will ; ²²¹ and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency ; and treat them kindly. And if you dislike them, it may be that you dislike a thing while Allāh has placed abundant good in it.

20. And if you wish to have one wife in the place of another ²²² and you have given one of them a heap of gold, take not from it anything. Would you take it by slandering (her) and (doing her) manifest wrong ?

21. And how can you take it when one of you has already gone in to the other, and they have taken from you a firm covenant ?

22. And marry not women whom your fathers married, except what has already passed. It is surely indecent and hateful, and it is an evil way.

221. Among the pre-Islamite Arabs, when a man died, his elder son or other relations had a right to possess his widow or widows, marrying them themselves if they pleased without setting a dowry upon them, or marrying them to others, or prohibiting them from marriage altogether.

222. *Having one wife in the place of another* simply signifies the divorcing of the first wife and marrying another. The subject is really one of divorce, as the words that follow show.

SECTION 4.—Forbidden Marriages

23. Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother's daughters, and sister's daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in—but if you have not gone in to them, there is no blame on you (in marrying them)—and the wives of your sons who are of your own loins, and that you should have two sisters together, except what has already passed; surely Allāh is ever Forgiving, Merciful:

PART V

24. And all married women except those whom your right hands possess.²²³ (This is) Allāh's ordinance to you; and lawful for you are (all women) besides this, provided you seek (them) with your property, taking (them)

223. The phrase *mā malakat aimānu-kum* is taken generally as signifying *prisoners of war*, because they are taken by *superior power*. It may also mean *those whom you have lawfully taken in marriage*, because lawful possession is clearly implied in the word *aimān*, which signifies *covenant*, marriage also being a covenant. The meaning of the passage, therefore, is that *all married women are prohibited to you except those whom you have already married*, and thus while marriage contracts already entered into were recognized, a marriage with a married woman was prohibited for the future. But *muḥṣanāt* may also mean *free women*. If the ordinary meaning of *mā malakat aimānu-kum* as *those taken prisoners in war* is accepted, the meaning would be that a woman taken prisoner in war, even if not formally divorced by her former husband, could be taken in marriage, if she became a convert to Islām, which condition is expressly mentioned in the verse that follows.

in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed. And there is no blame on you about what you mutually agree after what is appointed (of dowry); surely Allāh is ever Knowing, Wise.

25. And whoever among you has not within his power ampleness of means to marry free believing women, (he may marry) of those whom your right hands possess from among your believing maidens—and Allāh 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. When they are taken in marriage, if they are guilty of fornication, they shall suffer half the punishment which is (inflicted) upon free women.²²⁴ This is for him among you who fears falling into evil; and that you abstain is better for you. And Allāh is Forgiving, Merciful.

SECTION 5.—Women's Property Rights

26. Allāh desires to explain to you and to guide you into the ways of those before you, and to turn to you (mercifully); and Allāh is Knowing, Wise.

27. And Allāh desires to turn to you (mercifully); and those who follow their lusts desire that you should deviate (with) a great deviation.

224. This verse lays down the conditions under which those taken prisoners in war may be taken in marriage. I do not find any verse in the Holy Qur'ān sanctioning what is called *concubinage*.

28. Allāh desires to make light your burdens, and man is created weak.

29. O you who believe! Devour not your property among yourselves falsely, except that it be trading by your mutual consent; and kill not one another. Surely Allāh is ever Merciful to you.

30. And whoever does this aggressively and unjustly, We shall soon cast him into fire; and this is easy for Allāh.

31. If you shun the great things which you are forbidden, We will do away with your evil (inclinations), and cause you to enter an honourable place of entering.

32. And do not covet that by which Allāh has made some of you excel others. Men shall have the benefit of what they earn, and women shall have the benefit of what they earn. And ask Allāh of His grace; surely Allāh is Knower of all things

33. And to every one 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; surely Allāh is ever Witness over all things.

SECTION 6.—Disagreement between Husband and Wife

34. Men are the maintainers of women,²²⁵ because Allāh has made some of them to excel others and because they spend out of their property. The good women are therefore obedient,²²⁶

225. The Arabic word for *maintainers* is *qawwāmūn*, which carries the idea of *guarding their interests* along with that of *furnishing them with means of subsistence*.

226. Obedience here signifies obedience to God. The words that follow signify that they are chaste, guarding the husband's rights in his absence.

guarding the unseen, as Allāh has guarded (their rights). And as to those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places, and beat them²²⁷ (lightly). Then if they obey you, do not seek a way against them; surely Allāh is ever High, Great.

35. And if you fear a breach between the two, appoint a judge from his people and a judge from her people; if they both desire agreement, Allāh will effect harmony between them. Surely Allāh is ever Knowing, Aware.²²⁸

36. And serve Allāh and do not associate anything with Him, and be good to parents, and to the near of kin, and the orphans, and the needy, and the neighbour of (your) kin and the alien neighbour, and the companion in a journey, and the wayfarer, and those whom your right hands possess. Surely Allāh loves not him who is proud, boastful:

37. Those who are niggardly and bid people to be niggardly and hide what Allāh has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.

38. And those who spend their property to be seen of men and do not believe in Allāh

227. As to beating which is allowed as a last resort in the case of a wife's desertion, two things must be borne in mind. Firstly, that this punishment can be resorted to only in case of extreme guilt, as a saying of the Prophet makes it plain: "When they receive visits from any one whom you do not like." Secondly, that the beating should be so light as not to leave a mark. This too is laid down in Hadīth. Ibn 'Abbās allows only the use of a tooth-brush in such a case.

228. When a breach occurs, judges must be appointed by both sides with the object of effecting a reconciliation; it is only when judges fail to bring about a reconciliation that a divorce is allowed. Thus it is only through judges that a divorce may be obtained either by the husband or by the wife.

nor in the last day. And as for him whose companion is the devil, an evil companion is he!

39. And what (harm) would it have done them if they had believed in Allāh and the last day and spent of what Allāh had given them? And Allāh is ever Knower of them.

40. Surely Allāh does not do injustice to the weight of an atom; and if it is a good deed He multiplies it and gives from Himself a great reward.

41. How will it be, then, when We bring from every people a witness, and bring thee as a witness against these?

42. On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them; and they cannot hide any thing from Allāh.

SECTION 7.—Moral Degradation of Jews

43. O you who believe! Go not near prayer when you are intoxicated until you know well what you say,²²⁹ nor when you are under an obligation to perform a total ablution²³⁰—unless (you are) travelling on the road—until you have washed yourselves. And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women,²³¹ and you cannot find water, betake yourselves to pure earth,

229. This was the first step towards the prohibition of drink. It moreover shows that the man who says his prayers must know the meaning of what he says.

230. The necessity to perform a total ablution or washing of the whole body arises in case of sexual intercourse.

231. *The touching of women* is a euphemism for sexual intercourse.

and wipe your faces and your hands.²³² Surely Allāh is ever Pardoning, Forgiving.

44. Hast thou not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

45. And Allāh best knows your enemies; and Allāh is sufficient as a Friend, and Allāh is sufficient as a Helper.

46. From among the Jews are those who alter words from their places²³³ and say: We have heard and we disobey; and: Hear, mayest thou not be made to hear! and: Listen to us—distorting (the word) with their tongues and taunting about religion.²³⁴ And if they had said (instead): We have heard and we obey, and hearken, and grant us a little delay, it would have been better for them and more upright; but Allāh has cursed them on account of their unbelief, so little is it that they believe.

47. O you who have been given the Book! Believe in that which We have revealed, verifying what you have, before We alter faces then turn them on their backs,²³⁵ or curse them as We

232. This is technically called *tayammum* and consists in striking both hands on pure earth, or anything containing pure dust, and then passing the hands over the face and the backs of the hands. When water is not found, or is likely to do harm, *tayammum* suffices instead of *wuḍzū*, or ablution, before prayer.

233. The subject of the perversion of "holy writ" is specially dealt with in the Holy Qur'ān in 2: 75-79, 5: 13, 41, and here. The verification referred to here in v. 47 and elsewhere implies only a verification of the general principles, and particularly of the prophecies contained in those books.

234. See f. n. 66.

235. The phrase is evidently a metaphorical one, and the *alteration of faces* signifies *depriving them of greatness and prosperity and bringing on them disgrace and adversity*.

cursed the violators of the Sabbath ; and the command of Allāh is ever executed.

48. Allāh does not forgive the association of other gods with Him, and forgives what is besides that to whomsoever He pleases ; and whoever associates any thing with Allāh, he devises indeed a great sin.²³⁶

49. Hast thou not considered those who attribute purity to themselves ? Nay, Allāh purifies whom He pleases, and they shall not be wronged a whit.

50. See how they forge the lie against Allāh, and this is sufficient as a manifest sin.

SECTION 8.—Muslims are given Kingdom

51. Hast thou not considered those to whom a portion of the Book has been given ? They believe in enchantment and devils,²³⁷ and say of those who disbelieve : These are better guided in the path than those who believe.

52. These are they whom Allāh has cursed ; and whomever Allāh curses, thou wilt not find a helper for him.

53. Or have they a share in the kingdom ? But then they would not give to people even the speck in the date-stone.

236. The reference to polytheism, which is called *shirk* in the language of the Holy Qur'an, as the gravest sin of which man can be guilty, is made more than once. This is not because *shirk* in any way diminishes the grandeur of the Divine Being, but because it lowers the dignity of human nature. Man is made to rule nature itself and all creatures, but when he lowers himself before mortals like himself, or before creatures lower than himself whom he was really made to rule, he sets at naught the very purpose of his creation.

237. The Jews had given up their pure monotheism ; they even believed in enchantment, sorcery, and divination.

54. Or do they envy the people for what Allāh has given them of His grace? Indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom.²³⁸

55. So some of them believe in it and some of them turn away from it; and hell is sufficient to burn.

56. Those who disbelieve in Our communications, We shall make them enter fire. As often as their skins are thoroughly burned, We shall change them for other skins, that they may taste the chastisement.²³⁹ Surely Allāh is ever Mighty, Wise.

57. And (as for) those who believe and do good deeds, We shall make them enter gardens in which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter happy shades.

58. Allāh commands you to make over trusts to those worthy of them, and when you judge between people, that you judge with justice.²⁴⁰ Allāh admonishes you with what is excellent; surely Allāh is ever Hearing, Seeing.

59. O you who believe! Obey Allāh and obey the Messenger and those in authority

238. The kingdom of heaven, which is the grand kingdom, including both temporal and spiritual kingdom, was still in Abraham's house, but was now transferred from the descendants of Israel to those of Ishmael, in accordance with the covenant made with Abraham. By the people are meant the Muslims.

239. The form used signifies the continuance of the torment in accordance with the metaphor of fire.

240. In a saying of the Prophet recorded in *Bukhārī*, the wasting of a trust is explained as meaning the choosing of a ruler who is not worthy to rule. In the second part of the verse, the rulers are enjoined to judge justly.

from among you ; then if you quarrel about anything, refer it to Allāh and the Messenger, if you believe in Allāh and the last day ; this is better and very good in the end.²⁴¹

SECTION 9.—**Hypocrites disobey**

60. Hast thou not considered those who assert that they believe in what has been revealed to thee and what was revealed before thee ? They desire to summon one another to the judgment of the devil, though they were commanded to deny him ; and the devil desires to lead them astray into an error far away (from the truth).

61. And when it is said to them, Come to what Allāh has revealed and to the Messenger, thou wilt see the hypocrites turning away from thee with (utter) aversion.

62. But how will it be when misfortune befalls them on account of what their hands have sent before ? Then they will come to thee swearing by Allāh : We did not desire (anything) but good and concord.

63. These are they of whom Allāh knows what is in their hearts. So turn aside from them and admonish them, and speak to them effectual words concerning themselves.

64. And We did not send any messenger but that he should be obeyed by Allāh's permis-

241. Above all authorities with a true Muslim is the authority of God and His Messenger, but those who are in authority are also to be obeyed. The words *ulu-l-amr*, or *those in authority*, have a wide significance, so that in different matters relating to the life of man different persons would be in authority. The term also includes Muslim religious leaders. Any leader, whether religious or temporal, who goes against the Holy Qur'ān, should not be obeyed.

sion. And had they, when they were unjust to themselves, come to thee and asked forgiveness of Allāh, and the Messenger had (also) asked forgiveness for them, they would have found Allāh Oft-returning (to mercy), Merciful.

65. But no, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them, then do not find any straitness in their hearts as to what thou decidest, and submit with entire submission.

66. And if We had prescribed for them, Lay down your lives or go forth from your homes, they would not have done it except a few of them ; ²⁴² and if they had done what they are admonished it would have been better for them and best in strengthening them ;

67. And then We would have given them from Ourselves a great reward,

68. And We would have guided them in the right path.

69. And whoever obeys Allāh and the Messenger, these are with those upon whom Allāh has bestowed favours from among the prophets and the truthful and the faithful and the good ; and a goodly company are they !

70. This is grace from Allāh and Allāh is Sufficient as Knower.

SECTION 10.—**Believers must defend themselves**

71. O you who believe ! Take your precautions, then go forth in detachments or go forth in a body.

72. And among you is he who would

242. The hypocrites at Madīnah were too weak of heart to undergo such hardships.

certainly hang back. If then a misfortune befalls you, he says: Allāh conferred a benefit on me that I was not present with them.

73. And if grace from Allāh come to you, he would cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune!

74. So let those fight in the way of Allāh who sell this world's life for the Hereafter; and whoever fights in the way of Allāh, then be he slain or be he victorious, We shall grant him a mighty reward.

75. And what reason have you that you should not fight in the way of Allāh and of the weak among the men and the women and the children who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from Thee a friend and give us from Thee a helper!²⁴³

76. Those who believe fight in the way of Allāh, and those who disbelieve fight in the way of the devil. Fight therefore against the friends of the devil; the struggle of the devil is weak indeed.

SECTION 11.—Attitude of Hypocrites

77. Hast thou not considered those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate? But when

243. While most of the believers who had the means had escaped from Makkah, which is here spoken of as the city *whose people are oppressors*, there remained those who were weak and unable to undertake a journey. These were still persecuted and oppressed; fighting to deliver them from the persecution of the oppressors was really fighting in the way of God.

fighting is prescribed for them, lo! a party of them fear men as they ought to fear Allāh or (even) with a greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? Wherefore didst Thou not grant us respite to a near term? Say: The provision of this world is short, and the Hereafter is better for him who keeps his duty; and you shall not be wronged the husk of a date-stone.

78. Wherever you are, death will overtake you, though you are in towers, raised high. And if a benefit comes to them, they say, This is from Allāh; and if a misfortune befalls them, they say, This is from thee. Say, All is from Allāh. But what is the matter with these people that they do not make approach to understanding anything at all?

79. Whatever benefit comes to thee (O man!), it is from Allāh,²⁴⁴ and whatever misfortune befalls thee, it is from thyself.²⁴⁴ And We have sent thee (O Prophet!) as a Messenger to mankind; and Allāh is sufficient as a witness.

80. Whoever obeys the Messenger, he indeed obeys Allāh; and those who turn back, We have not sent thee as a keeper over them.

81. And they say: Obedience. But when they go out from thy presence, a party of them plan by night upon doing otherwise than what thou sayest.²⁴⁵ And Allāh writes down what

244. The previous verse states that the hypocrites attributed their misfortunes to the Prophet; they are told that misfortunes were sent by God. This verse tells them that though sent by God, yet the immediate cause of these misfortunes was to be found in their own doings.

245. The reference here is to the secret counsels of the hypocrites.

they plan by night, therefore turn aside from them and trust in Allāh ; and Allāh is sufficient as having charge (of affairs).

82. Do they not then meditate on the Qur'ān? And if it were from any other than Allāh, they would have found in it many a discrepancy.²⁴⁶

83. And when there comes to them news of security or fear, they spread it abroad ; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it. And were it not for the grace of Allāh upon you and His mercy, you would have certainly followed the devil save a few.

84. Fight then in Allāh's way—this is not imposed on thee except in relation to thyself—and rouse the believers to ardour. Maybe Allāh will restrain the fighting of those who disbelieve. And Allāh is strongest in prowess and strongest to give an exemplary punishment.

85. Whoever joins himself (to another) in

246. The Qur'ān was not written out and given on one occasion, but it continued to be delivered in small portions during twenty-three years under most varying circumstances. From the solitary recluse of the cave of Hirā, the Prophet had to pass through such a variety of circumstances to be the sole monarch and legislator of the whole of Arabia, that the life of no other individual human being affords us such a varying study. But what strikes one throughout the entire revelation is that it keeps up one and the same strain—absolute submission to God, entire trust in Him, perfect confidence of future success, a liberal view of humanity, an attitude of charity towards all nations and religions, and goodness to all alike. The spirit of the revelations to the solitary, persecuted, and rejected preacher of Makkah does not differ in these and a hundred other particulars from the spirit of the revelations to the sole temporal and spiritual monarch of Arabia. There are no discrepancies even in the details of narratives—such, for instance, as are met with in the Gospels.

a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it; and Allāh is Controller of all things.

86. And when you are greeted with a greeting, greet with a better (greeting) than it or return it: for Allāh takes account of all things.

87. Allāh, there is no god but He – He will certainly gather you together on the Resurrection day—there is no doubt in it. And who is more truthful in statement than Allāh?

SECTION 12.—How to deal with Hypocrites

88. What is the matter with you that you have become two parties about the hypocrites, while Allāh has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allāh has left in error? And whomsoever Allāh leaves in error, thou shalt by no means find a way for him.

89. They desire that you should disbelieve as they disbelieve, so that you might be (ali) alike; so take not from among them friends until they fly (their homes) in Allāh's way. But if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper,

90. Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. And if Allāh had pleased, He would have given them power over you, so that they should have fought you;

so if they withdraw from you and do not fight you and offer you peace, Allāh does not give you a way against them.²⁴⁷

91. You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong. So if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

SECTION 13.—The Murderer of a Muslim

92. And it does not behove a believer to kill a believer unless (it be) by mistake. And whoever kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. 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, blood-money should be paid to his people along with the freeing of a believing slave. But he who has not the means should fast for two months successively; a penance from Allāh, and Allāh is ever Knowing, Wise.

93. And whoever kills a believer intentionally, his punishment is hell; he shall abide

247. Even waverers were not to be killed, or fought against, if they refrained from fighting, though they may have gone over to unbelief after accepting Islām. This is conclusive against death being a punishment for apostasy.

in it; and Allāh will send His wrath on him and curse him and prepare for him a painful chastisement.

94. O you who believe! When you go to war in Allāh's way, make investigation; and do not say to any one who offers you salutation, Thou art not a believer.²⁴⁸ Do you seek goods of this world's life? But with Allāh there are abundant gains. You too were such aforetime, then Allāh conferred a benefit on you; so make investigation. Surely Allāh is ever Aware of what you do.

95. The holders back from among the believers, not having any injury, and those who strive hard in Allāh's way with their property and their persons, are not equal. Allāh has made the strivers with their property and their persons to excel the holders back a (high) degree. And to each Allāh has promised good. And Allāh will grant to the strivers above the holders back a mighty reward—

96. (High) degrees from Him and protection and mercy. And Allāh is ever Forgiving, Merciful.

SECTION 14.—Muslims among Enemy Tribes

97. The angels will say, when they cause to die those who were unjust to their souls: What were you occupied with? They will

248. The verse lays down a broad basis of Muslim brotherhood, in which every one is recognized as a Muslim who simply offers a salutation in the Islamic form. No searching inquiry as to the doctrines one holds is needed to recognize a man as a member of the Muslim brotherhood.

say : We were weak in the earth. They will say : Was not Allāh's earth spacious, so that you could have migrated therein ? So these it is whose refuge is hell, and it is an evil resort :

98. Except the weak from among the men and the women and the children who have not in their power the means, nor can they find a way, (to escape).

99. So these—it may be, Allāh will pardon them. And Allāh is ever Pardoning, Forgiving.

100. And whoever flies in Allāh's way will find in the earth many a place of refuge and abundant resources. And whoever goes forth from his house flying to Allāh and His Messenger, then death overtakes him, his reward is indeed with Allāh. And Allāh is ever Forgiving, Merciful.

SECTION 15.—Prayer when fighting

101. And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress;²⁴⁹ the unbelievers are surely an open enemy to you.

102. And when thou art among them and keepest up the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have prostrated themselves, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their

249. The shortening of prayer, when there is fear of the enemy, is detailed in the next verse. Apart from this there is an ordinary shortening of prayer when one is travelling, and this consists in the reduction of four *rak'ahs* to two *rak'ahs*.

precautions and their arms. Those who disbelieve desire that you may be careless of your arms and your baggage, so that they may turn upon you with a sudden, united attack. And there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms; and take your precautions. Surely Allāh has prepared a disgraceful chastisement for the unbelievers.

103. Then when you have finished the prayer, remember Allāh standing and sitting and reclining; but when you are secure (from danger), keep up prayer; for prayer is a timed ordinance for the believers.

104. And be not weak-hearted in pursuit of the (enemy) people. If you suffer pain, they (too) suffer pain as you suffer pain, and you hope from Allāh what they do not hope. And Allāh is ever Knowing, Wise.

SECTION 16.—Justice between Muslims and Non-Muslims

105. We have revealed the Book to thee with the truth that thou mayest judge between the people as Allāh has given thee insight; and be not a disputer on behalf of the treacherous,²⁵⁰

106. And ask forgiveness of Allāh; for Allāh is ever Forgiving, Merciful.

107. And do not plead on behalf of those who act unfaithfully to their souls; for Allāh does not love him who is treacherous, sinful:

250. The occasion of the revelation of these verses was a dispute between a man who professed Islām and the Jews, in which the judgment was given by the Prophet against the Muslim.

Thus the broad principle is laid down that dishonesty must be punished, notwithstanding that one guilty of it may profess the religion of Islam and the party injured may be a non-Muslim or even an enemy of the Muslims.

108. They hide themselves from men and cannot hide themselves from Allāh ; and He is with them when they hold by night discourses which please Him not ; and Allāh is ever Encompasser of what they do.

109. Behold ! you are they who (may) plead for them in this world's life. But who will plead for them with Allāh on the Resurrection day, or who will have charge of their affairs ?

110. And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allāh, will find Allāh Forgiving, Merciful.

111. And whoever commits a sin commits it only against his own soul. And Allāh is ever Knowing, Wise.

112. And whoever commits a fault or a sin, then accuses of it one innocent, indeed takes upon himself the burden of a calumny and a manifest sin.

SECTION 17.—Hypocrites' Secret Counsels

113. And were it not for Allāh's grace upon thee and His mercy, a party of them had designed to bring thee to perdition ; and they do not bring (aught) to perdition but their own souls, and they will not harm thee in any way. And Allāh has revealed to thee the Book and the wisdom, and He has taught thee what thou didst not know : and Allāh's grace on thee is very great.

114. There is no good in most of their secret counsels, except (in one) who enjoins charity or goodness or reconciliation between

people; and whoever does this, seeking Allāh's pleasure, We shall give him a mighty reward.

115. And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We shall turn him to that to which he has (himself) turned, and make him enter hell; and it is an evil resort.

SECTION 18.—*Idolatry condemned*

116. Allāh does not forgive the setting up of other gods with Him, and He forgives what is besides this to whom He pleases. And whoever sets up anything with Allāh strays off indeed into error far away.

117. They do not call besides Him on anything but idols, and they do not call on anything but a rebellious devil:

118. Allāh has cursed him. And he said: I will take of Thy servants an appointed portion:

119. And I will lead them astray and excite in them vain desires, and bid them so that they will slit the ears of the cattle;²⁵¹ and I will bid them so that they will alter Allāh's creation.²⁵² And whoever takes the devil for a friend rather than Allāh, he indeed suffers a manifest loss.

120. He gives them promises and excites vain desires in them; and the devil does not promise them but to deceive.

251. The practice of slitting or cutting off the ears of certain animals was a prevalent form of polytheism in Arabia, for such an animal was looked upon as devoted to certain idols.

252. By the devil's changing the creation of God is meant the changing of the natural religion of man, which requires obedience to God and His laws.

121. These are they whose refuge is hell, and they will find no way of escape from it.

122. And those who believe and do good, We shall make them enter gardens in which rivers flow, to abide therein for ever. (It is) a promise of Allāh, true (indeed); and who is truer of word than Allāh?

123. It shall not be in accordance with your vain desires nor in accordance with the vain desires of the People of the Book. Whoever does evil, he will be requited with it, and besides Allāh he will find for himself neither a friend nor a helper.

124. And whoever does good deeds, whether male or female, and he (or she) is a believer—these will enter the garden, and they will not be dealt with a jot unjustly.

125. And who has a better religion than he who submits himself entirely to Allāh, and he is the doer of good (to others) and follows the faith of Abraham, the upright one? And Allāh took Abraham for a friend.

126. And whatever is in the heavens and whatever is in the earth is Allah's; and Allāh is ever Encompasser of all things.

SECTION 19.—**Equitable Dealings with Women**

127. And they ask thee a decision about women. Say: Allāh makes known to you His decision concerning them; and that which is recited to you in the Book,²⁵³ concerning orphans

253. The reference is to the commencement of this chapter, v. 3. There is almost a consensus of opinion on this point, the significance being that a decision has already been given there.

of the women whom you do not give what is appointed for them while you are disinclined to marry them²⁵⁴ and concerning the weak among children, and that you should deal towards orphans with equity. And whatever good you do, Allāh surely is Knower of it.

128. And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between themselves; and reconciliation is better. And there is a proneness to avarice in the minds. And if you do good (to others) and keep your duty, surely Allāh is ever Aware of what you do.

129. And you have it not in your power to do justice between wives, even though you may covet (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense.²⁵⁵ And if you effect a reconciliation and keep your duty, then Allāh is surely ever Forgiving, Merciful.

130. And if they separate, Allāh will render them both free from want out of His ampleness. And Allāh is ever Ample-giving, Wise.

131. And whatever is in the heavens and whatever is in the earth is Allāh's. And We

254. The Arabs were guilty of a double injustice to widows; they did not give them a share in the inheritance of their husbands nor were they inclined to marry a widow who had children, because the responsibility for the maintenance of her children would in that case devolve upon them. Islam remedied both these evils; it gave a share of inheritance to the widow with a share also for the orphans; and it commended the taking of such widows in marriage, allowing polygamy expressly for this purpose. To set all doubts at rest on this point, the subject is repeated here.

255. When conditions for a resort to polygamy are met with, equal love cannot be insisted upon, but there must be equality in outward treatment.

enjoined those who were given the Book before you and (We enjoin) you too that you should keep your duty to Allāh; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allāh's, and Allāh is ever Self-sufficient, Praiseworthy.

132. And whatever is in the heavens and whatever is in the earth is Allāh's and Allāh is sufficient as having charge of affairs.

133. If He please. He can make you pass away, O people! and bring others; and Allāh has the power to do this.

134. Whoever desires the reward of this world—then with Allāh is the reward of this world and the Hereafter. And Allāh is ever Hearing, Seeing.

SECTION 20.—*Hypocrites side with the Enemy.*

135. O you who believe! Be maintainers of justice, bearers of witness for Allāh's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allāh is most competent (to deal) with both.²⁵⁶ So do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, Allāh is surely ever Aware of what you do.

136. O you who believe! Believe in Allāh and His Messenger and the Book which He has revealed to His Messenger and the Book which

256. Or the meaning is, Allāh is nearer to them both (in compassion). So you should neither be partial to the rich man on account of some favour that you expect from him or some harm that you fear from him, nor should you state other than the truth when the person against whom you bear witness is a poor man, on account of compassion for him.

He revealed before ; and whoever disbelieves in Allāh and His angels and His Books and His messengers and the last day, he indeed strays off into error far away.

137. Those who believe then disbelieve, again believe, then disbelieve, then increase in disbelief—Allāh will not forgive them nor guide them in the (right) path.

138. Announce to the hypocrites that for them is a painful chastisement.

139. Those who take the unbelievers for guardians rather than believers. Do they seek honour from them? Surely all honour is for Allāh.

140. And indeed He has revealed to you in the Book that when you hear Allāh's communications rejected and ridiculed, do not sit with them until they enter into some other discourse ; ²⁵⁷ for then you would be like them. Surely Allāh will gather together the hypocrites and the unbelievers all in hell :

141. Those who wait for (misfortunes for) you. Then if you get a victory from Allāh, they say : Were we not with you ? And if there is a chance for the unbelievers, they say : Did we not acquire the mastery over you and defend you from the believers ? So Allāh will judge between you on the day of Resurrection ; and Allāh will by no means give the unbelievers a way against the believers.

257. The reference is to 6:68. The Muslims are not forbidden to listen to criticism of their religion, criticism and ridicule being two different things.

SECTION 21.—*End of the Hypocrites*

142. The hypocrites strive to deceive Allāh, and He will requite their deceit to them. And when they stand up for prayer, they stand up sluggishly—they do it only to be seen of men and do not remember Allāh but little,

143. Wavering between this (and that), (belonging) neither to these nor to those. And whomsoever Allāh leaves in error, thou wilt not find a way for him.

144. O you who believe! Take not the unbelievers for friends, rather than the believers. Do you desire to give Allāh a manifest proof against yourselves?

145. Surely the hypocrites are in the lowest stage of the fire,²⁵⁸ and thou wilt not find a helper for them,

146. Except those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh: these are with the believers. And Allāh will grant the believers a mighty reward.

147. Why should Allāh chastise you if you are grateful and believe? And Allāh is ever the Multiplier of rewards, Knowing.

PART VI

148. Allāh loves not the public utterance of hurtful speech, unless one has been wronged; and Allāh is ever Hearing, Knowing.

258. Insincerity in religion is thus condemned as the worst of all sins.

149. If you do good openly or do it in secret or pardon evil, surely Allāh is ever Pardoning, Powerful.

150. Those who disbelieve in Allāh and His messengers, and (those who) desire to make a distinction between Allāh and His messengers and say, We believe in some and disbelieve in others, and desire to take a course between (this and) that,

151. These are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.

152. And those who believe in Allāh and His messengers and do not make a distinction between any of them—Allāh will grant them their rewards; and Allāh is ever Forgiving, Merciful.

SECTION 22.—Transgressions of the Jews

153. The People of the Book ask thee to bring down to them a book from heaven. Indeed they demanded of Moses a greater thing than that, for they said: Show us Allāh manifestly. So the rumble overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Moses clear authority.

154. And We raised the mountain above them at their covenant, and We said to them: Enter the door making obeisance; and We said to them: Exceed not the limits of the Sabbath; and We took from them a firm covenant.

155. But for their breaking their covenant and their disbelief in the communications of Allāh and their killing the prophets wrongfully and their saying, Our hearts are covered,—nay! Allāh set a seal upon them owing to their unbelief, so little is it that they believe:

156. And for their unbelief and for their having uttered against Mary a grievous calumny;²⁵⁹

157. And their saying, We have killed the Messiah, Jesus son of Mary, the messenger of Allāh; and they did not kill him, nor did they cause his death on the cross, but he was made to appear so to them. And those who differ therein are only in a doubt about it—they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure;²⁶⁰

259. The calumny here referred to was that Mary was guilty of fornication.

260. The several statements made in this passage are: (1) The Jews claimed that they killed Jesus; (2) Jesus did not die on the cross; (3) he was made to resemble a man who is killed or who dies on the cross; (4) the Jews and the Christians were both in doubt as to his death; and (5) the Jews did not kill him for sure. If we refer to the Gospels we find all these statements corroborated there. The following points may be noted: (1) Jesus remained on the cross for a few hours only (Mark 15: 25; John 19: 34), but death by crucifixion was always tardy. (2) The two men crucified with Jesus were still alive when taken down from the cross. (3) The breaking of legs was resorted to in the case of the two criminals, but dispensed with in the case of Jesus (John 19: 32, 33), the side of Jesus being pierced, blood rushed out (John 19: 34), and this was a certain sign of life. (5) Even Pilate did not believe that Jesus actually died in so short a time (Mark 15: 44). (6) Jesus was not buried like the two criminals, but was given into the charge of a wealthy disciple of his, who put him in a spacious room hewn in the side of a rock (Mark 15: 46). (7) When the tomb was seen on the third day, the stone was found to have been removed from its mouth (Mark 16: 4), which would not have been the case if there had been a supernatural rising. (8) Mary, when she saw

158. Nay! Allāh exalted him in His presence,²⁶¹ and Allāh is ever Mighty, Wise.

159. And there is not one of the People of the Book but certainly believes in this before his death,²⁶² and on the day of Resurrection he will be a witness against them.

160. So for the iniquity of the Jews did We disallow to them the good things which had been made lawful for them, and for their hindering many (people) from Allāh's way,

161. And their taking usury—though indeed they were forbidden it—and their devouring

him, took him for the gardener (John 20 : 15), which shows that Jesus had disguised himself as a gardener. (9) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in (John 20 : 25-28). (10) He still felt hunger and ate as his disciples ate (Luke 24 : 39-43). (11) Jesus undertook a journey to Galilee with two of his disciples walking side by side with him (Mark 28 : 10), which shows that he was flying for refuge. (12) Jesus prayed the whole night before his arrest to be saved from the accursed death on the cross, and the prayers of a righteous man in distress and affliction are always accepted. Heb. 5 : 7 makes the matter clear : "When he had offered up prayers and supplications with strong crying and tears unto Him who was able to save him from death, and was heard in that he feared."

Note that the word *ṣalb* (crucifying), according to all Arabic dictionaries, means *the causing of death by nailing to the cross*.

261. Commenting on 3 : 54 where the *raf'* of Jesus is spoken of, Rāzī says : "*Raf'* here is *exalting in degree and in praise, not in place and direction*." In fact, God's raising a man to Himself cannot mean the raising of the body, for this would imply that God lived in a certain place ; it can only mean raising in degree or exaltation. Here the exaltation of Jesus is spoken of as against the Jewish assertion that he was killed on the cross. Deut. 21 : 23 explains this, for there we have, *he that is hanged is accursed of God*. Hence the negation of Jesus being killed on the cross and the affirmation that he was exalted in the Divine presence.

262. The accursed death of Jesus on the cross is the most essential principle of a Christian's faith. As in Gal. 3 : 13. : "Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, Cursed is every one that hangeth on the tree." The words *before his death* allude to the confession of faith in the atoning death of Jesus which every Christian has to make on his death-bed.

people's wealth falsely ; and We have prepared for the unbelievers from among them a painful chastisement.

162. But the firm in knowledge among them and the believers believe in what has been revealed to thee and what was revealed before thee, and those who keep up prayer and give the poor-rate and the believers in Allāh and the last day—these it is to whom We shall give a great reward.

SECTION 23.—Revelation is Universal

163. We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

164. And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee ; and to Moses Allāh addressed His word, speaking (to him).²⁶³

165. (We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allāh after (the coming of) the messengers ; and Allāh is ever Mighty, Wise.

166. But Allāh bears witness by what He has revealed to thee that He has revealed it with His knowledge, and the angels bear witness

263. These verses point out that revelation to man is one consistent fact in the history of the world, every nation receiving a revelation.

It is made clear further that there were prophets other than those whose names are mentioned in the Qur'ān.

(also); and Allāh is sufficient as a witness.

167. Those who disbelieve and hinder (men) from Allāh's way—they indeed err, straying far away.

168. Those who disbelieve and act unjustly—Allāh will not forgive them nor guide them to a path.

169. Except the path of hell, to abide in it for ever, and this is easy to Allāh.

170. O people! The Messenger has come to you with the truth from your Lord, so believe, (it is) good for you. And if you disbelieve, then whatever is in the heavens and the earth is Allāh's; and Allāh is ever Knowing, Wise.

171. O People of the Book! Exceed not the limits in your religion, and speak not (lies) against Allāh, but (speak) the truth. The Messiah, Jesus son of Mary, is only a messenger of Allāh and His word which He communicated to Mary and a spirit from Him;²⁶⁴ believe therefore in Allāh and His messengers. And say not, Three. Desist, it is better for you! Allāh is only One God: far be it from His glory that He should have a son. Whatever is in the heavens and whatever is in the earth is His; and Allāh is Sufficient as having charge of all affairs.

SECTION 24.—Prophethood of Jesus

172. The Messiah disdains not that he should be a servant of Allāh, nor do the

264. Jesus is not Divine; he is a spirit, and therefore there must be other spirits, from God. The Jews said that he came from the devil, and they called him the offspring of fornication; the Qur'an refutes this by saying that he came from God.

angels who are near to Him. And whoever disdains His service and is proud, He will gather them all together to Himself.

173. As for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement.

174. And they will not find for themselves besides Allāh a guardian or a helper.

175. O people! Surely there has come to you manifest proof from your Lord and We have sent to you clear light.

176. So those who believe in Allāh and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

177. They ask thee for a decision of the law. Say: Allāh gives you a decision concerning the person who has neither parents nor offspring. If a man dies (and) he has no son (nor parents) and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females.²⁶⁵ Allāh makes clear to you, lest you err, and Allāh is Knower of all things.

265. The rule given here supplements the law of inheritance as given at the commencement of this chapter. The *kalālah* in this case has neither parents nor offspring as distinguished from the *kalālah* of v. 12, and this is the reason why the whole of the property goes to the brothers.

CHAPTER 5

AL-MĀ'IDAH : THE FOOD

(*Madīnah—16 sections ; 120 verses*)

THE name of this chapter is taken from the mention of a demand for *food* on the part of the followers of Jesus Christ, to which reference is made towards the end.

This chapter stands in almost the same relation to the last as the 3rd to the 2nd. While the 4th chapter deals with the question of Jewish disobedience, this gives prominence to the Christian transgressions due to their inordinate worldly love, this distinction being made plain in the concluding portions of the two chapters.

The first section lays stress on the fulfilment of obligations. The second calls attention to the duty of uprightness, and cautions against laying too much stress on details of the law to the utter neglect of the inner qualities which make the real man. The third section speaks of the covenants made with the Jews and the Christians, and after hinting at the violation of the covenant by the Christians in assigning a Divine dignity to a mere mortal, takes up the Jewish violation of the covenant in the fourth section, at the very outset of their national life. The fifth section, opening with a lesson to the Jews in Cain's aggression, plainly points towards the end to the punishment of the Jews who were now engaged in making war upon the Prophet, and the subject of the punishment of similar offences is continued in the sixth section. The seventh speaks of the relation of the Quranic revelation to previous revelations, and points out that this final revelation is really the fulfilment and perfection of all those revelations. The eighth section then warns the Muslims of the hostile attitude of the Jews and the Christians and those who apostatize, the subject being continued in the ninth, which speaks of their mockery of the Muslim religion. The tenth introduces the subject of Christian deviation from the truth, while the eleventh proves that the Qur'ān is not unjust to them in spite of their enmity towards Islam, recognizing the meekness of their monks and priests and their nearness to Islam in contrast to the Jews and the polytheists. The three sections that follow are specially addressed to the believers, while hinting at Christian disregard of the middle course and of their aggressions against the Muslims. Thus the twelfth section, while warning the Muslims, on the one hand, of such practices as monkery, which required a man to deprive himself even of lawful things, cautions them on the other against the use of intoxicating liquors and gambling, the two besetting sins of Christian nations. The thirteenth section lays stress on the security of the Ka'bah, the spiritual centre of Islam. The fourteenth lays special stress on the gravity of the sin of polytheism. The two concluding sections of the chapter deal with the Christian religion more plainly, attention being drawn in the fifteenth to the Christian love of this life, while the sixteenth con-

tains a plain condemnation of the doctrine of the divinity of Jesus.

This chapter follows in the order of revelation, as it does in arrangement, the last chapter, and the main portion of it was revealed within the years five to seven Hijrah.

SECTION 1.—Obligations must be fulfilled

In the name of Allāh, the Beneficent, the Merciful.

1. O you who believe! Fulfil the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; Allāh ordains what He pleases.

2. O you who believe! Do not violate the signs appointed by Allāh nor the sacred month, nor (interfere with) the offerings, nor the garlands,²⁶⁶ nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. And when you are free from the obligations of the pilgrimage, you may hunt. 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 help not one another in sin and aggression; and keep your duty to Allāh. Surely Allāh is severe in requiting (evil).

3. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allāh has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and

266. Camels meant for sacrifice were made to wear garlands, so that nobody should lay hands on them on the way.

that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols)²⁶⁷ and that you divine by the arrows,²⁶⁸ that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion.²⁶⁹ But whoever is compelled by hunger, not inclining wilfully to sin, then Allāh is surely Forgiving, Merciful.

4. They ask thee as to what is allowed to them. Say : The good things are (all) allowed to you, and what you have taught the beasts and birds of prey, training them to hunt—you teach them of what Allāh has taught you—so eat of that which they catch for you and mention the name of Allāh over it; and keep your duty to Allāh; surely Allāh is swift in reckoning.

5. This day (all) good things are allowed to you, and the food of those who have been given the Book is lawful for you and your food is lawful for them. And (lawful for you are) the chaste from among the believing women and the chaste from among those who have been given

267. Stones were set up around the Ka'bah over or near which it was customary to kill animals as offerings to certain idols, their blood being sprinkled and flesh laid on the stones.

268. On the occasion of any important undertaking arrows were drawn out, on one of which was written "My Lord has commanded me," on a second, "My Lord has forbidden me," while a third arrow was blank. The operation was repeated if a blank arrow came out.

269. This verse is a clear testimony to the perfection of religion in Islam, no such claim being made by any other book or religion. The Prophet died eighty-one days after the revelation of this verse.

the Book before you when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret.²⁷⁰ And whoever denies faith, his work is of no account, and in the Hereafter he will be among the losers.

SECTION 2.—Duty of Uprightness

6. O you who believe! When you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet to the ankles. And if you are under an obligation to perform a total ablution, then wash (yourselves). And if you are sick or on a journey, or one of you come from the privy, or you are in contact with women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith. Allāh does not wish to place you in a difficulty, but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks.

7. And remember the favour of Allāh on you and His covenant with which He bound you firmly, when you said: We hear and we obey. And keep your duty to Allāh, for Allāh is Knower of what is in the hearts.

8. O you who believe! Be upright for

270. The Jewish law does not allow marriage with a (woman) of another religion: "Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." (Deut. 7:3). Paul follows the Jewish law: "Be you not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6:14).

Allāh, bearers of witness with justice. And let not hatred of a people incite you not to act equitably ; act equitably, that is nearer to piety. And keep your duty to Allāh ; Allāh is surely Aware of what you do.

9. Allāh has promised to those who believe and do good deeds (that) for them is forgiveness and a mighty reward.

10. And (as for) those who disbelieve and reject Our communications, these are the inmates of the flaming fire.

11. O you who believe ! Remember Allāh's favour on you when a people were determined to stretch out their hands towards you, but He withheld their hands from you, and keep your duty to Allāh ; and on Allāh let the believers rely.

SECTION 3.—Jewish and Christian Covenants

12. And Allāh made a covenant with the Children of Israel, and We raised up among them twelve chieftains. And Allāh said : I am with you ; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and set apart for Allāh a goodly portion, I will cover your evil deeds, and I will cause you to enter into gardens in which rivers flow ; but whoever disbelieves from among you after that, he indeed loses the right way.

13. But on account of their breaking their covenant We cursed them and made their hearts hard—they alter the words from their places and they neglect a portion of what they

were reminded of. And thou wilt always discover treachery in them, excepting a few of them; so pardon them and turn away. Surely Allāh loves those who do good (to others).

14. And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of; so We excited enmity and hatred among them to the day of Resurrection;²⁷¹ and Allāh will inform them of what they did.

15. O People of the Book! Our Messenger has come to you, making clear to you much of what you concealed of the Book and passing over much. Indeed, there has come to you light and a clear Book from Allāh;

16. With it Allāh guides him who follows His pleasure in the ways of peace, and brings them out of darkness into light by His will and guides them to the right path.

17. They certainly disbelieve who say: Allāh—He is the Messiah, son of Mary. Say: Who could control anything as against Allāh when He wished to destroy the Messiah, son of Mary,²⁷² and his mother and all those on the earth? And Allāh's is the kingdom of the heavens and the earth and what is between them. He creates what He pleases. And Allāh is Possessor of power over all things.

271. The prophecy that there shall always be hatred and enmity between the various Christian peoples has proved true in all ages, and never more clearly than in the great European wars of our own day. They will find peace and concord only when they enter the Islamic brotherhood.

272. The meaning is that Jesus and his mother Mary, and all those who were on the earth, tasted equally of death. It sometimes signifies *idh* or *when*, and so it does here.

18. And the Jews and the Christians say : We are the sons of Allāh and His beloved ones. Say : Why does He then chastise you for your sins? Nay, you are mortals from among those whom He has created. He forgives whom He pleases and chastises whom He pleases. And Allāh's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

19. O People of the Book! Indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers lest you say : There came not to us a giver of good news and a warner. So indeed there has come to you a giver of good news and a warner ; and Allāh is Possessor of power over all things.

SECTION 4.—Israelites' Violation of Covenant

20. And when Moses said to his people : O my people! Remember the favour of Allāh upon you when He raised prophets among you and made you kings, and gave you what He had not given to any other among the nations :

21. O my people! Enter the Holy Land which Allāh has ordained for you, and turn not on your backs, for then you will turn back losers.

22. They said: O Moses! There are mighty people in it, and we will on no account enter it until they go out from it ; so if they go out from it, then we will enter.

23. Two men of those who feared, upon

273. Six centuries had elapsed since the appearance of any prophet in any country when the great Arabian Prophet made his appearance.

both of whom Allāh had bestowed (His) favour, said : Enter upon them by the gate ; for when you have entered it you shall surely be victorious, and on Allāh should you rely if you are believers.

24. They said : O Moses ! We will never enter it so long as they are in it ; go therefore thou and thy Lord, and fight you both ; here will we sit down.

25. He said : My Lord ! I have no control (upon any) but my own self and my brother ; therefore separate us from (this) transgressing people.

26. Said He : It shall be forbidden to them for forty years—they shall wander about in the land ; so grieve not for (this) transgressing people.²⁷⁴

SECTION 5.—Cain's Aggression

27. And relate to them the story of the two sons of Adam with truth.²⁷⁵ When they both offered an offering, it was accepted from one of them and was not accepted from the other. He said : I will slay thee. (The other) said : Allāh only accepts from those who keep their duty.

28. If thou wilt stretch out thy hand against me to slay me, I am not going to stretch out my hand against thee to slay thee ; indeed I fear Allāh, the Lord of the worlds.

274. " Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked Me see it." (Num. 14 : 23).

275. The reference is apparently to the story of Cain and Abel. But the story may be taken allegorically to refer to the Jewish plots against the Prophet, already referred to in v. 11.

29. I would rather thou shouldst bear the sin against me and thy own sin, so thou wouldst be of the inmates of the fire; and this is the recompense of the unjust.

30. But his mind facilitated to him the slaying of his brother, so he slew him; and he became one of the losers.

31. Then Allāh sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! Am I not able to be as this crow and cover the dead body of my brother? And he became of those who regret.

32. For this reason did We ordain for the Children of Israel that whoever kills a person, unless it be for man-slaughter or for mischief in the land, it is as though he killed all men; and whoever saves a life, it is as though he saved the lives of all men. And Our messenger came to them with clear arguments, but even after that many of them act extravagantly in the land.

33. The punishment of those who wage war against Allāh and His Messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned.²⁷⁶ This

276. The punishment to be inflicted in any particular case would depend upon the circumstances of the case. If murder has been committed in the course of dacoity, the punishment must include the execution of the culprit, which may take the form of crucifixion if the offence is so heinous or the culprit has caused such terror in the land that the leaving of his body on the cross is necessary as a deterrent. Where the dacoits have committed excesses, their hands and feet may be cut off. In other cases, the punishment may be imprisonment.

shall be as a disgrace for them in this world, and in the Hereafter they shall have a grievous chastisement,

34. Except those who repent before you have them in your power ; so know that Allāh is Forgiving, Merciful.

SECTION 6.—*Punishment of Offenders*

35. O you who believe! Keep your duty to Allāh and seek means of nearness to Him and strive hard in His way that you may be successful.

36. Those who disbelieve, even if they had all that is in the earth, and the like of it with it, that they might ransom themselves with it from the chastisement of the day of Resurrection, it would not be accepted from them, and they would have a painful chastisement.

37. They would desire to go forth from the fire—and they would not get out of it—and they shall have a lasting chastisement.

38. And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allāh;²⁷⁷ and Allāh is Mighty, Wise.

39. But whoever repents after his iniquity and reforms (himself), Allāh will turn to him (mercifully); for Allāh is Forgiving, Merciful.

277. In the case of dacoity four grades of punishment are mentioned, the severest being crucifixion and the mildest imprisonment. It is evident that theft is not as serious a crime as dacoity, and hence the mildest punishment for it could not be severer than the mildest punishment for dacoity. Hence the cutting off of hands is only the severest punishment for theft.

40. Dost thou not know that Allāh's is the kingdom of the heavens and the earth ; He chastises whom He pleases, and forgives whom He pleases ; and Allāh is the Possessor of power over all things.

41. O Messenger ! Let not those grieve thee who vie one with another in hastening to unbelief, from among those who say with their mouths, We believe, and their hearts do not believe, and from among the Jews—they are listeners for the sake of a lie, listeners for another people who have not come to thee. They alter the words after (knowing) their places, saying : If you are given this, take it ; and if you are not given this, beware. And as for him whose temptation Allāh desires, thou canst not avail him aught against Allāh. These are they whose hearts Allāh does not desire to purify. For them is disgrace in this world, and for them is a grievous chastisement in the Hereafter.

42. (They are) listeners of a lie, devourers of what is forbidden. If they come to thee, judge between them or turn aside from them ; and if thou turnest aside from them, they cannot harm thee in any way. And if thou judgest, judge between them with equity ; for Allāh loves those who judge equitably.

43. And how do they make thee a judge and they have with them the Torah wherein is Allāh's judgment,²⁷⁸ yet they turn back after that ; and they are not at all believers.

278. By the agreement drawn up between the various nationalities of Madīnah on the advent of the Prophet there, all disputes were to be referred to him. On account of the severity

SECTION 7.—The Quran and Previous Scriptures

44. We revealed the Torah, in which was guidance and light ; with it the prophets who submitted themselves (to Allāh) judged (matters) for the Jews, and the masters of Divine knowledge and the doctors, because they were required to guard the Book of Allāh, and they were witnesses thereof. So fear not the people and fear Me, and do not take a small price for My communications. And whoever does not judge by what Allāh revealed, these are the unbelievers.

45. And We prescribed for them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds.²⁷⁹ But he who forgoes it, it is an expiation for him. And whoever does not judge by what Allāh revealed, these are the unjust.

46. And We sent after them in their footsteps Jesus, son of Mary, verifying what was before him of the Torah, and We gave him the Gospel, in which was guidance and light, and verifying what was before it of the Torah, and a guidance and an admonition for those who keep their duty.

47. And the people of the Gospel should

of the ordinances contained in the Mosaic law, they wanted not to be judged according to them, but according to the milder laws of Islam. This was plainly inconsistent with their belief in the law of Moses.

279. The Qur'an retains only the rule of life for life. And instead of "eye for eye," etc., it has a comprehensive rule: "And the recompense of evil is punishment like it" (42 : 40).

judge by what Allāh revealed in it ; and whoever does not judge by what Allāh revealed, these are the transgressors.

48. And We have revealed to thee the Book with the truth, verifying what is before it of the Book and a guardian over it ;²⁸⁰ so judge between them by what Allāh has revealed, and follow not their low desires (turning away) from the truth that has come to thee. For every one of you did We appoint a law and a way.²⁸¹ And if Allāh had pleased He would have made you (all) a single people, but that He might try you in what He gives you, so vie one with another to hasten to virtuous deeds. To Allāh is your return, of all (of you), so He will inform you of that wherein you differed ;

49. And that thou shouldst judge between them by what Allāh has revealed, and follow not their low desires, and beware of them, lest they seduce thee from part of what Allāh has revealed to thee. Then if they turn back, know that Allāh desires to afflict them on account of some of their sins ; and many of the people are surely transgressors.

50. Is it then the judgment of ignorance that they desire ? And who is a better judge than Allāh for a people who believe firmly ?

280. The Qur'ān is called *muhaimin* or *guardian* over all previous revelation, thus showing that whatever was of permanent value in the previous scriptures has been preserved in it.

281. The appointment of a law and a way for every one refers to the giving of different laws to different nations in accordance with their requirements, before the revelation of the Holy Qur'ān which fulfilled the requirements of all nations and all ages.

SECTION 8.—**Muslims and their Enemies**

51. O you who believe! Take not the Jews and the Christians for friends.²⁸² They are friends of each other. And whoever amongst you takes them for a friend, he too is one of them. Surely Allāh guides not the unjust people.

52. And thou wilt see those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us. But it may be that Allāh will bring the victory or a punishment, from Himself, so that they will regret on account of what they hid in their souls.

53. And those who believe will say: Are these they who swore by Allāh with the most forcible of their oaths that they were with you? Their deeds will go for nothing, so they will be losers.

54. O you who believe! Should one of you turn back from his religion, then Allāh will bring a people whom He loves and who love Him, lowly before the believers, mighty against the unbelievers, striving hard in Allāh's way and fearing not the censure of any censurer.²⁸³ This is Allāh's grace—He gives it to whom He pleases—and Allāh is Ample-giving, Knowing.

55. Only Allāh is your guardian and His

282. The mention of calamity and victory in the verses that follow shows that the prohibition is due to a state of war existing between the two communities.

283. The Prophet's life at Madīnah affords clear proof that apostasy never thinned the ranks of Islam. If one man apostatized, a number of people joined the ranks of Islam and fought in its defence.

Messenger and those who believe, those who keep up prayer and pay the poor-rate, and they bow down.

56. And whoever takes Allāh and His Messenger and those who believe for friend, the party of Allāh must then be triumphant.

SECTION 9.—The Mockers

57. O you who believe! Take not for friends those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and keep your duty to Allāh if you are believers.

58. And when you call to prayer they take it for a jest and sport. This is because they are a people who do not understand.

59 Say: O People of the Book! Do you hate us (for aught) except that we believe in Allāh and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

60. Say: Shall I inform you of (him who is) worse than this in retribution from Allāh? (Worse is he) whom Allāh has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the devil. These are worse in place and more erring from the straight path.²⁸⁴

61. And when they come to you, they say: We believe; and indeed they come in with un-

284. It is clear that those who are spoken of here are the Jews and the Christians, and the reference in some of them being made apes and swine is to their spiritual condition; see note on 2: 65.

belief and they go forth with it; and Allāh knows best what they conceal.

62. And thou wilt see many of them striving with one another to hasten in sin and exceeding the limits and their eating of what is unlawfully acquired. Evil indeed is what they do.

63. Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Evil indeed is what they work.

64. And the Jews say: The hand of Allāh is tied up! Their hands are shackled and they are cursed for what they say. Nay, both His hands are spread out. He gives as He pleases. And what has been revealed to thee from thy Lord will make many of them increase in inordinacy and unbelief. And We have put enmity and hatred among them till the day of Resurrection. Whenever they kindle a fire for war, Allāh puts it out, and they strive to make mischief in the land; and Allāh does not love the mischief-makers.

65. And if the People of the Book had believed and kept their duty, We would have covered their evil deeds and We would have made them enter gardens of bliss.

66. And if they had kept up the Torah and the Gospel and that which is revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet. There is a party of them keeping to the moderate course; and most of them—evil is what they do.

SECTION 10.—Christian Deviation

67. O Messenger ! Deliver what has been revealed to thee from thy Lord ; and if thou dost it not, thou hast not delivered His message. And Allāh will protect thee from the people. Surely Allāh does not guide the unbelieving people.

68. Say : O People of the Book ! You follow no good till you keep up the Torah and the Gospel and that which is revealed to you from your Lord. And what has been revealed to thee from thy Lord makes many of them increase in inordinacy and unbelief ; grieve not therefore for the unbelieving people.

69. Those who believe and the Jews and the Sabeans and the Christians—whoever believes in Allāh and the last day and does good—they shall have no fear, nor shall they grieve.

70. Certainly We made a covenant with the Children of Israel, and We sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, some (of them) did they call liars and some they would slay.

71. And they thought that there would be no affliction, so they became blind and deaf ; then Allāh turned to them mercifully, but after that many of them became blind and deaf ;²⁸⁵ and Allāh is Seer of what they do.

72. Certainly they disbelieve who say :

285. They had been subjected to great sufferings at the hands of Nebuchadnezzar and the Babylonian rulers who followed him, large numbers having been slain and the rest taken prisoners. Becoming blind and deaf a second time refers to the Christians who deified Jesus. This is made clear in the next verse.

Allāh, — He is the Messiah, son of Mary. And the Messiah said: O Children of Israel! Serve Allāh, my Lord and your Lord.²⁸⁶ Whoever associates (others) with Allāh, for him Allāh has forbidden the garden, and his refuge is the fire; and there will be no helpers for the unjust.

73. Certainly they disbelieve who say: Allāh is the third (person) of the three. And there is no god but the One God. And if they desist not from what they say, a painful chastisement will befall those among them who disbelieve.

74. Will they not then turn to Allāh and ask His forgiveness? And Allāh is Forgiving, Merciful.

75. The Messiah, son of Mary, was but a messenger—messengers before him have indeed passed away. And his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.

76. Say: Do you serve besides Allāh what controls not for you harm or profit? And Allāh—He is the Hearing, the Knowing.

77. Say: O People of the Book! Be not unduly immoderate in your religion, and follow not the low desires of people who went astray before and led many astray, and went astray from the right path.

SECTION 11.—Christian nearness to Islam

78. Those who disbelieved from among the

286. "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt. 4: 10).

Children of Israel were cursed by the tongue of David and Jesus, son of Mary. This was because they disobeyed and exceeded the limits.²⁸⁷

79. They used not to forbid each other the iniquities which they committed ; evil was that which they did.

80. Thou wilt see many of them befriending those who disbelieve. Evil is that which their souls have sent before for them, that Allāh is displeased with them, and in chastisement will they abide.

81. And had they believed in Allāh and the prophet²⁸⁸ and what was revealed to him, they would not have taken them for friends, but most of them are transgressors.

82. Thou wilt find the most violent of people in enmity to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest in friendship to those who believe (to be) those who say, We are Christians. This is because there are priests and monks among them, and because they do not behave proudly.

PART VII

83. And when they hear what has been revealed to the Messenger, thou wilt see their eyes overflowing with tears on account of the truth that they recognize. They say: Our Lord!

287. David and Jesus represent the highest achievement of Israelite prophethood in temporal and spiritual glory. The time of both was followed by a great affliction overtaking the Jews, in the respective depredations of the Babylonian kings and the destruction wrought by Titus.

288 By the *prophet* here is meant Moses, who clearly foretold the advent of Prophet Muḥammad.

We believe, so write us down with the witnesses (of truth).

84. And why should we not believe in Allāh and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good ones?

85. So Allāh rewarded them, on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).

86. And (as for) those who disbelieve and reject Our communications, these are the companions of the flaming fire.

SECTION 12.—Muslims warned

87. O you who believe! Forbid not (yourselves) the good things which Allāh has made lawful for you and exceed not the limits; Allāh surely loves not those who exceed the limits.

88. And eat of the lawful and good (things) that Allāh has given you, and keep your duty to Allāh in Whom you believe.

89. Allāh does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths. The expiation thereof is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever has not sufficient (means) should fast for three days. This is the expiation of your oaths when you swear; and guard your oaths.²⁸⁵ Thus does Allāh make clear to you

289. The words carry a double significance; *do not take oaths* unless the necessity is urgent, and *keep your oaths*, i.e. be true to oaths when you have taken them; hence oaths cannot be expiated at will.

His communications, that you may be grateful.

90. O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and the (divining) arrows are only an uncleanness, the devil's work; shun it therefore that you may be successful.²⁹⁰

91. The devil only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allāh and from prayer; will you then desist?

92. And obey Allāh and obey the Messenger and beware; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our Messenger.

93. On those who believe and do good there is no blame for what they eat, when they keep their duty and believe and do good deeds, then they keep their duty and believe, then they keep their duty and do good (to others); and Allāh loves those who do good (to others).

SECTION 13.—Security of the Ka'bah

94. O you who believe! Allāh will certainly try you in respect of some game which your hands and your lances can reach, that Allāh might know who fears Him in secret; so whoever exceeds the limit after this, for him is a painful chastisement.

290. It is related that when this verse was revealed, a crier proclaimed in the streets of Madīnah that wine was prohibited, and in response to this every jar of wine in Muslim houses was emptied, so that wine flowed in the streets. Never in the history of the world was such a deep-rooted evil as drink so suddenly yet so completely eradicated. For stones set up and divining arrows see note on v. 3.

95. O you who believe! Kill no game while you are on pilgrimage.²⁹¹ And whoever among you kills it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you judge, as an offering to be brought to the Ka'bah; or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed. Allāh has pardoned what is gone by; and whoever returns (to it), Allāh will inflict retribution on him; and Allāh is Mighty, Lord of retribution.

96. Lawful to you is the game of the sea and its food,²⁹² a provision for you and for the travellers; and the game of the land is forbidden to you so long as you are on pilgrimage, and keep your duty to Allāh to Whom you shall be gathered.

97. Allāh has made the Ka'bah, the Sacred House,²⁹³ a maintenance for the people, and the sacred month and the offerings and the garlands. This is that you may know that Allāh knows whatever is in the heavens and whatever is in the earth, and that Allāh is Knower of all things.

98. Know that Allāh is Severe in requiting (evil), and that Allāh is Forgiving, Merciful.

291. The prohibition to kill game when on pilgrimage is a token of respect for the security of the Ka'bah, in addition to being a measure necessary for the safety of life in such a large gathering.

292. By the *game of the sea* is meant all water game, while the *ta'ām* (lit. *food*) of the sea means, *what is found, the sea or river having thrown it (on dry land), or what is left by the water having receded from it.*

293. The building proper is 55 feet by 50 feet, but the whole courtyard in which it stands measures 530 feet by 500 feet.

99. The Messenger's duty is only to deliver the message; and Allāh knows what you do openly and what you hide.

100. Say: The bad and the good are not equal, though the abundance of the bad may cause thee to wonder; so keep your duty to Allāh, O men of understanding! that you may be successful.

SECTION 14.—Directions for Muslims

101. O you who believe! Ask not about things which if made known to you may trouble you;²⁹⁴ and if you ask about them when the Qur'ān is being revealed, they will be made known to you. Allāh pardons this and Allāh is Forgiving, Forbearing.

102. A people before you indeed asked such questions, and then became disbelievers on account of them.

103. Allāh has not ordained (such things as) a *baḥīrah* or a *sā'ibah* or a *waṣīlah* or a *ḥāmī*, but those who disbelieve fabricate a lie against Allāh, and most of them do not understand.²⁹⁵

104. And when it is said to them, Come to what Allāh has revealed and to the Messenger, they say: Enough for us is what we found our

294. Islam is a universal religion and a religion for all times. Most of the details of law were therefore left to be settled as needs arose.

295. The liberation of certain animals in honour of idols was a practice among the Arabs. *Baḥīrah* means a *she-camel having her ear slit*

Sā'ibah signifies any beast left free to pasture.

Waṣīlah means a *she-goat* which brought forth twins, a male and female one of the two being sacrificed to idols.

Ḥāmī means a *stallion-camel that has prohibited or interdicted his back* (to be used for bearing a rider or any burden).

fathers on. What! even though their fathers knew nothing and did not follow the right way.

105. O you who believe! Take care of your souls; he who errs cannot hurt you when you are on the right way. To Allāh is your return, of all (of you), so He will inform you of what you did.

106. O you who believe! Call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you. You should detain the two after the prayer; then if you doubt (them), they shall both swear by Allāh, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allāh, for then we should be among the sinners.

107. Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin, so they two should swear by Allāh: Our testimony is truer than their testimony, and we have not exceeded the limit, for then surely we should be of the unjust.

108. This is more proper in order that they should give testimony truly or fear that other oaths may be given after their oaths; and keep your duty to Allāh, and hear; and Allāh does not guide the transgressing people.

SECTION 15. —Christian Love of World

109. On the day when Allāh will gather the messengers together, then say: What was the response you received? They will say: We have no knowledge? Thou art the great Knower of the unseen things.

110. When Allāh will say: O Jesus, son of Mary! Remember My favour on thee and on thy mother, when I strengthened thee with the Holy Spirit; thou didst speak to the people in the cradle and when of old age; and when I taught thee the Book and the wisdom and the Torah and the Gospel; and when thou didst determine out of clay a thing like the form of a bird by My permission, then thou didst breathe into it and it became a bird by My permission; and thou didst heal the blind and the lepers by My permission; and when thou didst give life to the dead by My permission;²⁹⁶ and when I withheld the Children of Israel from thee when thou didst come to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

111. And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear thou witness that we submit (ourselves).

112. When the disciples said: O Jesus, son of Mary! Can thy Lord send down to us food from heaven? He said: Have regard for your duty to Allāh if you are believers.

113. They said: We desire that we should

296. See *f. n.* 172.

eat of it and that our hearts should be at rest, and that we may know that thou hast indeed spoken the truth to us and that we may be of the witnesses to it.

114. Jesus, the son of Mary, said: O Allāh our Lord! Send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee; and grant us sustenance; and Thou art the best of Providers.

115. Allāh said: I will send it down to you, but whoever disbelieves afterwards among you, I will chastise him with a chastisement with which I have not chastised any one among the nations.²⁹⁷

SECTION 16.—False Christian Doctrines

116. And when Allāh said: O Jesus, son of Mary! Didst thou say to men, Take me and my mother for two gods besides Allāh? He said: Glory be to Thee! It did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind; Thou art the Great Knower of unseen things:

117. I did not say to them aught save what Thou didst enjoin me with, That serve Allāh, my Lord and your Lord; and I was a witness of

297. This passage seems to refer to the well-known Christian prayer for *daily bread*. Material resources have been granted to the Christians in abundance, but their connection with heaven has almost been cut off, and they are now tasting the evil consequences of it actually as predicted here.

them so long as I was among them ; but when Thou didst cause me to die, Thou wert the Watcher over them, and Thou art Witness of all things :²⁹⁸

118. If Thou shouldst chastise them, they are Thy servants ; and if Thou shouldst forgive them, Thou art the Mighty, the Wise.

119. Allāh will say : This is the day when their truth will benefit the truthful ones. They have gardens in which rivers flow to abide in them for ever ; Allāh is well pleased with them and they are well pleased with Allāh. This is the mighty achievement.

120. Allāh's is the kingdom of the heavens and the earth and what is in them ; and He is Possessor of power over all things.

298. Jesus says that so long as he lived among his followers he did not find them holding a belief in his Divinity. The logical conclusion of this statement is that the false doctrine of Divinity was introduced into the Christian faith *after his death* after " *Thou didst cause me to die.*"

CHAPTER 6

AL-AN'ĀM: THE CATTLE

(Makkah—20 sections ; 166 verses)

THE name of this chapter is taken from the mention of *cattle* in connection with certain superstitions and idolatrous practices of the Arabs, the abolition of which was needed to establish the doctrine of Divine Unity in all its purity. The object of Islam was not simply to preach Unity, but to make it the basis of a Muslim's practical life, and so to uproot all idolatrous practices.

The last chapter deals towards its close with the Christian doctrine of the deification of Jesus, and hence this chapter is introduced to deal at length with the doctrine of Divine Unity and its ultimate triumph, not only over idolatry, but over all kinds of polytheism.

Opening with a forcible declaration of the ultimate triumph of Divine Unity, and referring to the greatness of His mercy in the second section, the doctrine of Unity being always combined with the doctrine of the unique mercy of the Divine Being, it refers in the third to the polytheists' own evidence against their polytheism. The rejection of this great truth of Divine Unity and its consequence are then stated in the fourth and the fifth sections, mentioning incidentally the reward of believers in the sixth section. In the two succeeding sections the Divine judgment is declared to be imminent. The ninth mentions the arguments with which Abraham, who is undoubtedly the father of two of the biggest monotheistic peoples in the world, convinced his countrymen of the futility of the worship of any object other than God. The tenth section mentions seventeen other prophets who preached the Unity of the Divine Being.

The eleventh section draws attention to the truth of the Divine revelation of the Qur'an, which was now the bearer of that noble message of Divine Unity to mankind, and the next speaks of the ultimate triumph of that message. The thirteenth states that this triumph would be brought about by a gradual progress, and the fourteenth refers to the polytheists' opposition. The plans adopted by the chief opponents are then hinted at in the fifteenth, and their failure prophesied in the sixteenth section. The next two refer to the polytheists' self-imposed but superstitious restrictions against the use of the flesh of certain animals, and their vain excuses for not abjuring their idolatrous practices. The guiding rules of life are then briefly stated in the nineteenth section, while the chapter is closed by drawing attention to the great goal before the faithful, *viz.* the making of Divine Unity the basis of the practical life of man.

The whole of this chapter is said to have been revealed in one portion. Its revelation belongs probably to the last year of the Prophet's life at Makkah.

SECTION 1.—Triumph of Unity

In the name of Allāh, the Beneficent, the Merciful.

1. All praise is due to Allāh, Who created the heavens and the earth and made the darkness and the light ;²⁹⁹ yet those who disbelieve set up equals with their Lord.

2. He it is Who created you from clay, then He decreed a term ; and there is a term named with Him ; still you dispute.

3. And He is Allāh in the heavens and in the earth ; He knows your secret (thoughts) and your open (words), and He knows what you earn.

4. And there does not come to them any communication of the communications of their Lord but they turn aside from it.

5. They rejected the truth when it came to them ; so the news of what they mocked at will come to them.

6. Do they not consider how many a generation We have destroyed before them—We established them in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them ; then We destroyed them on account of their sins and raised up after them another generation.

7. And if We had sent to thee a writing on a paper, and they had touched it with their

²⁹⁹. The words that God is the Maker of the darkness and the light are directed against the dualistic doctrine of the Magian religion, which holds light and darkness to be two co-eternal principles.

hands, those who disbelieve would have said : This is nothing but clear enchantment.

8. And they say : Why has not an angel been sent down to him ? And if We send down an angel, the matter would be decided and then they would not be respited.

9. And if We had made him an angel, We would have (still) made him a man,³⁰⁰ and (thus) We would have made them fall into the (same) confusion into which they have (now) fallen.

10. And certainly messengers before thee were mocked at, but that which they mocked at encompassed the scoffers among them.

SECTION 2.—Greatness of Divine Mercy

11. Say : Travel in the land, and see what was the end of the rejecters.

12. Say : To whom belongs what is in the heavens and the earth ? Say, To Allāh. He has ordained mercy on Himself. He will certainly gather you on the Resurrection day—there is no doubt about it. (As for) those who have lost their souls, they do not believe.

13. And to Him belongs whatever dwells in the night and the day ; and He is the Hearing, the Knowing.

14. Say : Shall I take a protector besides Allāh, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself)

300. The meaning is that if an angel were made a messenger to mankind, he would doubtless appear in the form of man, inasmuch as the human eye cannot see angels and because only a human being could serve as a model for man, and they would have fallen into the same confusion.

fed. Say: I am commanded to be the first who submits himself, and thou shouldst not be of the polytheists.

15. Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

16. He from whom it is averted on that day, He indeed shows mercy to him; and this is a manifest achievement.

17. And if Allāh touch thee with affliction, there is none to remove it but He; and if He visit thee with good, He is Possessor of power over all things.

18. And He is the Supreme, above His servants; and He is the Wise, the Aware.

19. Say: What thing is the weightiest in testimony? Say: Allāh is witness between you and me. And this Qur'ān has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allāh? Say: I do not bear witness. Say: He is only One God, and I am clear of that which you set up (with Him).

20. Those whom We have given the Book recognize him as they recognize their sons; those who have lost their souls do not believe.

SECTION 3.—Polytheists' Testimony

21. And who is more unjust than he who forges a lie against Allāh or (he who) gives the lie to His communications; surely the unjust will not be successful.

22. And on the day when We gather them all together, then shall We say to those who

set up gods (with Allāh) : Where are your associates whom you asserted (to be gods) ?

23. Then their excuse would be nothing but that they would say : By Allah, our Lord, we were not polytheists.

24. See how they lie against their own souls, and that which they forged is lost to them.

25. And of them is he who hearkens to thee, and We have cast veils over their hearts lest they understand it and a heaviness in their ears.³⁰¹ And even if they see every sign they will not believe in it ; so much so that when they come to thee, they only dispute with thee. Those who disbelieve say : This is naught but the stories of the ancients.

26. And they forbid (others) from it and keep away from it, and they only bring perdition upon their own souls while they do not perceive.

27. And couldst thou see when they are made to stand before the fire, and say : Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers !

28. Nay, what they concealed before has become manifest to them. And if they were sent back, they would go back to that which they are forbidden, and they are surely liars.

29. And they say : There is nothing but our life of this world, and we shall not be raised.

30. And couldst thou see when they are made to stand before their Lord, He will say :

301. This and what follows shows that veils were cast over their hearts because they would not believe even if they saw all the signs.

Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.

SECTION 4.—Rejection of the Truth

31. They are losers indeed who reject the meeting with Allāh; until when the hour comes upon them all of a sudden, they say: Alas for us that we neglected it! And they bear their burdens on their backs; now surely evil is that which they bear.

32. And this world's life is naught but a play and an idle sport; and the abode of the Hereafter is certainly better for those who keep their duty. Do you not then understand?

33. We know indeed that what they say grieves thee; they do not call thee a liar, but the unjust deny the communications of Allāh.³⁰²

34. And messengers before thee were certainly rejected, but they were patient on being rejected and persecuted, until Our help came to them. And there is none to change the words of Allāh.³⁰³ And there has come to thee some information about the messengers.

35. And if their turning away is hard on thee, then if thou canst seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that thou shouldst bring them a

302. The Prophet was reputed for his truthfulness. It was after he received the Divine revelation that he was called a *liar*, and hence it was really a denial of the Divine revelation of which they were guilty, and not any denial regarding the truthfulness of the Prophet himself.

303. By the *words of Allāh* here are meant the *prophecies* promising assistance to His prophets. As help came to the messengers before the Prophet, so would help come to him.

sign !³⁰⁴ And if Allāh had pleased He would have gathered them all on guidance, so be not of the ignorant.

36. Only those accept who listen ; and (as to) the dead,³⁰⁵ Allāh will raise them ; then to Him they will be returned.

37. And they say : Why has not a sign been sent down to him from his Lord ? Say : Allāh has certainly the power to send down a sign, but most of them do not know.

38. And there is no animal that walks upon the earth, nor a bird that flies with its two wings, but (they are) genera like yourselves. We have not neglected anything in the Book ; so to their Lord shall they be gathered.³⁰⁶

39. And those who reject Our communications are deaf and dumb, in utter darkness. Whom Allāh pleases He leaves in error, and whom He pleases He puts on the right way.

40. Say : Have you considered if the chastisement of Allāh should overtake you or the hour come upon you, will you call (on others) besides Allāh, if you are truthful ?

41. Nay, Him you will call upon ; so He will clear away that for which you pray if He pleases, and you will forget what you set up (with Him).

304. A sign that should bring all to guidance, as shown by what follows.

305. The spiritually dead will be raised to life.

306. This verse points as it were to two classes of men—those who, like beasts, are wholly bound to the earth and cannot rise, and those who rise like birds, soaring upward to the higher spiritual regions. The words *to their Lord shall they be gathered* refer to men and not to animals or birds, as the personal pronoun in *rabbi-him* shows. Resurrection is only for human beings.

SECTION 5.—Consequences of Rejection

42. And We sent (messengers) to nations before thee, then We seized them with distress and affliction in order that they might humble themselves.

43. Yet why did they not humble themselves when Our punishment came to them? And their hearts hardened and the devil made what they did fair-seeming to them.

44. But when they neglected that with which they were admonished, We opened for them the gates of all things; until when they rejoiced in what they were given, We seized them suddenly; then lo! they were in utter despair.

45. So the roots of the unjust people were cut off; and all praise is due to Allāh, the Lord of the worlds.

46. Say: Have you considered that if Allāh takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allāh that can bring them to you? See how We repeat the arguments, yet they turn away.

47. Say: Have you considered if the chastisement of Allāh should overtake you suddenly or openly, will any be destroyed but the unjust people?

48. And We send not messengers but as announcers of good news and givers of warning; then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

49. And those who reject Our communications—chastisement will afflict them because

they transgressed.

50. Say : I do not say to you, I have with me the treasures of Allāh ; nor do I know the unseen ; nor do I say to you that I am an angel ; I do not follow aught save that which is revealed to me. Say : Are the blind and the seeing one alike ? Do you not then reflect ?

SECTION 6.—Believers' Reward

51. And warn with it those who fear that they will be gathered to their Lord—there is no protector for them, nor any intercessor besides Him—that they may guard against evil.

52. And do not drive away those who call upon their Lord in the morning and the evening—they desire only His favour. Neither art thou answerable for any reckoning of theirs, nor are they answerable for any reckoning of thine, so that thou shouldst drive them away and thus be of the unjust.

53. And thus do We try some of them by others so that they say : Are these they upon whom Allāh has conferred benefit from among us ? Does not Allāh best know the grateful ?

54. And when those who believe in Our communications come to thee, say : Peace be on you ; your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, He is Forgiving, Merciful.

55. And thus do We make distinct the communications and so that the way of the guilty may become clear.

SECTION 7.—Divine Judgment

56. Say : I am forbidden to serve those whom you call upon besides Allāh. Say : I do not follow your low desires, for then indeed I should have gone astray, and I should not be of those who go aright.

57. Say : I have manifest proof from my Lord and you call it a lie. I have not with me that which you would hasten. The judgment is only Allāh's. He relates the truth and He is the best of deciders.

58. Say : If that which you desire to hasten were with me, the matter would have been decided between you and me ; and Allāh best knows the unjust.

59. And with Him are the treasures of the unseen—none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but (it is all) in a clear book.

60. And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day ; then He raises you up therein that an appointed term may be fulfilled. Then to Him is your return, so He will inform you of what you did.

SECTION 8.—Divine Judgment

61. And He is the Supreme, above His servants, and He sends keepers over you. At length when death comes to one of you, Our

messengers cause him to die, and they are not remiss.

62. Then are they sent back to Allāh, their Protector, the True one. Now surely His is the judgment and He is Swiftest in taking account.

63. Say : Who is it that delivers you from the dangers of the land and the sea ? You call upon Him (openly) humiliating yourselves and in secret : If He delivers us from this, we should certainly be of the grateful ones.

64. Say : Allāh delivers you from them and from every distress, but again you set up gods (with Him).

65. Say : He has power to send on you a chastisement from above you or from beneath your feet, or to throw you into confusion, (making you) parties, and make some of you taste the severity of others. See how We repeat the communications that they may understand.

66. And thy people call it a lie and it is the very truth. Say : I am not placed in charge of your affairs.

67. For every prophecy is a term, and you will come to know (it).³⁰⁷

68. And when thou seest those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse. And if the devil cause thee to forget, do not sit after recollection with the unjust people.

307. The prophecy of the vanquishment of the powerful opponents of Islam is declared with even greater emphasis than in the earlier stage of the Prophet's mission, notwithstanding the apparent triumph of opposition which had succeeded in scattering the few men who had been converted to Islam.

69. And no responsibility for their (deeds) falls on those who keep their duty ; but (theirs is) only to remind, haply they may guard against evil.

70. And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned ; it shall not have besides Allāh any protector or an intercessor. And if it should seek to give every compensation it will not be accepted from it. These are they who are given up to destruction for what they earned ; they will have a drink of boiling water and a painful chastisement because they disbelieved.

SECTION 9.—Abraham

71. Say : Shall we call on that besides Allāh which does not benefit us nor harm us, and shall we be turned back on our heels after Allāh has guided us, like him whom the devils have made to fall down perplexed in the earth ? He has companions who call him to the right way, (saying), Come to us. Say : The guidance of Allāh, that is the (true) guidance ; and we are commanded that we should submit to the Lord of the worlds :

72. And that you should keep up prayer and keep your duty to Him ; and He it is to Whom you will be gathered.

73. And He it is Who has created the heavens and the earth with truth ; and on the day He says, Be, it is.

74. His word is the truth, and His is the kingdom on the day when the trumpet is blown. Knower of the unseen and the seen ; and He is the Wise, the Aware.

75. And when Abraham said to his sire, Āzar : ³⁰⁸ Dost thou take idols for gods? I see thee and thy people in manifest error.

76. And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those who are sure.

77. So when the night overshadowed him, he saw a star. Said he : Is this my Lord? ³⁰⁹ And when it set, he said : I do not love the setting ones.

78. Then when he saw the moon rising, he said : Is this my Lord? When it set, he said : If my Lord had not guided me, I should be of the erring people.

79. Then when he saw the sun rising, he said : Is this my Lord? Is this the greatest? And when it set, he said : O my people ! I am clear of what you set up (with Allāh):

80. I have turned myself, being upright, wholly to Him who originated the heavens and the earth, and I am not of the polytheists.

308. The Arab genealogists are agreed that Abraham's father's name was *Tarah*, which is the same as Terah. Here Āzar is spoken of as the *ab* of Abraham which may mean *father* or anyother *ancestor*. The Qur'ān does not apparently recognize Āzar as the father of Abraham, for it speaks of the latter (Abraham's *wālid*) in 14 : 41 as a believer, while the *ab* is elsewhere spoken of as having stuck to idolatry till his death. Hence I translate *ab* as *sire*.

309. The words are either uttered by way of surprise as referring to his people's belief, who are then made to realize their error by showing that what they call a god disappears at times, and therefore does not deserve to be worshipped. Or the phrase may be interrogatory, Is this my Lord? And interrogation expresses disapproval.

81. And his people disputed with him. He said: Do you dispute with me respecting Allāh? And He has guided me indeed. And I do not fear in any way those that you set up with Him, unless my Lord pleases. My Lord comprehends all things in His knowledge; will you not then mind?

82. And how should I fear what you have set up (with Him) while you do not fear that you have set up with Allāh that for which He has not sent down to you any authority? Which then of the two parties is surer of security, if you know?

83. Those who believe and do not mix up their faith with iniquity, these are they who have got security, and they go aright.

SECTION 10.—Other Prophets

84. And this was Our argument which We gave to Abraham against his people. We exalt in dignity whom We please; thy Lord is surely Wise, Knowing.

85. And We gave him Isaac and Jacob; each did We guide. And Noah did We guide before; and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron; and thus do We reward those who do good (to others):

86. And Zacharias and John and Jesus and Elias; every one was of the good:

87. And Ishmael and Elisha and Jonah and Lot; and every one We made to excel the people:

88. And from among their fathers and their

descendants and their brethren ; and We chose them and guided them into the right way.

89. This is Allāh's guidance ; He guides thereby whom He pleases of His servants. And if they set up others (with Him), that which they did shall go for nothing.

90. These are they to whom We gave the Book and the judgment and the prophecy ; ³¹⁰ so if these disbelieve in it, We have already entrusted with it a people who are not disbelievers in it.

91. These are they whom Allāh guided, so follow their guidance. Say : I do not ask you for any reward for it ; it is nothing but a reminder to the nations.

SECTION 11.—Revelation of Quran

92. And they do not show to Allāh the measure of regard due to Him when they say : Allāh has not revealed anything to a mortal.³¹¹ Say : Who revealed the Book which Moses brought, a light and a guidance to men, which you make into scattered writings, showing (part of) it while you conceal much ? And you were taught what you did not know, (neither) you nor your fathers. Say : Allāh ; then leave them sporting in their vain discourses.

93. And this is a Book We have revealed, blessed, verifying that which is before it, and that thou mayest warn the metropolis and those

310. To each prophet was given a *book* with which to guide mankind ; *judgment*, so that he might decide disputes by his own authority ; and the *gift of prophecy*.

311. By a *mortal* here is meant the Prophet.

around her.³¹² And those who believe in the Hereafter believe in it, and they guard their prayers constantly.

94. And who is more unjust than he who forges a lie against Allāh, or says: It has been revealed to me,—while nothing has been revealed to him; and he who says: I can reveal the like of what Allāh has revealed? And if thou hadst seen when the unjust are in the agonies of death, and the angels spread forth their hands: Give up your souls. This day you are recompensed with an ignominious chastisement, because you spoke against Allāh other than the truth, and (because) you showed pride against His communications

95. And now you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you; and We do not see with you your intercessors about whom you asserted that they were (Allāh's) associates in respect to you. Certainly the ties between you are now cut off, and what you asserted is lost to you.

SECTION 12.—Triumph of Truth

96. Allāh causes the grain and the stone to germinate. He brings forth the living from the dead and He is the Bringer forth of the dead from the living. That is Allāh! How are you then turned away?

312. The *metropolis* stands for the people of the *metropolis*. *Umm al-Qurā* (lit. the mother of the towns) is the title by which Makkah is known, because it was both the political and the spiritual centre of Arabia. Those around her includes not only the whole of Arabia but the whole world, because Makkah has geographically a central position in the world.

97. He causes the dawn to break ; and He has made the night for rest, and the sun and the moon for reckoning. This is the measuring of the Mighty, the Knowing.

98. And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea. Truly We make plain the communications for a people who know.

99. And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository.³¹³ We make plain the communications for a people who understand.

100. And He it is who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach ; and gardens of grapes and olives and pomegranates, alike and unlike. Behold the fruit of it when it yields the fruit and the ripening of it ! Indeed there are signs in this for a people who believe.

101. And they make the jinn associates with Allāh, while He created them, and they falsely attribute to Him sons and daughters without knowledge. Glory be to Him, and highly exalted is He above what they ascribe (to Him).

313. The resting-place is *this life*, and the depository is *the grave*, so that the meaning is that some live and others die ; or the resting-place is *the final abode of bliss* and the depository *the temporary residence in this world*.

SECTION 13.—**Gradual Progress**

102. Wonderful Originator of the heavens and the earth ! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.

103. That is Allāh, your Lord, there is no god but He ; the Creator of all things, therefore serve Him ; and He has charge of all things.

104. Vision comprehends Him not, and He comprehends (all) vision ; and He is the Knower of subtleties, the Aware.

105. Indeed there have come to you clear proofs from your Lord ; so whoever sees, it is for (the good of) his own soul ; and whoever is blind, it is to his own harm ; and I am not a keeper over you.

106. And thus do we repeat the communications and that they may say: Thou hast studied well ; and that We may make it clear to a people who know.

107. Follow what is revealed to thee from thy Lord—there is no god but He—and withdraw from those who set up other gods.

108. And if Allāh had pleased, they would not have set up others (with Him). And We have not appointed thee a keeper over them, and thou art not placed in charge of them.

109. And do not abuse those whom they call upon besides Allāh, lest exceeding the limits they abuse Allāh out of ignorance. Thus have We made fair-seeming to every people their deeds ; then to their Lord is their return, so He will inform them of what they did.

110. And they swear by Allāh with the strongest of their oaths, that if a sign come to them they would certainly believe in it. Say : Signs are only with Allāh ; and what should make you know that when it comes they will not believe.³¹⁴

111. And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.³¹⁵

PART VIII

SECTION 14.—Polytheists' Opposition

112. And even if We send down to them the angels, and the dead speak to them, and We bring together all things before them, they would not believe unless Allāh pleases, but most of them are ignorant.

113. And thus for every prophet We made enemies—the devils from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them). And if thy Lord pleased, they would not have done it ; so leave them and that which they forge.

114. And that the hearts of those who do

314. The words mean that it does not rest with the Prophet himself to show signs, not that signs cannot be shown or will not be shown. Signs being *with God* signifies, on the other hand, that God will show what signs He pleases and when He pleases. The words *when it comes*, moreover, show that the unbelievers' demand was for a particular sign.

315. This *turning of their hearts and sights* is God's *leaving them in their inordinacy*, as explained by the verse itself. This is due to their own action in rejecting the truth and assuming an attitude of enmity.

not believe in the Hereafter may incline to it, and that they may be well pleased with it, and that they may earn what they are earning (of evil).

115. Shall I then seek a judge other than Allāh? And He it is Who has revealed to you the Book (which is) made plain. And those whom We have given the Book know that it is revealed by thy Lord with truth, so thou shouldst not be of the disputers.

116. And the word of thy Lord has been accomplished truly and justly. There is none who can change His words; and He is the Hearing, the Knowing.

117. And if thou wert to obey most of those on earth, they will lead thee astray from Allāh's way. They follow but conjecture and they only lie.

118. Surely thy Lord—He best knows who goes astray from His way, and He best knows those who follow the right course.

119. Eat of that on which Allāh's name has been mentioned, if you are believers in His communications.

120. And why should you not eat of that on which Allāh's name has been mentioned, and He has already made plain to you what He has forbidden to you—excepting what you are compelled to. And many do surely lead (people) astray by their low desires, out of ignorance. Surely thy Lord best knows those who exceed the limits.

121. And eschew open and secret sin. Those who earn sin will surely be recompensed with what they earn.

122. And do not eat of that on which Allāh's name has not been mentioned, and that is surely a transgression. And the devils suggest to their friends to contend with you ; and if you obey them, you too are polytheists.

SECTION 15.—The Chief Opponents

123. Is he who was dead, then We give him life and make for him a light by which he walks among men, like him whose likeness is that of one in utter darkness whence he cannot come forth ? Thus what they did is made fair-seeming to the unbelievers.

124. And thus have We made in every town its great guilty leaders that they may plan therein ; and they do not plan but against their own souls, and they do not perceive.

125. And when a communication comes to them, they say : We will not believe till we are given the like of what Allāh's messengers are given. Allāh best knows where He places His message. Humiliation from Allāh and severe chastisement will soon befall the guilty because of what they planned.

126. So whomsoever Allāh intends to guide aright, He expands his breast for Islam, and whomsoever He intends to leave in error, He makes his breast strait and narrow as though he were ascending upwards. Thus does Allāh lay uncleanness on those who do not believe.

127. And this is the path of thy Lord—(a) right (path). Indeed We have made the communications clear for a people who mind.

128. They have the abode of peace with their Lord, and He is their friend because of what they did.

129. And on the day when He will gather them all together : O assembly of jinn !³¹⁶ You enticed away a great part of men. And their friends from among men will say : Our Lord ! Some of us profited by others, and we have reached our appointed term which Thou didst appoint for us. He will say : The fire is your abode, to abide in it, except as Allāh is pleased ; for thy Lord is Wise, Knowing.

130. And thus do We make some of the iniquitous to befriend others on account of what they earned.

SECTION 16.—The Punishment

131. O assembly of jinn and men ! Did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours ? They will say : We bear witness against ourselves. And this world's life deceived them and

316. *Jinn* (from *janna*, meaning *he covered or concealed*) are the spirits of evil or the beings that invite man to do evil, as opposed to the angels, who invite him to do good, both being alike in being invisible to the human eye. But the word is also applied to great potentates or powerful leaders who, through their importance and detachment from the masses, do not mix freely with them, so they remain distant or "hidden from their eyes." Tabrezi says, *the Arabs liken a man who is sharp and clever in affairs to a jinnī and a shaitān*. By the *jinn* are here meant only the iniquitous leaders, as in v. 131 the men and the *jinn* are called *one assembly*, and in v. 132 they are the dwellers of cities which were destroyed on account of their sins. In fact v. 131 is conclusive because there *jinn and men* are told that messengers came to them from among them, and the only messengers mentioned in the Qur'ān are messengers from among men.

they will bear witness against their own souls that they were disbelievers.

132. This is because thy Lord would not destroy towns unjustly while their people were unwarned.

133. And all have degrees according to what they do; and thy Lord is not heedless of what they do.

134. And thy Lord is the Self-sufficient one, the Lord of mercy. If He will, He may take you away, and make whom He will successors after you, even as He raised you up from the seed of another people.

135. What you are threatened with must come to pass and you cannot escape (it).

136. Say: O my people! Work according to your ability; I too am working. You will soon come to know, for whom (of us) is the (good) end of the abode. Surely the unjust shall not be successful.

137. And they set apart a portion for Allāh, out of what He has created of tilth and cattle, and say: This is for Allāh—so they assert—and this for our associate-gods. Then what is for their associate-gods, it reaches not Allāh, and whatever is (set apart) for Allāh, it reaches their associate-gods; ³¹⁷ evil is that which they judge.

138. And thus their associate-gods have made fair-seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their reli-

317. The portion set apart for God was really meant for the poor, but it was sometimes diverted to the use of idols, being handed over to the priests.

gion.³¹⁸ And if Allāh had pleased, they would not have done it ; leave them alone with what they forge.

139. And they say : Such cattle and tilth are prohibited ; none can eat them except as We please—so they assert—and (there are) cattle whose backs are forbidden, and cattle on which they would not mention Allāh's name³¹⁹—forging a lie against Him. He will requite them for what they forged.

140. And they say : What is in the wombs of these cattle is specially for our males, and forbidden to our wives ; and if it be still-born, they are all partners in it. He will reward them for their (false) description ; surely He is Wise, Knowing.

141. They are lost indeed who kill their children foolishly without knowledge, and forbid what Allāh has given to them, forging a lie against Allāh. They have indeed gone astray, and they are not the followers of the right course.

SECTION 17.—**Idolatrous Usages**

142. And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly. Surely He does not love the extravagant.

318. This refers to the practice of slaying or burying alive the female children, and also to the human sacrifices to idols. By introducing these superstitions and evil customs they were making confused and obscure the true religion—the religion of the service of One God.

319. That is, such as were sacrificed in the name of idols.

143. And of the cattle (He created) beasts of burden and those which are fit for slaughter only. Eat of what Allāh has given you and do not follow the footsteps of the devil; for he is your open enemy:

144. Eight in pairs—two of sheep and two of goats. Say: Has He forbidden the two males or the two females, or that which the wombs of the two females contain? Inform me with knowledge if you are truthful:

145. And two of camels and two of cows. Say: Has He forbidden the two males or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allāh enjoined you this? Who, then, is more unjust than he who forges a lie against Allāh to lead men astray without knowledge? Surely Allāh does not guide the unjust people.

SECTION 18.—Prohibited Foods

146. Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat thereof, except that it be what has died of itself, or blood poured forth, or flesh of swine—for that is unclean—or that which is a transgression, other than (the name of) Allāh having been invoked on it.³²⁰ But whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful.

147. And to those who were Jews We

320. The uncleanness in the case of the first three consists in their pernicious effect upon the intellectual, the physical, and the moral systems respectively, while the transgression in the case of the last affects the spiritual conditions.

made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are surely Truthful.

148. But if they give thee the lie, say : Your Lord is the Lord of all-encompassing mercy ; and His punishment cannot be averted from the guilty people.

149. Those who are polytheists will say : If Allāh had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything. Even so did those before them reject until they tasted Our punishment. Say : Have you any knowledge with you so you should bring it forth to us ? You only follow a conjecture and you only tell lies.

150. Say : Allāh's is the conclusive argument ; if He had pleased, He would have guided you all.³²¹

151. Say : Bring your witnesses who should bear witness that Allāh has forbidden this. Then if they bear witness, do not thou bear witness with them. And follow not the low desires of those who reject Our communications and those who do not believe in the Hereafter, and they hold (others) as equal with their Lord.

321. The answer given here is that God does not compel men to adopt either a right or a wrong course ; if He had pleased to exercise a compulsion He would have compelled them all to walk in submission to Divine laws as He has made the whole creation. But to man is given the choice, while the way is pointed out to him.

SECTION 19.— **Guiding Rules of Life**

152. Say : Come ! I will recite what your Lord has made inviolable for you that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty—We provide for you and for them—, and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allāh has forbidden except for the requirements of justice. He enjoins you this that you may understand.

153. And do not approach the property of the orphan except in the best manner until he attains his maturity ; and give full measure and weight with justice. We do not impose on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative, and fulfil Allāh's covenant. He enjoins you this that you may be mindful.

154. And (know) that this is My path, the right one, so follow it ; and follow not (other) ways, for they will lead you away from His way. He enjoins you this that you may keep your duty.

155. Again, We gave the Book to Moses to complete (Our blessings) on him who would do good (to others) and making plain all things, and a guidance and a mercy, so that they should believe in the meeting of their Lord.

SECTION 20.— **The Goal**

156. And this Book which We have revealed is blessed ; so follow it and keep your duty that

mercy may be shown to you ;

157. Lest you say that the Book was revealed only to two parties before us,³²² and We were unaware of what they read ;

158. Or (lest) you should say : If the Book had been revealed to us, we would have been better guided than they. So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allāh's communications and turns away from them ? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

159. They do not wait aught but that the angels should come to them, or that thy Lord should come, or that some of the signs of thy Lord should come.³²³ On the day when some of the signs of thy Lord come, its faith will not profit a soul which did not believe before, or earn good through its faith. Say : Wait, we too are waiting.

160. Those who divide their religion into parts and become sects, thou hast no concern with them. Their affair is only with Allāh and He will inform them of what they did.

161. Whoever brings a good deed will have tenfold like it ; and whoever brings an evil deed shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

322. In Arabia there lived only Jews and Christians besides the idolaters.

323. For a similar expression, see 2 : 210. The coming of angels signifies the coming of the slighter punishment ; the coming of God stands for the complete overthrow of opposition ; while the coming of some of the signs means the coming of death. The time to profit by faith is no more when death overtakes a man,

162. Say : My Lord has guided me to the right path, (to) a most right religion, the faith of Abraham, the upright one, and he was not of the polytheists.

163. Say : My prayer and my sacrifice and my life and my death are (all) for Allāh, the Lord of the worlds :³²⁴

164. No partner has He ; and this am I commanded, and I am the first of those who submit.

165. Say : Shall I seek a lord other than Allāh ? And He is the Lord of all things. And no soul earns (evil) but against itself, and no bearer of burden bears the burden of another. Then to your Lord is your return, then He will inform you of that wherein you differed.

166. And He it is Who has made you rulers in the land and raised some of you above others by (various) grades, that He might try you by what He has given you. Surely thy Lord is quick to requite (evil), and He is surely Forgiving, Merciful.

324. Such is the doctrine of Divine Unity in practice : *to live* for God, *to die* for God—God, the Lord of the worlds. The last words are only to show that *living* for God and *dying* for God signifies living in the service of humanity and dying in the cause of humanity, because God is the Lord (lit. the sustainer and nourisher) of the world.

CHAPTER 7

AL-A'RAF: THE ELEVATED PLACES

(Makkah—24 sections; 206 verses)

THE title of this chapter is taken from the mention of *Al-A'raf* or *the elevated places*, granted to prophets and the righteous servants of God. This name points to the theme of this chapter which is the need and truth of Divine revelation. It was revealed just before the Flight.

The chapter opens with a statement of the truth of the Divine revelation as granted to the Prophet. The second section shows that opposition to the Prophet is similar to the devil's opposition to the righteous servants of God, whose prototype is Adam; and the third section contains a warning to all men against the insinuations of the devil. The next four sections are devoted to general statements regarding the advent of prophets, the fate of those who reject and illtreat them, and the ultimate triumph of the righteous. These are followed by four other sections containing illustrations of these general statements as drawn from the histories of five prophets, whose names, and the prominent incidents of whose lives, were known to the Arabs. *viz.* Noah, Hūd, Sāliḥ, Lot, and Shu'aib—all these prophets, though belonging to different nations and different countries, are mentioned in the chronological order of their appearance. These histories are followed in the twelfth section by a warning to the opponents of the Holy Prophet.

The remaining half of the chapter, with the exception of the last three sections, is taken up entirely with the history of Moses, importance being attached to that history on account of the close resemblance of the Prophet of Arabia to the great Israelite prophet, and on account of the clear prophecies of Moses regarding the appearance of a prophet from among the brethren of the Israelites, *i.e.* the Ishmaelites, or the Arab nation. This is the reason that towards the end of that history mention is specially made of the prophecies contained in the Torah and the Gospel.

The last three sections are again of a general nature, referring first to the impress of Divine Unity upon man's nature, thus adducing evidence of the truth of revelation, which also preaches Unity; then to the coming of the doom, and lastly stating that that doom will not be averted by the help of false gods, and enjoining Muslims to seek the help of God to overcome opposition.

SECTION 1.—The Prophet's Revelation

In the name of Allāh, the Beneficent, the Merciful

1. I am Allāh, the best Knower, the Truthful.³²⁵

2. A Book revealed to thee—so let there be no straitness in thy breast on account of it—that thou mayest warn thereby, and a reminder to the believers.

3. Follow what has been revealed to you from your Lord and follow not guardians besides Him; how little do you mind!

4. And how many a town that We destroyed; so Our punishment came to them by night or while they slept at midday.

5. Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

6. So We will question those to whom messengers were sent, and We will question the messengers;

7. Then We will relate to them with knowledge, and We were not absent.

8. And the measuring out on that day will be just; ³²⁶ then as for him whose measure (of good deeds) is heavy, these are they who shall be successful.

9. And as for him whose measure (of good deeds) is light, these are they who have made their souls suffer loss because they disbelieved in Our

325. To the three letters with which chapters 2 and 3 open is here added the letter *Ṣād* which stands for *Ṣādiq* or the Truthful.

326. According to Rāghib *wazn* means the knowing of the measure of a thing. And he adds that the allusion here is to justice in the reckoning of men.

communications.

10. And surely We have established you in the earth and made in it means of livelihood for you ; little it is that you give thanks.

SECTION 2.—The Devil's Opposition

11. And certainly We created you, then We fashioned you, then We said to the angels : Make obeisance to Adam. So they did obeisance except Iblīs ; he was not of those who did obeisance.

12. He said : What hindered thee so that thou didst not make obeisance when I commanded thee ? He said : I am better than he ; Thou hast created me of fire, while him Thou hast created of dust.³²⁷

13. He said : Then get forth from this (state), for it does not befit thee to behave proudly therein. Go forth, therefore, for thou art of the abject ones.

14. He said : Respite me until the day when they are raised up.³²⁸

15. He said : Thou art of the respited ones.

16. He said : As Thou hast judged me as erring, I will lie in wait for them in Thy right path :

17. Then I will come to them from before

327. Compare 2 : 30-39. The creation of man from dust is frequently referred to in the Holy Qur'ān. Not only is Adam created from dust, but all men are spoken of as being similarly created. As a contrast to man's creation from dust, the devil claims to have been created from fire. In 21 : 37, man is spoken of as being created from haste, meaning that he is hasty by temperament. In like manner, the devil's creation from fire may mean that he is made of a fiery temperament, while the perfect man is humble and meek, being created of dust, which stands for humility and meekness.

328. The raising up here stands for the spiritual resurrection of man.

them and from behind them, and from their right-hand side and from their left-hand-side, and Thou wilt not find most of them thankful.

18. He said: Get out of this (state), despised, driven away. Whoever of them follows thee, I will fill hell with you all.

19. And (We said): O Adam! Dwell thou and thy wife in the garden; and eat from where you desire; and go not near this tree, for then you will be of the unjust.

20. But the devil made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not become angels or become of the immortals.

21. And he swore to them both: Surely I am a sincere adviser to you.

22. Thus he caused them to fall by deceit. And when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden.³²⁹ And their Lord called out to them: Did I not forbid you both that tree and say to you that the devil is your open enemy?

23. They said: Our Lord! We have been unjust to ourselves; and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

24. He said: Get forth some of you the enemies of others, and there is for you in the

329. The covering with the leaves of the garden is the desire to make up by human effort any fault that may have been committed. The clothing that guards against evil, which is spoken of in v. 26 as being *the best clothing*, explains the meaning of *covering* here.

earth an abode and a provision for a time.

25. He said : Therein shall you live, and therein shall you die, and from it shall you be raised.

SECTION 3.—The Devil's Insinuations

26. O Children of Adam ! We have sent down to you clothing to cover your nakedness and for beauty ; ³³⁰ and clothing that guards (against evil), that is the best. This is of the communications of Allāh that they may be mindful.

27. O Children of Adam ! Let not the devil cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing³³¹ that he might show them their evil inclinations. He sees you, he as well as his host, from whence you cannot see them. We have made the devils to be the friends of those who do not believe.

28. And when they commit an indecency, they say : We found our fathers doing this, and Allāh has enjoined it on us. Say : Allāh does not enjoin indecency. Do you say against Allāh what you do not know ?

29. Say : My Lord enjoins justice. And set upright your faces at every time of prayer and call on Him, being sincere to Him in

330. There is a reference in these words to the sending down of Divine revelation which enables man to cover his nakedness in a moral sense and add beauty to his morals. The words that follow—*clothing that guards against evil*—make it clear.

331. That the clothing for the body is not meant here is clear from the fact that all men are warned against a similar attack of the devil.

obedience. As He brought you forth in the beginning, so shall you also return.

30. A part has He guided aright, and (as for another) part, perdition is justly their due; for they took the devils for friends beside Allāh; and they think that they are followers of the right way.

31. O Children of Adam! Attend to your embellishment at every time and place of prayer,³³² and eat and drink and be not extravagant for He loves not the extravagant.

SECTION 4.—Divine Messengers

32. Say: Who has prohibited the embellishment of Allāh which He has brought forth for His servants, and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the Resurrection day. Thus do We make the communications clear for a people who know.

33. Say: My Lord has prohibited only indecencies, those of them that are apparent as well as those that are concealed, and sin, and rebellion without just cause, and that you associate with Allāh that for which He has sent down no authority, and that you say against Allāh what you do not know.

34. And for every nation there is a doom, so when their doom comes they cannot put (it) off the least while, nor can they advance (it).

35. O Children of Adam! If there come to you messengers from among you, relating to

332. Both the spiritual and extrinsic embellishment are meant here, the former indicating *virtue* and the latter *clothing*.

you My communications—then whoever guards against evil and acts aright, they shall have no fear, nor shall they grieve.

36. And those who reject Our communications and turn away from them haughtily—these are the inmates of the fire, they will abide in it.

37. Who is more unjust than he who forges a lie against Allāh or gives the lie to His communications? (As for) these, their portion (as stated) in the Book reaches them, until when Our messengers come to them causing them to die, they say: Where is that which you used to call upon besides Allāh? They would say: They are lost to us. And they will bear witness against themselves that they were unbelievers.

38. He will say: Enter into fire, among the nations that have passed away before you from among jinn and men. Whenever a nation enters, it will curse its sister, until when they all come up with one another into it, the last of them will say to the first of them:³³³ Our Lord! These led us astray, so give them a double chastisement of the fire. He will say: For every one it is double, but you know not.³³⁴

39. And the first of them will say to the last of them: You have no preference over us, so taste the chastisement for what you earned.

333. By the last and the foremost are meant the last and the foremost in position, or the common people and the leaders; see 2: 166; 14: 21; etc.

334. Blindly following others is as grave a sin as misleading others.

SECTION 5.—**Rejecters and Accepters**

40. Those who give the lie to Our communications and turn away from them haughtily—the doors of heaven will not be opened for them, nor will they enter the garden, until the camel pass through the eye of the needle; and thus do We requite the guilty.

41. For them is a bed of the hell-fire, and above them coverings (of it); and thus do We requite the unjust.

42. And those who believe and do good—We do not impose on any soul a duty except to the extent of its ability—they are the dwellers of the garden; in it they abide.

43. And We will remove whatever of ill-feeling is in their breasts; the rivers flow beneath them and they say: All praise is due to Allāh Who guided us to this, and we would not have found the way had it not been that Allāh had guided us; certainly the messengers of our Lord brought the truth. And it will be cried out to them that this is the garden of which you are made heirs for what you did.

44. And the dwellers of the garden will call out to the inmates of the fire: We have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allāh is on the unjust,

45. Who turn away from Allah's way and seek to make it crooked, and they are dis-

believers in the Hereafter.

46. And between the two there is a veil ; and on the elevated places³³⁵ there are men who know all by their marks. And they call out to the dwellers of the garden : Peace be on you ! they will not have yet entered it, though they hope.

47. And when their eyes are turned towards the inmates of the fire, they say : Our Lord ! Place us not with the unjust people.

SECTION 6.—Helplessness of Rejecters

48. And the dwellers of the elevated places call out to men whom they recognize by their marks, saying : Of no avail were to you your amassings and your behaving haughtily :

49. Are these they about whom you swore that Allāh will not bestow mercy on them ? Enter the garden : you have no fear, nor shall you grieve.

50. And the inmates of the fire call out to the dwellers of the garden, saying : Pour on us some water or (give us) of the subsistence that Allāh has given you. They say : Allāh has prohibited them both to the unbelievers,

51. Who take their religion for an idle sport and a play, and this world's life deceives them ; so this day We forsake them, as they

335. *A'rāf* is plural of *'arf*, meaning literally *an elevated place*. Evidently those who are in these elevated places—men who know the good and the bad from their marks—are the righteous servants of God, the prophets and their perfect followers. Compare 56 : 10, 11 where three classes of people are spoken of, *viz.*, the foremost, the dwellers of paradise and the inmates of hell. Instead of the foremost we have here those on elevated places.

neglected the meeting of this day of theirs, and as they denied Our communications.

52. And certainly We have brought them a Book which We expound with knowledge, a guidance and a mercy for a people who believe.

53. Do they wait for aught but its final sequel? ³³⁶ On the day when its final sequel comes, those who neglected it before will say: Indeed the messengers of our Lord brought the truth. Are there for us then any intercessors that they may intercede on our behalf? Or can we be sent back so that we do (deeds) other than those which we did? Indeed they have ruined themselves, and that which they forged has gone away from them.

SECTION 7.—Accepters will prosper

54. Your Lord is Allāh Who created the heavens and the earth in six periods of time, and He is firmly established on the throne.³³⁷ He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command. Surely His is the crea

336. By *final sequel* is meant the *ultimate state*, or the threatened end.

337. According to Rāghib *the court* or *sitting place of the king* is called 'arsh' on account of its eminence. And he adds: *And it is used to indicate might or power, and authority and dominion.* And again: "The 'arsh' of God is one of the things which mankind knows not in reality but only in name, and it is not as the imaginations of the vulgar hold it to be." The words *istawā 'ala-l-'arsh* are invariably used in the Qur'ān after mentioning the creation of the heavens and the earth and in relation to the Divine control of His creation. The words that follow—His is the creation and the command—show this clearly to be the significance.

tion and the command. Blessed is Allāh, the Lord of the worlds.

55. Call on your Lord humbly and secretly ; surely He loves not the aggressors.

56. And make not mischief in the earth after its reformation, and call on Him fearing and hoping. The mercy of Allāh is indeed nigh to those who do good (to others).

57. And He it is Who sends forth the winds bearing good news before His mercy ; until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds. Thus do We bring forth the dead that you may be mindful.³³⁸

58. And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord ; and (as for) that which is inferior, (its herbage) comes forth but scantily. Thus do We repeat the communications for a people who give thanks.

SECTION 8.—Noah

59. Surely We sent Noah to his people.³³⁹ He said ; O my people ! Serve Allāh, you have no god other than Him ; indeed I fear for you the chastisement of a grievous day.

338. The bringing forth of the spiritually dead to life through the revelation of the Qur'ān is always likened to the bringing of the dead earth to life by rain. The wind bearing the good news was the movement towards Islām, which was daily becoming more and more powerful.

339. Having warned the Quraish of the evil consequences of their opposition to the Prophet, several illustrations are now given from ancient sacred history showing how those people were dealt with who refused to listen to the voice of the warners. The object is to bring out certain characteristics of the histories of

60. The chiefs of his people said : We see thee surely in clear error.

61. He said : O my people ! There is no error in me, but I am a messenger from the Lord of the worlds :

62. I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allāh what you know not :

63. Do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard against evil, and that mercy may be shown to you ?

64. But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications ; surely they were a blind people.

SECTION 9.—Hūd

65. And to 'Ād (We sent) their brother Hūd.³⁴⁰ He said : O my people ! Serve Allāh, you have no god other than Him ; will you not guard against evil ?

66. The chiefs of those who disbelieved from among his people said : We surely see thee in folly, and we think thee to be of the liars.

67. He said : O my people ! There is no folly in me, but I am a messenger of the Lord of the worlds :

different nations, to mention incidents which contain prophetic allusion to the Prophet's life, illustrating the general warnings made regarding the ultimate consequences attendant upon the rejection of truth.

340. 'Ād was the grandson of Aram, a grandson of Noah. This tribe lived in the desert of Al-Ahqāf (46 : 21), which extends from Oman to Hadzramaut.

68. I deliver to you the messages of my Lord and I am a faithful adviser to you:

69. Do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you rulers after Noah's people and increased you abundantly in physique; so remember the benefits of Allāh that you may prosper.

70. They said: Hast thou come to us that we may serve Allāh alone and give up what our fathers used to serve? Bring to us what thou threatenest us with, if thou art of the truthful ones.

71. He said: Indeed uncleanness and wrath from your Lord have lighted upon you. Do you dispute with me about names which you and your fathers have given? Allāh has not sent any authority for them. Wait then, I too with you am of those who wait,

72. So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our communications and were not believers.

SECTION 10.—Ṣāliḥ and Lot

73. And to Thamūd (We sent) their brother Ṣāliḥ.³⁴¹ He said: O my people! Serve

341. 'Ād and Thamūd, though, two nearly related tribes, were separated both as regards time and place. The tribe of Thamūd is known after another grandson of Aram. Historical traces of it are met with in Ptolemy. The tribe flourished more than two hundred years after 'Ād, and occupied the territory known as Al-Hijr in the north of Arabia.

Allāh ; you have no god other than Him. Clear proof indeed has come to you from your Lord. This is Allāh's she-camel, a sign for you ;³⁴² so leave her alone to pasture on Allāh's earth, and do her no harm, lest a painful chastisement overtake you :

74. And remember when He made you rulers after 'Ād and settled you in the land—you make mansions on its plains and hew out houses in the mountains. Remember therefore Allāh's benefits and act not corruptly in the land, making mischief.

75. The chiefs of those who behaved proudly from among his people said to those who were considered weak, to those who believed from among them : Do you know that Ṣāliḥ is sent by his Lord ? They said : We are truly believers in what he has been sent with.

76. Those who were haughty said : We are deniers of what you believe in.

77. Then they slew the she-camel and revolted against their Lord's commandment, and said : O Ṣāliḥ ! Bring us what thou didst threaten us with, if thou art one of the messengers.

78. So the earth quake overtook them, and they became motionless in their abode.

79. Then he turned away from them and said : O my people ! I delivered to you the message of my Lord, and I gave you good advice, but you love not those who give good advice.

342. It was an ordinary she-camel which was given as a sign to a people. Their slaying of it was a sign that they had formed a plot to murder Ṣāliḥ himself ; see 27 : 49.

80. And (We sent) Lot³⁴³ when he said to his people : Do you commit an indecency which no people in the world committed before you ?

81. You come to males in lust besides females ; nay, you are an extravagant people.

82. And the answer of his people was no other than that they said : Turn them out of your town, for they are a people who seek to purify (themselves).

83. So We delivered him and his followers, except his wife ; she was of those who remained behind.

84. And We rained upon them a rain ; ³⁴⁴ consider then what was the end of the guilty.

SECTION 11.—Shu'aib

85. And to Midian (We sent) their brother Shu'aib. He said : O my people ! Serve Allāh, you have no god other than Him. Clear proof indeed has come to you from your Lord, so give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform ; this is better for you if you are believers :

86. And lie not in wait in every path,

343. In the chronological order, Abraham should have been mentioned after Šāliḥ, but his name is omitted here because his history has already been dealt with in the last chapter. Hence, we come to Lot, Abraham's nephew. Lot is one of those prophets who have been maligned not only in Rabbinical literature but also in the Bible, which considers him guilty of incestuous intercourse with his daughters. As against this we have the testimony of 2 Pet. 2 : 7, 8 where Lot is spoken of as just and righteous, whose soul was vexed on account of the wickedness of the Sodomites.

344. It was a rain of stones (11 : 89 ; 15 : 74) due to a volcanic eruption. Hence it is also called *ṣaiḥah* (15 : 73).

threatening and turning away from Allāh's way him who believes in Him and seeking to make it crooked. And remember when you were few, then he multiplied you, and see what was the end of the mischief-makers :

87. And if there is a party of you who believe in that with which I have been sent, and another party who do not believe, then wait patiently until Allāh judges between us ; and He is the best of the judges.

PART IX

88. The chiefs of those who were proud from among his people said : We will turn thee out, O Shu'aib, and those who believe with thee, from our town, or you shall come back to our faith. He said : What ! though we dislike (it) :

89. Indeed we shall have forged a lie against Allāh if we go back to your religion after Allāh has delivered us from it. And it befits us not that we should go back to it, except if Allāh our Lord please. Our Lord comprehends all things in His knowledge. In Allāh do we trust. Our Lord ! Decide between us and our people with truth ; and Thou art the best of deciders.

90. And the chiefs of those who disbelieved from among his people said : If you follow Shu'aib, you shall surely be losers.

91. Then the earthquake overtook them, so they became motionless bodies in their abode,

92. Those who called Shu'aib a liar were as though they had never dwelt therein ; those who called Shu'aib a liar, they were the losers.

93. So he turned away from them and said : O my people ! Indeed I delivered to you the messages of my Lord and I gave you good advice ; how then shall I be sorry for an unbelieving people ?

SECTION 12.—**Makkans warned**

94. And We did not send a prophet in a town but We overtook its people with distress and affliction, in order that they might humble themselves.

95. Then We gave them ease in place of distress until they increased and said : Distress and happiness did indeed befall our fathers. Then We took them by surprise while they perceived not.

96. And if the people of the towns had believed and kept from evil, We would have opened up for them blessings from the heaven and the earth ; but they gave the lie (to Our signs), so We overtook them for what they had earned.

97. Do the people of the towns feel secure from Our punishment coming to them by night while they sleep ?

98. Or do the people of the towns feel secure from Our punishment coming to them in the morning while they play ?

99. Do they feel secure from Allāh's plan ? But none feels secure from Allāh's plan except the people that perish.

SECTION 13.—**Moses is called**

100. Is it not clear to those who inherit the earth after its (former) residents that if

We please We would afflict them on account of their sins and set a seal on their hearts, so they would not hear?

101. These towns—We relate to thee some of their stories, and their messengers came to them with clear arguments, but they would not believe in what they gave the lie to at first. Thus does Allāh set a seal over the hearts of the unbelievers.

102. And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be transgressors.

103. Then We sent after them Moses with Our communications to Pharaoh and his chiefs, but they were unjust to them; consider then what was the end of the mischief-makers.

104. And Moses said: O Pharaoh! I am a messenger from the Lord of the worlds:

105. Worthy of not saying anything about Allāh except the truth. I have come to you indeed with clear proof from your Lord, so send with me the Children of Israel.

106. He said: If thou hast come with a sign, bring it, if thou art of the truthful ones.

107. So he threw his rod, then lo! it was a serpent clear (to all).

108. And he drew forth his hand, and lo! it was white to the beholders.³⁴⁵

345. The miracles had a meaning underlying them. The word '*aṣā*' means a *staff* as well as a *community*, and turning the staff into the serpent no doubt carried the significance that the community of Moses, the Israelites, would prevail over their enemies; and *yad baidzā* which denotes a clear argument in allegorical language carried the significance that Moses would overpower Pharaoh in argument.

SECTION 14.—Moses and the Enchanters

109. The chiefs of Pharaoh's people said :
This is a learned enchanter :

110. He intends to turn you out of your
land. What do you advise ?

111. They said : Put him off and his
brother, and send into the cities those who
gather together,

112. That they may bring to thee every
learned enchanter.

113. And the enchanters came to Pharaoh
(and) said : We must surely have a reward
if we prevail.

114. He said : Yes, and you shall also be of
those who are nearest (to me).

115. They said : O Moses ! Wilt thou cast,
or shall we be the first to cast ?

116. He said : Do you cast. So when they
cast, they deceived the people's eyes and
frightened them, and they produced a mighty
enchantment.

117. And We revealed to Moses, saying,
Cast thy rod ; then lo ! it devoured their lies.

118. So the truth was established, and
what they did became null.

119. And they were vanquished there, and
they went back abased.

120. And the enchanters were thrown
down, prostrating (themselves).

121. They said : We believe in the Lord
of the worlds :

122. The Lord of Moses and Aaron.³⁴⁶

346. The Bible does not speak of the magicians believing, but this fact is corroborated by the Bible narrative : " And a mixed

123. Pharaoh said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in the city, that you may turn out of it its people, so you shall know:

124. I will cut off your hands and your feet on opposite sides, then will I crucify you all together.

125. They said: Surely to our Lord we return:

126. And thou dost not revenge thyself on us except because we believed in the communications of our Lord when they came to us. Our Lord! Pour out upon us patience and cause us to die in submission.

SECTION 15.—**Moses is persecuted**

127. And the chiefs of Pharaoh's people said: Dost thou leave Moses and his people to make mischief in the land and to forsake thee and thy gods? He said: We will slay their sons and spare their women, and we are masters over them.

128. Moses said to his people: Ask help from Allāh and be patient: surely the land is Allāh's; He causes such of His servants to inherit it as He pleases, and the (good) end is for those who keep their duty.

multitude also went up with them" (Exod. 12:38). "For the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body, forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt" (*Jewish Ency.*). These two magicians are also mentioned in 2 Tim. 3:8.

129. They said: We have been persecuted before thou camest to us and since thou hast come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land,³⁴⁷ then He will see how you act.

SECTION 16.—Signs of Moses

130. And We overtook Pharach's people with years of drought and loss of fruits that they may be mindful.

131. But when good befell them they said, This is due to us; and when evil afflicted them, they attributed it to ill-luck on account of Moses and those with him. Surely their evil fortune is only from Allāh, but most of them know not.

132. And they said: Whatever sign thou mayest bring to us to charm us with it—we will not believe in thee.

133. So We sent upon them widespread death, and the locusts and the lice and the frogs and the blood, clear signs; ³⁴⁸ but they behaved haughtily and they were a guilty people.

134. And when the plague fell upon them, they said: O Moses! Pray for us to thy Lord as He has promised with thee. If thou removest the plague from us, we will believe in thee and

347. The reference is to the Holy Land (5 : 21). It is further referred to in v. 137.

348. The two signs of v. 130, with the five mentioned here, are the seven signs which, with the two signs of the rod and the white hand, make up the nine signs of 17: 101 and 27: 12. The Bible mentions locusts, blood, frogs, lice, flies, plague, hail, darkness, and plague on the first-born. The *ṭūfān* which means *widespread death* stands here for the plague, and years of drought stand for darkness. Loss of fruit may have been brought about by hail.

send away the Children of Israel with thee.

135. But when We removed the plague from them till a term which they should attain, lo! they broke (the promise)!

136. Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

137. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of thy Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently. And We utterly destroyed what Pharaoh and his people had wrought and what they built.

138. And We took the Children of Israel across the sea; then they came upon a people who clung to the worship of their idols. They said: O Moses! Make for us a god as they have (their) gods. He said: Surely you are an ignorant people.

139. (As to) these, what they are after will be brought to naught and that which they do is vain.

140. He said: Shall I seek for you a god other than Allāh while He has made you excel (all) created things? ³⁴⁹

141. And when We delivered you from Pharaoh's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

349. Man, being as it were the lord of creation under God and excelling the whole of creation, should not take objects lower than himself as his gods.

SECTION 17.— **Moses is given the Law**

142. And We appointed with Moses a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights. And Moses said to his brother Aaron: Take my place among my people, and act rightly and follow not the way of the mischief-makers.

143. And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord! Show me (Thyself), so that I may look upon Thee. He said: Thou canst not see Me, but look at the mountain; if it remains firm in its place, then wilt thou see Me. But when his Lord manifested His glory to the mountain, He made it crumble, and Moses fell down in swoon. When he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.

144. He said: O Moses! I have chosen thee above the people with My messages and with My words, so take hold of what I give to thee and be of the grateful ones.

145. And We ordained for him in the tablets admonition of every kind and clear explanation of all things. Then (We said): Take hold of them with firmness and enjoin thy people to take hold of what is best thereof. I shall show you the abode of the transgressors.

146. I shall turn away from My communications those who are unjustly proud in the earth. And if they see every sign they will not believe in it; and if they see the way of

rectitude they do not take it for a way, and if they see the way of error, they take it for a way. This is because they rejected Our communications and were heedless of them.

147. And those who reject Our communications and the meeting of the Hereafter, their deeds are null. Can they be rewarded except for what they have done?

SECTION 18.—**Moses and Calf-worship**

148. And Moses' people made, in his absence, a calf out of their ornaments, a (mere) body, which had a hollow sound. Could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.

149. And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us, we shall certainly be of the losers.

150. And when Moses returned to his people, angry (and) in violent grief, he said: Evil is it that you have done after me. Did you hasten on the commandment of your Lord?³⁵⁰ And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! The people reckoned me weak and had well-nigh slain me. So make not the enemies to rejoice over me and count me not among the unjust people.³⁵¹

350. Commandment here stands for punishment.

351. It shows that Aaron was quite innocent, and had no share either in making the calf or in worshipping it. The Bible account which makes Aaron guilty of these sins is thus rejected.

151. He said : My Lord ! Forgive me and my brother and admit us to Thy mercy, and Thou art the most Merciful of the merciful ones.

SECTION 19.—Moses prophesies Muhammad's Advent

152. Those who took the calf (for a god)—displeasure from their Lord and disgrace will overtake them in this world's life, and thus do We recompense the devisers of lies.

153. And those who do evil deeds, then repent after that and believe, thy Lord after that is surely Forgiving, Merciful.

154. And when Moses' anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear their Lord.

155. And Moses chose out of his people seventy men for Our appointment ; and when the earthquake overtook them, he said : My Lord ! If Thou hadst pleased, Thou wouldst have destroyed them before and myself (too). Wilt Thou destroy us for what the fools among us have done ? It is naught but Thy trial. With it Thou leavest in error whom Thou pleasest, and guidest whom Thou pleasest. Thou art our Friend ; so forgive us and have mercy on us, and Thou art the best of those who forgive :

156. And ordain for us good in this world's life and in the Hereafter ; surely we turn to Thee. He said : As for My chastisement, I will afflict with it whom I please, and My mercy

encompasses all things.³⁵² I shall ordain it (specially) for those who keep from evil and pay the poor-rate, and those who believe in Our communications :

157. Those who follow the Messenger, the Prophet, the *Ummī*,³⁵³ whom they find written down with them in the Torah and the Gospel,³⁵⁴ (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him — these are the successful ones.

SECTION 20.—Israelite Transgressions

158. Say, O people! I am the Messenger of Allāh to you all,³⁵⁵ of Him Whose is the

352. No attribute of the Divine Being receives such prominence in the Holy Qur'ān as the attribute of mercy. Evil there is in the world, and the evil-doers must receive their due, but mark the contrast : *And my mercy encompasses all things.*

353. *Ummī* means *one who neither writes nor reads a writing*. Hence the Arabs are called an *ummī* people. But according to some, the Prophet is called *ummī* because he came from the *Umm al-Qurā*, which is one of the names by which Makkah is known. Thus *ummī* means (1) one who knows not reading or writing ; (2) one from among the Arabs ; and (3) one coming from Makkah.

354. Deut. 18 : 15-18 speaks very clearly of the rising of a prophet like Moses from among the brethren of the Israelites, *i.e.* the Ishmaelites or the Arabs, while Deut. 33 : 2 speaks of the shining forth of the manifestation of the Lord, *i.e.* his coming in full glory "from Mount Paran." Matt. 13 : 31, Mat. 21 : 33-44, Mark 12 : 1-11, Luke 20 : 9-18, where the Lord of the vineyard comes after the son (*i.e.* Jesus) is maltreated, John 1 : 22, John 14 : 16, John 14 : 26 all contain such prophecies.

355. Every prophet was sent to one people, his mission being limited to the reformation and unification of one nation, as the histories recorded above show, but the Holy Prophet Muḥammad

kingdom of the heavens and the earth—there is no god but He ; He brings to life and causes to die. So believe in Allāh and His Messenger, the Prophet, the *Ummī*, who believes in Allāh and His words, and follow him so that you may walk in the right way.

159. And of Moses' people is a party who guide (people) with the truth, and do justice therewith.

160. And We divided them into twelve tribes, as nations ; and We revealed to Moses when his people asked him for water, Strike the rock with thy staff. So outflowed from it twelve springs—each tribe knew its drinking-place. And We made the clouds to give shade over them and We sent to them manna and quails. Eat of the good things We have given you. And they did Us no harm, but they were unjust to their own souls.

161. And when it was said to them : Reside in this town and eat from it whence you wish, and say, Put down from us our heavy burdens ; and enter the gate making obeisance, We shall forgive you your wrongs—We shall give more to those who do good (to others).

162. But those who were unjust among them changed it for a saying other than that which had been spoken to them, so We sent upon them a punishment from heaven because they were unjust.³⁵⁶

came to unite all nations into one and to blot out all limitations of nationality and colour.

356. Compare 2 : 57-60.

SECTION 21.—**Israelites punished**

163. And ask them about the town which stood by the sea;³⁵⁷ when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.

164. And when a party of them said: Why do you admonish a people whom Allāh would destroy or whom He would chastise with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard against evil.

165. So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

166. So when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.³⁵⁸

167. And when thy Lord announced that He would send against them to the day of Resurrection those who would subject them to severe torment; for thy Lord is quick to requite (evil), and surely He is Forgiving, Merciful.

168. And We cut them up on the earth into parties, (some) of them being righteous and others falling short of that; and We tried them

357. The reference is probably to Ela, which was situated on the Red Sea.

358. See note on 2 : 65.

with good things and evil things that they might turn (to Us).

169. Then after them came an evil posterity who inherited the Book—they take the frail goods of this low life and say : It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allāh but the truth, and they have read what is in it. And the abode of the Hereafter is better for those who guard against evil ; do you not then understand ?

170. And those who hold fast by the Book and keep up prayer—surely We do not waste the reward of the right-doers.

171. And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them.³⁵⁹ Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard against evil.

SECTION 22.—Evidence of Human Nature

172. And when thy Lord brought forth from the Children of Adam, from their loins, their descendants, and made them bear witness concerning themselves : Am I not your Lord ? They said : Yes ! we bear witness.^{359a} Lest you should say on the day of Resurrection, We were heedless of this ;

359. See note on 2 : 63.

359a. The evidence referred to here is evidently that which human nature itself affords to the truth of Divine Revelation : the nature made by Allāh in which He has made men" (30 : 30).

173. Or you should say : Only our fathers set up gods (with Allāh) before, and we were an offspring after them. Wilt Thou destroy us for what the followers of falsehood did ?

174. And thus do We detail the communications, and that haply they may return.

175. And recite to them the news of him whom We give Our communications, but he withdraws himself from them and the devil overtakes him, so he is of those who perish.³⁶⁰

176. And if We had pleased, We would have exalted him thereby ; but he clings to the earth and follows his low desires. His parable is as the parable of the dog : if thou attack him he lolls out his tongue, and if thou leave him alone he lolls out his tongue. This is the parable of the people who reject Our communications ; so relate the narrative that they may reflect.

177. Evil is the likeness of the people who reject Our communications and who are unjust to their own souls.

178. Whomsoever Allāh guides, he is the one who follows the right way ; and whomsoever He leaves in error, these are the losers.

179. And certainly We have created for hell many of the jinn and the men : they have hearts with which they understand not, and they have eyes with which they see not, and they have ears with which they hear not. They are as cattle—nay, they are in worse error ; these are the heedless ones.

360. The verse does not speak of Balaam or any other person in particular ; it speaks generally of every one to whom guidance is brought, but he turns aside from it. It is a parable.

180. And Allāh's are the most excellent names, so call on Him thereby, and leave alone those who violate the sanctity of His names.³⁶¹ They will be recompensed what they do.

181. And of those whom We have created are a people who guide with the truth and do justice therewith.

SECTION 23.—The Doom

182. And those who reject Our communications, We draw them (near to destruction) step by step from whence they know not.

183. And I grant them respite; surely My scheme is effective.

184. Do they not reflect that their companion is not of unsound mind? He is but a plain warner.

185. Do they not consider the kingdom of the heavens and the earth and whatever things Allāh has created, and that, maybe, their doom has drawn nigh? What announcement would they then believe in after this?

186. Whomsoever Allāh leaves in error, there is no guide for him. And He leaves them alone in their inordinacy, blindly wandering on.

187. They ask thee about the hour,³⁶² when will be its coming? Say: The knowledge of it is only with my Lord; none but He

361. According to Rāghib violation of the sanctity of His names is of two kinds: firstly, giving Him an improper or inaccurate attribute; and secondly, to interpret His attributes in a manner which does not befit Him. *Shirk* is a violation of the sanctity of the Divine names.

362. The word *hour* is used in the Holy Qur'ān to indicate both the doom of a people, and the final destruction of man on earth.

will manifest it at its time. It is momentous in the heavens and the earth ; it will not come on you but of a sudden. They ask thee as if thou wert solicitous about it. Say : Its knowledge is only with Allāh, but most people do not know.

188. Say : I do not control any benefit or harm for my own soul except as Allāh please. And had I known the unseen I would have had much of good, and no evil would have touched me ; I am but a warner and bearer of good tidings to a people who believe.

SECTION 24.—**Opposition fails**

189. He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her. So when he covers her, she bears a light burden, and moves about with it ; but when it grows heavy, they both call upon Allāh, their Lord : If Thou givest us a good one, we shall be of the thankful.

190. But when He gives them a good one, they set up with Him associates in what He has given them ; High is Allāh above what they associate (with Him).

191. Will they associate (with Him) that which does not create anything, while they are themselves created ?

192. And they cannot give them help, nor can they help themselves.

193. And if you invite them to guidance, they follow you not. It is the same to you

whether you invite them or you are silent.

194. Those whom you call on besides Allāh are servants like yourselves; so call on them, then let them answer you if you are truthful.

195. Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associate-gods then make a struggle (to prevail) against me and give me no respite.

196. My friend is Allāh Who revealed the Book, and He befriends the good.

197. And those whom you call upon besides Him are not able to help you, nor can they help themselves.

198. And if you invite them to guidance, they hear not; and thou seest them looking towards thee, yet they do not see.

199. Take to forgiveness and enjoin good and turn aside from the ignorant.

200. And if a false imputation from the devil afflict thee,³⁶³ seek refuge in Allāh; surely He is Hearing, Knowing.

201. Those who guard against evil, when a visitation from the devil afflicts them, they become mindful, then lo! they see.

202. And their brethren increase them in error, and cease not.

203. And when thou bringest them not a sign, they say: Wherefore dost thou not

363. The devil in this case, as frequently in the Holy Qur'ān, stands for the devilish enemies who spread all kinds of false reports concerning the Prophet, against which he is told to seek refuge in Allāh.

demand it? Say : I follow only what is revealed to me from my Lord ; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

204. And when the Qur'ān is recited, listen to it and remain silent that mercy may be shown to you.

205. And remember thy Lord within thyself humbly and fearing and in a voice not loud, in the morning and the evening, and be not of the heedless ones.

206. Those who are with thy Lord are not too proud to serve Him, and they declare His glory and prostrate themselves before Him.³⁶⁴

364. The recital of this verse is followed by an actual prostra-

CHAPTER 8

AL-ANFĀL: THE ACCESSIONS

(*Madīnah—10 sections ; 75 verses*)

THIS chapter relates the events of the battle of Badr, the first battle which the Muslims had to fight, and as the question of what is acquired from the enemy in war is settled here, it goes under the name of *Al-Anfāl*, which is improperly translated as meaning *spoils*, but which really signifies *accessions* or *additions*.

The chapter opens with certain statements necessary to a preparation for the battle, while the second section deals with the battle itself, i.e. the battle of Badr. The third section points out the way to success, the essence of which is obedience and faithfulness to the Prophet. The fourth section refers to the successful issue of the war. After pointing out the plans of the opponents against the Prophet, it states that the Muslims will be made the guardians of the Sacred Mosque at Makkah, and the unbelievers will be completely overthrown and defeated. The fifth refers to the great value of the success in the battle of Badr as a sign of the Prophet's truth. The sixth indicates that success did not depend on numbers and weapons, but on firmness and union. The seventh shows that the battle had completely undermined the enemy's strength, referring in conclusion to the treaties of peace which the Arab tribes now sought to establish with the Muslims, but which later they frequently violated. The eighth section directs the Muslims to be ready to deal a blow and to be well equipped, because they could only hope to secure peace by strength and readiness. The ninth states that they will have to fight against even ten times their number, and that they could overcome them if they stood firm. The last section explains how far those Muslims who had chosen to remain with their polytheistic brethren should be assisted, laying emphasis on the sacredness of the treaties made, even with unbelieving tribes.

The major portion of this chapter was revealed after the battle of Badr, i.e. in the second year of Hijrah; but the concluding verses of the seventh section and the eighth section, which contain references to the repeated violation of agreements by the unbelievers, must have been revealed during this period preceding the conquest of Makkah.

SECTION 1.—Preparation for the Battle

In the name of Allāh, the Beneficent, the Merciful.

1. They ask thee about the accessions.³⁶⁵ Say : The accessions are for Allāh and the Messenger. So keep your duty to Allāh, and set aright matters of your difference, and obey Allāh and His Messenger if you are believers.

2. Those only are believers whose hearts become full of fear when Allāh is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.

3. Those who keep up prayer and spend out of what We have given them.

4. These are the believers in truth. They have with their Lord exalted grades and forgiveness and an honourable sustenance.

5. Even as thy Lord caused thee to go forth from thy house with the truth, though a party of the believers were surely averse,³⁶⁶

365. *Anfāl* is the plural of *nafl*, which means *an addition or accession to what is due*. The most generally received opinion is that it means property acquired during the war, being in this sense synonymous with *ghanimah*. The significance of *Anfāl* being for Allāh and the Messenger is that it was to be considered as public property, which could be used in the advancement of the public cause. It was not the personal property of the Prophet.

366. The events narrated here relate to the battle of Badr which took place in the year 2 A. H. Badr lies at a distance of three days' journey from Madīnah. This shows that the Makkan army had long been on its way to Madīnah, and had marched forth for ten days with the intention of attacking Madīnah, when the two forces encountered each other. The Muslims, it is clear, had come out only to defend Madīnah. A party of the believers was averse to fighting. What is said in the next verse makes it clear: *they went forth as if they were being driven to death*. They knew that they were going to meet an enemy not only treble in numbers, but also much more powerful and efficient

6. Disputing with thee about the truth after it had become clear, as if they were being driven to death while they saw (it).

7. And when Allāh promised you one of the two parties that it will be yours, and you loved that the one not armed should be yours; ³⁶⁷ and Allāh desired to establish the Truth by His words and to cut off the root of the unbelievers,

8. That He may establish the Truth and nullify the falsehood, ³⁶⁸ though the guilty disliked.

9. When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another. ³⁶⁹

10. And Allāh only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allāh; surely Allāh is Mighty, Wise.

SECTION 2.—Battle of Badr

11. When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the devil, and that He might

367. The two parties referred to were the unarmed caravan of the Quraish, coming back from Syria and going to Makkah, and the armed force of the Quraish that had started from Makkah to attack Madinah.

368. By this is meant the truth of the prophecies relating to the battle of Badr. The following words were recited aloud by the Prophet on the day of Badr: "Soon shall the hosts be routed and they shall turn their backs" (54:45). These words had been revealed to the Prophet ten years earlier.

369. What follows here makes it quite clear that the angels were not sent down to fight but only to strengthen the hearts of the believers and to cast terror in the heart of the enemy, see v. 12

fortify your hearts, and steady (your) footsteps thereby.³⁷⁰

12. When thy Lord revealed to the angels ; I am with you, so make firm those who believe. I will cast terror into the hearts of those who disbelieve. So strike above (their) necks and strike off every finger-tip of them.

13. This is because they acted adversely to Allāh and His Messenger ; and whoever acts adversely to Allāh and His Messenger—then surely Allāh is severe in requiting (evil).

14. This—taste it, and (know) that for the unbelievers is the chastisement of fire.

15. O you who believe ! When you meet those who disbelieve marching for war, turn not your backs to them.

16. And whoever turns his back to them on that day—unless he turn aside for the sake of fighting or withdraw to a company—he, indeed, becomes deserving of Allāh's displeasure, and his refuge is hell—an evil destination !

17. So you did not slay them, but it was Allāh Who slew them, and thou didst not smite when thou didst smite (the enemy), but it was Allāh Who smote,³⁷¹ and that He might confer upon the believers a good gift from Himself ; surely Allāh is Hearing, Knowing.

18. This—and (know) that Allāh is the weakener of the struggle of the unbelievers.

370. Before the rain fell, the Muslim position was very weak. The rain strengthened the position of the Muslims and consequently comforted their hearts.

371. It is related that the Prophet actually cast a handful of pebbles at the enemy, which discomfited the latter. It was God's hand that slew them, and it was His hand that smote them and ultimately put them to rout.

19. If you demanded a judgment, the judgment has indeed come to you; ³⁷² and if you desist, it will be better for you; and if you return (to fight), We (too) shall return. And your forces will avail you nothing, though they may be many, and (know) that Allāh is with the believers.

SECTION 3.—Faithfulness to the Prophet

20. O you who believe! Obey Allāh and His Messenger, and turn not back from Him while you hear.

21. And be not like those who say, We hear and they hear not.

22. The vilest of animals, in Allāh's sight, are the deaf (and) the dumb, who do not understand.

23. And if Allāh had known any good in them, He would have made them hear, and if He makes them hear they would turn back while they withdraw.

24. O you who believe! Answer (the call of) Allāh and His Messenger when he calls you to that which gives you life. And know that Allāh intervenes between man and his heart, and that to Him you will be gathered.

25. And fear an affliction which may not smite those of you in particular who are unjust; ³⁷³ and know that Allāh is severe in requiting (evil).

26. And remember when you were few,

372. When the Quraish left Makkah to attack the Muslims, they held to the curtains of the Ka'bah and prayed thus: "O Allāh! Assit the best of the two forces and the most rightly directed of the two parties and the most honoured of the two groups and the most excellent of the two religions."

373. The reference is to afflictions of a widespread nature in which the good suffer along with the bad.

deemed weak in the land, fearing lest people might carry you off by force, then He gave you refuge and strengthened you with His aid, and gave you of the good things that you may give thanks.

27. O you who believe ! Be not unfaithful to Allāh and the Messenger, nor be unfaithful to your trusts while you know.

28. And know that your wealth and your children are a temptation, and that Allāh is He with Whom there is a mighty reward.

SECTION 4.—Complete Overthrow of Enemy.

✓ 29. O you who believe ! If you keep your duty to Allāh, He will grant you a criterion and do away with your evils and forgive you ; and Allāh is the Lord of mighty grace.

30. And when those who disbelieved devised plans against thee that they might confine thee or slay thee or drive thee away ; and they devised plans and Allāh too had arranged a plan ; and Allāh is the best of planners.³⁷⁴

31. And when Our communications are recited to them, they say : We have heard indeed ; if we pleased we could say the like of it ; this is nothing but the stories of the ancients.

374. The reference is to the final plans of the Quraish when, the companions having emigrated to Madinah, the Prophet was left alone at Makkah. The plan ultimately adopted was that the Prophet should be slain, a number of youths belonging to different tribes thrusting their swords into his body at one and the same time, so that one man or tribe should not have the charge laid against him or it. With this object the Prophet's house was surrounded, but he got away unnoticed. The Divine plan was that the unbelievers should see the downfall of their power at the hands of the Prophet.

32. And when they said : O Allāh ! If this be the truth from Thee, then rain upon us stones from heaven or inflict on us a painful chastisement.

33. But Allāh was not going to chastise them while thou wast among them, nor is Allāh going to chastise them while they ask forgiveness.

34. And what (plea) have they that Allāh should not chastise them while they hinder (men) from the Sacred Mosque, and they are not (fit to be) guardians of it. Its guardians are only those who keep their duty, but most of them do not know.

35. And their prayer before the House is nothing but whistling and clapping of hands : So taste the chastisement, for you disbelieved.

36. Those who disbelieve spend their wealth to hinder (people) from the way of Allāh. So they will spend it, then it will be to them an intense regret, then they will be overcome. And those who disbelieve will be driven together to hell,

37. That Allāh may separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell ; these it is that are the losers.

SECTION 5.—**Badr Victory was a Sign**

38. Say to those who disbelieve : If they desist, what is past will be forgiven to them ; and if they return,³⁷⁵ then the example of the

375. Desisting and returning both relate to fighting against the Muslims. In the latter case, they are told, they would be destroyed as opponents of truth before them were destroyed.

ancients has already passed.

39. And fight with them until there is no more persecution and all religions are for Allāh;³⁷⁶ but if they desist, then surely Allāh is Seer of what they do.

40. And if they turn back, then know that Allāh is your Patron; excellent the Patron, and excellent the Helper!

PART X

41. And know that whatever you acquire in war, a fifth of it is for Allāh and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer;³⁷⁷ if you believe in Allāh and in that which We revealed to Our servant, on the day of Distinction, the day on which the two parties met; and Allāh is Possessor of power over all things.

42. When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you.³⁷⁸ And if you had mutually made an appointment, you would certainly have broken away from

376. See f. n. 102.

377. One-fifth of the whole property acquired in war was to be divided again into five parts: the Prophet, the near of kin, the orphans, the poor, and the wayfarer having equal shares. Thus the twenty-fifth part fell to the Prophet, while before Islam the leader of the expedition was entitled to one-fourth. Four-fifths were divided among those who were considered as having taken part in the fight. As to the Prophet's twenty-fifth, it was also used for the benefit of the Muslims.

378. There is a wrong impression that the Prophet intended to attack the caravan, whose position is clearly stated here: *it was in a lower place*. Thus the caravan was towards the sea-coast on its way to Makkah, while the Quraish army following the ordinary route was nearing Madīnah.

the appointment, but (you were made to meet them) in order that Allāh might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof.³⁷⁹ And Allāh is surely Hearing, Knowing:

43. When Allāh showed them to thee in thy dream as a few; and if He had shown them to thee as many, you would have become weak-hearted and you would have disputed about the matter, but Allāh saved (you). Surely He is Knower of what is in the hearts.

44. And when He showed them to you, when you met, as few in your eyes, and He made you to appear a little in their eyes,³⁸⁰ in order that Allāh might bring about a matter which was to be done; and to Allāh are all affairs returned.

SECTION 6.—*Muslims to be Firm and United*

45. O you who believe! When you meet a party, be firm and remember Allāh much, that you may be successful.

46. And obey Allāh and His Messenger and do not quarrel, lest you become weak-hearted and your power depart; and be patient, for Allāh is with the patient.

47. And be not like those who came forth from their homes in great exultation and to be seen of men, and they hinder (men) from the way of Allāh, and Allāh encompasses what they do.

48. And when the devil made their works

379. The unbelievers had been repeatedly told that their power would be brought to naught if there was a conflict.

380. See f. n. 154.

fair-seeming to them and said : No people can overcome you this day, and I am your protector. But when the two parties came in sight of each other, he turned upon his heels, and said : I am clear of you, for I see what you see not ; I fear Allāh. And Allāh is severe in requiting (evil).

SECTION 7.—*Enemy's Treaty Violations*

49. When the hypocrites and those in whose hearts is a disease said : Their religion has deceived them. And whoever trusts in Allāh, then surely Allāh is Mighty, Wise.

50. And if thou couldst see when the angels cause to die those who disbelieve, smiting their faces and their backs, and (saying) : Taste the punishment of burning.

51. This is for what your own hands have sent on before, and because Allāh is not in the least unjust to the servants :

52. After the manner of the people of Pharaoh and those before them : they disbelieved in Allāh's communications, so Allāh punished them for their sins ; surely Allāh is Strong, Severe in requiting (evil).

53. This is because Allāh never changes a favour which He confers upon a people until they change their own condition ; and because Allāh is Hearing, Knowing :

54. After the manner of the people of Pharaoh and those before them ; they rejected the communications of their Lord, so We destroyed them on account of their sins and We drowned Pharaoh's people, and they were all unjust.

55. The vilest of animals in Allāh's sight are indeed those who disbelieve, then they would not believe:

56. Those with whom thou makest an agreement, then they break their agreement every time and they keep not their duty.

57. So if thou overtake them in fighting, scatter those who are behind them by (making an example of) them that they may be mindful.

58. And if thou fear treachery on the part of a people, throw back to them (their agreement) on terms of equality; Allāh surely loves not the treacherous.

SECTION 8.—Peace by Strength.

59. And let not those who disbelieve think that they can go ahead; they cannot weaken (Us).

60. And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allāh and your enemy,³⁸¹ and others besides them, whom you know not—Allāh knows them; and whatever you spend in Allāh's way, it will be paid back to you fully and you will not be dealt with unjustly.

61. And if they incline to peace, do thou incline to it and trust in Allāh; He is the Hearing, the Knowing.

62. And if they intend to deceive thee³⁸²—then surely Allāh is sufficient for thee. He it is Who strengthens thee with His help and with

381. The weakness of the Muslims was a temptation for their opponents to attack them; hence they were told to keep themselves prepared.

382. Even in this case peace is to be accepted.

the believers.

63. And He united their hearts. Hadst thou spent all that is in the earth, thou couldst not have united their hearts, but Allāh united them; surely He is Mighty, Wise.

64. O Prophet! Allāh is sufficient for thee and (for) those who follow thee of the believers.

SECTION 9.—Overwhelming Numbers to be faced

65. O Prophet! Urge the believers to fight.³⁸³ If there be twenty patient ones of you, they shall overcome two hundred, and if there be a hundred of you they shall overcome a thousand of those who disbelieve,³⁸⁴ because they are a people who do not understand.

66. For the present Allāh has made light your burden, and He knows that there is weakness in you.³⁸⁵ So if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allāh's permission; and Allāh is with the patient.

67. It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land. You desire the frail goods of this

383. War was now a duty which devolved on them to save their very life.

384. From the battle of Badr to the wars with the Persian and the Roman Empires, the Muslim force that took the field against the enemy was invariably much smaller, from a third to a tenth of the opposing force, and yet victory was always on the side of the Muslims.

385. The "present" was the time when the Muslims were first called upon to take up arms in self-defence, though no Muslim army worth the name was in existence. Notwithstanding that they had no training and no arms, they still overcame more than double the enemy forces.

world, while Allāh desires (for you) the Hereafter ; and Allāh is Mighty, Wise.

68. Were it not for an ordinance from Allāh that had already gone forth, there would have befallen you a great chastisement for what you were going to do.³⁸⁶

69. Eat then of the lawful and good (things) which you have acquired in war, and keep your duty to Allāh ; surely Allāh is Forgiving, Merciful.

SECTION 10.—Relations with Non-Muslims

70. O Prophet ! Say to those of the captives who are in your hands : If Allāh knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you ; and Allāh is Forgiving, Merciful.

71. And if they intend to act unfaithfully towards thee, so indeed they acted unfaithfully towards Allāh before, but He gave (you) mastery over them ; and Allāh is Knowing, Wise.

72. Those who believed and fled (their homes) and struggled hard in Allāh's way with their property and their souls, and those who gave shelter and helped—these are friends of each other ; and those who believed and did not

386. The reference here is to vv. 7, 8: "When Allāh promised you one of the two parties that it should be yours, and you loved that the one not armed should be yours." Some Muslims wanted to attack the caravan, but Divine purpose to cut off the roots of the enemy could not be fulfilled thus. They are told in v. 67 that such an attack would have been against the Divine commandments—a desire for the frail goods of this life. The ordinance spoken of here relates to the bringing about of a struggle with the army ; see v. 42.

V. 69 refers to the ransom taken from the prisoners of wars.

fly, you have no duty to protect them until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allāh is Sæer of what you do.³⁸⁷

73. And those who disbelieve—they are friends of one another; unless you do the same, there will be persecution in the land and great mischief.^{387a}

74. And those who believed and fled and struggled hard in Allāh's way, and those who gave shelter and helped, these are the believers truly. For them is forgiveness and honourable provision.

75. And those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationship are nearer to each other in the ordinance of Allāh; surely Allāh is Knower of all things.

387. There were those who believed but chose to remain in their homes. The Muslim community at Madīnah could not undertake to guard the interests of such persons. But if they sought help in the matter of religion, it was incumbent on the Muslim community to give them help, except in the case mentioned here.

387a. That is if you do not help your Muslim brethren in the matter of religion, as the unbelievers help each other, the Muslims will be persecuted by the unbelievers.

CHAPTER 9

AL-BARĀ'AT: THE IMMUNITY

(Madinah—16 sections; 129 verses)

THIS is not really a new chapter, and this accounts for *Bismillah* being omitted from the opening. It is admittedly a part of the last chapter, while a distinct name has been assigned to it by reason of the importance of the declaration of immunity from which it takes its name.

A declaration of immunity necessitated by the repeated treaty violations of the idolaters is made in the first section, with two clear exceptions: one in the case of tribes that had remained true to their obligations, and a second in the case of idolaters who sought protection from the Muslims. The second section gives the chief reason for freeing the Muslims from the liabilities of certain agreements. In the third section the idolaters are told that their pretensions relating to the entertainment of the pilgrims and the repairing or building of the Sacred House could not now save them from the consequences of their own deeds. The next section naturally asserts the ultimate triumph of Islam, not only against the idolatrous tribes of Arabia but also against the powerful Christian nation which had now stirred itself to humiliate the growing Muslim power. A reference to the Christians renders it necessary to deal in the next section with the falling off, of both the Jews and the Christians from the pure monotheism of their great prophets. Thenceforward to the end, with the exception of the last three sections, are contained references to the Tabūk expedition, and particularly to those who had been intentionally guilty of a default in joining the expedition. The three concluding sections are a natural sequel to the subject of hypocrisy. What marks the truly faithful, and what is expected of them, is stated respectively in the fourteenth and fifteenth sections. Wars were not the aim and object of Islam, but had really been forced on it; and the faithful are told that they must make arrangements for the propagation of Islam. The last section shows what effect the revelation of the Qur'ān had upon the Muslims and the great anxiety of the Prophet for their welfare.

The whole of this chapter was revealed at Madīnah towards the close of the Prophet's life, in the ninth year of Hijrah.

SECTION 1.—Declaration of Immunity

1. (This is a declaration of) immunity from Allāh and His Messenger towards those of the

idolaters with whom you made an agreement.³⁸⁸

2. So go about in the land for four months and know that you cannot weaken Allāh, and that Allāh will bring disgrace to the unbelievers.

3. And an announcement from Allāh and His Messenger to the people on the day of the greater pilgrimage³⁸⁹ that Allāh and His Messenger are free from liability to the idolaters. So if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allāh. And announce painful chastisement to those who disbelieve,

4. Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you—so fulfil their agreement to the end of their term. Allāh loves those who keep their duty.

5. Then when the sacred months have passed away, slay the idolaters wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush ;³⁹⁰ but if they repent and keep up prayer and pay the poor-rate, leave their way free to them ; Allāh

388. The fourth verse makes it clear that the people meant are those with whom the Muslims made an agreement but they broke it. As to their repeated violations, see 8 : 56. The first thirteen verses of this chapter were publicly proclaimed by 'Alī, on the occasion of the pilgrimage in the ninth year of Hijrah. The attitude of the tribes is well indicated in their reply : "O 'Alī ! Deliver this message to your cousin (i.e. the Prophet), that we have thrown the agreements behind our backs, and there is no agreement between him and us except smiting with spears and striking with swords."

389. The tenth of *Dhu-l-Hijjah*, being the day of sacrifices.

390. The clear exception of the last verse shows that by the idolaters here are meant only those idolaters who violated agreements.

is surely Forgiving, Merciful.

6. And if one of the idolaters seek protection from thee, grant him protection till he hears the word of Allāh, then make him attain his place of safety ; ³⁹¹ this is because they are a people who do not know.

SECTION 2.—Reasons for Immunity

7. How can there be an agreement for the idolaters with Allāh and with His Messenger, except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; for Allāh loves those who keep their duty.

8. How (can it be) when, if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant. They please you with their mouths while their hearts do not consent; and most of them are transgressors.

9. They have taken a small price for the communications of Allāh, so they hinder (men) from His way; evil is that which they do.

10. They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who transgress the limits.

11. But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We detail the communications for a

391. The idolaters were not to be slain on account of their religion. Sale comments: "You shall give him a safe conduct that he may return home securely in case he shall not think fit to embrace Muhammadanism."

people who know.

12. And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief—for their oaths are nothing—so that they may desist.

13. Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first? Do you fear them? But Allāh is most deserving that you should fear Him, if you are believers.

14. Fight them; Allāh will chastise them at your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people,

15. And remove the rage of their hearts. And Allāh turns (mercifully) to whom He pleases, and Allāh is Knowing, Wise.

16. Or think you that you will be left alone while Allāh has not yet known those of you who have struggled hard and have not taken any one as a reliable friend besides Allāh and His Messenger and the believers; and Allāh is Aware of what you do.

SECTION 3.—Idolaters' Pretensions

17. It is not for the idolaters to visit the mosques of Allāh while bearing witness to unbelief against themselves.³⁹² These it is whose doings are null, and in the fire they will abide.

18. Only he visits the mosques of Allāh who believes in Allāh and the latter day, and keeps up

392. The Sacred Mosque is particularly meant, being the centre of all the mosques of the world. This is made clear by the use of the words *Sacred Mosque* in v. 19.

prayer and pays the poor-rate and fears none but Allāh. So these—it may be that they are of the followers of the right course.

19. Do you make (one) giving drink to the pilgrims and guarding the Sacred Mosque like him who believes in Allāh and the latter day and strives hard in Allāh's way? They are not equal with Allāh and Allāh guides not the unjust people.

20. Those who believe and forsake (their homes), and strive hard in Allāh's way with their property and their souls, are much higher in rank with Allāh; and those are they who achieve (the object).

21. Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings are theirs,

22. Abiding therein for ever. Surely Allāh has a mighty reward with Him.

23. O you who believe! Do not take your fathers and your brothers for freinds if they love unbelief more than belief; and whoever of you takes them for a protecting friend, these it is that are the unjust.

24. Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and trade the dullness of which you fear, and dwellings which you like, are dearer to you than Allāh and His Messenger and striving hard in His way, then wait till Allāh brings about His command; and Allāh does not guide the transgressing people.³⁹³

393. The Holy Qur'ān does not condemn wealth, nor does it require one to hate riches actually; it only condemns being

SECTION 4.—Islam shall triumph

25. Allāh surely helped you on many battle-fields and on the day of Hunain, when your numbers made you vain, but they availed you nothing, and the earth became strait to you notwithstanding its spaciousness; so you turned back retreating.³⁹⁴

26. Then Allāh sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved; and such is the reward of the unbelievers.

27. Then will Allāh after this turn (mercifully) to whom He pleases, and Allāh is Forgiving, Merciful.

28. O you who believe! The idolaters are only unclean,³⁹⁵ so they should not approach the Sacred Mosque after this year of theirs; and if you fear poverty, then Allāh will enrich you out of His grace if He please; ³⁹⁶ Allāh is indeed Knowing, Wise.

29. Fight those who believe not in Allāh, nor in the latter day, nor do they prohibit what

obsessed by wealth to the neglect of one's higher duties and responsibilities.

394. Hunain is about three miles from Makkah. A battle was fought here in 8 A.H. The Muslims outnumbered the enemy. Their excess in numbers led them to vanity, with the result that they at first took to flight. The Prophet, however, led the assault, at first alone, in the face of the archers, but was soon joined by others, and a victory was obtained, as the next verse shows.

395. They indulged in evil practices and went naked round the Ka'bah.

396. Makkah, on account of its being visited by the whole of Arabia, was a commercial centre during the pilgrimage, and the fear was that its prosperity would suffer by the idolaters not visiting it.

Allāh and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority, and they are in a state of subjection.³⁹⁷

SECTION 5.—Jews and Christians fall off

30. And the Jews say: Ezra is the son of Allāh; and the Christians say: The Messiah is the son of Allāh. These are the words of their mouths; they imitate the saying of those who disbelieved before.³⁹⁸ May Allāh curse them;

^{397.} The last word on the wars with the idolaters of Arabia having been said, this verse introduces the subject of fighting with the People of the Book. Though the Jews had for a long time assisted the idolatrous Arabians in their struggle to uproot Islam, the great Christian power of the Roman Empire had only just mobilized its forces for the subjection of the new religion, and the Tabūk expedition followed, which constitutes the subject-matter of a large portion of what follows in this chapter. As the object of this Christian power was simply the subjection of the Muslims, the words in which their final vanquishment by the Muslims is spoken of are different from those dealing with the final vanquishment of the idolatrous Arabians. The idolaters had determined to compel the Muslims to give up Islam, and the Christians had resolved to bring them under subjection. The fate of each was therefore according to what it proposed to do to the Muslims.

The word *jizyah* is derived from *jazā* meaning *he gave satisfaction*, and means *the tax that is taken from the free non-Muslim subjects of the Muslim Government as a compensation for the protection which is guaranteed them, the non-Muslim subjects being free from military service.*

It may also be added that the permission to fight, as given to the Muslims here, is subject to the condition that the enemy should first take up the sword, *Fight in the way of Allāh with those who fight with you* (2: 190). The Prophet never overstepped this limit. He fought against the Arabs when they took up the sword to destroy the Muslims, and he led an expedition against the Christians when the Roman Empire first mobilized its forces with the object of subjugating the Muslims. And so scrupulous was he, that when he found that the enemy had not yet taken the initiative, he did not attack the Roman Empire, but returned from Tabūk without fighting.

^{398.} There was a sect among the Jews who raised Ezra to the dignity of godhead. In Rabbinical literature Ezra was considered

how they are turned away!

31. They have taken their doctors of law and their monks for lords besides Allāh,³⁹⁹ and (also) the Messiah, son of Mary; and they were enjoined that they should serve one God only—there is no god but He. Glory to Him – being far above what they set up (with Him).

32. They desire to put out the light of Allāh with their mouths, and Allāh refuses anything but the perfection of His light, though the unbelievers are averse.

33. He it is who sent His Messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, though the polytheists may be averse.⁴⁰⁰

34. O you who believe! Many of the doctors of law and the monks devour the property of men falsely, and turn (them) from Allāh's way. And those who hoard up gold and silver and spend it not in Allāh's way, announce to them a painful chastisement.⁴⁰¹

35. On the day when it will be heated in the fire of hell, then their foreheads and their sides

"worthy of being the vehicle of the law, had it not been already given through Moses." The doctrine of the sonship of Messiah is here plainly stated to be an imitation of earlier idolatrous systems, and this is now an established fact.

399. They obeyed them in what they enjoined and what they forbade, and therefore they are described as having taken them for lords, on account of attaching to them a dignity which ought to have been attached only to God. Muslims who accord a similar position to their *pirs* or saints are guilty of the same error.

400. This is a prophecy of the ultimate triumph of Islam in face of severe opposition. Temporary political triumph of the followers of one religion over those of another does not mean the triumph of that religion. It is the gradual acceptance of the principles of Islam by the world at large that is bringing about the fulfilment of this prophecy.

401. The acquisition of wealth is not disallowed.

and their backs are branded with it : This is what you hoarded up for yourselves, so taste what you hoarded.

36. The number of months with Allāh is twelve months in Allāh's ordinance since the day when He created the heavens and the earth—of these four being sacred. That is the right reckoning, so wrong not yourselves therein.⁴⁰² And fight the polytheists all together as they fight you all together ;⁴⁰³ and know that Allāh is with those who keep their duty.

37. Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another,⁴⁰⁴ that they may agree in the number (of months) that Allāh has made sacred, and thus violate what Allāh has made sacred. The evil of their doings is made fair-seeming to them ; and Allāh guides not the unbelieving people.

SECTION 6.—The Tabuk Expedition

38. O you who believe ! What is the matter with you that when it is said to you, Go forth in

402. The allusion here is to the Arab practice of postponing the pilgrimage to a month other than that in which it fell, for which see the next verse.

403. Since all idolaters united in fighting with the Muslims, they too were told to fight with them all together. Or, the meaning is that your war against them should be a total war, as their war against you is a total war.

404. According to most of the commentators, *nasī* means postponement, and refers to the practice of postponing observance of the sacred months, thus allowing an ordinary month to be observed as sacred and a sacred month to be treated as ordinary. This practice interfered with the security of life which was guaranteed in the sacred months, and is, therefore, denounced. It has nothing to do with intercalation, for *nasī* means *postponement*, not *addition*.

Allāh's way, you incline heavily to earth.⁴⁰⁵ Are you contented with this world's life instead of the Hereafter? But the provision of this world's life compared with the Hereafter is but little.

39. If you go not forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you can do Him no harm, and Allāh is Possessor of power over all things.

40. If you help him not, Allāh certainly helped him when those who disbelieved expelled him—he being the second of the two, when they were both in the cave—when he said to his companion:⁴⁰⁶ Grieve not, surely Allāh is with us. So Allāh sent down His tranquillity upon him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved; and the word of Allāh, that is the highest; and Allāh is Mighty, Wise.

41. Go forth light and heavy, and strive hard in Allāh's way with your property and your persons; this is better for you, if you know.

42. Had it been a near advantage and a short journey, they would have followed thee, but the

405. The reference in what follows is to the expedition of Tabūk, which was undertaken in the middle of the ninth year of Hijrah, owing to the threatening attitude of the Roman Emperor. There were many hindrances for the raising of an army sufficient to meet the strong forces of the Roman Empire. The chief of these were: (1) a great drought; (2) the length of the journey to the confines of Syria; (3) the ripening of the fruits, which were now ready to be gathered; (4) the intensity of the heat; and (5) the organization and power of the Roman army. Notwithstanding these difficulties, 30,000 men gathered round the Prophet's banner.

406. This refers to the Prophet's flight from Makkah, when he was forced to hide himself in a cave called *Thaur*, about three miles from Makkah, with only one companion, Abū Bakr.

tedious journey was too long for them.⁴⁰⁷ And they swear by Allāh : If we had been able, we would have gone forth with you. They cause their own souls to perish, and Allāh knows that they are certainly liars.

SECTION 7.—*Hypocrites remain behind*

43. Allāh pardon thee !⁴⁰⁸ Why didst thou give them leave until those who spoke the truth had become manifest to thee and thou hadst known the liars ?

44. Those who believe in Allāh and the latter day ask not leave of thee (to stay away) from striving hard with their property and their persons, and Allāh knows well those who keep their duty.

45. Only they ask leave of thee who believe not in Allāh and the latter day and their hearts are in doubt, so in their doubt do they waver.

46. And if they had intended to go forth, they would have provided equipment for it, but Allāh liked not their going forth, so He withheld them, and it was said (to them) : Hold back with those who hold back.

47. Had they gone forth with you, they would not have added to you aught save trouble, and they would have hurried about among you seeking (to sow) dissension among you ; and among you there are those who hearken for their sake ; and Allāh knows well the unjust.

407. This verse and those that follow refer to the hypocrites.

408. This is a peculiar form of address, and is used to show, as Rāzī has it, greater honour and respect to the person addressed. And it is clear that the occasion is one for praise, not for reproof, as the Prophet showed lenience towards the hypocrites.

48. Certainly they sought (to sow) dissension before, and they upset matters for thee until the truth came, and Allāh's commandment prevailed, although they were averse (to it).

49. And among them there is he who says : Allow me and try me not. Into trial have they already tumbled down, and surely hell encompasses the unbelievers.

50. If good befalls thee, it grieves them ; and if hardship afflicts thee, they say : Indeed we had taken care of our affair before ; and they turn back and are glad.

51. Say : Nothing will afflict us save what Allāh has ordained for us—He is our Patron ; and on Allāh let the believers rely.

52. Say : Do you await for us but one of two most excellent things ?⁴⁰⁹ And we await for you that Allāh will afflict you with chastisement from Himself or by our hands. So wait ; we too are waiting with you.

53. Say : Spend willingly or unwillingly, it will not be accepted from you ; for you are a transgressing people.

54. And nothing hinders their spendings being accepted from them, except that they disbelieve in Allāh and in His Messenger, and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

55. Let not their wealth and their children

409. The two most excellent things are the laying down of life in the cause of truth, or being sharer in the ultimate triumph of truth. The Muslims never thought that they could be defeated. They would either die defending the cause of truth or live and conquer.

excite thy admiration; Allāh intends only to chastise them thereby in this world's life, and (that) their souls may depart while they are unbelievers.

56. And they swear by Allāh that they are of you, and they are not of you, but they are a people who are afraid (of you).

57. If they could find a refuge or caves or a place to enter into, they would have turned thereto, running away in all haste.

58. And of them there are those who blame thee in the matter of the distribution of the alms; if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.

59. Would that they had been content with what Allāh and His Messenger gave them, and had said: Allāh is sufficient for us—Allāh will soon give us out of His grace and (also) His Messenger: to Allāh we make petition.

SECTION 8.—Hypocrites' Taunts

60. Alms are only for the poor and the needy, and the collectors thereof, and those whose hearts are made to incline (to truth), and the (ransoming of) captives, and those in debt, and in the way of Allāh, and the wayfarer: an ordinance from Allāh, and Allāh is Knowing, Wise.⁴¹⁰

61. And there are some of them who molest

410. The verse defines the objects for which the poor-rate may be spent. Altogether eight heads of expenditure are recognized, one of these being the wages of collectors, which shows that the institution was meant for raising a public fund, whose management should entirely be in the hands of a public body.

the Prophet and say : He is (only) a hearer. Say : A hearer of good for you (who) believes in Allāh and believes the faithful, and a mercy for those of you who believe. And those who molest the Messenger of Allāh will have a painful chastisement.

62. They swear to you by Allāh to please you, and Allāh—as well as His Messenger—has a greater right that they should please Him, if they are believers.

63. Know they not that whoever opposes Allāh and His Messenger, for him is the fire of hell to abide in it? That is the grievous abasement.

64. The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say : Go on mocking, Allāh will bring forth what you fear.

65. And if thou ask them, they would say : We only talked and sported. Say : Was it at Allāh and His communications and His Messenger that you mocked?

66. Make no excuses ; you denied indeed after you believed. If We pardon a party of you, We shall chastise (another) party because they are guilty.

SECTION 9.—Hypocrites will not succeed

67. The hypocritical men and the hypocritical women are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allāh, so He has forsaken them. Surely the hypocrites are the transgressors.

68. Allāh has promised the hypocritical men and the hypocritical women and the unbelievers

the fire of hell to abide therein. It is enough for them. And Allāh curses them, and for them is a lasting chastisement.

69. Like those before you : they were stronger than you in power and had more wealth and children. So they enjoyed their portion : thus you enjoy your portion as those before you enjoyed their portion ; and you indulge in idle talk as they indulged in idle talk. These are they whose works are fruitless in this world and the Hereafter ; and these are the losers.

70. Has not the news of those before them come to them : of the people of Noah and 'Ād and Thamūd and the people of Abraham and the dwellers of Midian and the overthrown cities ? Their messengers came to them with clear arguments ; and it was not Allāh Who did them injustice, but they were unjust to themselves.

71. And the believing men and the believing women are friends of each other ; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allāh and His Messenger. As for these, Allāh will show mercy to them ; surely Allāh is Mighty, Wise.

72. Allāh has promised to the believing men and the believing women gardens in which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode ; and greatest of all is Allāh's goodly pleasure, that is the grand achievement.

SECTION 10.—Hypocrites' Offences

73. O Prophet ! Strive hard against the unbelievers and the hypocrites and remain firm

against them ; and their refuge is hell, and evil is the destination.⁴¹¹

74. They swear by Allāh that they said nothing, and they certainly spoke the word of unbelief, and disbelieved after their Islam ; and they purposed what they have not been able to effect.⁴¹² And they seek revenge only because Allāh and His Messenger enriched them out of His grace ! So if they repent, it is good for them ; and if they turn back, Allāh will chastise them with a painful chastisement in this world and the Hereafter, and they shall not have in the land any protector or a helper.

75. And there are those of them who made a covenant with Allāh : If He give us out of His grace, we shall surely give alms and be of the good ones.

76. But when He gives them out of His grace, they are niggardly about it, and they turn back while they withdraw.

77. So He puts hypocrisy into their hearts as a consequence till the day when they meet Him, because they fail to perform towards Allāh what they promise with Him and because they lie,

78. Do they not know that Allāh knows their hidden thoughts and their secret counsels, and that Allāh is the great Knower of the unseen things ?

79. Those who taunt the free givers of alms

411. The hypocrites professed Islām and they were never fought against. The word *jihād* carries here its original significance of *striving hard*. *Fighting* is only a secondary significance of the word.

412. Their plan to kill the Prophet is referred to here.

among the believers, and as for those who find nothing but what they earn with hard labour—they scoff at them. Allāh will pay them back their scoffing, and they shall have a painful chastisement.

80. Ask forgiveness for them or do not ask forgiveness for them; even if thou ask forgiveness for them seventy times, Allāh will not forgive them. This is because they disbelieve in Allāh and His Messenger, and Allāh guides not the transgressing people.

SECTION 11.—Relations with Hypocrites cut off

81. Those who were left behind were glad on account of their sitting behind Allāh's Messenger, and they were averse to striving in Allāh's way with their wealth and their lives, and said: Go not forth in the heat. Say: The fire of hell is much severer in heat, if they could understand.

82. So let them laugh a little and weep much as a recompense for what they earned.

83. If then Allāh bring thee back to a party of them, and they ask thy permission to go forth, say: Never more shall you go forth with me nor shall you fight with me against an enemy. You chose to remain inactive on the first occasion, so stay (now) with those who remain behind.

84. And never offer prayer for any one of them who dies, nor stand by his grave; surely they disbelieve in Allāh and His Messenger and they die in transgression.^{412a}

412a. This meant the cutting off of spiritual relations with the hypocrites. The Holy Prophet was informed that they were

85. And let not their wealth and their children excite thy admiration. Allāh wishes only to chastise them thereby in this world, and (that) their souls may depart while they are unbelievers.

86. And whenever a chapter is revealed, (enjoining), Believe in Allāh and strive hard along with His Messenger, those having ample-ness of means ask permission of thee and say: Leave us (behind) that we may be with those who sit (at home).

87. They prefer to be with those who remain behind, and a seal is set on their hearts so they do not understand.

88. But the Messenger and those who believe with him strive hard with their wealth and their lives; and these it is for whom are the good things and these it is who are successful.

89. Allāh has prepared for them gardens in which rivers flow, to abide in them; that is the great achievement.

SECTION 12.—**Hypocritical Bedouins**

90. And the defaulters from among the dwellers of the desert came that permission may be given to them, and they who lied to Allāh and His Messenger sat (at home). A painful chastisement will afflict those of them who disbelieved.

91. It is no sin in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind)— so long as they are sincere

unbelievers in heart, and therefore should not be treated as Muslims. The burial service of Islam was only for Muslims and not for unbelievers.

to Allāh and His Messenger. There is no way (to blame) against the doers of good; and Allāh is Forgiving, Merciful;

92. Nor (is it a sin) in those who, when they came to thee that thou mightest mount them, thou didst say, I cannot find that on which to mount you—they went back while their eyes overflowed with tears on account of grief for not finding that which they could spend.

93. The way (to blame) is only against those who ask permission of thee though they are rich. They prefer to be with those who remain behind, and Allāh has set a seal upon their hearts so they know not.

PART XI

94. They will make excuses to you when you go back to them. Say : Make no excuse, we shall not believe you—Allāh has indeed informed us of matters relating to you. And Allāh and His Messenger will see your doings, then you will be brought back to the Knower of the unseen and the seen, so He will inform you of what you did.

95. They will swear to you by Allāh when you return to them, so that you may leave them alone. So leave them alone. They are surely unclean and their refuge is he—all recompense for what they earned.

96. They will swear to you that you may be pleased with them. But if you are pleased with them, yet surely Allāh is not pleased with the transgressing people.

97. The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allāh has revealed to His Messenger ; and Allāh is Knowing, Wise.

98. And of the dwellers of the desert are those who take what they spend to be a loss, and they wait (the befalling of) calamities to you. On them (will be) the evil calamity ; and Allāh is Hearing, Knowing.

99. And of the dwellers of the desert are those who believe in Allāh and the latter day, and take what they spend and the Messenger's prayers to be (means of) the nearness of Allāh. Now indeed it is a means of nearness for them. Allāh will make them enter into His mercy ; Allāh is surely Forgiving, Merciful.

SECTION 13.—Punishment of Hypocrites

100. And the foremost, the first of those who fled their homes and the helpers,⁴¹³ and those who followed them in goodness—Allāh is well pleased with them and they are well pleased with Him, and He has prepared for them gardens in which rivers flow, to abide in them for ever ; that is the mighty achievement.

101. And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Madīnah (also)—they are stubborn in hypocrisy. Thou knowest them not ; We know

413. Those who fled their homes were the Makkah Muslims who bore the severest persecutions, and the Helpers were the Madīnah Muslims who helped the cause of Islam and gave shelter to those who fled.

them. We will chastise them twice,⁴¹⁴ then shall they be turned back to a grievous chastisement.

102. And (there are) others (who) have confessed their sins; they have mingled a good deed with an evil one. Maybe Allāh will turn to them (mercifully); Allāh is surely Forgiving, Merciful.

103. Take alms out of their property to cleanse them and purify them thereby; and pray for them. Surely thy prayer is a relief to them; and Allāh is Hearing, Knowing.

104. Know they not that Allāh accepts repentance from His servants and takes the alms, and that Allāh is the Oft-returning (to mercy), the Merciful?

105. And say, Work; so Allāh will see your work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

106. And others are made to await Allāh's command,⁴¹⁵ whether He chastise them or whether He turn to them (mercifully); and Allāh is Knowing, Wise.

107. And those who built a mosque to cause harm and for unbelief and to cause disunion among

414 The hypocrites were punished twice in this life. They had first to take part in all contributions for the defence of the Muslim community and had to pay the poor-rate, and this was, no doubt, a source of great torment to them. They were ultimately separated from the Muslims and this exposure to public shame was no doubt a second punishment for them.

415. This refers to three of the believers who held back from the expedition, viz., Ka'b ibn Mālik, Halāl ibn Umayyah, and Marārah ibn Rabī'. Their case is dealt with in v. 118.

the believers and an ambush to him who made war against Allāh and His Messenger before.⁴¹⁶ And they will surely swear, We did not desire aught but good. And Allāh bears witness that they are liars indeed.

108. Never stand in it; certainly a mosque founded on piety from the very first day is more deserving that thou shouldst stand therein. In it are men who love to be purified; and Allāh loves those who purify themselves.

109. Is he who lays his foundation on observance of duty to Allāh and (His) good pleasure better or he who lays his foundation on the edge of a cracking hollowed bank, so it breaks down with him into the fire of hell? and Allāh guides not the unjust people.

110. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts are cut to pieces; and Allāh is Knowing, Wise.

SECTION 14.—The Faithful

111. Allāh indeed has bought of the believers their persons and their property (and promised) that they will have the garden—they fight in Allāh's way, so they slay and are slain—a

416. Twelve men from among the hypocrites built a mosque at the instigation of Abū 'Āmir, a Christian monk, in the neighbourhood of the mosque at Qubā, with the object of creating dissensions among Muslims. Abū 'Āmir, who, after fighting against the Prophet for a long time, had fled to Syria after the battle of Hunain, had written to his friends at Madīnah that he was coming with a formidable army to crush the Prophet, and that they should build a mosque for him. But Abū 'Āmir died in Syria, and the founders desired the Prophet to give the mosque a blessing by his presence, which he was forbidden to do by Divine revelation, and the mosque was demolished.

promise which is binding on Him in the Torah and the Gospel and the Qur'ān.⁴¹⁷ And who is more faithful to his covenant than Allāh? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

112. They who turn (to Allāh), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allāh—and give good news to the believers.

113. It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they may be near relatives, after it has become clear to them that they are inmates of the flaming fire.

114. And Abraham's asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy to Allāh, he declared himself to be clear of him. Abraham was certainly very tender-hearted, forbearing.

115. It is not (attributable to) Allāh that He should lead a people astray after He has guided them, until He makes clear to them what they should guard against. Surely Allāh is Knower of all things.

116. Allāh's is the kingdom of the heavens and the earth. He brings to life and causes to

417. The *Garden* in the Holy Qur'ān stands for the achievement of the grand object of life—for a full development of the human faculties. Jesus expressed the same idea when he told a wealthy man: "Go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven" (Matt. 19:21). And so even Moses: "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might" (Deut. 6:5).

die. And there is not for you besides Allāh any friend or helper.

117. Allāh has indeed turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness, after the hearts of a part of them were about to deviate, then He turned to them (mercifully). To them He is surely Compassionate, Merciful:

118. And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness, and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allāh but in Him.⁴¹⁸ Then He turned to them (mercifully) that they might turn (to Him); surely Allāh is the Oft-returning (to mercy), the Merciful.

SECTION 15.—Duty of the Faithful

119. O you who believe! Keep your duty to Allāh and be with the truthful.⁴¹⁹

120. It did not beseem the people of Madīnah and those round about them of the dwellers of the desert to remain behind the Messenger of Allāh, nor should they desire (any thing) for themselves in preference to him. This is because there afflicts them not thirst or fatigue or hunger in Allāh's way, nor do they tread a path which enrages the unbelievers, nor do they gain from the enemy what they gain, but a good work is written

418. See note on v. 106. They remained cut off from all intercourse with Muslims for fifty days.

419. By the truthful are meant those who are steadfast in the cause of truth, true under the hardest trials to what they promise.

down for them on account of it. Allāh surely wastes not the reward of the doers of good.

121. Nor do they spend any thing that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allāh may reward them with the best (reward) for what they used to do.

122. And it beseems not the believers that they should go forth all together. Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious.⁴²⁰

SECTION 16.—Purifying Effect of Revelation

123. O you who believe ! Fight those of the unbelievers who are near to you,⁴²¹ and let them find in you firmness ; and know that Allāh is with those who keep their duty.

124. And whenever a chapter is revealed, there are some of them who say : Which of you has it increased in faith ? As for those who believe, it increases them in faith and they rejoice.

125. And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness

420. The introduction here of this subject of the study of religion shows the aim which the Qur'ān had in view. In the midst of the ordinances relating to fighting, it introduces the subject of the preparation of a missionary force, thus showing that this was the greatest necessity of Islam. It was only by means of a missionary propaganda that truth could be spread, and the ultimate object was not to be lost sight of, even when the community was engaged in a life-and-death struggle against overwhelming forces of the enemy.

421. Because it was only such unbelievers that gave trouble to the Muslims.

and they die while they are unbelievers.

126. See they not that they are tried once or twice in every year,⁴²² yet they do not turn (to Allāh) nor do they mind.

127. And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away. Allāh has turned away their hearts because they are a people who do not understand.

128. Certainly a Messenger has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the believers (he is) compassionate, merciful.⁴²³

129. But if they turn back, say: Allāh is sufficient for me—there is no god but He. On Him do I rely, and He is the Lord of the great throne.

422. The various misfortunes which befell them or their defeat on battle-fields is referred to.

423. The Prophet grieved, not only for his followers, not for one tribe or country, but for the whole of humanity. He grieves for the burdens of all, and he is solicitous for the welfare of all, but there is a special relation he bears to those who follow him; to them he is, in addition, compassionate and merciful.

CHAPTER 10

JONAH

(Makkah—11 sections ; 109 verses)

ALL that is said in this chapter of Jonah, after whom it is named, is an incidental reference to his people having benefited by the warning ; see v. 98. There are more detailed references to Noah and Moses, but as the chapter deals chiefly with the precedence of mercy over punishment, its subject-matter is more in accord with Jonah's history. The name, therefore, of that prophet has been fitly chosen as a title.

The chief feature of this chapter is that while it asserts the truth of revelation, it also lays stress on the merciful dealing of the Divine Being with man. It opens with a statement of the truth of Divine revelation in the Holy Qur'ān, proceeding to a disquisition on its truth in the first two sections. The second section closes with a demand for a sign on the part of unbelievers, and they are told that judgment is deferred for a while ; the reason being given in the third section, where it is shown that Divine dealing with men is characterized by mercy, and therefore He does not hasten punishment, but first shows mercy. The fourth section tells us that evidence of His mercy exists in nature, for He grants gifts which it is not in the power of any one else to grant, and as material gifts from Him are characterized by uniqueness, so is His gift of revelation, and the like of it cannot be produced by any one else. The fifth section states that the reprobate must ultimately meet with their punishment, while the sixth again calls attention to the preponderance of the quality of mercy in the Divine Being. The seventh contrasts the believers with the unbelievers. The eighth and ninth sections refer briefly to the histories of Noah and Moses. The tenth states, by a brief allusion to Jonah, that those who heed the warning will benefit, and the last section refers to the Divine judgment which must come.

From the 10th to the 16th chapter we have a group of seven chapters, all with the exception of the sixteenth, beginning with the letters *alif, lām, rā*, the thirteenth alone beginning with *alif, lām, mīm, rā* ; dealing with the same subject, i.e. the truth of the revelation of the Holy Qur'ān with reference to the study of the laws of nature, human nature and previous history ; all revealed about the same time, i.e. somewhere between the ninth and twelfth years of the Prophet's ministry at Makkah.

SECTION 1.—*Truth of the Qur'ān*

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the Seeing.⁴²⁴ These are the verses of the Book, full of wisdom.

2. Is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is a manifest enchanter.

3. Surely your Lord is Allāh Who created the heavens and the earth in six periods, and He is firmly established on the throne, regulating the affair. There is no intercessor except after His permission. This is Allāh, your Lord, therefore serve Him; will you not then mind?

4. To Him is your return, of all (of you); the promise of Allāh (made) in truth. He makes the first creation, then reproduces it, that He may recompense justly those who believe and do good. And those who disbelieve will have a drink of hot water and painful chastisement because they disbelieved.

5. He it is Who made the sun a shining brightness and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allāh did not create it but with truth; He makes the signs manifest for a people who know.

6. In the variation of the night and the day, and (in) what Allāh has created in the heavens

424. The abbreviation is of the same form as *ahf*, *lām*, *mīm*; See f.n. 6. *Rā* stands for *Rā'i*, i.e., *the Seeing*, or *arā*, i.e., *I see*.

and the earth, there are surely signs for a people who guard against evil.

7. Those who have no hope in meeting with Us and are pleased with this world's life and are content with it, and those who are heedless of Our communications—

8. Their refuge is the fire because of what they earned.

9. Those who believe and do good their Lord will guide them by their faith ; rivers will flow beneath them in gardens of bliss.

10. Their cry therein will be, Glory to Thee, O Allāh ! and their greeting therein will be, Peace ; and their last cry will be, Praise be to Allāh, the Lord of the worlds.

SECTION 2.—Truth of the Qur'ān

11. And if Allāh were to hasten on the evil to men as they desire the hastening on of good, their doom would have been decreed for them. But We leave those who hope not for meeting with Us in their inordinacy, blindly wandering on.

12. And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing ; but when We remove his affliction from him, he passes on as though he had never called on Us for the affliction that touched him. What they do is thus made fair-seeming to the extravagant.

13. And We destroyed the generations before you when they were unjust, and their messengers came to them with clear arguments, and yet they would not believe ! Thus do We

recompense the guilty people.

14. Then We made you rulers in the land after them so that We may see how you act.

15. And when Our clear communications are recited to them, those who hope not for meeting with Us, say : Bring a Qur'ān other than this or change it. Say : It beseems me not to change it of my own accord ; I follow naught but what is revealed to me. Indeed I fear the chastisement of a grievous day if I disobey my Lord.

16. Say : If Allāh had so willed I would not have recited it to you, nor would He have made it known to you. I have indeed lived a lifetime among you before it ; do you not then understand ? ⁴²⁵

17. Who is then more unjust than he who forges a lie against Allāh or (who) gives the lie to His communications ? Truly the guilty are never successful.

18. And they serve besides Allāh what can neither harm them nor benefit them, and they say : These are our intercessors with Allāh. Say : Do you (presume to) inform Allāh of what He knows not in the heavens and the earth ? Glory be to Him, and Supremely Exalted is He above what they set up (with Him).

19. And mankind are naught but a single nation, but they disagree. And had not a word

425. The Prophet's truthfulness and honesty before he received the Divine revelation were undisputed, and he had earned such renown for these qualities that he was known in the land as *Al-Amin*, i.e., *the faithful one*. The argument is that if, as they admitted, he never told a lie in his lifetime, even for the sake of a personal advantage, how could he, now that he had passed the age of youth and passions, tell lies which brought him only suffering and persecution.

already gone forth from thy Lord,⁴²⁶ that concerning which they disagree would have been decided between them.

20. And they say : Why is not a sign sent to him from his Lord ? Say : The unseen is only for Allāh, so wait ; I too with you am of those who wait.⁴²⁷

SECTION 3.—Allāh's Merciful Dealing

21. And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communications. Say : Allāh is quicker to plan. Surely Our messengers write down what you plan.

22. He it is Who makes you travel by land and sea. Until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allāh, being sincere to Him in obedience : If Thou deliver us from this, we will be of the grateful.

23. But when He delivers them, lo ! they are unjustly rebellious in the earth. O men ! Your rebellion is against your own souls—a provision (only) of this world's life—then to Us is your return, so We shall inform you of what you did.

24. The likeness of this world's life is only as water which We send down from the cloud,

426. The word that had gone forth was the postponement of their punishment so long as the Prophet was in their midst.

427. Their demand is for the punishment with which they are threatened. In reply they are told that the punishment must come and that they should wait for it.

then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby. Until when the earth puts on its golden raiment and it becomes garnished ; and its people think that they have power over it, Our command comes to it, by night or by day ; so We render it as reaped seed-produce, as though it had not been in existence yesterday. Thus do We detail the communications for a people who reflect.

25. And Allāh invites to the abode of peace and guides whom He pleases to the right path.

26. For those who do good (to others) is good (reward) and more (than what they did). Neither darkness shall cover their faces, nor ignominy. These are the dwellers of the garden ; in it they will abide.

27. And those who earn evil—the punishment of an evil is the like of it, and abasement will come upon them—they have none to protect them from Allāh—as if their faces had been covered with slices of the dense darkness of night. These are the inmates of the fire, in it they will abide.

28. And on the day when We gather them all together, then We say to those who set up gods (with Allāh) : Keep where you are, you and your associate-gods. Then We shall separate them widely one from another, and their associate-gods would say : It was not us that you served :

29. And Allāh is sufficient as a witness between us and you that we were quite unaware of your serving (us).

30. There will every soul become acquainted with what it sent before, and they will be

brought back to Allāh, their true Patron, and what they devised will escape from them.

SECTION 4.—Divine Gifts

31. Say: Who gives you sustenance from the heaven and the earth? Or who controls the hearing and the sight? And who brings forth the living from the dead and brings forth the dead from the living? And who regulates the affair? They will say: Allāh. Say: Will you not then keep your duty (to Allāh)?

32. This is Allāh, your true Lord. And what is there after the truth but error? How are you turned back?

33. Thus does the word of thy Lord prove true against those who transgress that they believe not.

34. Say: Is there any one among your associate-gods who can bring into existence the creation in the first instance, then reproduce it? Say: Allāh brings the creation into existence in the first instance, then He reproduces it: how are you then turned away?

35. Say: Is there any of your associate-gods who guides to the truth? Say: Allāh guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What is the matter with you? How you judge?

36. And most of them follow (naught) but conjecture. Surely conjecture avails naught against the truth. Surely Allāh is Cognizant of what they do.

37. And this Qur'ān is not such as could be forged by those besides Allāh, but it is a verification of that which is before it and a clear explanation of the Book,—there is no doubt in it,—from the Lord of the worlds.

38. Or do they say: He has forged it? Say: When bring a chapter like it and invite whom you wish besides Allāh, if you are truthful.

39. Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them.⁴²⁸ Even thus did those before them reject (the truth); but see what was the end of the unjust!

40. And of them is he who believes therein, and of them is he who believes not therein, and no Lord best knows the mischief-makers.

SECTION 5.—The Reprobate

41. And if they call thee a liar, say: My work is for me, and your work for you. You are clear of what I do and I am clear of what you do.

42. And there are those of them who hear thee. But canst thou make the deaf to hear though they understand not?

43. And there are those of them who look at thee. But canst thou show the way to the blind though they see not?

44. Surely Allāh does not do any injustice to men, but men are unjust to themselves.

45. And on the day when He will gather them, as though they had not stayed but an hour of the day, they will know each other. They will

⁴²⁸. The final sequel is the consequence of the rejection of the truth.

perish indeed who called the meeting with Allāh to be a lie, and they are not followers of the right way.

46. And if We show thee something of what We threaten them with, or cause thee to die, yet to Us is their return, and Allāh is witness to what they do.

47. And every nation had a messenger. So when their messenger comes, the matter is decided between them with justice and they will not be dealt with unjustly.

48. And they say: When will this threat come about, if you are truthful?

49. Say: I do not control for myself any harm or any benefit, except what Allāh pleases. Every nation has a term. When their term comes, they cannot remain behind for an hour, nor can they go before (their time).

50. Say: Have you considered if His chastisement overtakes you by night or by day! what then is there of it that the guilty would hasten on?

51. And when it comes to pass, will you believe in it? What! now (you believe)! and already you wished to have it hastened on.

52. Then will it be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

53. And they ask thee: Is that true? Say: Aye! by my Lord! it is certainly the truth, and you will not escape.

SECTION 6.—Mercy comes First

54. And if every soul that does wrong had

all that is in the earth, it would offer it for ransom. And they will manifest regret when they see the chastisement, and the matter will be decided between them with justice, and they shall not be dealt with unjustly

55. Now surely to Allāh belongs what is in the heavens and the earth. Now surely Allāh's promise is true, but most of them know not.

56. He gives life and causes death, and to Him you shall be brought back.

57. O men! There has come to you indeed an admonition from your Lord and a healing for what is in the hearts and a guidance and a mercy for the believers.

58. Say: In the grace of Allāh and in His mercy, in that they should rejoice; it is better than what they amass.

59. Say: See you what Allāh has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allāh commanded you or you forge a lie against Allāh?

60. And what think those who forge lies against Allāh of the day of Resurrection? Allāh indeed is the Lord of grace towards men, but most of them give not thanks.

SECTION 7.—The Faithful are protected

61. And thou art not (engaged) in any affair, nor dost thou recite concerning it any portion of the Qur'ān, nor do you do any work, but We are witness over you when you enter into it. And there lies not concealed from thy Lord the weight of an atom in the earth or in

the heaven, nor any thing less than that nor greater, but it is in a clear Book.

62. Now surely the friends of Allāh—they have no fear nor shall they grieve—

63. Those who believe and keep their duty—

64. They have good news in this world's life and in the Hereafter.⁴²⁹ There is no changing the words of Allāh; that is the mighty achievement.

65. And let not their speech grieve thee. Power indeed belongs wholly to Allāh; He is the Hearing, the Knowing.

66. Now surely whatever is in the heavens and whatever is in the earth is Allāh's. And those who call on others besides Allāh follow not (really) any associates; they follow but conjectures, and they only lie.

67. He it is Who made for you the night that you might rest in it, and the day giving light; surely there are signs in it for a people who hear.

68. They say: Allāh has taken a son (to Himself)! Glory be to Him! He is the Self-sufficient. His is what is in the heavens and what is in the earth. You have no authority for this. Do you say against Allāh what you know not?

69. Say: Those who forge a lie against Allāh will not be successful.

429. The Prophet said: "*Al-bushrā*, or the good news, signifies good visions which the Muslim sees or which are shown to others regarding him." Bukhārī records a saying of the Prophet to the same effect: "There has remained nothing of prophethood except *mubashsharāt*. Asked what is meant by *mubashsharāt*, he replied, the good visions."

70. (It is only) a provision in this world, then to Us is their return ; then shall We make them taste severe chastisement because they disbelieved.

SECTION 8.—Noah and Moses

71. And recite to them the story of Noah when he said to his people : O my people ! If my staying (with you) and my reminding (you) by the communications of Allāh is hard on you—and on Allāh do I rely—then resolve upon your affair and (gather) your associates, and let not your affair remain dubious to you, then have it executed against me and give me no respite :

72. But if you turn back, I do not ask for any reward from you ; my reward is only with Allāh, and I am commanded that I should be of those who submit.

73. They rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications ; see, then, what was the end of the (people) warned !

74. Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before. Thus it is that We set seals upon the hearts of those who exceed the limits.

75. Then did We send up after them Moses and Aaron to Pharaoh and his chiefs with Our signs, but they showed pride and they were a guilty people.

76. So when the truth came to them from Us, they said: This is clear enchantment!

77. Moses said: Do you say (this) of the truth when it has come to you? Is it enchantment? And the enchanters are not successful.

78. They said: Hast thou come to us to turn us away from that (way) on which we found our fathers, and (that) greatness in the land should be for you two? And we are not going to believe in you.

79. And Pharaoh said: Bring to me every skilful enchanter.

80. And when the enchanters came, Moses said to them: Cast down what you have to cast.

81. So when they cast down, Moses said to them: What you have brought is deception. Allāh will make it naught. Surely Allāh makes not the work of mischief-makers to thrive.

82. And Allāh will establish the truth by His words, though the guilty may be averse.

SECTION 9.—Moses and Pharaoh

83. But none believed in Moses except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them. And Pharaoh was indeed haughty in the land; and he was of the extravagant.

84. And Moses said: O my people! If you believe in Allāh put trust in Him, if you submit (to Him).

85. They said: In Allāh we put trust our Lord! make us not a trial for the unjust people,

86. And deliver us by Thy mercy from the unbelieving people.

87. And We revealed to Moses and his brother, (saying): Take for your people houses to abide in Egypt, and make your houses places of worship, and keep up prayer, and give good news to the believers.

88. And Moses said: Our Lord! Thou hast indeed given to Pharaoh and his chiefs finery and riches in this world's life, our Lord, that they may lead (people) astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not until they see the painful chastisement.

89. He said: Your prayer is accepted, so continue in the right way and follow not the path of those who know not.

90. And we took the Children of Israel across the sea, and Pharaoh and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit.

91. What! Now! And indeed thou didst disobey before and thou wast of the mischief-makers.

92. But we will this day deliver thee in thy body that thou mayest be a sign to those after thee.⁴²⁰ And most of the people are surely heedless of Our signs.

430. Pharaoh's body was really cast ashore, though the Bible does not mention it. The body of Rameses II, who is regarded as the Pharaoh of Moses, has been discovered as preserved among the mummies in Egypt (*Ency. Br.*, Art. Mummy). The discovery now made could not have been known to the Prophet, and here we have

SECTION 10.—Jonah's People

93. And We lodged the Children of Israel in a goodly abode and We provided them with good things; and they did not disagree until the knowledge came to them. Surely thy Lord will judge between them on the Resurrection day concerning that in which they disagreed.

94. But if thou art in doubt as to what We have revealed to thee, ask those who read the Book before thee. The truth has indeed come to thee from thy Lord, so thou shouldst not be of the disputers.⁴³¹

95. And be not of those who reject the communications of Allāh, lest thou shouldst be of the losers.

96. Those against whom the word of thy Lord has proved true will not believe,

97. And though every sign came to them, until they witness the painful chastisement.

98. Why was not there a town which should believe so that their belief should profit them but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.⁴³²

a clear example of the supernatural knowledge contained in the Holy Qur'ān.

431. The opening words of the next section make it clear that the reader is addressed here, because there we have: "Say: people! If you are in doubt as to my religion." Throughout the Holy Qur'ān, the Prophet appears as having the greatest certainty about the Word which was revealed to him. Nor do the words "what We have revealed to thee" apply exclusively to the Prophet as similar expressions used elsewhere show: "What has been revealed to us" (2: 136); "We have revealed to you a Book" (21: 10).

432. Compare Jonah 3: 10: "And God saw their works, they turned from their evil way, and God repented of the evil that they had done."

99. And if thy Lord had pleased, those who are in the earth would have believed, all of them together. But wilt thou force men till they become believers?⁴³³

100. And it is not for any soul to believe except by Allāh's permission. And He casts uncleanness on those who will not understand.

101. Say: Behold what is in the heavens and the earth. And signs and warners avail not a people who would not believe.

102. So they only wait for the like of the days of those who passed away before them? Say: Wait then, I too am with you of those who wait.

103. Then We deliver Our messengers and those who believe—even so (now). It is binding on Us (that) We deliver the believers.

SECTION 11.—Divine Judgment

104. Say: O people! If you are in doubt as to my religion, then (know that) I serve not those whom you serve besides Allāh, but I serve Allāh Who causes you to die; and I am commanded that I should be of the believers,

105. And that: Keep thy course towards the religion uprightly; and be not of the polytheists.

He had said that He would do unto them, and He did it not." Jonah bears a resemblance to the Holy Prophet in that his people benefited by the warning, as did the Arabs by the warning of the Prophet, though after much opposition. Jonah is thus the type of a prophet whose people were dealt with mercifully.

433. Compare 2:256: "There is no compulsion in religion." The reference is to the great zeal of the Prophet and his over-exerting himself in preaching the truth.

106. And call not besides Allāh on that which can neither benefit thee nor harm thee; for if thou do, thou wilt then be of the unjust.

107. And if Allāh afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to keep back His grace. He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.

108. Say: O people! Indeed there has come to you the truth from your Lord. So whoever goes aright, he goes aright for the good of his own soul; and whoever goes astray, he goes astray to the detriment of it; and I am not a custodian over you.

109. And follow what is revealed to thee and be patient till Allāh give judgment, and He is the best of the judges.

CHAPTER 11

HŪD

(Makkah—10 sections ; 123 verses)

THE name of this chapter is taken from that of the prophet Hūd, whose history is referred to herein, because he seems to have been the first prophet to a people living within the Arabian peninsula.

Like the last chapter, this one also deals with the truth of the revelation of the Qur'ān. The opponents are warned in the first section and the truth of the revelation is most forcibly asserted in the second. A cruel and persecuting enemy is then warned in the six sections that follow of the evil fate of previous people who opposed the well-known prophets Noah, Hūd, Ṣāliḥ, Lot, and Shu'aib. Moses is only briefly referred to in the ninth section, which really demonstrates the Divine law that evil must be followed by evil consequences. The last section requires the Prophet and his followers to maintain the firmest attitude in the cause of righteousness and truth, for good shall not be left without its reward, nor shall evil go unpunished.

The chapter seems to be a complement to the last, which deals mostly with abstract questions relating to the truth of the Quranic revelation, while this illustrates the truth, of those questions by referring to the histories of former prophets. It belongs to the same period as the last chapter.

SECTION 1.—A Warning

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the Seeing. (This is) a Book, whose verses are characterized by wisdom, then are they elucidated ; (it is) from one Wise, All-aware.

2. That serve none but Allāh. Surely I am to you from Him a warner and a giver of good news,

3. And that ask forgiveness of your Lord, then turn to Him ; He will provide you with a goodly provision to an appointed term and He

bestows His grace on every one who deserves grace. And if you turn back, then I fear for you the chastisement of a great day.

4. To Allāh is your return, and He is the Possessor of power over all things.

5. Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they cover themselves with their garments,⁴³⁴ He knows what they conceal and what they proclaim. Surely He is Knower of what is in the breasts.

PART XII

6. And there is no animal in the earth but on Allāh is the sustenance of it, and He knows its resting-place and its depository; all (things) are in a manifest book.

7. And He it is Who created the heavens and the earth in six periods—and His throne is ever on the water⁴³⁵—that He might try you, which of you is best in action. And if thou sayest, You will be raised up after death, those who disbelieve say: This is nothing but clear enchantment.

8. And if We hold back from them the chastisement until a stated period of time, they say: What prevents it? Now surely on the day when it comes to them, it will not be

434. One is said to fold his breast when one conceals enmity in his bosom. Covering oneself with garments refers to the desire not to see or hear.

435. All life is produced from water: "And We have made of water every thing living" (21:30). Hence the special mention of God's throne on waters along with the creation of heaven and earth, because without water life would have been impossible.

averted from them, and that which they scoffed at shall beset them.

SECTION 2.—Truth of the Qur'an

9. And if We make man taste mercy from Us, then withdraw it from him, he is despairing, ungrateful.

10. And if We make him taste a favour after distress has afflicted him, he is sure to say : The evils are gone away from me. Surely he is exulting, boasting ;

11. Except those who are patient and do good ; they have forgiveness and a great reward.

12. Then, may it be that thou wilt give up part of what is revealed to thee and thy breast will become straitened by it because they say : Why has not a treasure been sent down to him, or an angel come with him ? Thou art only a warner ; and Allāh has charge of all affairs.

13. Or, do they say : He has forged it ? Say : Bring ten forged chapters like it and call upon whom you can besides Allāh, if you are truthful.⁴³⁶

14. But if they answer you not, then know that it is revealed by Allāh's knowledge, and that there is no god but He ; will you then submit ?

15. Whoever desires this world's life and its finery, We shall pay them in full their deeds

436. In an earlier revelation, the like of the whole of the Qur'an is required to be produced (17 : 88). Here the demand is reduced to ten chapters. And lastly in 10 : 38 and 2 : 23, they are required to produce a single chapter.

therein, and they shall not be made to suffer loss in them.

16. These are they for whom there is nothing but fire in the Hereafter, and what they manufacture in it is vain, and what they do is fruitless.

17. Is he then who has with him clear proof from his Lord (like him who disbelieves)? And a witness from Him recites it and before it (is) the Book of Moses, a guide and a mercy.⁴³⁷ These believe in it; and whoever of the (different) parties disbelieves in it, the fire is his promised place. So be not in doubt about it; surely it is the truth from thy Lord, but most men believe not.

18. And who is more unjust than he who forges a lie against Allāh? They will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now surely the curse of Allāh is on the unjust, 19. Who turn away from the path of Allāh and desire to make it crooked; and they are disbelievers in the Hereafter.

20. They will not escape in the earth, nor have they any protectors besides Allāh. The chastisement will be doubled for them. They could not bear to hear (it) and they did not see.

21. These are they who have lost their souls, and what they forged is gone from them.

22. Truly in the Hereafter they are the

437. The witness from God who recites it is the Holy Prophet, who is called a witness elsewhere. Besides being a clear proof in itself, the Holy Qur'ān has a further evidence of its truth in the book of Moses, which is, therefore, called a guide and a mercy.

greatest losers.

23. Those who believe and do good and humble themselves before their Lord—these are the dwellers of the garden; in it they will abide.

24. The likeness of the two parties is as the blind and the deaf, and the seeing and the hearing. Are they equal in condition? Will you not then mind?

SECTION 3.—Noah warns his People

25. And We sent Noah to his people: I am a plain warner to you:

26. That you serve none but Allāh. Surely I fear for you the chastisement of a painful day.

27. But the chiefs of those who disbelieved from among his people said: We consider not thee but a mortal like ourselves, and we see not that any have followed thee but those who are the meanest of us, at first thought. And we see not in you any excellence over us; nay, we deem you liars.

28. He said: O my people! Bethink you if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you? Can we constrain you to (accept) it while you are averse to it?

29. And, O my people! I ask you not for wealth in return for it; my reward is only with Allāh, nor am I going to drive away those who believe. Surely they are to meet their Lord; but I see that you are an ignorant people.

30. And, O my people! who will help me

against Allāh if I drive them away? Will you not then mind?

31. And I say not to you that I have the treasures of Allāh; nor do I know the unseen, nor do I say that I am an angel; nor do I say about those whom your eyes hold in mean estimation (that) Allāh will not grant them (any) good—Allāh knows best what is in their minds—for then surely I should be of the unjust.

32. They said: O Noah! Indeed thou hast disputed with us and lengthened dispute with us, so bring to us what thou threatenest us with, if thou art of the truthful ones.

33. He said: Allāh only will bring it to you if He please, and you will not escape:

34. And if I intend to give you good advice, my advice will not profit you if Allāh intends to leave you in error. He is your Lord. And to Him you will be returned.

35. Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.

SECTION 4.—Noah's Opponents drowned

36. And it was revealed to Noah: None of thy people will believe except those who have already believed, so grieve not at what they do:

37. And make the ark before Our eyes and (according to) Our revelation, and speak not to Me in respect of those who are unjust; they will be drowned.

38. And he began to make the ark. And whenever the chiefs from among his people

passed by him they laughed at him. He said: you laugh at us, we too laugh at you as you laugh (at us).

39. So you shall know who it is to whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

40. Until when Our command came and water came forth from the valley,⁴³⁸ We said: take into it two of every (needful) thing,⁴³⁹ a pair, and thy family—except those against whom the word has already gone forth—and those who believe. And there believed not with him but few.

41. And he said: Embark in it, in the name of Allāh be its sailing and its anchoring. Surely my Lord is Forgiving, Merciful.

42. And it moved on with them amid waves like mountains. And Noah called out to his son, and he was standing aloof: O my son! Embark with us and be not with the unbelievers.

43. He said: I will betake myself for refuge to a mountain that will save me from the water.

438. The word *tannūr* means, oven, surface of earth, a place whence waters spring forth or where they are collected. The first meaning does not suit the context.

439. By *all things* are apparently meant all things needed by Noah, and not all things existing in the world.

It should be borne in mind that the Qur'an does not countenance the Bible story that the deluge covered the whole surface of the earth. On the other hand, it repeatedly speaks of Noah as having been sent to *his people*, i.e. to a single tribe, see v. 25 above, 7:59, etc., and according to 7:64 only those were drowned who not only rejected the truth, but also sought to destroy Noah and his followers. The mention of the water flowing from the valley also shows that it was only a tract of land that was deluged, and not the entire earth.

He said: There is none that can save to-day against Allāh's commandment but he on whom He has mercy. And a wave intervened between them, so he was among the drowned.

44. And it was said: O earth, swallow down thy water, and O cloud, clear away; and the water was made to abate and the affair was decided, and (the ark) rested on the Jūdī, and it was said: Away with the unjust people.

45. And Noah cried out to his Lord and said: My Lord! My son is of my family, and Thy promise is surely true, and Thou art the justest of the judges.

46. He said: O Noah! He is not of thy family; he is (the doer of) other than good deeds, so ask not of Me that of which thou hast no knowledge. I admonish thee lest thou be of the ignorant.

47. He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge. And if Thou shouldst not forgive me and have mercy on me, I should be of the losers.

48. It was said: O Noah! Descend with peace from Us and blessings on thee and on the nations from among those who are with thee. And there will be nations whom We will afford provision, then a painful chastisement from Us will afflict them.

49. These are of the announcements relating to the unseen which We reveal to thee.⁴⁴⁰

440. The announcement relating to the unseen is not the history of Noah, but the fate of those opposed to the Prophet, as read in that history. The words that follow—*be patient*—are a clear indication of what is meant—patient waiting was needed for the fate of the Prophet's opponents not for anything relating to Noah's history.

Thou didst not know them—(neither) thou nor thy people—before this. So be patient. Surely the (good) end is for those who keep their duty.

SECTION 5.—Hūd warns his People

50. And to 'Ād (We sent) their brother Hūd. He said : O my people ! Serve Allāh, you have no god save Him. You are nothing but forgers (of lies).

51. O my people ! I do not ask of you any reward for it. My reward is only with Him Who created me. Do you not understand ?

52. And, O my people ! ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and turn not back (as) guilty.

53. They said : O Hūd ! Thou hast not brought to us any clear argument and we are not going to desert our gods for thy word, and we are not believers in thee :

54. We cannot say aught but that some of our gods have smitten thee with evil. He said : I call Allāh to witness, and do you too bear witness, that I am clear of what you set up

55. Besides Him ; so scheme against me all together, then give me no respite :

56. Surely I rely on Allāh, my Lord and your Lord. There is no living creature but He holds it by its forelock. My Lord is on the right path.⁴⁴¹

441. The phrase *my Lord is on the right path* signifies that He does not deviate from justice, so that He should destroy the righteous or that the unjust should escape His punishment.

57. But if you turn back, then indeed I have delivered to you the message with which I am sent to you. And my Lord will bring another people in your place, and you cannot do Him any harm. Surely my Lord is Keeper over all things.

58. And when Our decree came to pass, We delivered Hūd and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

59. And such were 'Ād. They denied the communications of their Lord, and disobeyed His messengers and followed the bidding of every insolent opponent.

60. And they were overtaken by curse in this world and on the Resurrection day. Now surely 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

SECTION 6.—Ṣāliḥ warns his People

61. And to Thamūd (We sent) their brother Ṣāliḥ. He said: O my people! Serve Allāh, you have no god save Him. He brought you into being from the earth, and made you dwell in it; so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Ready to answer.

62. They said: O Ṣāliḥ! Thou hast been hitherto amongst us centre of our hopes. Dost thou forbid us to worship what our fathers worshipped? And surely we are in disquieting doubt as to that which thou callest us to.

63. He said: O my people! Have you con-

sidered if I have clear proof from my Lord and He has granted to me mercy from Himself—who will then help me against Allāh if I disobey Him? You add to me naught but perdition.

64. And, O my people! this is Allāh's she-camel for you, a sign; so leave her to pasture on Allāh's earth and touch her not with evil, lest a near chastisement should overtake you.

65. But they slew her, so he said: Enjoy yourselves in your abode for three days; that is a promise not to be belied.

66. So when Our decree came to pass, We delivered Ṣāliḥ and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely thy Lord! He is the Strong, the Mighty.

67. And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

68. As though they had never dwelt in them; now surely did Thamūd disbelieve in their Lord; so, away with Thamūd.

SECTION 7.—Abraham and Lot

69. And Our messengers came to Abraham with good news. They said: Peace. Peace, said he; and he made no delay in bringing a roasted calf.

70. But when he saw that their hands reached not to it, he was suspicious about them and conceived fear of them. They said: Fear not, we are sent to Lot's people.

71. And his wife was standing (by), so she

wondered; then We gave her the good news of Isaac and after Isaac of (a grandson) Jacob.

72. She said: O wonder! Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Surely this is a wonderful thing.

73. They said: Dost thou wonder at Allāh's bidding? The mercy of Allāh and His blessings are on you, O people of the house; surely He is Praised, Glorious.

74. So when fear had gone away from Abraham and good news came to him, he began to plead with Us for Lot's people.

75. Surely Abraham was forbearing, tender-hearted, oft-returning (to Allāh).

76. O Abraham! Desist from this. The decree of thy Lord has indeed come to pass, and there must come to them a chastisement that cannot be averted

77. And when Our messengers came to Lot, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.

78. And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! These are my daughters—they are purer—for you, so keep your duty to Allāh, and disgrace me not with regard to my guests.⁴⁴² Is there not among you a right-minded man?

442. Lot, it appears from Gen. 19:9, was a stranger in the city and the messengers being strangers, the townsmen would not allow him to keep them. Lot offered his daughters as hostages so that he might be allowed to keep his guests with him for according to 15:70 he had not the permission to allow any stranger under his roof.

79. They said: Certainly thou knowest that we have no claim on thy daughters, and thou knowest what we desire.

80. He said: Ah! that I had power to repel you! Rather I shall have recourse to a strong support.⁴⁴³

81. They said: O Lot! We are the messengers of thy Lord—they shall by no means reach thee. So go out with thy people in a part of the night; and let none of you turn back except thy wife. Whatsoever befalls them shall befall her surely. Their appointed time is the morning. Is not the morning nigh?

82. So when Our decree came to pass, We turned it upside down and rained upon it stones, of what had been decreed, one after another,

83. Marked (for punishment) with thy Lord. And they are not very far from the wrong-doers.

SECTION 8.—Shu'aib's Warning

84. And to Midian, (We sent) their brother Shu'aib. He said: O my people! Serve Allāh, you have no god other than He. And give not short measure and weight; I see you in prosperity and I fear for you the chastisement of an all-encompassing day:

85. And, O my people! give full measure and weight justly, and defraud not men of their things, and act not corruptly in the land, making mischief:

443. God is the strong support to Whom the righteous have recourse when they are in trouble.

86. What remains with Allāh is better for you if you are believers, and I am not a keeper over you.

87. They said : O Shu'aib ! Does thy prayer enjoin thee that we should forsake what our fathers worshipped, or that we should not do what we please with regard to our property ? Forsooth thou art the forbearing, the right-directing one !

88. He said : O my people ! Have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself ? And I desire not in opposition to you that I should betake myself to that which I forbid you. I desire nothing but reform so far as I am able, and with none but Allāh is the direction of my affair to a right issue. On Him do I rely and to Him do I turn :

89. And, O my people ! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Šāliḥ, nor are the people of Lot far off from you :

90. And ask forgiveness of your Lord, then turn to Him ; surely my Lord is Merciful, Loving-kind.

91. They said : O Shu'aib ! We do not understand much of what thou sayest, and surely we see thee to be weak among us ; and were it not for thy family we would stone thee, and thou art not strong against us.

92. He said : O my people ! Is my family a weightier consideration with you than Allāh ? And you neglect Him as a thing cast behind your

backs. Surely my Lord encompasses what you do:

93. And, O my people ! act according to your ability, I too am acting. You will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar. And watch, surely I too am watching with you.

94. And when Our decree came to pass; We delivered Shu'aib and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

95. As though they had never dwelt in them. So perdition overtook Midian as perdition was the lot of Thamūd.

SECTION 9.—The Guilty are punished

96. And We sent Moses with Our communications and a clear authority,

97. To Pharaoh and his chiefs ; but they followed the bidding of Pharaoh, and Pharaoh's bidding was not right-directing.

98. He will lead his people on the Resurrection day ; and bring them down to the fire to quench their thirst ; and evil the watering place to which they are brought !

99. And they were overtaken by curse in this (world) and on the Resurrection day ; evil the gift which will be given !

100. This is an account of (the fate of) the towns which We relate to thee ; of them are some that stand and (others) mown down.

101. And We did them no injustice, but they were unjust to themselves ; so their gods

whom they called upon besides Allāh did not avail them aught when the decree of thy Lord came to pass ; and they added them naught but ruin.

102. And such is the punishment of thy Lord when He punishes the towns while they are unjust ; surely His punishment is painful, severe.

103. There is a sign in this for him who fears the chastisement of the Hereafter. This is a day on which the people will be gathered together and this is a day that will be witnessed.

104. And We delay it not but to an appointed term.

105. On the day when it comes, no soul will speak except with His permission, then (some) of them will be unhappy and (others) happy.

106. As to those who are unhappy, they will be in the fire ; for them will be sighing and groaning in it,

107. Abiding therein so long as the heavens and the earth endure, except as thy Lord please ; surely thy Lord is the Doer of what He intends.⁴⁴⁴

444. This limitation on the duration of abiding in hell—*except as thy Lord please*—is given twice in the Holy Qur'ān, here and in 6 : 129. A comparison with the verse that follows makes it clearer. There, too, we have that those in paradise will abide there as long as the heaven and the earth endure, except as thy Lord please, but the statement is immediately followed by another : *a gift never to be cut off* ; thus showing that in fact there is no limitation upon the eternity of paradise. In the case of hell, however, the words *except as thy Lord please* are followed by a statement which corroborates the limitation thus placed.

Various sayings of the Holy Prophet corroborate the statement made above. For instance, the concluding portion of one of these runs thus : "Then will Allāh say : The angels and the prophets and the faithful have all in their turn interceded for the sinners.

108. And as to those who are made happy, they will be in the garden, abiding in it as long as the heavens and the earth endure, except as thy Lord please ; a gift never to be cut off.

109. So be not in doubt as to what they worship ; they do not worship but as their fathers worshipped before ; and We shall surely pay them back in full their portion undiminished.

SECTION 10.—Reward and Punishment

110. And We gave the Book to Moses, but differences arose about it ; and had not a word gone forth from thy Lord, the matter would have been decided between them ; and they are in a disquieting doubt about it.

111. And thy Lord will surely pay back to all their deeds in full ; He is indeed Aware of what they do.

112. Continue then in the right way as thou art commanded, as also those who turn (to Allāh) with thee. And be not inordinate (O men !), for He is Seer of what you do.

113. And incline not to those who are unjust lest the fire touch you, and you have no friends

and now there remains none to intercede for them except the most Merciful of all merciful ones. So He will take out a handful from fire and bring out a people *who never worked any good*" (*Muslim*). There are also other sayings in the *Kanz al-'Ummāl* : "A day will come over hell when it will be like a field of corn that has dried up after flourishing for a while" ; "A day will come over hell when there will not be a single human being in it" (Vol. vii. p. 245). There is also a saying of 'Umar on record : "Even if the dwellers in hell may be numberless as the sands of the desert, a day will come when they will be taken out of it."

It must be borne in mind that *abad* signifies really a very long time, as the use of its plural, *ābād*, shows clearly.

besides Allāh, and you will not be helped.

114. And keep up prayer in the two parts of the day and in the first hours of the night. Surely good deeds take away evil deeds ; this is a reminder for the mindful.

115. And be patient, for Allāh wastes not the reward of those who do good (to others).

116. But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them ? And those who were unjust went after what they were made to enjoy of plenty, and they were guilty.

117. And it did not beseem thy Lord to have destroyed the towns on account of wrong belief, while their people acted well.

118. And if thy Lord had pleased, He would have made people a single nation, and they will continue to differ,

119. Except those on whom thy Lord has mercy ; and for this did He create them.⁴⁴⁵ And the word of thy Lord is fulfilled : I will fill hell with the jinn and the men, all together.⁴⁴⁶

120. And all We relate to thee of the accounts of the messengers is to strengthen thy heart therewith ; and herein has come to thee the truth and an admonition, and a reminder to the believers.

445. God created all men to have mercy on them. By His mercy He guides some to the right path, while to others, who go over to evil and make themselves deserving of hell, mercy will come only after punishment.

446. They went against the ways which Allāh had mercifully shown to them, therefore they must pass through another ordeal, so that they may be purged of evil and made fit for spiritual progress.

121. And say to those who believe not : Act according to your power, we too are acting :

122. And wait, we too are waiting.

123. And Allāh's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair ; so serve Him and rely on Him. And thy Lord is not heedless of what you do.

CHAPTER 12

YŪSUF : JOSEPH

(Makkah—12 sections ; 111 verses)

THIS chapter receives its title from the story with which it deals. The entire chapter gives a continuous account of the history of Joseph, the first three verses and the concluding section both pointing to the purpose which underlies the story. It is not, in fact, a mere narrative, but foretells the ultimate triumph of the Holy Prophet, who was being turned out of his native city, and also the final submission of those who were plotting against his very life.

In the arrangement of the chapters, the connection of this chapter with the one preceding it is clear. That chapter deals with the histories of several well-known prophets and the fate of their opponents. This prophetically states that the dealings of the enemies towards the Holy Prophet, and those of the Holy Prophet towards his enemies, were more in the nature of the mutual dealings of Joseph and his brothers, there being strict persecution on one side, and entire forgiveness and merciful dealing on the other. For date of revelation see note on ch. 10.

SECTION 1.—Joseph's Vision

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the Seeing. These are the verses of the Book that makes manifest.
2. We have revealed it—an Arabic Qur'ān—that you may understand.
3. We explain to thee with the best explanation by Our revealing to thee this Qur'ān, though before this thou wert certainly of the unaware ones.⁴⁴⁷
4. When Joseph said to his father : O my

447. The Prophet's unawareness relates to his own future, of which this chapter gives a clear indication in the incidents of Joseph's life. Or, it may refer to all those things that are related in the Qur'ān, because the Prophet knew nothing of them before revelation came to him.

father! I saw eleven stars and the sun and the moon—I saw them making obeisance to me.

5. He said: O my son! Relate not thy vision to thy brothers, lest they devise a plan against thee; the devil is surely an open enemy to man:

6. And thus will thy Lord choose thee and teach thee the interpretation of sayings, and make His favour complete to thee and to the children of Jacob,⁴⁴⁸ as He made it complete before to thy fathers, Abraham and Isaac; thy Lord is surely Knowing, Wise.

SECTION 2.—Plot against Joseph

7. Certainly in Joseph and his brothers there are signs for the inquirers.

8. When they said: Joseph and his brother are dearer to our father than we, though we are a (stronger) company; surely our father is in manifest error:

9. Slay Joseph or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

10. A speaker from among them said: Slay not Joseph, and cast him down into the bottom of the pit if you must do (it), so that some of the travellers may pick him up.

11. They said: O our father! What reason hast thou that thou dost not trust in us with respect to Joseph? And we are his sincere well-wishers:

448. Compare Gen. 37 : 10, where Jacob looks contemptuously upon Joseph's vision and even rebukes him.

12. Send him with us tomorrow that he may enjoy himself and sport, and we will guard him well.

13. He said: It grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

14. They said: If the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

15. So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: Thou wilt inform them of this their affair while they perceive not.⁴⁴⁹

16. And they came to their father at night-fall, weeping.

17. They said: O our father! We went off racing and left Joseph by our goods, and the wolf devoured him, and thou wilt not believe us though we are truthful.

18. And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you; but patience is good, and Allāh is He Whose help is sought for against what you describe.⁴⁵⁰

19. And there came travellers and they sent their water-drawer and he let down his bucket.

449. The essential difference between the two versions of this story, one given in the Bible and the other in the Qur'ān, is that while the Bible narrates it as a simple story, the Holy Qur'ān preserves in it the spiritual element which alone can justify its record in a book meant for the spiritual guidance of man. Joseph, though to all appearance lost for ever, receives a Divine revelation and promise that he will one day be the master of his present oppressors. This was really the story of the Prophet.

450. The Qur'ān represents Jacob as doubting from the very first the sincerity of Joseph's brothers, but not so the Bible.

He said : O good news ! This is a youth ; and they concealed him as an article of merchandise, and Allāh knew what they did.

20 And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

SECTION 3.—Joseph is Firm under Temptations

21. And the Egyptian who bought him said to his wife : Give him an honourable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Joseph in the land and that We might teach him the interpretation of sayings. And Allāh overcomes (all) in (the execution of) His command, but most people know not.

22. And when he attained his maturity, We gave him wisdom and knowledge ; and thus do We reward those who do good (to others).

23. And she in whose house he was, sought to make him yield (to her), and she made fast the doors and said : Come forward. He said : I seek Allāh's refuge ; my Lord made good my abode. Surely the unjust prosper not.

24. And she certainly desired to be with him ; and he too would have desired to be with her, were it not that he had seen the manifest evidence of his Lord.⁴⁵¹ Thus (it was) that We might turn away from him evil and indecency, for he was one of Our purified servants.

25. And they strove one with another to get first to the door, and she rent his shirt from be-

451. The manifest evidence of his Lord was his great faith in God.

hind and they met her husband at the door. She said: What is the punishment of him who intends evil to thy wife except imprisonment or a painful chastisement?

26. He said: She sought to make me yield (to her). And a witness of her own family bore witness: If his shirt is rent from the front, she speaks the truth and he is one of the liars:

27. And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

28. So when he saw his shirt rent from behind, he said: It is a device of you women; surely your device is great.

29. O Joseph! Turn aside from this; and (O my wife!) ask forgiveness for thy sin, for thou art one of the wrong-doers.⁴⁵²

SECTION 4.—More Temptations

30. And women in the city said: The chief's wife seeks her slave to yield himself (to her); surely he has affected her deeply with (his) love; we see her in manifest error.

31. When she heard of their device,^{452a} she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Joseph): Come forth to them. When they saw him, they deemed him great, and cut their hands (in amazement), and said: (Only) Allāh is Remote (from imperfection)—this is not a mortal; this is

452. The vindication of Joseph's character on this occasion, and the production of the evidence of the shirt, are not related in the Bible.

452a. Their *device* is either their secret imputation of the chief's wife, or, more probably, they had suggested to her a plan to entice Joseph. The latter significance is corroborated by v. 50.

but a noble angel.⁴⁵³

32. She said: This is he with respect to whom you blamed me; and certainly I sought his yielding himself (to me), but he abstained. And if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those brought low.

33. He said: My Lord! The prison is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

34. So his Lord accepted his prayer and turned away their device from him; surely He is the Hearing, the Knowing.

35. Then it occurred to them after they had seen the signs (of his innocence) that they should imprison him till a time.

SECTION 5.—Joseph preaches in the prison

36. And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds were eating. Inform us of its interpretation; surely we see thou art of those who do good (to others).

37. He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you. This is of what my Lord has

453. They failed to entice Joseph, and were so impressed by his steadfastness that they called him an angel.

taught me. Surely I have forsaken the religion of a people who believe not in Allāh, and they are deniers of the Hereafter :

38. And I follow the religion of my fathers, Abraham and Isaac and Jacob. It beseems us not that we should associate aught with Allāh. This is by Allāh's grace on us and on mankind, but most people do not give thanks :

39. O my two mates of the prison ! Are sundry lords better or Allāh the One, the Supreme ?

40. You serve not besides Him but names which you have named, you and your fathers. Allāh has not sent down any authority for them. Judgment is only Allāh's. He has commanded that you serve none but Him. This is the right religion, but most people know not :

41. O my two mates of the prison ! As for one of you, he will give his lord wine to drink, and as for the other, he will be crucified, so that the birds will eat from his head. The matter is decreed concerning which you inquired.

42. And he said to him whom he knew would be delivered of the two : Remember me with thy lord. But the devil caused him to forget mentioning (it) to his lord ; so he remained in the prison for some years.

SECTION 6.—Joseph's Interpretation of King's Vision

43. And the king said : I see seven fat kine which seven lean ones devoured ; and seven green ears and (seven) others dry. O chiefs ! Explain to me my dream, if you can interpret the dream.

44. They said: Confused dreams, and we know not the interpretation of dreams.

45. And of the two (prisoners) he who had found deliverance, and remembered after a long time, said: I will inform you of its interpretation, so let me go.

46. Joseph! O truthful one! Explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

47. He said: You shall sow for seven years as usual; then what you reap, leave it in its ear except a little of what you eat.

48. Then there will come after that seven years of hardship which will eat away all that you have beforehand laid up in store for them, except a little of what you have preserved.

49. Then there will come after that a year in which people will have rain, and in which they will press (grapes).

SECTION 7.—Joseph is raised to Eminence

50. And the king said: Bring him to me. So when the messenger came to him, he said: Go back to thy lord and ask him, What was the case of the women who cut their hands! Surely my Lord knows their device.

51. (The king) said (to the women): What happened when you sought Joseph to yield himself (to you)? They said: Allāh is remote (from imperfection)! We knew of no evil on his part. The chief's wife said: Now has

the truth become manifest; I sought him to yield himself (to me), and he is surely of the truthful ones.

52. This is that he might know that I have not been unfaithful to him in secret and that Allāh guides not the device of the unfaithful.⁴⁵⁴

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53. And I do not declare myself free (from faults). Surely (man's) self is wont to command (him to do) evil,⁴⁵⁵ except what my Lord has mercy on; surely my Lord is Forgiving, Merciful.

54. And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Thou art in our presence to-day honourable, trusted.

55. He said: Place me (in authority) over the treasures of the land; for I am a good keeper, knowing well.

56. And thus We gave Joseph power in the land—he had mastery in it as he pleased. We send down Our mercy on whom We please, and We waste not the reward of those who do good (to others).

⁴⁵⁴ These are the words of Joseph, who explains his conduct in preferring to remain in prison until his innocence was established.

⁴⁵⁵ The *ammārah* is the lowest stage in the spiritual growth of man, and this is the stage spoken of here. The higher stages are the *lawwāmah* (75: 2) when the conscience of man asserts itself and accuses him of the wrong he does, and the *mutmainnah*, lit., *at rest*, (89: 27) which has attained the goal of perfection and in which the inclination to evil is entirely dead.

57. And certainly the reward of the Hereafter is much better for those who believe and keep their duty.

SECTION 8.—Joseph helps his Brothers

58. And Joseph's brothers came and went in to him; so he knew them, while they did not recognize him.

59. And when he furnished them with their provision, he said: Bring to me a brother of yours from your father. See you not that I give full measure and that I am the best of hosts?

60. But if you bring him not to me, you shall have no measure (of corn) from me, nor shall you come near me.

61. They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

62. And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

63. So when they returned to their father, they said: O our father! The measure is withheld from us, so send with us our brother that we may get the measure, and we will guard him.

64. He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before. But Allāh is the best Keeper, and He is the most Merciful of the merciful ones.

65. And when they opened their goods, they found their money returned to them. They said: O our father! What (more) can we desire? This is our property returned to us; and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load). This is an easy measure.

66. He said: I will by no means send him with you until you give me a firm covenant in Allāh's name that you will bring him back to me, unless you are completely surrounded. So when they gave him their covenant, he said: Allāh is the Disposer of what we say.

67. And he said: O my sons! Enter not (all) by one gate and enter by different gates. And I cannot avail you aught against Allāh.⁴⁵⁶ Judgment is only Allāh's. On Him do I rely, and on Him let those who are reliant rely.

68. And when they entered as their father commanded them, it availed them naught against Allāh; it was only a desire in the mind of Jacob which he satisfied. And surely he was possessed of knowledge because We had given him knowledge, but most people do not know.

SECTION 9.—Joseph and his Brothers

69. And when they went in to Joseph, he lodged his brother with himself, saying: I am

⁴⁵⁶. When they went to Egypt the first time, they were suspected as being spies (Gen. 42: 9); hence Jacob advised them not to enter the city in one party so that they may not be involved in some trouble. Jacob seems to have had some presentiment of ill luck for them this time, and hence he says that he could not avail them aught against Allāh.

thy brother, so grieve not at what they do.

70. And when he furnished them with their provisions, (one of them) placed the drinking cup in his brother's bag.⁴⁵⁷ Then a crier cried out: O caravan! You are surely thieves.

71. They said while they were facing them: What is it that you miss?

72. They said: We miss the king's drinking cup and he who brings it shall have a camel-load, and I am responsible for it.

73. They said: By Allāh! You know for certain that we have not come to make mischief in the land, and we are not thieves.

74. They said: But what is the penalty for it if you are liars?

75. They said: The penalty for it is the person in whose bag it is found. Thus do we punish the wrong-doers.

76. So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Joseph. It was not (lawful) that he should take his brother under the king's law unless Allāh pleased. We raise the degrees of whomsoever We please. And above every one possessed of knowledge is the All-knowing one.

457. Though the Bible narrative ascribes the placing of the cup to Joseph, the Qur'ān does not say so. It is evident that the furnishing of provisions was not done by Joseph himself, nor was it done in his presence. It was somebody else who carried out the orders and furnished the provisions. V. 83, in which Jacob accuses his sons of having done some evil this time also, and v. 89, in which Joseph accuses his brothers of having done wrong not only to himself but also to his brother Benjamin, show that it was someone of the brothers who did this by way of mischief, so that Benjamin may be involved in trouble. Joseph also hinted at some mischief on their part when he said to his brother, "Grieve not at what they do."

77. They said: If he steal, a brother of his did indeed steal before. But Joseph kept it secret in his mind and did not disclose it to them. He said: You are in an evil condition, and Allāh knows best what you state.

78. They said: O chief! He has a father, a very old man, so retain one of us in his stead. We see thou art of those who do good (to others).

79. He said: Allāh forbid that we should seize other than him with whom we found our property; then surely we would be unjust.

SECTION 10.—Joseph discloses his Identity

80. And when they despaired of him, they retired, conferring privately together. The eldest of them said: Know you not that your father took from you a covenant in Allāh's name, and how you fell short of your duty with respect to Joseph before? I will by no means depart from this land until my father permit me or Allāh decide for me, and He is the best of the judges:

81. Go back to your father and say: O our father! Thy son committed theft, and we bear not witness except to what we have known, and we could not keep watch over the unseen:

82. And ask in the town in which we were and the caravan with which we proceeded, and surely we are truthful.

83. He said: Nay, your souls have made a matter light for you, so patience is good. Maybe Allāh will bring them all together to me;

surely He is the Knowing, the Wise.

84. And he turned away from them, and said: O my sorrow for Joseph! And his eyes were filled with tears on account of the grief, then he repressed (the grief).

85. They said: By Allāh! Thou wilt not cease to remember Joseph until thou art a prey to disease or thou art of those who perish.

86. He said: I only complain of my grief and sorrow to Allāh and I know from Allāh what you know not:

87. O my sons! Go and inquire about Joseph and his brother and despair not of Allāh's mercy. Surely none despairs of Allāh's mercy except the unbelieving people.⁴⁵⁸

88. So when they came in to him, they said: O chief! Distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; Allāh surely rewards the charitable.

89. He said: Do you know how you treated Joseph and his brother when you were ignorant?

90. They said: Art thou indeed Joseph? He said: I am Joseph and this is my brother; Allāh has indeed been gracious to us. He who keep his duty and is patient—surely Allāh wastes not the reward of those who do good (to others).

91. They said: By Allāh! Allāh has

458. Here again is a lesson of which the Bible story is devoid. It in fact reflects the great certainty of the triumph of the truth which the Prophet had, a certainty never shaken in the face of the greatest trials.

truly chosen thee over us, and we were certainly sinners.

92. He said: (There is) no reproof against you this day;⁴⁵⁹ Allāh may forgive you, and He is the most Merciful of the merciful ones:

93. Take this my shirt and cast it over my father's face, he will be certain; and come to me with all your families.

SECTION 11.—Israel goes to Egypt

94. And when the caravan departed, their father said: I scent Joseph, unless you pronounce me to be weak in judgment.

95. They said: By Allāh! Thou art surely in thy old error.

96. So when the bearer of good news came, he cast it over his face, and he became certain. He said: Did I not say to you that I know from Allāh what you know not?

97. They said: O our father! Ask forgiveness of our sins for us; surely we were sinners.

98. He said: I will ask for you forgiveness from my Lord; for He is the Forgiving, the Merciful.

99. Then when they came in to Joseph, he took his parents to lodge with him and said: Enter safe into Egypt, if Allāh please,

100. And he raised his parents on the throne, and they fell down in prostration before Him.⁴⁶⁰ And he said: O my father! This is

459. When the Prophet conquered Makkah and his enemies, who had left no stone unturned to exterminate him and his followers, lay at his mercy he addressed them, thus: "I say as my brother Joseph said, 'There is no reproof against you this day.'"

460. It was a prayer of thanksgiving.

the significance of my vision of old ; my Lord has indeed made it to be true. And He was certainly good to me when He brought me forth from the prison and brought you from the desert, after the devil had sown dissensions between me and my brothers. Surely my Lord is Benignant to whom He pleases ; surely He is the Knowing, the Wise.

101. My Lord ! Thou hast given me of the kingdom and taught me of the interpretation of sayings. Originator of the heavens and the earth ! Thou art my Protecting Friend in this world and the Hereafter. Make me die in submission (to Thee) and join me to the righteous.

102. This is of the announcements relating to the unseen (which) We reveal to thee, and thou wast not with them when they resolved upon their affair, and they were devising plans.⁴⁶¹

103. And most men do not believe though thou desirest it eagerly.

104. And thou dost not ask them for a reward for this ; it is nothing but a reminder for all mankind.

SECTION 12.—A Lesson

105. And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

106. And most of them believe not in Allāh

461. Evidently the subject is changed, and it is the Prophet's opponents and their plans that are spoken of here. The announcement relating to the unseen is the news that as Joseph was made great and through him his brothers, so would the Prophet attain to greatness and through him the Arabs.

except that they set up others (with Him).

107. Do they feel secure that there may come to them an overwhelming chastisement from Allāh or (that) the hour may come to them suddenly while they perceive not?⁴⁶²

108. Say: This is my way: I invite to Allāh—I and those who follow me—with certain knowledge. And glory be to Allāh, and I am not one of the polytheists.

109. And We did not send before thee any but men from among the people of the towns, to whom We sent revelation. Have they not travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is best for those who keep their duty. Do you not then understand?

110. Until when the messengers despaired, and (the opponents) were sure that they were told a lie,⁴⁶³ Our help came to them, and whom We pleased was delivered. And Our punishment is not averted from the guilty people.

111. In their histories there is certainly a lesson for men of understanding. It is not a narrative that could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

462. The hour of their doom, or the complete annihilation of their power.

463. The punishment is delayed so long that the opponents of the prophets think that the threat of punishment was a lie.

CHAPTER 13

AR-RA'D : THE THUNDER

(Makkah—6 sections ; 43 verses)

THIS chapter is named the *Thunder* from the analogy of the rain, which is often likened to revelation in the Holy Qur'an. As the rain is a mercy from God, so is revelation, yet as rain is accompanied with thunder and lightning, so revelation is accompanied with warning of punishment, though its real object is to confer benefit. It is a late Makkah revelation.

The chapter opens with an assertion as to the truth of Divine revelation, and the first section points to the numerous signs in physical nature which bear witness to its truth. The second section shows that there is a law according to which nations rise and fall, and the Prophet's opponents must suffer the consequences of their evil deeds. Here it is that the warning is compared to *Thunder*. In the third section the unbelievers are told that there is no showing of partiality for one or hatred for another in Divine nature, but that it is in accordance with Divine laws that righteousness should bring its own reward, while continued transgression must be followed by evil consequences. The real miracles, we are told in the fourth section, are miracles which work within man. The satisfaction which the Holy Book brings to the hearts of the true believers, the great transformation which it was to bring about in the world, were the real miracles which a heavenly book should work among men. Opposition, we are told in the fifth section, was destined to fail because truth must spread in the world and prevail over falsehood. The closing section brings in the evidence of the progress of truth, which, however slow, was certainly steady. Unbelief was already at a discount, for while the ranks of unbelievers continued to be thinned, the number of Muslims was gradually increasing.

SECTION 1.—*Signs in Nature.*

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the Knowing, the Seeing. These are the verses of the Book ; and that which is revealed to thee from thy Lord is the truth, but most people believe not.

2. Allāh is He Who raised the heavens without any pillars that you see, and He holds

control on the throne, and He made the sun and the moon subservient (to you). Each one pursues its course to an appointed time. He regulates the affair, making clear the signs that you may be certain of meeting with your Lord.

3. And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds. He makes the night cover the day. Surely there are signs in this for a people who reflect.

4. And in the earth there are tracts side by side and gardens of grapes and corn and palm-trees having one root and (others) having distinct roots—they are watered with one water, and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand.

5. And if thou wouldst wonder, then wondrous is their saying: What! when we are dust, shall we then be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.

6. And they ask thee to hasten on the evil rather than the good, and indeed there have been exemplary punishments before them. And surely thy Lord is the Lord of forgiveness to people, notwithstanding their wrong; and thy Lord is severe in requiting (evil).

7. And those who disbelieve say: Why has not a sign been sent down to him from his Lord? Thou art only a warner and a guide for every people.⁴⁶⁴

464. The Prophet was thus a guide to all nations of the world

SECTION 2.—Consequences of Deeds

8. Allāh knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.⁴⁶⁵

9. The Knower of the unseen and the seen, the Great, the Most High.

10. Alike (to Him) among you is he who conceals the saying and he who declares it openly, and he who hides himself by night and (who) goes forth by day.

11. There are (angels) following him closely, before him and behind him, who guard him by Allāh's command.⁴⁶⁶ Surely Allāh changes not the condition of a people until they change their own condition. And when Allāh intends evil to a people, there is no averting it, and besides Him they have no protector.

12. He it is Who shows you the lightning causing fear and hope, and (Who) brings up the heavy cloud.

13. And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allāh, and He is mighty in prowess.

14. To Him is due the true prayer. And

The words may also mean that there has been a guide for every people.

465. The consequences of deeds are compared to gestation.

466. See 82 : 10, etc. The guardian angels are the angels which guard man's deeds, so that every deed that man does has a consequence, though that consequence may be hidden for a while from the doer's eye, that being the reason that it is compared to gestation in v. 8. Every action is recorded by the effect that it produces.

those whom they pray to besides Allāh give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it : and the prayer of the unbelievers is only lost.

15. And whoever is in the heavens and the earth makes obeisance to Allāh only, willingly and unwillingly, and their shadows too, at morn and eve.⁴⁶⁷

16. Say : Who is the Lord of the heavens and the earth ? Say : Allāh. Say : Do you then take besides Him protectors who do not control any profit or harm for themselves ? Say : Are the blind and the seeing one alike ? Or can the darkness and the light be equal ? Or do they set up with Allāh associates who have created creation like His, so that what is created became confused to them ? Say : Allāh is the Creator of all things, and He is the One, the Supreme.

17. He sends down water from the cloud, then water-courses flow (therewith) according to their measure, and the torrent bears along the swelling foam. And from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allāh liken truth and falsehood. Then as for the scum, it passes away as a worthless thing ; and as for that which profits the people, it tarries in the earth. Thus does Allāh set forth parables.

18. For those who respond to their Lord is good. And those who respond not to Him, had

467. The reference in shadows is again to man's deeds. He is no doubt given a choice to do good or evil, but even if he does evil, he must submit to the Divine law and must suffer the consequences of his evil deeds.

they all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. These—an evil reckoning shall be theirs and their refuge is hell, and evil is the resting-place.

SECTION 3.—Law of Requit

19. Is he who knows that what has been revealed to thee from thy Lord is the truth like him who is blind? Only those possessed of understanding do mind,

20. Those who fulfil the promise of Allāh and break not the covenant,

21. And those who join that which Allāh has bidden to be joined and have awe of their Lord and fear the evil reckoning,

22. And those who are steadfast, seeking the pleasure of their Lord, and keep up prayer and spend out of what We have given them, secretly and openly, and repel evil with good—for such is the (good) end of the (eternal) home,

23. Gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:

24. Peace be on you because you were steadfast; how excellent is the end of the (eternal) home!

25. And those who break the covenant of Allāh after its confirmation and cut asunder that which Allāh has ordered to be joined and make mischief in the land—upon them is curse and for them is the evil (end) of the (eternal) home.

26. Allāh amplifies and straitens the means of subsistence for whom He pleases. And they rejoice in this world's life, and this world's life is nothing compared with the Hereafter but a temporary enjoyment.

SECTION 4.—Miracle of the Qur'an

27. And those who disbelieve say : Why is not a sign sent down to him by his Lord ? Say : Allāh leaves in error whom He pleases, and guides to Himself those who turn (to Him),

28. Those who believe and whose hearts are set at rest by the remembrance of Allāh ; now surely in Allāh's remembrance do the hearts find rest.

29. Those who believe and do good—a good final state is theirs and a goodly return.

30. And thus We have sent thee amongst a nation before which other nations have passed away, that thou mayest recite to them what We have revealed to thee, and they disbelieve in the Beneficent God. Say : He is my Lord, there is no god but He ; on Him do I rely and to Him is my return.

31. And even if there is a Qur'an with which the mountains are made to move, or the earth is travelled over therewith, or the dead are made to speak thereby—nay ! the commandment is wholly Allāh's.⁴⁶⁸ Do not those who believe

468. The concluding words—the commandment is wholly Allāh's—amount to a clear assertion that the Qur'an would work great wonders. The "mountains," by which are meant the great obstacles, the chief opponents of the Prophet in the spread of Islam, were made to pass away ; not only did the whole of Arabia bow before

know that if Allāh please He would guide all the people? And those who disbelieve—there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allāh comes about; surely Allāh will not fail in (His) promise.

SECTION 5.—Opposition will be brought to naught

32. And messengers before thee were certainly mocked but I gave respite to those who disbelieved, then I seized them; how (terrible) was My requital (of evil)!

33. (How grand) is He Who watches every soul as to what it earns! And yet they set up partners with Allāh! Say: Name them! Is it that you inform Him of what He knows not in the earth, or of an outward saying? Rather, their plans are made to appear fairseeming to those who disbelieve, and they are kept back from the path. And whom Allāh leaves in error, he has no guide.

34. For them is chastisement in this world's life, and the chastisement of the Hereafter is certainly more grievous, and they have none to save against Allāh.

35. A parable of the garden which is promised to those who keep their duty: there flow in it rivers—its fruit is perpetual and its shade. Such is the end of those who keep their duty, and the end of the unbelievers is the fire.

the message of Islam, but within a century it spread from the farthest East to the remotest West; and the dead were made to speak, the whole of Arabia resounding with the proclamations of the Unity of God.

36. And those to whom We have given the Book rejoice in that which has been revealed to thee, and of the confederates are some who deny a part of it. Say : I am commanded only that I should serve Allāh and not associate aught with Him. To Him do I invite (you) and to Him is my return.

37. And thus have We revealed it, a true judgment in Arabic. And if thou follow their low desires after what has come to thee of knowledge, thou shalt not have against Allāh any guardian or anyone to save.

SECTION 6.—Steady Progress of Truth

38. And We sent messengers before thee and We made for them wives and children. And it is not in (the power of) a messenger to bring a sign except by Allāh's permission ; for every term there is a writing.

39. Allāh blots out what He pleases and establishes (what He pleases), and with Him is the basis of the Book.⁴⁶⁹

40. Whether We show thee part of what We promise them or cause thee to die, thine is only the delivery of the message and Ours to call (them) to account.

41. See they not that We are causing the land to be curtailed of its sides?⁴⁷⁰ And Allāh pronounces a doom—there is no repeller of His decree, and He is swift to take account.

469. To God are known the basic principles which will ultimately be established.

470. By *atrāf* or *sides* are meant *the high* and *the low*. Men were coming over from both sides and joining the ranks of Islam and the number of unbelievers was daily diminishing.

42. And those before them did indeed make plans, but all planning is (in) Allāh's (control). He knows what every soul earns, and the unbelievers will come to know for whom is the (better) end of the (eternal) home.

43. And those who disbelieve say : Thou art not a messenger. Say : Allāh is sufficient as a witness between me and you and such as have knowledge of the Book.

CHAPTER 14

IBRĀHM : ABRAHAM

(Makkah—7 sections ; 52 verses)

THE name of this chapter is taken from Abraham, whose prayer is mentioned in the sixth section. As this prayer speaks of the settling of Ishmael in the wilderness of Paran, the mention of it is meant to be a reminder to the Arabs of the truth of the Holy Prophet.

The chapter opens with the statement that the Qur'an is meant to take men out of darkness into light, and goes on to show that the Mosaic revelation, although given with a similar object, was for a particular people. The second section shows that Moses also exhorted his people to accept the truth, but that all prophets had their message rejected at first. The third section maintains that in all cases opposition was at last destroyed, the Divine promise of help to the Prophet, being brought to fulfilment and his powerful opponents rendered helpless. That truth is confirmed as the natural sequel is affirmed in the next section, and this is followed by one which shows that by rejecting truth man brings about his own ruin, for everything is made subservient to man, thus establishing the grand truth of Divine Unity. Here follows Abraham's prayer expressing his disavowal of polytheism of every sort, with special reference to his descendants through Ishmael, for whom he also prayed. In the concluding section we are told that the end of opposition to truth has always been and shall always be failure.

The date of its revelation seems to be nearer to the Flight than that of the other chapters of this group.

SECTION 1—Revelation dispels Darkness

In the name of Allāh, the Beneficent, the Merciful

1. I am Allāh, the Seeing. (This is) a Book which We have revealed to thee that thou mayest bring forth men, by their Lord's permission, from darkness into light—to the way of the Mighty, the Praised One,

2. (Of) Allāh Whose is whatever is in the heavens and whatever is in the earth. And woe to the unbelievers on account of the severe chastisement,

3. (To) those who love this world's life more than the Hereafter, and turn away (people) from Allāh's path and desire to make it crooked; these are in a great error.

4. And We did not send a messenger but with the language of his people, so that he might explain to them clearly. Then Allāh leaves whom He pleases in error and He guides whom He pleases, and He is the Mighty, the Wise.

5. And We sent Moses with Our communications, saying: Bring forth thy people from darkness into light and remind them of the days of Allāh.⁴⁷¹ Surely there are signs in this for every patient, grateful one.

6. And when Moses said to his people: Call to mind Allāh's favour to you when He delivered you from Pharaoh's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

SECTION 2.—Truth is rejected first

7. And when your Lord declared: If you are grateful, I would certainly give you more; and if you are ungrateful, My chastisement is truly severe.

8. And Moses said: If you are ungrateful, you and those on earth all together, surely Allāh is Self-sufficient, Praised.

9. Has not the account reached you of those before you, of the people of Noah and 'Ād and

471. The days of Allāh signify His merciful dealings with the righteous and His punishment of the wicked.

Thamūd, and those after them? None knows them but Allāh. Their messengers came to them with clear arguments, but they thrust their hands into their mouths and said: We deny that with which you are sent, and we are in serious doubt as to that to which you invite us.

10. Their messengers said: Is there doubt about Allāh, the Maker of the heavens and the earth? He invites you that He may forgive you your sins and respite you till an appointed term. They said: You are but mortals like us; you wish to turn us away from what our fathers used to worship, so bring us some clear authority.

11. Their messengers said to them: We are but mortals like yourselves, but Allāh bestows (His) favours on whom He pleases of His servants; and it is not for us that we should bring you an authority except by Allāh's permission; and on Allāh should the believers rely.

12. And what reason have we that we should not rely on Allāh and He has indeed guided us in our ways? And we would bear with patience your persecution of us; and on Allāh should the reliant rely.

SECTION 3. — **Opposition is destroyed**

13. And those who disbelieved said to their messengers: We will drive you forth from our land, unless you come back to our religion. So their Lord revealed to them: Certainly We will destroy the unjust:

14. And We will settle you in the land after them. This is for him who fears standing in My presence and who fears My threat.

15. And they asked for judgment and every insolent opposer was disappointed;

16. Hell is before him and he is given to drink of hot water;

17. He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he will not die; and there is vehement chastisement before him.

18. The parable of those who disbelieve in their Lord: Their actions are like ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned; this is the great error.

19. Dost thou not see that Allāh created the heavens and the earth with truth? If He please He will take you away and bring a new creation,

20. And this is not difficult for Allāh.

21. And they will all come forth before Allāh, then will the weak say to those who were proud: We were your followers; can you then avert from us any part of the chastisement of Allāh? They would say: If Allāh had guided us, we too would have guided you. It is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.

SECTION 4.—Truth is confirmed

22. And the devil will say after the affair is decided: Allāh indeed promised you the promise of truth, and I gave you promises, then failed to keep them to you. And I had no authority over

you, except that I called you and you obeyed me. So blame not me but blame yourselves. I cannot aid you, nor can you be my aiders. I disbelieved before your associating me with Allāh. Surely for the unjust is a painful chastisement.

23. And those who believe and do good are made to enter gardens in which rivers flow, to abide in them, by their Lord's permission; their greeting therein is, Peace.

24. Seest thou not how Allāh sets forth a parable: A good word (is) like a good tree, whose root is firm and whose branches are in heaven,

25. Yielding its fruit at every season by the permission of its Lord? And Allāh sets forth parables for men that they may be mindful.

26. And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.⁴⁷²

27. Allāh confirms those who believe with the sure word in this world's life and in the Hereafter, and Allāh leaves the unjust in error, and Allāh does what He pleases.⁴⁷³

SECTION 5.—**Man's Injustice**

28. Hast thou not seen those who change Allāh's favour for unbelief and make their people to alight into the abode of perdition,

472. The evil deed is likened to a tree whose roots do not go down into the earth, and in whose case, therefore, the process of nutrition must stop. Therefore an evil deed does not prosper and cannot bear any fruit.

473. By a word, here as in v. 26, is meant a deed. A good deed is like a good tree bearing fruit at all times. Thus it is the good deeds that grow into the trees of paradise.

29. (Into) hell? They will burn in it; and an evil place it is to settle in.

30. And they set up equals with Allāh that they may lead (people) astray from His path. Say: Enjoy yourselves; surely your destination is the fire.

31. Tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the day in which there is neither mutual bargaining nor befriending.

32. Allāh is He Who created the heavens and the earth, and He sends down water from the clouds, then brings forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.

33. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

34. And He gives you of all that you ask Him; and if you count Allāh's favours, you will not be able to number them; surely man is very unjust, very ungrateful.

SECTION 6.—Abraham's Prayer

35. And when Abraham said: My Lord! Make this city secure, and preserve me and my sons from worshipping idols:

36. My Lord! They have led many men astray. So whoever follows me, he is of me; and

whoever disobeys me, Thou surely art Forgiving, Merciful :

37. O our Lord ! I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House,⁴⁷⁴ our Lord, that they may keep up prayer ; so make the hearts of some people yearn towards them and provide them with fruits, haply they may give thanks :

38. Our Lord ! Thou knowest what we hide and what we proclaim. And nothing is hidden from Allāh, whether in the earth or in heaven :

39. Praise be to Allāh Who has given me in old age Ishmael and Isaac ; surely my Lord is the Hearer of prayer :

40. My Lord ! Make me keep up prayer and from my offspring (too), our Lord, and accept my prayer :

41. O our Lord ! Forgive me and my parents and the believers on the day when the reckoning comes to pass.

SECTION 7.—End of Opposition

42. And think not that Allāh is heedless of what the unjust do ; He only respites them to a day on which the eyes shall be fixedly open,

43. Hastening forward, their heads upraised, their gaze not returning to them and their hearts vacant.

44. And warn people of the day when the chastisement comes to them, then those who were unjust will say : O our Lord ! Respite us to a near term, we will respond to Thy call and follow

474. That is Ishmael. Both according to oral Arab tradition and the Bible, Ishmael's descendants were settled in Arabia.

the messengers. What! did you not swear before that there would be no passing away for you!

45. And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them, and We have set forth parables to you.

46. And they have indeed planned their plan, and their plan is with Allāh, though their plan was such that the mountains should pass away thereby.

47. So do not think Allāh (to be) one failing in His promise to His messengers; surely Allāh is Mighty, the Lord of retribution.

48. On the day when the earth is changed into a different earth, and the heavens (as well),⁴⁷⁵ and they will come forth before Allāh, the One, the Supreme.

49. And thou wilt see the guilty on that day linked together in chains,

50. Their shirts made of pitch, and the fire covering their faces,

51. That Allāh may requite each soul (according to) what it has earned; surely Allāh is Swift in reckoning.

52. This is an exposition for the people and that they may be warned thereby, and that they may know that He is One God, and that those possessed of understanding may mind.

475. The transformation wrought by the Prophet no doubt changed the earth into a different earth and the heaven into a new heaven. The Arabia at the birth of the Prophet was not the Arabia at his death. Beliefs, usages, and practices, which had baffled all attempts at reformation for centuries, were swept away, and the ignorant, superstitious, and warring tribes had given place to a single nation, holding aloft the torch of knowledge and civilization to the whole world.

CHAPTER 15

AL-ĤIJR: THE ROCK

(Makkah—6 sections; 99 verses)

THIS chapter is named *Al-Ĥijr*, a territory to the north of Madiinah, where flourished *Thamūd*, whose fate is mentioned as a warning to those who contemplated the slaying of the Holy Prophet. The date of the revelation of this chapter is generally regarded to be earlier than that of the other chapters of this group.

The first section gives the grand promise that the Qur'ān shall for ever be guarded against all corruption, and, of course, against all attempts to annihilate it. In the next section we are told that all things are controlled by God, so that the mischief-makers cannot inflict any injury on the elect, and the signs of the triumph of truth could already be witnessed. In the third section it is stated that the devil has always been opposing the righteous servants. The next, while promising mercy for the righteous, refers to an incident in Abraham's history as to how he was given the good news of the birth of a son through whom a great nation was to be blessed. The same messengers also bore to him the news that Lot's people were about to be destroyed because of their great iniquities. The fifth section, therefore, speaks of the punishment of the guilty people who would not listen to Lot, closing with a reference to *Shu'aib*, also a descendant of Abraham. The Arabs, however, are warned of the fate of a people nearer home, the *Thamūd*, who dwelt in rocks, and they are told that, all-important as the message of the Qur'ān was, their mockery and opposition would not go unpunished.

SECTION 1.—Protection of the Qur'ān

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the Seeing. These are the verses of the Book and (of) a Qur'ān that makes (things) manifest.

PART XIV

2. Again and again will those who disbelieve wish that they had been Muslims.

3. Leave them that they may eat and enjoy themselves and (false) hope may beguile them, for they will soon know.

4. And never did We destroy a town but it had a term made known.

5. No people can hasten on their doom, nor can they postpone (it).

6. And they say: O thou to whom the Reminder is revealed! Thou art indeed insane:

7. Why bringest thou not to us the angels if thou art of the truthful ones?

8. We send not the angels but with truth, and then they would not be respited.

9. Surely We have revealed the Reminder and We will surely be its guardian.⁴⁷⁶

10. And certainly We sent (messengers) before thee among the sects of yore.

11. And there never came a messenger to them but they mocked him.

12. Thus do We make it enter into the hearts of the guilty,

13. They believe not in it, and indeed the example of the former people has already passed:

14. And even if We open to them a gateway of the heaven, so that they ascend into it all the while,

15. They would say: Only our eyes have been covered over; nay, we are an enchanted people.

476. "There is probably in the world no other book which has remained twelve centuries with so pure a text," says Muir. During the whole length and breadth of the Islamic world there does not exist a single copy with any variations from the recognized text, and thus not only was the Qur'ān preserved from destruction against a powerful enemy, but it has also been preserved from corruption, and in this respect it stands unique among the revealed books.

SECTION 2.—God's Control

16. And certainly We have made strongholds in the heaven and We have made it fair-seeming to the beholders.

17. And We guard it against every accursed devil ;

18. But he who steals a hearing, there follows him a visible flame.⁴⁷⁷

19. And the earth—We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

20. And We have made in it means of subsistence for you, and for him for whom you do not provide.

21. And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure.

22. And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink, nor is it you who store it up.

23. And surely We bring to life and cause to die and We are the Inheritors.⁴⁷⁸

24. And surely We know those of you who have gone before and We certainly know those who come later.

477. The three verses speak of the soothsayers and the diviners, who were among the opponents of the Prophet. They pretended to receive communications from on high, but they were really driven away from the Divine presence, and therefore could not have any access to that source of purity. In speaking of the divinations as being followed by a visible flame, it is indicated that they meet with failure and disappointment. The description of spiritual truth in words relating to physical laws prevailing in the world is of common occurrence in the Holy Qur'an.

478. God only remains while all others pass away.

25. And thy Lord will gather them together ; surely He is Wise, Knowing.

SECTION 3.—Devil's Opposition

26. And certainly We created man of dried clay, of black mud, fashioned in shape.⁴⁷⁹

27. And the jinn We created before of intensely hot fire.

28. And when thy Lord said to the angels : I am going to create a mortal of dried clay, of black mud fashioned in shape.

29. So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

30. So the angels made obeisance, all of them together,

31. But Iblīs (did it not) ; he refused to be with those who made obeisance.

32. He said : O Iblīs ! What excuse hast thou that thou art not with those who make obeisance ?

33. He said : I am not one to make obeisance to a mortal whom Thou hast created of dried clay, of black mud fashioned in shape.

34. He said : Then get out of it, for surely thou art driven away :

35. And on thee is curse until the day of Judgment.

479. See f.n. on 7 : 12. Man's creation from dust is frequently spoken of in the Holy Qur'ān. Here the *ṭīn* is called *ṣaḷṣāl* or dried clay, while in 55 : 14 it is called "*the like of fakhkhār*," i.e. what is baked in fire. This no doubt refers to the first stage when the crust of the earth was formed, the fire being cooled. Then the *ṣaḷṣāl* or dried clay became *ḥama'* or black mud, in which state it became fit for the growth of life. The last state was the fashioning of the dust into shape, which clearly signifies the evolution of higher life.

36. He said: My Lord! Respite me till the day when they are raised.

37. He said: Thou art of the respited ones,

38. Till a time made known.

39. He said: My Lord! Because Thou hast judged me as deviating, I will surely make (evil) fair-seeming to them in the earth, and I will cause them all to deviate,

40. Except Thy servants from among them, the purified ones.

41. He said: This is a right way with Me:

42. As regards My servants, thou hast no authority over them except the deviators who follow thee.

43. And surely Hell is the promised place of them all.

44. It has seven gates; for every gate there will be a separate party of them.⁴⁸⁰

SECTION 4 — Abraham

45. Those who keep their duty are in the midst of gardens and fountains:

46. Enter them in peace, secure.

47. And We will root out whatever of rancour is in their breasts—(they will be) as brethren, on raised couches, face to face.

48. Toil shall not afflict them in it, nor shall

480. Hell is mentioned by seven different names in the Holy Qur'an: (1) *jahannam*, or hell; (2) *laẓā*, or the flaming fire (70:15); (3) *ḥuṭamah*, or the crushing disaster (104:4); (4) *sa'ir*, or the burning fire (22:4); (5) *saqar*, or the scorching fire (54:48); (6) *jaḥīm*, or the fierce fire (2:119); (7) *hāwiyah*, or the abyss (101:9). The seven gates mean the seven ways which lead into it, according to which there are seven different names. But note that the numeral *seven* in Arabic often stands for a large number.

they be ever ejected from it.

49. Inform My servants that I am the Forgiving, the Merciful—

50. And that My chastisement, it is the painful chastisement.

51. And inform them of the guests of Abraham.

52. When they entered upon him, they said, Peace. He said: We are afraid of you.

53. They said: Be not afraid; we give thee the good news of a boy, possessing knowledge.

54. He said: Do you give me good news (of a son) when old age has come upon me?—Of what then do you give me good news?

55. They said: We give thee good news with truth, therefore be not of the despairing.

56. He said: And who despairs of the mercy of his Lord but the erring ones?

57. He said: What is your business, then, O messengers?

58. They said: We have been sent to a guilty people.

59. Except Lot's followers—We will surely deliver them all,

60. Except his wife; We ordained that she will be of those who remain behind.

SECTION 5.—Lot and Shu'aib

61. And when the messengers came to Lot's followers,

62. He said: You are an unknown people.

63. They said: Nay, we have come to thee with that about which they disputed:

64. And we have come to thee with the truth, and we are surely truthful :

65. So go forth with thy followers in a part of the night and thyself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

66. And We revealed to him this decree that the roots of these shall be cut off in the morning.

67. And the people of the town came rejoicing.

68. He said: These are my guests, therefore do not disgrace me,

69. And keep your duty to Allāh and put me not to shame.

70. They said: Have we not forbidden thee from (other) people?

71. He said: These are my daughters, if you will do (aught).⁴⁸¹

72. By thy life! They were blindly wandering on in their frenzy.

73. So the rumbling overtook them at sunrise ;

74. And We turned it upside down, and rained down upon them stones of what had been decreed.

75. Surely in this are signs for men of understanding.

76. And it is on a road that still abides.

77. Certainly there is a sign in this for the believers.

78. And the dwellers of the thicket also

481. He offered his daughters as hostages, as a guarantee that the strangers would not make any mischief.

were unjust ; ⁴⁸²

79. So We inflicted retribution on them, and they are both on an open high road. ⁴⁸³

SECTION 6.—A Warning

80. And truly the dwellers of Al-Ḥijr rejected the messengers ; ⁴⁸⁴

81. And We gave them Our communications, but they turned aside from them ;

82. And they hewed houses in the mountains to be secure.

83. But the punishment overtook them in the morning ;

84. And what they earned availed them not.

85. And We did not create the heavens and the earth and what is between them but in truth. And the hour is surely coming, so turn away with gracious forgiveness.

86. Surely thy Lord—He is the Creator of all things, the Knower.

87. And truly We have given thee seven of the oft-repeated (verses) and the grand Qur'ān. ⁴⁸⁵

88. Strain not thy eyes after what We have given certain classes of them to enjoy, and grieve not for them, and be gentle to the believers.

89. And say : I am the plain warner.

90. Like as We sent down on those who

482. *The dwellers of the thicket* were Shu'aib's people.

483. The road followed by caravans from Ḥijāz to Syria.

484. *Al-Ḥijr* is the territory of Thamūd, situated to the north of Madīnah.

485. The oft-repeated verses are the seven verses of the Opening chapter of the Holy Qur'ān, which are repeated in prayer daily by every Muslim.

swore (to exterminate the Truth),

91. Those who pronounced the Qur'ān to be lies.

92. So, by thy Lord, We would certainly question them all

93. As to what they did.

94. So proclaim what thou art bidden, and turn aside from the polytheists.

95. We will suffice thee against the scoffers,

96. Those who set up another god with Allāh ; they will soon come to know.

97. And surely We know that thy breast straitens at what they say ;

98. So celebrate the praise of thy Lord, and be of those who make obeisance,

99. And serve thy Lord until there comes to thee what is certain.⁴⁸⁶

486. The one thing which is certain to come is death ; or destruction of the opponents of the Truth.

CHAPTER 16

AN-NAHL : THE BEE

(Makkah—16 sections ; 128 verses)

THIS chapter is very appropriately named *An-Nahl*, or the *Bee*, because the bee, guided by instinct, which is called a revelation in its case (v. 68), gathers together sweet honey from flowers of all kinds. It forms, as it were, a supplement to the *Alif, lām, rā* group of chapters, establishing the truth of the Quranic revelation by inferences drawn from the analogy of Divine work in creation, and showing the truth of Divine Unity by similar inferences.

The chapter opens with an announcement of which warning is given at the close of the last chapter and then goes on to speak of the gifts of God to man. The second section, still dwelling upon the benefits which the Divine hand has conferred upon man in physical nature, draws attention to man's superiority over the whole of creation, which is made subservient to him. The next two sections lead us again into the domain of prophecy by stating that the deniers shall come to disgrace. The fifth section deals with the false excuses of the polytheists and shows that a prophet is raised to explain, while the sixth deals with the punishment of those who try to destroy truth. The seventh section shows how human nature revolts against polytheism, and the eighth establishes the need of the revelation of the Holy Qur'ān. The ninth cites parables dealing with the need of revelation, and the tenth shows that all men cannot be the recipients of that revelation, but that choice is made of the best. The eleventh again refers to the physical blessings which God has bestowed on man. The twelfth section refers to the evidence of prophets against their people, and the thirteenth shows that it is nothing but good that is enjoined by revelation. The Qur'ān is, in the next section, plainly stated to be a revelation in substitution for the former revelations, and not to be the work of a man. The fate of the opponents is in the fifteenth compared to that of a flourishing town which must be made to suffer fear and hunger because of the ingratitude of its people. And now that the enemy is punished on account of transgression and his power broken, the chapter is closed by giving the Muslims certain directions regarding the carrying on of controversy with the non-Muslims and their dealings with them when they have the power to punish them.

SECTION 1.—Revelation testified to by Nature

In the name of Allāh, the Beneficent, the Merciful.

1. Allāh's commandment has come, so desire not to hasten it. Glory be to Him, and highly exalted be He above what they set up (with Him).

2. He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying : Give the warning that there is no god but Me, so keep your duty to Me.

3. He created the heavens and the earth with truth. Highly exalted be He above what they associate (with Him).

4. He created man from a small life-germ, and lo ! he is an open contender.

5. And He created the cattle for you ; you have in them warm clothing and (many) advantages, and of them you eat.

6. And there is for you beauty in them when you drive them back (to home), and when you send them forth (to pasture).

7. And they carry your heavy loads to regions which you could not reach but with distress to yourselves ; surely your Lord is Compassionate, Merciful,

8. And (He made) horses and mules and asses that you may ride them and as an ornament ; and He creates what you know not.

9. And Allāh's is to show the right way, and there are some deviating (ways) ; and if He please He would guide you all aright.

SECTION 2.—Nature upholds Unity

10. He it is Who sends down water from the cloud for you ; from it is drink, and by it (grow) the trees upon which you pasture.

11. He causes to grow for you thereby herbage, and the olives, and the palm-trees, and the grapes, and of all the fruits ; surely there is a

sign in this for a people who reflect.

12. And He has made subservient for you the night and the day, and the sun and the moon ; and the stars are made subservient by His command. Surely there are signs in this for a people who have sense ;

13. And what He has created for you in the earth of varied hues ; surely there is a sign in this for a people who are mindful.

14. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and thou seest the ships cleaving through it ; and that you may seek of His bounty and that you may give thanks.

15. And He has cast great mountains in the earth lest it quake with you,⁴⁸⁷ and rivers and roads that you may go aright,

16. And landmarks ; and by the stars they find the right way.

17. Is He Who creates like him who does not create ? Do you not mind ?

18. And if you would count Allāh's favours, you will not be able to number them ; surely Allāh is Forgiving, Merciful.

19. And Allāh knows what you conceal and what you do openly.

20. And those whom they call on besides Allāh have not created anything, while they are themselves created—

487. The words of the Qur'ān seem to point to the great upheavals and the violent agitations which led to the formation of the mountains, before man's existence on earth. But the words may also mean *that they might give 'you' food*; see 79 : 32, 33, where the mountains are spoken of as a *provision for you and your cattle*.

21. Dead (are they), not living ; and they know not when they shall be raised.

SECTION 3.—The Rejecters

22. Your God is one God ; and those who believe not in the Hereafter, their hearts refuse to know and they are proud.

23. Truly Allāh knows what they hide and what they manifest. He loves not the proud.

24. And when it is said to them : What is it that your Lord has revealed ? They say : Stories of the ancients,

25. That they may bear their burdens fully on the day of Resurrection, and also of the burdens of those whom they lead astray without knowledge. Now surely evil is what they bear.

SECTION 4.—They shall meet Disgrace

26. Those before them did indeed devise plans, but Allāh demolished their building from the foundations ; so the roof fell down on them from above them, and the chastisement came to them from whence they perceived not.

27. Then on the Resurrection day He will bring them to disgrace and say : Where are My associates for whose sake you became hostile ? Those who are given the knowledge will say : Disgrace and evil are this day upon the unbelievers,

28. Those whom the angels cause to die while they wrong themselves. Then would they offer submission : We used not to do any evil.

Ay ! Allāh is Knower of what you did.

29. So enter the gates of hell, to abide therein. Certainly evil is the dwelling-place of the proud.

30. And it is said to those who keep their duty : What is it that your Lord has revealed ? They say, Good. For those who do good in this world is good ; and certainly the abode of the Hereafter is better. And most excellent is the abode of those who keep their duty.

31. The gardens of perpetuity which they enter, rivers flowing in them ; they have in them what they please. Thus does Allāh reward those who keep their duty,

32. Those whom the angels cause to die while they are pure, saying : Peace be on you : Enter the garden for what you did.

33. They wait not aught but that the angels should come to them or that the commandment of thy Lord should come to pass. Thus did those before them. And Allāh was not unjust to them, but they were unjust to themselves.

34. So the evil (consequences) of what they did afflicted them and what they mocked encompassed them.

SECTION 5.—Prophets are raised to explain

35. And they who set up gods (with Allāh), say : If Allāh had pleased, we would not have served any thing besides Allāh, (neither) we nor our fathers ; nor would we have prohibited any thing without (order from) Him. Thus did those before them. But naught is incumbent upon the messengers but a plain delivery (of the message).

36. And certainly We raised in every nation a messenger, saying : Serve Allāh and shun the devil. So there were some of them whom Allāh guided and there were others against whom error was established. So travel in the land, and see what was the end of the rejecters.

37. If thou desirest their guidance, yet surely Allāh guides not him who leads astray, nor have they any helpers.

38. And they swear by Allāh with the strongest of their oaths : Allāh will never raise him up who dies. Yea ! it is a promise binding on Him, quite true, but most people do not know,

39. So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

40. Our word for a thing when We intend it, is only that We say to it, Be, and it is.

SECTION 6.—Punishment for Opponents

41. And those who fly for Allāh's sake after they are oppressed, We will certainly give them a good abode in the world ; and the reward of the Hereafter is much greater, did they but know,

42. Those who are patient and on their Lord they rely.

43. And We sent not before thee any but men to whom We sent revelation, so ask the people of the Reminder if you do not know,⁴⁸⁸

44. With clear arguments and scriptures.

488. The mention in the very next verse of the *dhikr* or the *Reminder* having been sent to the Prophet shows that by the words *People of the Reminder* are meant the Muslims. Some commentators, however, take the words generally as meaning learned men.

And We have revealed to thee the Reminder that thou mayest make clear to men what is sent down to them, and that haply they may reflect.

45. Do they who plan evil (plans) feel secure that Allāh may abase them in the earth or that chastisement may overtake them from whence they perceive not ?

46. Or that He may seize them in the course of their going to and fro, then shall they not escape ;

47. Or that He may seize them by causing them to suffer gradual loss. Your Lord is surely Compassionate, Merciful.

48. Do they not see whatever Allāh has created ? Its (very) shadows return from right and left, making obeisance to Allāh while they are in utter abasement.

49. And whatever creature is in the heavens and in the earth makes obeisance to Allāh (only), and the angels (too), and they are not proud.

50. They fear their Lord Supreme and do what they are commanded.

SECTION 7.—**Human Nature revolts against Polytheism**

51. And Allāh has said : Take not two gods, He is only one God ; so of Me alone should you be afraid.

52. And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly. Will you then guard against other than (the punishment of) Allāh ?

53. And whatever favour is (bestowed) on you it is from Allāh ; and when evil afflicts you, to Him do you cry for aid.

54. Yet when He removes the evil from you, lo! a party of you set up others with their Lord,

55. So that they are ungrateful for what We have given them. So enjoy yourselves, for soon will you know.

56. And they set apart for what they know not a portion of what We have given them. By Allāh, you shall certainly be questioned about that which you forged.

57. And they ascribe daughters to Allāh; glory be to Him; and for themselves (they would have) what they desire.

58. And when a daughter is announced to one of them, his face darkens and he is full of wrath.

59. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust?⁴⁸⁹ Now surely evil is what they judge.

60. For those who believe not in the Hereafter is an evil similitude, and Allāh's is the loftiest attribute; and He is the Mighty, the Wise.

SECTION 8.—Need of Quranic Revelation

61. And if Allāh were to punish men for their iniquity, He would not leave on it a single creature, but He respites them till an appointed time; so when their doom comes, they will

489. The allusion is to the barbarous custom of burying daughters alive which was prevalent among the Arabs, especially among their chiefs, and its abolition was one of the numerous blessings of Islam.

not be able to delay (it) an hour, nor can they bring (it) on (before its time).

62. And they ascribe to Allāh what they (themselves) hate, and their tongues relate the lie that theirs is the good. Assuredly for them is the fire and they will be forsaken.

63. By Allāh, We sent (messengers) to nations before thee, but the devil made their deeds fair-seeming to them; so he is their guardian to-day, and they shall have a painful chastisement.

64. And We have not revealed to thee the Book except that thou mayest make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

65. And Allāh sends down water from the cloud and therewith gives life to the earth after its death. Surely there is a sign in this for a people who would listen.

SECTION 9.—Parables showing Truth of Revelation

66. And surely there is a lesson for you in the cattle. We give you to drink of what is in their bellies—from betwixt the fæces and the blood—pure milk, agreeable to those who drink.

67. And of the fruits of the palms and the grapes—you obtain from them intoxication and goodly provision. Surely there is a sign in this for a people who have sense.

68. And thy Lord revealed to the bee, saying: Make hives in the mountains and in the trees and in what they build:

69. Then eat of all the fruits, and walk in the ways of thy Lord submissively.

There comes forth from within it a beverage of many colours, in which there is healing for men. Surely there is a sign in this for a people who reflect.

70. And Allāh has created you, then He causes you to die ; and of you is he who is brought back to the worst stage of life, so that after having knowledge he does not know anything. Surely Allāh is Knowing, Powerful.

SECTION 10.—Prophet's Excellence

71. And Allāh has made some of you excel others in the means of subsistence ; so those who are made to excel do not give away their sustenance to those whom their right hands possess, so that they should be equal therein. Is it then the favour of Allāh which they deny ?

72. And Allāh has made wives for you from yourselves, and has given you, from your wives, sons and daughters, and He has given you good things. Is it then in the falsehood that they believe while it is in the favour of Allāh that they disbelieve ?

73. And they serve besides Allāh that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

74. So give not a likeness to Allāh. Surely Allāh knows and you do not know.

75. Allāh sets forth a parable (of) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance, so he spends

from it secretly and openly. Are the two alike? All praise is due to Allāh! Nay, most of them do not know.

76. And Allāh sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him he brings no good. Can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

SECTION 11.—Divine Favours on Man

77. And Allāh's is the unseen of the heavens and the earth. And the matter of the hour is but as the twinkling of an eye or it is nigher still. Surely Allāh is Possessor of power over all things.

78. And Allāh brought you forth from the wombs of your mothers—you knew nothing—and He gave you the hearing and the sight and the hearts that you may give thanks.

79. Do they not see the birds, constrained in the middle of the sky? None withholds them but Allāh. Surely there are signs in this for a people who believe.

80. And Allāh has given you an abode in your houses, and He has made for you houses of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

81. And Allāh has made for you, of what He has created, shelters, and He has given you in the mountains places of retreat, and He

has given you garments to preserve you from the heat, and coats of mail to preserve you in your fighting. Thus does He complete His favour to you, that haply you may submit.

82. But if they turn back, then thy duty is only the clear deliverance (of the message).

83. They recognize the favour of Allāh, yet they deny it, and most of them are ungrateful.

SECTION 12.—Testimony of Prophets

84. And on the day when We will raise up (a witness) out of every nation, then no permission will be given to those who disbelieve, nor will they be able to solicit favours.

85. And when those who are unjust see the chastisement, it will not be lightened for them, nor will they be respited.

86. And when those who set up gods (with-Allāh) see their associate-gods, they will say: Our Lord! These are our associate-gods on whom we called besides Thee. But they will give them back the reply: Certainly you are liars.

87. And they will tender submission to Allāh on that day; and what they used to forge will fail them.

88. Those who disbelieve and turn away from Allāh's way, We will add chastisement to their chastisement because they made mischief.

89. And on the day when We will raise up in every people a witness against them from among themselves, and bring thee as a witness against these. And We have revealed the Book to thee explaining clearly everything, and a

guidance and mercy and good news for those who submit.

SECTION 13.—Revelation enjoins Good

90. Allāh enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful.

91. And fulfil the covenant of Allāh when you make a covenant, and break not the oaths after making them fast, and you have indeed made Allāh a surety for you. Surely Allāh knows what you do.

92. And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation.⁴⁹⁰ Allāh only tries you by this. And He will certainly make clear to you on the Resurrection day that about which you differed.

93. And if Allāh willed He could have made you a single nation, but He leaves in error whom He pleases and guides whom He pleases. And certainly you will be questioned as to what you did.

94. And make not your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allāh's way, and grievous

490. The verse applies with much greater truth to modern civilized nations who have not the least regard for their treaties—especially when the other party to the treaty is weak.

chastisement be your (lot).

95. And do not take a small price in exchange for Allāh's covenant. Surely what is with Allāh is better for you, did you but know.

96. What is with you passes away and what is with Allāh is enduring; and We will certainly give to those who are patient their reward for the best of what they did.

97. Whoever does good, whether male or female, and he is a believer, We will make him live a happy life, and We will give them their reward for the best of what they did.⁴⁹¹

98. So when thou recitest the Qur'ān, seek refuge with Allāh from the accursed devil.

99. He has no authority over those who believe and rely on their Lord.

100. His authority is only over those who befriend him and those who set up gods with Him.

SECTION 14.—Qur'ān is not a Forgery

101. And when We change (one) communication for (another) communication, and Allāh knows best what He reveals, they say: Thou art only a forger. Nay, most of them do not know.⁴⁹²

102. Say: The Holy Spirit has revealed it from thy Lord with the truth, that it may

491. In spite of such clear statements, there are in this age of light and learning, people who think that according to Islam woman has no soul.

492. The change spoken of here was the revelation of the Qur'ān which abrogates the previous revelations. This chapter was revealed at Makkah, and even the upholders of the theory of abrogation in the Qur'ān have never maintained that any verse was abrogated while the Prophet was at Makkah.

establish those who believe, and as a guidance and good news for those who submit.

103. And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they hint at is foreign while this is clear Arabic tongue.⁴⁹³

104. Those who do not believe in Allāh's communications Allāh guides them not, and for them is a painful chastisement.

105. Only they forge the lie who believe not in Allāh's communications, and these are the liars.

106. He who disbelieves in Allāh after his belief—not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast for disbelief,⁴⁹⁴—on them is the displeasure of Allāh and for them is a grievous chastisement.

107. This is because they choose this world's life in preference to the Hereafter, and because Allāh guides not the unbelieving people.

108. These are they on whose hearts and their hearing and their eyes Allāh has set a seal, and these are the heedless ones.

493. Various names have been suggested as to the person whom the opponents of the Prophet referred to. These are mostly the names of Christian slaves, Jabr, Yāsir, 'Aish, Qais, 'Addās. The name of Salmān is suggested by Prideaux, which Sale shows to be an utterly baseless conjecture, as Salmān came after the Flight. All these slaves were among the early converts to Islam, and it was they who were most cruelly persecuted by the Quraish; yet they remained firm under the severest tortures. Is it possible to conceive that they, without being in the least gainers, should have thus willingly suffered persecutions for a cause which they knew to be false?

494. Instances are rare in which the converts even under compulsion ever recanted.

109. No doubt that in the Hereafter they are the losers.

110. Yet thy Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, thy Lord after that is surely Forgiving, Merciful.

SECTION 15.—Fate of Makkans

111. (Remember) the day when every soul will come, pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly.

112. And Allāh sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it was ungrateful to Allāh's favours, so Allāh made it taste the utmost hunger and fear because of what they wrought.⁴⁹⁵

113. And certainly there came to them a Messenger from among them, but they rejected him, so the chastisement overtook them while they were unjust.

114. Eat then of what Allāh has given you, lawful and good (things), and give thanks for Allāh's favour if Him you serve.

115. He has only forbidden you what dies of itself and blood and flesh of swine and that

⁴⁹⁵. The parable is set forth to depict the state of Makkah. Its first condition was one of great prosperity and affluence, being the centre to which all tribes came for pilgrimage and trade; but after its persecution of the Muslims, it was visited by a famine so severe that the people ate bones and corpses. Later, it found an army of ten thousand Muslims at its gates, before which they had no choice but to surrender. The original for *utmost* is *libās*, meaning a covering, as if they were all covered over with hunger and fear.

over which any other name than that of Allāh has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allāh is Forgiving, Merciful.

116. And do not—for what your tongues describe—utter the lie: This is lawful and this is unlawful; so that you forge a lie against Allāh. Those who forge a lie against Allāh do not prosper.

117. A little enjoyment and they will have a painful chastisement.

118. And for those who are Jews, We prohibited what We have related to thee already; and We did them no injustice, but they were unjust to themselves.

119. Yet thy Lord, to those who do evil in ignorance, then turn after that and make amends, surely thy Lord after that is Forgiving, Merciful.

SECTION 16.—Muslims' Controversy and Dealing

120. Abraham was an exemplar, obedient to Allāh (and) upright; and he was not of the polytheists,

121. Grateful for His favours. He chose him and guided him on the right path.

122. And We gave him good in this world; and in the Hereafter he will surely be among the good.

123. Then We revealed to thee: Follow the faith of Abraham, the upright one; and he was not of the polytheists.

124. The Sabbath was ordained only for

those who differed about it.⁴⁹⁶ And surely thy Lord will judge between them on the day of Resurrection concerning that about which they differed.

125. Call to the way of thy Lord with wisdom and goodly exhortation, and have disputations with them in the best manner.⁴⁹⁷ Thy Lord best knows those who go astray from His path; and He knows best those who follow the right way.

126. And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it is certainly better for those who are patient.

127. And be patient, and thy patience is not but by (the help of) Allāh, and grieve not for them; and distress not thyself at what they plan.

128. Allāh is surely with those who keep their duty, and those who do good (to others).

496. Those who differed about the Sabbath are the Jews and the Christians, the latter making Sunday their Sabbath. What is meant is that Saturday was ordained as Sabbath or day of worship for the Jews and the Christians, there being no such day among the Muslims.

497. The principle laid down for preaching and religious controversy by the "Unlearned Arabian" has yet to be learned by the most advanced people, whose controversies are carried on with no other object than that of fault-finding, and whose preaching is meant only to carp at others.

PART XV

CHAPTER 17

BANĪ-ISRĀ'ĪL: THE ISRAELITES

(Makkah—12 sections ; 111 verses)

THIS chapter opens and ends with a reference to the history of the *Israelites*, and therefore goes under that name. It is meant to be a warning not only to the opponents of the Prophet, but also to the Muslims themselves who are here told how the Israelites, after being made a great nation and rising to power and eminence, were punished and almost annihilated because they no more walked in the ways which had brought them to greatness and transgressed the Divine laws.

The chapter opens with a reference to the *Mi'rāj*, or the Ascension of the Prophet, which indicates the eminence which the Prophet was to achieve. The Muslims are then warned of the fate of the Israelite nation, which had been raised to eminence before them, but which failed to retain that high position. The second section establishes the immortal principle that every deed has a consequence. The next two sections contain moral precepts which the Muslims are required to follow. Yet all these high moral teachings only cause the unbelievers to grow harder, as is shown in the fifth section ; hence the next section deals with their punishment, whilst it enjoins the faithful to be gentle, even to their opponents. The seventh section refers to the universal law that the mischief-makers have always stood up in opposition to the righteous, and the eighth speaks specifically of the opposition to the Prophet. The next section, however, makes it clear that opposition would be brought to naught, for falsehood must disappear before the advance of truth. The tenth shows how great a miracle the Holy Qur'ān is in itself, yet the opponents seek other signs. How trivial are the excuses on which they reject the Holy Qur'ān is set forth in the eleventh section, and the justice of their retribution is thus made clear. The last section draws attention to Moses' warning to Pharaoh, ending with a brief mention of the doctrine of "sonship", which is dealt with at length in the two chapters that follow.

From this to the 23rd chapter we have another group of seven chapters, all revealed at Makkah. The first five of these undoubtedly belong to the fourth, fifth, or sixth year of the Prophet's ministry.

SECTION 1.—*Punishment of Israelites*

In the name of Allāh, the Beneficent, the Merciful.

1. Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque,⁴⁸⁸ the precincts of which We have blessed, so that We may show him of Our signs. Surely He is the Hearing, the Seeing.

2. And We gave Moses the Book and made it a guidance to the Children of Israel, saying : Take not besides Me a guardian.

3. The offspring of those whom We bore with Noah. He was a grateful servant indeed.

4. And We gave sure warning to the Children of Israel in the Book : Certainly you will make mischief in the land twice,⁴⁹⁹ and you will behave insolently with great insolence.

5. So when (the time for) the first of the two promises came, We sent against you Our servants of mighty prowess, who slew (you) amid (your) abodes, and it was an accomplished promise.

6. Then We gave you back the turn to

498. This journey is generally supposed to refer to the Ascension (*Mir'āj*) of the Prophet, which was undoubtedly a vision or *kashf*, as stated in v. 60. The significance underlying this vision is the future triumph of the cause of the Prophet. By the remote mosque is generally understood the Temple at Jerusalem, the significance being that the Prophet would inherit all the blessings of the Israelite prophets, including the Holy Land. But the words may as well be taken to mean the mosques in the remotest parts of the world.

499. Verse 5 relates the destruction of the temple at Jerusalem and the murder, imprisonment, and banishment of the Jews by the Babylonians in the year 588 B.C., while v. 6 relates to the return of the Jews and rebuilding of the temple under Zerubbabel, and to their subsequent prosperity. This is the turn of fortune spoken of here.

prevail against them, and aided you with wealth and children and made you a numerous host.

7. If you do good, you do good for your own souls ; and if you do evil, it is for them. So when (the time for) the second promise came; (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.^{499a}

8. It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment). And We have made hell a prison for the unbelievers.

9. Truly this Qur'ān guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.

10. And that those who do not believe in the Hereafter, We have prepared for them a painful chastisement.

SECTION 2.—Consequences of deeds

11. And man prays for evil as he ought to pray for good ; and man is ever hasty.

499a. V. 7 describes the destruction of the temple a second time, which was accomplished by the Romans under Titus.

Vv. 4-7, not only relate the Israelite history but also give a prophetic description of what was in store for the Muslims. Twice in the history of Islam have the Muslims suffered a similar fate : 1. At the hands of Hulagu and the Mongol hordes in 1258 when Baghdad was destroyed and Muslim territory laid waste ; 2. In the newly established Indian Dominion in 1947 when East Punjab Muslims were massacred and turned out of their homes by Sikh and Hindu marauders.

12. And We have made the night and the day two signs, then We darkened the sign of the night and We made the sign of the day to give light, so that you may seek grace from your Lord,⁵⁰⁰ and that you might know the numbering of years and the reckoning; and We have explained every thing with clearness.

13. And We made every man's actions to cling to his neck; and We will bring forth to him on the day of Resurrection a book which he will find wide open.⁵⁰¹

14. Read thy book; thy own self is sufficient as a reckoner against thee this day.⁵⁰²

15. Whoever goes aright, for (the benefit of) his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And the bearer of a burden cannot bear the burden of another. Nor were We going to chastise until We raised a Messenger.⁵⁰³

16. And when We intend to destroy a town, We send Our commandment to those who lead easy lives in it, but they transgress therein. Thus the word proves true against it, and We destroy it with utter destruction.

17. And how many of the generations did

500. The moon is the sign of the night, and the sun the sign of the day. There seems to be a deeper reference here to the obliteration of distresses and difficulties.

501. Every action produces an effect, and it is by leaving its effect behind that every action of man is recorded, and this very effect constitutes the book of a man's actions.

502. The reckoning of a man's actions on the day of Resurrection is thus his own work. This statement throws a flood of light on the nature of that reckoning, showing clearly that it is nothing but a complete manifestation of the effects of the deeds done in this life.

503. The transgressions of the people were great, but God had first sent a messenger to warn them.

We destroy after Noah ! And thy Lord is sufficient as Knowing and Seeing with regard to His servants' sins.

18. Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell ; he will burn therein despised, driven away.

19. And whoever desires the Hereafter and strives for it as he ought to strive and he is a believer, their striving is rewarded.

20. All do We aid—these as well as those—out of the bounty of thy Lord ; and the bounty of thy Lord is not confined.

21. See how We have made some of them to excel others ; and certainly the Hereafter is much superior in respect of degrees and much superior in respect of excellence.

22. Do not set up with Allāh any other god, lest thou sit down despised, neglected.

SECTION 3.—Moral Precepts to do Good

23. And thy Lord has commanded that you serve none but Him, and (that you do) good to parents. If either of them or both of them reach old age with thee, speak not to them a harsh word, nor chide them, and speak to them a generous word.

24. And make thyself submissively gentle to them with compassion, and say : O my Lord ! Have compassion on them, as they brought me up (when I was) little.

25. Your Lord knows best what is in your minds. If you are good, He is surely ever Forgiving to those who turn (to Him) frequently.

26. And give to the near of kin his due and to the needy and the wayfarer, and do not squander wastefully.

27. The squanderers are indeed the brethren of the devils, and the devil is ever ungrateful to his Lord.

28. And if thou turn away from them to seek mercy from thy Lord which thou hopest for, speak to them a gentle word.

29. And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou shouldst (afterwards) sit down blamed, destitute.

30. Thy Lord makes plentiful the means of subsistence for whom He pleases and He measures out. He is ever Aware of, Seeing, His servants.

SECTION 4.—Moral Precepts to avoid Evil

31. And kill not your children for fear of poverty. We give them sustenance and yourselves (too). To kill them is indeed a great wrong.⁵⁰⁴

32. And go not nigh to fornication, for it is an indecency; and evil is the way.

33. And kill not any one whom Allāh has forbidden, except for a just cause. And whoever is slain unjustly, We have indeed given to his heir authority, but let him not exceed the just limits in slaying; for he will be surely helped.

34. And draw not nigh to the property of the orphan except in a goodly way till he attains

504. This verse prohibits infanticide in any form, but Rāghib gives another meaning: *It is a prohibition against keeping children uneducated.*

his maturity and fulfil the promise ; for (every) promise shall be questioned about.

35. And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end.

36. And follow not that of which thou hast no knowledge. Surely the hearing and the sight and the heart, all of these, will be questioned about that.

37. And do not go about in the land exultingly, for thou canst not cut through the earth nor reach the mountains in height.

38. All this—the evil of it—is hateful in the sight of thy Lord.

39. This is of what thy Lord has revealed to thee of wisdom. And set not up any other god with Allāh, lest thou shouldst be thrown into hell, blamed, cast away.

40. Has then your Lord preferred for you sons, and (for Himself) taken daughters from among the angels ! Surely you utter a grievous saying.

SECTION 5.—Unbelievers grow harder

41. And We have repeated (warnings) in this Qur'ān that they may be mindful ; but it adds not save to their aversion.

42. Say : If there were with Him gods as they say, then they would have been able to seek a way to the Lord of the throne.⁵⁰⁵

43. Glory be to Him and exalted be He in high exaltation above what they say.

505. *I.e.* idol-worshippers should have gained the nearness of the Divine Being, and should thus have been purified of evil.

26. And give to the near of kin his due and to the needy and the wayfarer, and do not squander wastefully.

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43. Glory be to Him and exalted be He in high exaltation above what they say.

505. *I.e.* idol-worshippers should have gained the nearness of the Divine Being, and should thus have been purified of evil.

44. The seven heavens declare His glory and the earth (too), and those who are in them. And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification. Surely He is ever Forbearing, Forgiving.

45. And when thou recitest the Qur'ān, We place between thee and those who do not believe in the Hereafter a hidden barrier ;

46. And We have placed coverings on their hearts and a deafness in their ears lest they understand it. And when thou mentionest thy Lord alone in the Qur'ān, they turn their backs in aversion.⁵⁰⁶

47. We know best what they listen to when they listen to thee, and when they take counsel secretly, when the unjust say : You follow only a man bewitched.

48. See, what they liken thee to ! So they have gone astray and cannot find the way.

49. And they say : When we have become bones and decayed particles, shall we then be raised up to a new creation ?

50. Say : Be stones or iron,

51. Or some other created thing too hard (to receive life) in your minds ! But they will say : Who will return us ? Say : He Who created you at first. Still they will shake their heads at thee and say : When will it be ? Say : Maybe it has drawn nigh.

52. On the day when He will call you

506. It is because they do not even listen to the mention of God, and fly in aversion from His word, that there follows a deafness in their ears and a covering over their hearts. God brings this about on account of the condition of their own hearts.

forth, you will obey Him, giving Him praise, and you will think that you tarried but a little (while).

SECTION 6.—**Punishment must follow**

53. And say to My servants that they speak that which is best. Surely the devil sows dissensions among them. The devil is indeed an open enemy to man.

54. Your Lord knows you best. He will have mercy on you if He pleases, or He will chastise you if He pleases. And We have not sent thee as being in charge of them.

55. And thy Lord knows best those who are in the heavens and the earth. And certainly We made some of the prophets to excel others, and to David We gave a scripture.

56. Say : Call on those whom you assert besides Him, but they have no power to remove distress from you nor to change.

57. Those whom they call upon, themselves seek the means of access to their Lord, which of them shall be nearest, and they hope for His mercy and fear His chastisement. Surely the chastisement of thy Lord is a thing to be cautious of.

58. And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. This is written in the Book.⁵⁰⁷

507. We have here a prophecy relating to the tribulations of the latter days, and its fulfilment in the second World War is now an accomplished fact. Who knows that a still greater devastation is in store for humanity which is rushing headlong towards it by its materialistic pursuits and shutting its eyes to the spiritual side of life.

59. And nothing could have hindered Us that We should send signs except that the ancients rejected them.⁵⁰⁸ And We gave to Thamūd the she-camel—a manifest sign—but they did injustice by (slaying) her. And We only send signs to make (men) fear.

60. And when We said to thee : Surley thy Lord encompasses men. And We did not make the vision which We showed thee⁵⁰⁹ but a trial for men, and the cursed tree⁵¹⁰ in the Qur'ān as well. And We cause them to fear (their doom), but it only adds to their great inordinacy.

SECTION 7.—The Devil's Opposition

61. And when We said to the angels, Make obeisance to Adam, they made obeisance, but Iblīs (did it not). He said : Shall I make obeisance to him whom Thou hast created of dust ?

508. The meaning is clear : the fact that previous people rejected the signs that were given to them never hindered the Divine Being from sending signs to a later generation. That this verse does not deny the sending of signs is conclusively proved by the fact that it concludes with the statement that *signs are sent to make men fear*, and by the very next verse affirming that even now *We cause them to fear*, which could not have been done otherwise than by sending signs.

509. The reference here is to the vision of Ascension which gave the Prophet promise of a world-wide success. There is a difference of opinion as to whether the Prophet's Ascension was bodily or spiritual. Among those who hold the latter view are 'A'ishah and Mu'āwiyah. It is here expressly called a vision, and this sets all doubts at rest.

510. The cursed tree is the tree of *zaqqūm*. As the Prophet's Ascension vision signified his future triumph and gave an indication of the greatness to which Islam would rise, the statement made elsewhere that the tree of *zaqqūm* was the food of sinners (44 : 43, 44) contained a prophecy of the discomfiture of the enemies of Islam, telling them that a deadly food was in store for them. These were the two prophecies that the opponents laughed to scorn.

62. (And) he said: Seest Thou? Is this he whom Thou hast honoured above me? If Thou shouldst respite me to the day of Resurrection, I will cause his progeny to perish except a few.

63. He said: Begone! Whoever of them follows thee, hell is then surely your recompense, a full recompense:

64. And beguile whomsoever of them thou canst with thy voice, and collect against them thy forces riding and on foot, and share with them in wealth and children,⁵¹¹ and hold out promises to them. And the devil makes not promises to them but to deceive.

65. (As for) My servants, thou hast no authority over them. And thy Lord is sufficient as having charge of affairs.

66. Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; for He is ever Merciful to you.

67. And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside. And man is ever ungrateful.

68. Do you then feel secure that He will (not) bring you low on a tract of land or send on you a punishment? Then you will not find a protector for yourselves.

69. Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account

511. The forces of the devil are the evil-doers, those going quickly into evil being likened to riders, and those who walk slowly in their evil course being likened to footmen. The sharing of the devil in wealth signifies *everything spent or acquired unlawfully*; and the devil's sharing in children is *fornication, which results in illegitimate births*.

of your ungratefulness ? Then you will not find any aider against Us in the matter.

70. And truly We have honoured the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel, by a (high) degree of excellence, most of those whom We have created.

SECTION 8.—Opposition to the Prophet

71. On the day We shall call every people with their leader—so whoever is given his book in his right hand, these shall read their book ; and they shall not be dealt with a whit unjustly.

72. And whoever is blind in this, he will be blind in the Hereafter, and more erring from the way.⁵¹²

73. And they had indeed purposed to turn thee away from that which We have revealed to thee that thou shouldst forge against Us other than that, and then they would have taken thee for a friend.

74. And had it not been that We had already established thee, thou wouldst certainly have been near to incline to them a little.⁵¹³

75. In that case We would have made thee

512. The spiritual blindness of this world is the hell of the Hereafter.

513. The chief men of the Quraish met in an assembly and invited the Prophet, saying to him that they were prepared to gather for him wealth or to make him their king if he only gave up speaking of their idols. The Prophet's reply was that he wanted neither of these things, but that it was for their welfare that he asked them to give up evil ways.

to taste a double (punishment) in this life and a double (punishment) after death, then thou wouldst not have found any helper against Us.

76. And surely they purposed to unsettle thee from the land that they might expel thee from it, and in that case they will not tarry behind thee but a little.⁵¹⁴

77. (This is Our) course with regard to those of Our messengers whom We sent before thee, and thou wilt not find a change in Our course.

SECTION 9.—Triumph of Truth

78. Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is ever witnessed.⁵¹⁵

79. And during a part of the night, forsake sleep by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory.⁵¹⁶

80. And say: My Lord! Make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from Thy presence an authority to assist (me).⁵¹⁷

514. This is a prophecy relating to the conquest of Makkah by the Prophet, after being expelled from it.

515. This verse speaks of the five daily prayers; there is a prayer when the sun declines, another late in afternoon, a third when the sun sets, a fourth when it is quite dark. The fifth or the morning prayer is spoken of separately as the morning recitation.

516. The reference in these words is to the *tahajjud*, or prayer in the latter part of the night. It is optional—*beyond what is incumbent on thee*—but it is the means of raising a man to a position of glory.

517. This is a prophetic reference to the Flight. By the *entering* is meant the *entry into the new place*, i.e. *Madīnah*, after the flight, and by *going forth*, the *flight from Makkah*. The words may as well apply to every step in life.

81. And say : The truth has come and the falsehood vanished.⁵¹⁸ Surely falsehood is ever bound to vanish.

82. And We reveal of the Qur'ān that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

83. And when We bestow favour on man, he turns aside and behaves proudly ; and when evil afflicts him, he is despairing.

84. Say : Every one acts according to his manner. So your Lord best knows who is best guided in the path.

SECTION 10.—Qur'an as a Unique Miracle

85. And they ask thee about the Spirit.⁵¹⁹ Say : The Spirit is by the commandment of my Lord, and you are not given aught of knowledge but a little.

86. And if We please, We should take away that which We have revealed to thee, then thou wouldst not find for it any one to plead against Us,

518. The coming of the Prophet is here spoken of as the coming of the *Truth*, in reference to the prophecy in John 16 : 13, as to the coming of the "Spirit of Truth" to guide men into all truth : "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak ; and he will show you things to come." No one has appeared in the world after Jesus Christ answering this description except the Holy Prophet Muḥammad. And the disappearance of falsehood from Arabia before his eyes showed the truth of this assertion.

519. The original word *rūḥ* means *inspiration* or *revelation* as well as *spirit*. The context shows that the question is not about the *soul* of man, for which the proper word is *nafs*, but about the Qur'ān itself, i.e. the *Revelation* or the *Spirit*. And the Holy Qur'ān is plainly called *Rūḥ* in 42 : 52.

87. But on account of mercy from thy Lord. Surely His grace to thee is ever great.

88. Say : If men and jinn should combine together to bring the like of this Qur'ān, they could not bring the like of it, though some of them were aiders of others.⁵²⁰

89. And certainly We have repeated for men in this Qur'ān every kind of argument, but most men do not consent to aught but denying.

90. And they say : We will by no means believe in thee until thou cause a fountain to gush forth from the earth for us :⁵²¹

91. Or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth, gushing out :

92. Or thou cause the heaven to come down upon us in pieces as thou assertest, or bring Allāh and the angels face to face (with us) :

93. Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending until thou bring down to us a book which we may read. Say : Glory be to my Lord ! Am I aught but a mortal messenger ?

SECTION 11.—Prophet's Rejection

94. And nothing prevents people from believing when the guidance comes to them except that they say : Has Allāh raised up a mortal as a messenger ?

520. For the uniqueness of the Holy Qur'ān, see 2 : 23, 24 ; 10 : 38 ; 11 : 13.

521. The signs demanded in this and the following three verses relate to the promises made for the righteous and the threats of punishment for the wicked, as given in the Qur'ān, and they were no doubt fulfilled in their time.

95. Say : Had there been in the earth angels walking about as settlers, We would have sent down to them from the heaven an angel as a messenger.

96. Say : Allāh suffices as a witness between me and you. Surely He is ever Aware, Seer, of His servants.

97. And whomsoever Allāh guides, he follows the right way ; and whomsoever He leaves in error, thou wilt not find for him protectors besides Him. And We will gather them together on the day of Resurrection on their faces, blind and dumb and deaf. Their refuge is hell. Whenever it becomes allayed, We will add to their burning.

98. This is their retribution because they disbelieved in Our communications and said : When we have become bones and decayed particles, shall we then indeed be raised up into a new creation ?

99. Do they not see that Allāh Who created the heavens and the earth is able to create the like of them ? And He has appointed for them a doom about which there is no doubt. But the unjust do not consent to aught but denying.

100. Say : If you controlled the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending. And man is ever niggardly.

SECTION 12.—*Mosaic Dispensation fulfilled in Islam*

101. And We gave Moses nine clear signs, so ask the Children of Israel when he came to

them, and Pharaoh said to him : I deem thee, O Moses, to be a man bewitched.

102. He said : Thou knowest that none but the Lord of the heavens and the earth has sent down these as clear proofs ; and I believe thee, O Pharaoh, to be given over to perdition.

103. So he desired to bring them low in the land, but We drowned him and those with him, all together ;

104. And We said to the Children of Israel after him : Abide in the (promised) land. And when the latter promise came, We brought you all rolled up.⁵²²

105. And with truth have We revealed it, and with truth did it come. And We have not sent thee but as a giver of good news and as a warner.

106. And it is a Qur'ān which We have sent in portions so that thou mayest read it to the people by slow degrees, and We have revealed it, revealing in portions.

107. Say : Believe in it or believe not. Those who are given the knowledge before it fall down on their faces, making obeisance, when it is recited to them,

108. And they say : Glory be to our Lord ! Surely the promise of our Lord was to be fulfilled.

109. And they fall down on their faces

522. The latter promise here relates to the promise given to Moses for the raising up of another prophet like him. This is corroborated by what is said in the next verse about the revelation of the Qur'ān, which came with truth, i.e. in fulfilment of a true promise. By the rolling up of the Israelites is meant that they would make room for another people as spiritual leaders.

weeping, and it adds to their humility.

110. Say : Call upon Allāh or call upon the Beneficent God.⁵²³ Whichever name you give (Him), He has the best names. And do not utter thy prayer with a very raised voice nor be silent with regard to it, and seek a way between these.

111. And say : All praise is due to Allāh, Who has not taken a son and Who has not a partner in the Kingdom, and Who has not a helper to save Him on account of helplessness ; and proclaim His greatness, magnifying (Him.)

523. The name *Rahmān*, or the *Beneficent God*, seems to have been particularly objectionable to the Arabs. The Christians also do not recognize God to be *Rahmān*, as a Being showing mercy though man does not deserve it.

CHAPTER 18

AL - KAHF : THE CAVE

(Makkah—12 sections ; 110 verses)

THIS chapter deals chiefly with the Christian religion and the Christian nations. The distinctive characteristic of the early history of Christianity is its institution of monkery, which required for its practice such corners of solitude as caves ; hence its name.

The chapter opens with a plain denunciation of the Christian doctrine of the sonship of Jesus, and then refers to the earthly embellishments which hinder the Christian nations from accepting the truth ; yet, we are told, it was their ancestors who cut off all worldly connections for the sake of their religion. The second and the third sections deal with a certain story of Christian youths who sought refuge in a cave, but the story has evidently beneath it a deeper significance and contains prophetic reference to the later history of Christianity itself. The fourth section shows that the day of Christianity being over, true guidance was now offered in the Holy Qur'ān. The fifth illustrates in a parable that the Christians will reject the truth because of their great power and wealth. The next two sections deal with the bringing of the guilty to judgment and their ultimate helplessness, while the eighth indicates how warning is disregarded when first given. The ninth and tenth sections take us back to the story of Moses, whose travels in search of knowledge make him discover a man of God superior in knowledge to himself. The eleventh section speaks of Darius I, the two-horned one of Daniel's vision, and of his great efforts against the two tribes known as Gog and Magog, the real object being a prophetic allusion to their latter-day representatives. The last section of the chapter, after referring to the basic doctrine of the Christian religion, speaks of the great ingenuity in manufactures of the nations professing that religion, whose *labour is lost in this world's life*, and thus draws a very true picture of the present condition of the Christian nations.

SECTION 1.—A Warning to Christians

In the name of Allāh, the Beneficent, the Merciful.

1. All praise is due to Allāh, Who revealed the Book to His servant and has not allowed in it any crookedness—⁵²⁴

524. There is a saying of the Holy Prophet relating to the verses with which this chapter opens : *He who remembers the first ten verses*.

2. Maintainer (of truth)—that He might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,

3. Staying in it for ever —

4. And warn those who say : Allāh has taken a son.

5. They have no knowledge of it, nor had their fathers. A grievous word it is that comes out of their mouths ; they speak nothing but a lie.

6. Then maybe thou wilt kill thyself with grief, sorrowing after them, if they do not believe in this announcement.⁵²⁵

7. We have made whatever is on the earth an embellishment for it, so that We may try them as to which of them is best in conduct.⁵²⁶

8. And We will surely make what is on it bare ground, without herbage.⁵²⁷

of the chapter entitled the "Cave" is protected from the tribulation of the Dajjāl (Antichrist). Another saying mentions the last ten verses of the "Cave" instead of the first ten (Muslim). Now both the first and the last ten verses of this chapter deal with the basic doctrine of the Christian religion which ascribes a son to God. From this it would be seen that what is called Dajjāl or Antichrist in the sayings of the Holy Prophet is really the teaching of the Church which is directly opposed to the teaching of Christ. Hence Antichrist is nothing but Christianity in its present form.

525. This verse gives us an insight into the anxiety which the Holy Prophet had on account of a fallen humanity. His was a life of absolute devotion to the cause of humanity, his only concern being that man should rise to the true dignity for which God had made him. Here this anxiety of his is mentioned particularly in relation to the Christian nations.

526. The picture drawn here is evidently of beautiful cities with all their attractions and luxuries, which so engross men that they neither pay attention to the preaching of truth nor to the pursuit of righteousness.

527. Man first beautifies the earth, and then devastates it with his own hand. Both these pictures are today before our eyes.

9. Or, dost thou think that the Fellows of the Cave and the Inscription were of Our wonderful signs?⁵²⁸

10. When the youths sought refuge in the cave, they said: Our Lord! Grant us mercy from Thee, and provide for us a right course in our affair.

11. So We sealed their hearing in the cave for a number of years.

12. Then We sent them (abroad) that We might know which of the two parties was best able to guard the time for which they remained.⁵²⁹

528. *Kahf* signifies a cave as well as a place of refuge, and *raqim* means an inscription or a tablet with a writing upon it. The cave stands for that peculiar aspect of the Christian religion which finds manifestation in its institution of monkery, this being the distinctive characteristic which it assumed soon after its birth. The inscription contains a prophetic reference to another aspect of the Christian religion, quite opposed to its first aspect of growth in the cave. Inscription is, in fact, as prominent a feature of the business activities of the Christian nations of to-day as the cave was a feature of their religious activities in the early days. The first and the last conditions of Christianity thus seem to be hinted at in the cave and the inscription respectively, a religion of monkery turned into a religion of business.

529. The memorable story of the "seven sleepers," with whom the "Fellows of the Cave and the Inscription" are identified, is a story of the reign of the Emperor Decius. Seven noble youths of Ephesus, it is said, took refuge in a cave to escape Decius's persecution. But the Emperor, eventually learning this, ordered the entrance to the cave to be firmly secured with a pile of large stones. It is stated that the youths fell asleep as soon as they were shut up in the cave, and awoke 187 years after, in the reign of Theodosius, when the stones were removed by the slaves of one Adolius to supply building material for some edifice. They then sent one of their number, Jamblicus, to bring food for them from the city, but he was taken to the judge on presenting a coin of the reign of Decius, and thus the youths were discovered. It is related that the Emperor himself saw their radiant faces. This is the account given by Gibbon. Some state that these youths remained in the cave for 375 years.

That there may be a modicum of truth underlying this story is

SECTION 2.—Dwellers of the Cave

13. We relate to thee their story with truth. They were youths who believed in their Lord and We increased them in guidance.

14. And We strengthened their hearts, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we would say what is far from truth.

15. These our people have taken gods besides Him. Why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allāh?

16. And when you forsake them and what they worship save Allāh, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

17. And thou mightest have seen the sun when it rose decline from their cave towards the right hand, and when it set leave them

not only most probable, but almost certain, for the story could not otherwise have found such a wide prevalence. The story, as narrated in the Qur'an, does not credit the unnatural incidents of the above account. It only speaks of some men having taken refuge in a cave on account of a religious persecution; they remained there for several years (v. 11); then they were sent for the reformation of their people, having spent the time of their retirement profitably (v. 12: *they guarded their time*, not so their persecutors). This is repeated in the second section, and to this is added a description of the cave (v. 17). In the third section we are told that after they had rested for a part of a day, they made arrangements to get their food from outside, and remained in this condition probably for some years; but were subsequently discovered, and they preached the truth to their people (v. 21). A memorial was then raised over their place, ultimately their very graves being taken or places of worship.

behind on the left, while they were in a wide space thereof.⁵³⁰ This is of the signs of Allāh. Whomsoever Allāh guides, he is the follower of the right way ; and whomsoever He leaves in error, thou shalt not find for him any friend to lead him aright.

SECTION 3.—Dwellers of the cave

18. And thou wouldst have deemed them awake while they were asleep ; and We turned them about to the right and to the left, while their dog lay outstretching its paws at the entrance. If thou hadst looked at them thou wouldst certainly have turned back from them in flight, and thou wouldst certainly have been filled with awe of them.⁵³¹

19. And thus did We rouse them that they might question each other. A speaker among them said : How long have you tarried ? They said : We have tarried for a day or a part of a day. (Others) said : Your Lord knows best how long you have tarried.⁵³² Now send one

530. The position of the cave was such that it did not admit sunshine.

531. The youths who fled for fear of persecution slept for some time with a dog at the door of the cave. The whole scene was rather awe-inspiring ; a dark cave, in some distant and uninhabited part of the country, with some men sleeping in it and a dog at the door. Applied to the history of Christianity, the statement is equally true. The *turning about to the right and the left*, which signifies an uneasy condition while sleeping, may be used as expressing the activities of a man or a nation. Thus there may be a reference here to the lethargy in which the Christians remained for a long time, and to their subsequent going about in the world to the *right and to the left*, i.e. spreading in all directions. The scene of a modern European house is on the whole so impressive that the description given here of the cave is equally applicable to it, while the dog is almost invariably met with there.

532. The youths actually slept for a day or part of a day. As

of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it ; and let him be gentle and by no means make your case known to any one :

20. For if they prevail against you, they would stone you to death or force you back to their religion, and then you will never succeed.

21. And thus (gradually) We made (men) to get knowledge of them, that they might know that Allāh's promise is true, and that as for the hour, there is no doubt about it. When they disputed among themselves about their affair and said : Erect a building over them. Their Lord best knows them. Those who prevailed in their affair said : We will certainly raise a place of worship over them.⁵³³

22. (Some) will say : (They were) three, the fourth of them being their dog ; and (others) say : Five, the sixth of them being their dog ; making conjectures at what is unknown ; and (others yet) say : Seven, the eighth of them being their dog. Say : My Lord best knows their number, none knows them but a few. So contend not concerning them but with a clear contention, and question not concerning them any of them.

referring to the history of Christianity, a day may stand for a thousand years.

533. The people were made to know God's promise and the coming of the hour through the preaching of these youths, and at last they regarded them with such honour that they raised a memorial over their hiding-place ; the subsequent generations going to the extent of worshipping their tombs. Saint-worship was common among early Christians.

SECTION 4.—Qur'an as a Guidance

23. And say not of anything, I shall do it to-morrow,

24. Unless Allāh please; and remember thy Lord when thou forgettest and say: Maybe my Lord will guide me to a nearer course to the right than this.⁵³⁴

25. And they remained in their cave three hundred years and (they) add (another) nine.⁵³⁵

26. Say: Allāh knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth. How clear His sight and how clear His hearing! There is none to be a protector for them besides Him, and He does not make any one His associate in His judgment.

27. And recite what has been revealed to thee of the Book of thy Lord. There is none who can change His words. And thou wilt find no refuge besides Him.

28. And withhold thyself with those who call on their Lord morning and evening, desiring His good will, and let not thine eyes pass from them, desiring the beauties of this world's life. And follow not him whose heart We have made unmindful to Our remembrance, and he follows

⁵³⁴. There seems to be a reference here to the Prophet's flight and his taking shelter in a cave, but the promise is given that he will obtain an easier triumph. He had to pass only three days in the cave. Or, the meaning is that the Qur'an offers a better guidance.

⁵³⁵. There seems to be a reference here to the three centuries during which Christianity was more or less a persecuted religion in the Roman Empire, all persecution of Christians stopping with the conversion of Constantine. To reduce it to lunar years, nine years would be added.

his low desires, and his case is one of excess.

29. And say : The truth is from your Lord. So let him who please believe, and let him who please disbelieve. We have prepared for the iniquitous a fire, an enclosure of which encompasses them. And if they cry for water, they will be given water like molten brass scalding their faces. Evil the drink and ill the resting-place !

30. As for those who believe and do good—We waste not the reward of him who does a good deed.

31. These it is for whom are gardens of perpetuity, rivers flowing beneath them ; ornaments will be given to them therein of bracelets of gold, and they will wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches.⁵³⁶ Excellent the recompense and goodly the resting-place !

SECTION 5.—A Parable of Islam and Christianity

32. And set forth to them a parable of two men ; for one of them We made two gardens of grape-vines, and We surrounded them both with palms, and in the midst of them We made cornfields.⁵³⁷

536. The ornaments and clothes and couches of paradise are not the things of this world, but the spiritual fruits of the good done in this life. The terms to express the blessings of the next life are necessarily taken from this life but their nature is quite different. People hanker after comfort and ease, and they are told that abiding comfort and ease are obtainable only through the struggle for good.

537. The parable set forth here illustrates the condition of those possessing abundance of the wealth of this life and those

33. Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to flow forth in their midst,⁵³⁸

34. And he possessed much wealth. So he said to his companion, while he argued with him : I have greater wealth than thou, and am mightier in followers.

35. And he entered his garden while he was unjust to himself. He said : I do not think that this will ever perish :

36. And I do not think the hour will come ; and even if I am returned to my Lord I will find a returning-place better than this.

37. His companion said to him while arguing with him : Dost thou disbelieve in Him Who created thee from dust, then from a small life-germ, then He made thee a perfect man ?

38. But as for me, He, Allāh, is my Lord, and I ascribe no partner to my Lord :

39. And wherefore didst thou not say when thou didst enter thy garden : It is as Allāh has pleased—there is no power save in Allāh ? If thou considerest me to be inferior to thee in wealth and children :

40. Then maybe my Lord will give me what is better than thy garden, and send on it a reckoning from heaven, so that it will be even

who attain to moral greatness. The Christian nations possess fertile lands and have an abundance of the wealth of this life, as is indicated by the gardens of the parable, while the Muslims, though poorer in worldly possessions, are richer in the heavenly blessings.

538. Europe and America, the two bulwarks of Christianity, are separated by an ocean.

ground, without plant :

41. Or its water will sink down into the ground, so that thou art unable to find it.

42. And his wealth was destroyed ; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said : Ah me ! Would that I had not associated any one with my Lord.

43. And he had no host to help him against Allāh, nor could he ask for help.

44. Here is protection only from Allāh, the True One. He is best in (the giving of) reward and best in bringing about a good end.

SECTION 6.—**Guilty are brought to Judgment**

45. And set forth to them the parable of the life of this world : (It is) as water which We send down from the cloud, so the herbage of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allāh is the Possessor of full power over all things.

46. Wealth and children are an adornment of the life of this world ; and the ever-abiding, the good works, are better with thy Lord in reward and better in hope.

47. And the day on which We cause the mountains to pass away and thou seest the earth a levelled plain, and We gather them and leave not one of them behind !

48. And they will be brought before thy Lord, standing in ranks. Now certainly you have come to Us as We created you at first ; nay, you

thought that We had not appointed to you a time of the fulfilment of the promise.

49. And the book is placed, so thou seest the guilty fearing from what is in it, and they say: Ah! Woe to us! What a book is this! It does not omit a small thing nor a great one, but numbers them (all); and they find there what they did. And thy Lord is not unjust to anyone.

SECTION 7.—Their Helplessness

50. And when We said to the angels, Make obeisance to Adam, they made obeisance save Iblīs; he was of the jinn, so he transgressed the commandment of his Lord.⁵³⁹ Would you then take him and his offspring for friends rather than Me, and they are your enemies. Evil is (this) exchange for the unjust.

51. I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

52. And on the day when He says: Call on those whom you considered to be My associates. So they will call on them, but they will not answer them, and We will cause a separation between them.

53. And the guilty see the fire, and know that they are going to fall into it, and they find not a place to which to turn away from it.

539. Iblīs is of the Jinn or the evil spirits, so it is an error to take him for an angel or a good spirit. The spirit of evil is always rebellious.

SECTION 8.—**Warning is disregarded**

54. And We have indeed repeated for men in this Qur'ān every kind of argument ; and man is in most things contentious.

55. And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come to them face to face.

56. And We do not send messengers but as givers of good news and warning, and those who disbelieve contend with falsehood to render null thereby the truth, and they take My communications and their being warned for a mockery.

57. And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his hands have sent before? We have placed veils over their hearts lest they should understand it and a deafness in their ears. And if thou call them to the guidance, they will never follow the right course.

58. And thy Lord is Forgiving, the Lord of mercy. Were He to punish them for what they earn, He would hasten on the chastisement for them. But for them there is an appointed time from which they will find no refuge.

59. And those towns—We destroyed them when they acted unjustly, and for the destruction of these (too) We have appointed a time.

SECTION 9.—**Moses goes in search of knowledge**

60. And when Moses said to his servant : I will not cease until I reach the junction of the two rivers, or I will go on for years.⁵⁴⁰

61. And when they reached the junction of the two (rivers), they forgot their fish, and it took its way into the river, running swiftly.⁵⁴¹

62. So when they had gone further, he said to his servant : Bring to us our morning meal ; we have met with fatigue from this our journey.

63. He said : Didst thou see when we took refuge on the rock, I forgot the fish, and nothing made me forget to mention it but the devil ; and it took its way into the river—what a wonder !⁵⁴²

64. He said : This is what we were seeking. So they returned retracing their footsteps ;

540. Rabbinical literature relates things about Moses which give us strong reason to believe that such a journey was undertaken by him. South of Egypt was the kingdom of Ethiopia, whose southern boundary reached Khartoum, or the junction of the two Niles, and various accounts met with both in Rabbinical and Hellenistic literature (see *Jewish Encyclopædia*) agree that Moses went to Ethiopia. According to one of these accounts he became king of Ethiopia by reason of his great prowess in having defeated an enemy, and married the king's widow. This is corroborated to some extent by the statement in the Bible that " Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married " (Num. 12 : 1). Hence a journey to Khartoum, which was near the southern boundary of Ethiopia, made in search of knowledge, is most probable.

541. The loss of the fish was, according to a report in *Bukhārī*, to serve as a sign that the goal had been attained.

542. The taking of refuge on the rock shows that they were staying at a place which was flooded by the river, and Moses' companion, when flying for refuge, forgot to take the fish along with him. The wonder is expressed because he forgot to mention this to Moses.

65. Then they found one of Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

66. Moses said to him : May I follow thee on condition that thou shouldst teach me right knowledge of what thou hast been taught ?

67. He said : Thou canst not have patience with me :

68. And how canst thou have patience in that of which thou hast not got a comprehensive knowledge ?

69. He said : If Allāh please, thou wilt find me patient, and I shall not disobey thee in any matter.

70. He said : If thou wouldst follow me, ^{question me not about anything} until I myself speak to thee about it.

SECTION 10.—Moses goes in search of knowledge

71. So they went on, until when they embarked in the boat, he made a hole in it. (Moses) said : Hast thou made a hole in it to drown its people ? Certainly thou hast done a grievous thing.

72. He said : Did I not say that thou wilt not be able to have patience with me ?

73. He said : Blame me not for what I forgot, and constrain me not to a difficult thing in my affair.

74. So they went on, until when they met a youth, he slew him. (Moses) said : Hast thou slain an innocent person otherwise than

for man-slaughter? Surely thou hast done an evil thing.

PART XVI

75. He said: Did I not say to thee that thou wilt not be able to have patience with me?

76. He said: If I ask thee about anything after this, keep me not in thy company; indeed thou shalt have (then) found an excuse in my case.

77. So they went on, until when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Moses) said: If thou hadst pleased, thou mightest have taken a recompense for it.

78. He said: This is the parting between me and thee. Now I will inform thee of the significance of that with which thou couldst not have patience.⁵⁴³

79. As for the boat, it belonged to (some) poor men who worked on the river and I wished

543. The interpretation of the three incidents shows a manifestation of Divine wisdom in what takes place in the every day life of man. The beneficent hand of God that works in nature is always directing humanity to the goal of great good, though that goal must necessarily be reached with apparent loss. Sometimes the loss is only apparent, as in the case of making a hole in the boat; there was no real loss, but the apparent loss served a great purpose and brought much benefit to the owner. The second instance is that in which there is real loss to a person, but it is for the good of humanity at large, for life must be sacrificed for the ultimate good of humanity. The third instance shows that for the good of humanity deeds must be done which bring no immediate reward, and that good done by one generation is not devoid of benefit to the next.

to damage it, and there was behind them a king who seized every boat by force.

80. And as for the youth, his parents were believers and we feared lest he should cover them with rebellion and disbelief :

81. So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion :⁵⁴⁴

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man ; so thy Lord desired that they should attain their maturity and take out their treasure—a mercy from thy Lord ; and I did not do it of my own accord. This is the significance of that with which thou couldst not have patience.

SECTION 11.—The Two-horned One, and Gog and Magog

83. And they ask thee about Dhu-l-qarnain.⁵⁴⁵ Say : I will recite to you an account of him.

544. The youth was really guilty of grave offences such as murder and dacoity, and he was likely to involve his believing parents in the same inordinacy of which he himself was guilty ; he was put to death on account of his grievous offences.

545. The word Dhu-l-qarnain literally means the *two-horned one*. The reference is to the two-horned ram of Daniel's vision (Dan. 8 : 3), which he interpreted as the kingdom of Media and Persia (Dan. 8 : 20), which were combined into a single kingdom under one ruler, Cyrus, who is erroneously called Darius in the Bible (*En. Bib.*, and *Jewish En.*, Art. "Darius"). The reference in Daniel's vision is, however, not to Cyrus but to Darius I Hystaspis and is referred to in Ezra 4 : 5, 24 ; 5 : 5 ; 6 : 1 ; Hag. 1 : 1 ; 2 : 10 ; Zech. 1 : 7, and probably in Neh. 12 : 22. His liberality towards the Jews is in complete accord with what we know otherwise of his general policy in religious matters towards the subject nations " (*En. Bib.*, "Darius").

84. We established him in the land and granted him means of access to every thing,

85. So he followed a course.

86. Until when he reached the limit whither the sun set, he found it going down into a sea of black mud⁵⁴⁶ and found by it a people. We said : O Dhu-l-qarnain ! Thou mayest chastise or do them a good.⁵⁴⁷

87. He said : As for him who is unjust, we shall chastise him, then will he be returned to his Lord, and He will chastise him with severe chastisement :

88. And as for him who believes and does

That the reference in the Qur'an in the history of Dhu-l-qarnain is to Darius I is clear from the fact that " Darius was the organizer of the Persian Empire. His conquests served to round out the boundaries of his realm in Armenia, the Caucasus, and India, and along the Turanian steppes and the highlands of Central Asia " (*Jewish En.*, " Darius I "). The following remarks in the *En. Br.* strengthen this view : " Darius in his inscriptions appears as a fervent believer in the true religion of Zoroaster. But he was also a great statesman and organizer. The time of conquests had come to an end ; the wars which Darius undertook, like those of Augustus, only served the purpose of gaining strong, natural frontiers for the empire and keeping down the barbarous tribes on its borders. Thus Darius subjugated the wild nations of the Pontic and Armenian mountains, and extended the Persian dominion to the Caucasus ; for the same reason he fought against the Sacæ and other Turanian tribes." The references in this quotation to Darius being a fervent believer in the true religion of Zoroaster, to his subduing the barbarous tribes on the borders, to his gaining strong natural frontiers for the empire, and to his fighting against the Sacæ, clearly point him out as the Dhu-l-qarnain of the Qur'an.

546. The place referred to is apparently the Black Sea, as, Armenia being within the Kingdom of Persia, the Black Sea formed the north-western boundary of the empire. The words *maghrib-ash-shams* literally mean the setting place of the sun, but the words *mashriq* and *maghrib* are freely used in the Qur'an to indicate eastern and western countries.

547. The words show that Dhu-l-qarnain was a prophet, and the people who opposed him deserved a punishment in this world as well as in the Hereafter.

good, he will have a goodly reward ; and We shall speak to him an easy word of Our command.

89. Then he followed (another) course.

90. Until when he reached the limit whither the sun rose, he found it rising on a people to whom We had given no shelter from it ;

91. Even so ! And We had a full knowledge of what he had.

92. Then he followed (another) course.

93. Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.⁵⁴⁸

94. They said : O Dhu-l-qarnain ! Gog and Magog make mischief in the land. May we then pay thee a tribute on condition that thou raise a barrier between us and them.⁵⁴⁹

548. The three journeys alluded to seem to have been undertaken with the object of strengthening the frontiers of the empire, the most important of these being directed to the part of the frontier between the Caspian and the Black Seas, where the Caucasus afforded a natural protection against the attacks of the Scythians. Darius goes first westward to the Black Sea, then eastward, and lastly northward to Mount Caucasus. The description of the people in v. 90 as a people who had no shelter from the sun is a description of the barbarous aboriginal tribes on the shores of the Caspian, and the two mountains of v. 93 are the mountains of Armenia and Azarbaijan.

549. There is much difference as to the identity of Gog and Magog, but Ezek. 38 : 2 gives us the clue : "Gog, the land of Magog, the chief prince of Meshech and Tubal." If we go to the north of Caucasus we find still two rivers bearing the names of Tobal and Moskoa, on the latter of which is situated the ancient city of Moscow, and on the former the more recent town of Tobolsk. It seems almost certain that these two rivers received their names from the two tribes of Ezek. 38 : 2, the Tubal and Meshech, and then gave their names to the two above-mentioned cities. This view is in accordance with the opinion of Josephus, who identifies Magog with the Scythians, for "throughout classical literature Scythia generally meant all regions to the north and north-east of the Black Sea, and a Scythian any barbarian coming from these parts." Accord-

95. He said : That in which my Lord has established me is better, so help me only with strength (of labour), I will make a fortified barrier between you and them :

96. Bring me blocks of iron.⁵⁵⁰ At length when he had filled up the space between the two mountain sides, he said, Blow. Until when he had made (the iron red) as fire, he said : Bring me molten brass to pour over it.

97. So they were not able to scale it, nor could they make a hole in it.

98. He said : This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

99. And on that day We shall leave a part of them in conflict with another part, and the trumpet will be blown, so We shall gather them all together,⁵⁵¹

ing to Herodotus, the Scyths ruled Media for twenty-eight years (*En. Br.*, Art. "Scythia"). About 512, Darius undertook a war against the Scythians. . . . The purpose of this war can only have been to attack the nomadic Turanian tribes in the rear, and *thus to secure peace on the northern frontier of the empire*" (*En. Br.*, Art. "Darius").

550. The barrier referred to in this verse, and described in the verses that follow, is the famous wall at Derbent or Darband. "Derbent or Darband, a town of Persia, Caucasia, in the province of Daghestan, on the western shore of the Caspian. . . . It occupies a narrow strip of land beside the sea, from which it climbs up the steep heights inland. . . . And to the south lies the seaward extremity of the Caucasian wall (50 miles long), otherwise known as Alexander's Wall, blocking up the narrow pass of the Iron Gate or Caspian Gate (*Portus Albanæ*, or *Portus Caspnæ*). This, when entire, had a height of 29 feet and a thickness of about 10 feet, and with its *iron gates* and numerous watch-towers formed a *valuable defence of the Persian frontier*." The misnomer Alexander's wall seems to have been due to the mistake made by Muslim historians in supposing Dhu-l-qarnain to be Alexander. The blocks of iron were needed for the iron gates in the wall.

551. There is a change here from the historical to the pro-

100. And We shall bring hell before the unbelievers on that day exposed to view,⁵⁵²

101. They whose eyes were under a cover from My reminder and they could not even hear.

SECTION 12.—Christian Nations

102. Do those who disbelieve think that they can take My servants to be protectors besides Me? We have prepared hell for the entertainment of the unbelievers.

103. Say: Shall We inform you of the greatest losers in (their) deeds?

104. (These are) they whose labour is lost in this world's life and they think that they are well-versed in skill of the work of hands.⁵⁵³

105. These are they who disbelieve in the communications of their Lord and meeting with Him, so their works are vain, and We will not set up a balance for them on the day of Resurrection.

106. That is their recompense, hell, because

phetical. The Gog and Magog of the old days were to have their representatives in the latter days. The only other reference to Gog and Magog in the Holy Qur'ān is contained in 21:96, where they are stated as taking possession of all places of advantage and eminence. This would identify them clearly with the European races; and the Slavs (settling as they do in Russia, the land of Magog) and the Teutons may therefore be suggested to be the modern representatives of Gog and Magog, and the verse prophetically refers to some mighty conflict of the European nations and to their ultimate gathering together in Islam which alone can settle their ideological differences.

552. Having lost all spiritual value, their life in this world would be a foretaste of hell itself.

553. This is a clear description of the present attitude of the civilized world to its moral and spiritual needs. Their only qualification is that they are well versed in the skill of the work of their hands.

they disbelieved and held My communications and My messengers in mockery.

107. (As for) those who believe and do good deeds, for their entertainment are the gardens of Paradise,

108. Abiding therein ; they will not wish for change from them.

109. Say : If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add thereto.⁵⁵⁴

110. Say : I am only a mortal like you ; it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

554. These words indicate the vastness of the creation of God, His word being the creative power.

CHAPTER 19

MARYAM : MARY

(Makkah—6 sections ; 98 verses)

THE controversy with Christianity is continued in this chapter, and the title is taken from the name of Jesus' mother, *Mary*; the circumstances connected with her having given birth to Jesus are narrated her.

The first two sections deal with the last representatives of prophecy in the house of Israel, viz. John and Jesus. The false doctrines that grew up round the name of the latter are clearly denounced at the end of the second section; the history of Abraham in the third, and that of some other prophets in the fourth, is referred to as showing that God always sent men as His prophets to reform the world. The fifth section deals with the opponents of the prophets generally, while the sixth brings to a close the discussion of the Christian religion by outspokenly denouncing the false doctrine of the Sonship of Jesus. For its date of revelation see note on ch. 17.

SECTION 1.—Zacharias and John

In the name of Allāh, the Beneficent, the Merciful.

1. Sufficient art Thou as a Guide, O Knowing, Truthful One!⁵⁵⁵

2. A mention of the mercy of thy Lord to His servant Zacharias.

3. When he called upon his Lord in a low voice.

4. He said: My Lord! My bones are indeed weakened and my head flares with hoariness, and, my Lord, I have never been unblessed in praying to Thee:

5. And I fear my relatives after me, and my wife is barren, so grant me from Thyself an heir,

555. *Kāf* stands for *Kāfi*, i.e. Sufficient, or *kafaita*, i.e. sufficient art Thou; *hā* for *Hādī*, i.e. Guide, *yā* for *Yamīn* meaning Blessed, (or it may be taken as a vocative particle meaning, O); 'ain for 'Alīm, i.e. Knowing and *ṣād* for *Ṣādiq*, i.e. Truthful.

6. Who should inherit me and inherit from the Children of Jacob, and make him, my Lord, one in whom Thou art well-pleased.

7. O Zacharias! We give thee good news of a boy whose name is^{555a} John;—We have not made before anyone his equal.

8. He said: O my Lord! How can I have a son when my wife is barren, and I myself have reached extreme old age?

9. He said: So it will be. Thy Lord says: It is easy for Me; and indeed I created thee before, when thou wast nothing.

10. He said: My Lord! Appoint for me a sign. He said: Thy sign is that thou shouldst not speak to the people three nights while in sound health.⁵⁵⁶

11. So he went forth to his people from his place of worship, and made known to them: Glorify (the Lord), morning and evening.

12. O John! Take hold of the Book with strength. And We granted him wisdom while yet a child,

13. And tenderness from Us and purity; and he was one who guarded against evil,

14. And dutiful to his parents, and he was not insolent, disobedient.⁵⁵⁷

555a. Compare Matt. 11: 11: "Among them that are born of women there hath not risen a greater than John the Baptist." The words used in the Qur'ān mean that one like him was not born in Zacharias' family, because in the previous verse it was his own relatives about whom Zacharias spoke.

556. The Qur'ān does not support the idea that Zacharias was struck mute, and thus contradicts the Bible narrative. The object of assuming silence was to be engaged solely in prayer to the Divine Being, and hence Zacharias told his people also to glorify God.

557. The various aspects of the character of John should be pondered over by the upholders of the exclusive sinlessness of Jesus Christ. John was pure and sinless and never disobeyed God.

SECTION 2.—*Mary and Jesus*

15. And peace on him the day he was born, and the day he dies, and the day he is raised to life.

16. And mention Mary in the Book. When she drew aside from her family to an eastern place;⁵⁵⁸

17. So she took a veil (to screen herself) from them. Then We sent to her Our revelation, and there appeared to her a well-made man.⁵⁵⁹

18. She said: I fly for refuge from thee to the Beneficent God, if thou art one guarding against evil.

19. He said: I am only a messenger from thy Lord (Who says): I will give thee a pure boy.

20. She said: How can I have a boy and no mortal has yet touched me, nor have I been unchaste?⁵⁶⁰

21. He said: Even so. Thy Lord says: It is easy for Me; and that We may make him a sign to men and a mercy from Us; and it is a matter which has been decreed.

22. Then she conceived him,⁵⁶¹ then withdrew herself with him to a remote place.

23. And the throes of child-birth compelled her to betake herself to the trunk of a palm-tree. She said: Oh, would that I had died before

558. The reference is probably to Nazareth, which lay to the north-east of Jerusalem. She had to leave the temple when she attained puberty.

559. This shows that it was in a vision that the angel came, and the conversation that follows also took place in a vision.

560. See f.n. 163, 168, 171.

561. Mary conceived Jesus "as women conceive children," says a report of the Holy Prophet. The pangs of child-birth spoken of in the next verse lead to the same conclusion.

this, and had been a thing quite forgotten !

24. Then (a voice) called out to her from beneath her : Grieve not, thy Lord has made a stream to flow beneath thee :

25. And shake towards thee the trunk of the palm-tree, it will drop on thee fresh ripe dates :

26. So eat and drink and refresh the eye ; and if thou seest any mortal, say : I have vowed a fast to the Beneficent God, so I will not speak to any man to-day.

27. And she came to her people with him, mounting him.⁵⁶² They said : O Mary ! Thou hast brought a strange thing :

28. O sister of Aaron ! Thy father was not a bad man, nor was thy mother an unchaste woman.⁵⁶³

29. But she pointed to him. They said : How should we speak to one who (compared with us) is a child in the cradle ?⁵⁶⁴

30. He said : I am a servant of Allāh ; He has given me the Book and made me a prophet :

31. And He has made me blessed wherever I may be, and He has enjoined on me prayer and

562. The coming of Mary to her people with her son, as stated in this verse, relates to a time when Jesus had grown sufficiently old to have been raised to the dignity of a prophet, as v. 30 clearly shows.

Tahmilu-hū does not necessarily imply carrying in arms ; see 9 : 92. Jesus was riding an ass at the time.

563. Mary is called the sister of Aaron, perfectly in accordance with the liberal use of the word *ukht* in Arabic, and to call it an anachronism is to show ignorance of the Arabic idiom. Mary belonged to the priestly class, and hence she is called the sister of Aaron.

564. Jesus rebuked the elders of the Jews, hence they remonstrated with Mary referring to her noble parentage. Old and learned Jews would no doubt speak of a young man who was born and brought up before their eyes as *a child in the cradle*.

poor-rate so long as I live : ⁵⁶⁵

32. And (He has made me) dutiful to my mother, ⁵⁶⁶ and He has not made me insolent, un-blessed :

33. And peace on me the day I was born, and the day I die, and the day I am raised to life.

34. Such is Jesus, son of Mary. (This is) a statement of the truth about which they dispute.

35. It beseems not Allāh that He should take to Himself a son ; glory be to Him. When He decrees a matter, He only says to it " Be," and it is.

36. And surely Allāh is my Lord and your Lord, so serve Him. This is the right path.

37. But parties from among them differed with each other ; so woe to those who disbelieve, because of presence on a great day.

38. How clearly will they hear and how clearly will they see on the day when they come to Us ! But the unjust this day are in manifest error.

39. And warn them of the day of intense regret, when the matter is decided. And they are (now) negligent and they do not believe.

40. Surely We inherit the earth and all those who are on it, and to Us they will be returned.

565. Jesus' answer clearly shows that he was addressing his people after he was entrusted with the mission of prophethood. Prayers and alms could not be enjoined on a baby.

566. Joseph was already an old man when he married Mary, and by the time that the ministry of Jesus begins we find no mention of him even in the Gospels, the mother and brothers being the only relations mentioned. The Gospels relate an incident showing that Jesus was rude to his mother (Matt. 12 : 48), and this verse refutes this charge.

SECTION 3— Abraham

41. And mention Abraham in the Book. Surely he was a truthful man, a prophet.

42. When he said to his sire: O my sire! Why dost thou worship what hears not; nor sees, nor does it avail thee in the least:

43. O my sire! Truly to me the knowledge has come which has not come to thee; so follow me, I will guide thee on a right path:

44. O my sire! Serve not the devil; for the devil is ever disobedient to the Beneficent God:

45. O my sire! I fear lest a punishment from the Beneficent God afflict thee so that thou become a friend of the devil.

46. He said: Dost thou dislike my gods, O Abraham? If thou desist not, I will certainly stone thee; and leave me for a time.

47. He said: Peace be on thee; I will pray my Lord to forgive thee; for He is ever kind to me:

48. And I withdraw from you and what you call on besides Allāh, and I call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord.

49. So when he withdrew from them and what they worshipped besides Allāh, We gave him Isaac and Jacob;⁵⁶⁷ and each one of them We made a prophet.

50. And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

567. Jacob was Abraham's grandson (11: 71; 21: 72)

SECTION 4.—Other Prophets and later Generations

51. And mention Moses in the Book ; he was one purified, and he was a messenger, a prophet.⁵⁶⁸

52. And We called him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

53. And We gave to him out of Our mercy his brother Aaron, a prophet.

54. And mention Ishmael in the Book ; he was truthful in (his) promise, and he was a messenger, a prophet.

55. And he enjoined on his people prayer and alms-giving, and was one in whom his Lord was well pleased.

56. And mention Idrīs in the Book ; he was a truthful man, a prophet,

57. And We raised him to an elevated state.⁵⁶⁹

58. These are they on whom Allāh bestowed favours, from among the prophets, of the seed of Adam and of those whom We carried (in the ark) with Noah, and of the seed of Abraham and Israel, and of those whom We guided and chose. When the communications of the Beneficent God were recited to them, they fell down prostrating (themselves) and weeping.

59. But there came after them an evil

568. The doctrine of the sinlessness of prophets is clearly established in this chapter. John was pure and never disobeyed God (vv. 13, 14) ; Abraham was truthful (v. 41) ; Moses was purified (v. 51) ; Ishmael was one in whom God was well pleased (v. 55).

569. Idrīs is the same as Enoch. According to the Bible he was translated to heaven (Gen. 5 : 24 ; Heb. 11 : 5). The Qur'ān corrects the error by saying that he was raised to an elevated state.

generation, who wasted prayers and followed sensual desires, so they will meet perdition,

60. Except such as repent and believe and do good, these will enter the garden, and they will not be dealt with unjustly in aught:

61. The gardens of eternity which the Beneficent God has promised to His servants in the unseen; His promise must surely come to pass.

62. They will not hear therein any vain discourse, but only, Peace; and they will have therein their sustenance morning and evening.

63. This is the garden which We cause those of Our servants to inherit who keep their duty.

64. And we descend not but by the command of thy Lord; ⁵⁷⁰ to Him belongs whatever is before us and whatever is behind us and whatever is between these, and thy Lord is never forgetful.

65. The Lord of the heavens and the earth and what is between them, so serve Him and be steadfast in His service. Knowest thou any one equal to Him?

SECTION 5.—The Opponents of Prophets

66. And man says: When I am dead, shall I truly be brought forth alive?

67. Does not man remember that We created him before, when he was nothing?

570. The words *we descend not* are generally understood to refer to the coming of angels with Divine revelation to the Prophet. The concluding words of the verse, *Thy Lord is never forgetful*, are meant to signify that God Who sent His messengers at different times was not forgetful of the fallen condition of humanity at the present time.

68. So by thy Lord, We shall certainly gather them together and the devils, then shall We cause them to be present round hell on their knees.

69. Then We shall certainly draw forth from every sect of them whoever is most exorbitantly rebellious against the Beneficent God.

70. Again, We know best those who deserve most to be burned therein.

71. And there is not one of you but shall come to it ; this is an unavoidable decree of thy Lord.⁵⁷¹

72. Again, We shall deliver those who keep their duty, and leave the unjust therein on their knees.

73. And when Our clear communications are recited to them, those who disbelieve say to those who believe : Which of the two parties is best in position and best in assembly ?

74. And how many of the generations have We destroyed before them who were better in riches and appearance !

75. Say : As for him who remains in error, the Beneficent God will prolong his length of days ; until they see what they were threatened with, either the chastisement or the Hour. Then they will know who is in more evil plight and weaker in forces.⁵⁷²

76. And Allāh increases in guidance those who go aright ; and ever-abiding good works are

571. Coming to hell and entering it are two different things. See 21 : 102, the righteous will not hear the *faintest sound of hell*.

572. The *hour* signifies the *hour of doom*. *Weaker in forces* clearly contains a prophetic reference to the wars between the Muslims and their persecutors.

with thy Lord best in recompense and best in resort.

77. Hast thou seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?

78. Has he gained knowledge of the unseen, or made a covenant with the Beneficent God?

79. By no means! We write down what he says, and We shall lengthen to him the span of chastisement:

80. And We shall inherit of him what he talks of, and he will come to Us alone.

81. And they have taken gods besides Allāh that they may be a source of strength to them;

82. By no means! They will soon deny their worshipping them, and be adversaries to them.

SECTION 6.—**Doctrine of Sonship**

83. Seest thou not that We have set the devils on the unbelievers, inciting them by strong incitement?

84. So make no haste against them, We only number out to them a number (of days).

85. The day on which We shall gather those who keep their duty to the Beneficent God to receive honours,

86. And We shall drive the guilty to hell, thirsty.

87. They will have no power of intercession, save he who has made a covenant with the Beneficent God.

88. And they say: The Beneficent God has

taken (to Himself) a son.

89. Certainly you make an abominable assertion :

90. The heavens may almost be rent thereat and the earth cleave asunder, and the mountain fall down in pieces,

91. That they ascribe a son to the Beneficent God.

92. And it is not worthy of the Beneficent God that He should take (to Himself) a son.⁵⁷³

93. There is no one in the heavens and the earth but must come to the Beneficent God as servant.

94. He has a comprehensive knowledge of them, and has numbered them a (comprehensive) numbering.

95. And every one of them will come to Him on the day of Resurrection alone.

96. As for those who believe and do good deeds, for them will Allāh bring about love.⁵⁷⁴

97. So We have only made it easy in the tongue that thou mayest give good news thereof to those who keep their duty, and warn thereby a vehemently contentious people.

98. And how many a generation have We destroyed before them ! Dost thou see any of them or hear a faint sound of them ?

573. The five verses 89-92 contain a most emphatic condemnation of the Christian doctrine of the Godhead of Jesus Christ. Islam had set before itself from the very first the grand object of the reformation of Christianity. The son is required as a compensation for the sins of humanity according to the Christian doctrine, while *Rahmān* is the Beneficent God who forgives a sinner without requiring any compensation from him.

574. The faithful were hated and looked upon as enemies and we are here told that Allāh will inspire love for them in the hearts of other people.

CHAPTER 20

TĀ HĀ

(Makkah—8 sections; 135 verses)

THE initial letters of this chapter serve as its title. The greater part of it is devoted to the history of Moses, which is here given in detail, following the story of Jesus as given in the last two chapters. It opens with a comforting message to the Holy Prophet, to the effect that he should not be disheartened by the bitter opposition to his preaching because his mission would assuredly be crowned with success. The first five sections are taken up with the story of Moses, the Prophet's mission being introduced towards the close of the fifth section. The remaining three sections are taken up with the description of the opposition to the Prophet and the consequences of that opposition.

SECTION 1.—Moses is called

In the name of Allāh, the Beneficent, the Merciful.

1. O man!⁵⁷⁵
2. We have not revealed the Qur'ān to thee that thou mayest be unsuccessful;
3. Nay, it is a reminder to him who fears:
4. A revelation from Him Who created the earth and the high heavens.
5. The Beneficent God—He is firmly established on the throne.
6. His is whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath moist ground.
7. And if thou utter the saying aloud, then surely He knows the secret, and what is yet more hidden.
8. Allāh—there is no god but He; His are the very best names.

575. *Tā-hā*, a combination of the two letters *tā* and *hā* of the alphabet, means according to most of the earliest commentators, *O man!*

9. And has the story of Moses come to thee?

10. When he saw fire, he said to his family : Stop, for I see a fire ; haply I may bring to you therefrom a live coal or find a guidance at the fire.

11. When he came to it, he was called :
O Moses !

12. I am thy Lord ; so put off thy shoes, for thou art in the sacred valley *Tuwā* :⁵⁷⁶

13. And I have chosen thee, so listen to what is revealed :

14. I am Allāh, there is no god but I ; so serve Me and keep up prayer for My remembrance

15. The hour is surely coming—I intend to keep it hidden—so that every soul may be rewarded for what it strives :

16. So let not him who believes not in it and follows his low desires turn thee away from it, lest thou perish :

17. And what is this in thy right hand
O Moses !

18. He said : This is my staff ; I recline on it and I beat the branches with it for my sheep and I have other uses for it.

19. He said : Cast it down, O Moses !

20. So he cast it down, and lo ! it was a serpent running.

21. He said : Take hold of it and fear not We shall restore it to its former state :

576. The command to put off the shoes is a metaphorical expression for *making the heart vacant from care for family and property*. According to others, "it is a command to stay." *Tuwā* is the name of the valley ; it also means *doubly blessed*.

22. And press thy hand to thy side, it will come out white without harm, another sign :⁵⁷⁷

23. That We may show thee of Our greater signs :

24. Go to Pharaoh, for he has exceeded all limits.

SECTION 2.—Moses goes to Pharaoh

25. He said : My Lord ! Expand my breast for me :

26. And make my affair easy to me :

27. And loose the knot from my tongue :

28. That they may understand what I say :

29. And give me an aider from my family :

30. Aaron, my brother :

31. Fortify my strength with him :

32. And associate him (with me) in my affair :

33. So that we may glorify Thee much :

34. And remember Thee oft :

35. Surely Thou art seeing us.

36. He said : Thou art granted thy petition, O Moses :

37. And certainly We bestowed on thee a favour at another time :

38. When We revealed to thy mother what was revealed :

39. Saying : Put him into a chest, then cast it down into the river, the river will throw him on the bank ; there will take him up one

577. All this was experienced by Moses in that particular state in which the recipient of a revelation finds himself at the time of the revelation. And what was shown had a deeper significance, as stated in v. 23. See note on 7 : 108.

who is an enemy to Me and an enemy to him ; and I cast down upon thee love from Me, and that thou mightest be brought up before My eyes.

40. When thy sister went and said : Shall I direct you to one who will take charge of him ? So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. And thou didst kill a man, then We delivered thee from the grief, and We tried thee with a severe trial. Then thou didst stay for years among the people of Midian ; then thou camest hither as ordained, O Moses :

41. And I have chosen thee for Myself :

42. Go thou and thy brother with My communications and be not remiss in remembering Me :

43. Go both to Pharaoh, for he has gone beyond all limits :

44. But speak to him a gentle word, haply he may mind or fear.

45. They said : Our Lord ! We fear that he may hasten to do evil to us or that he may exceed the limits.

46. He said : Fear not, I am with you both ; I do hear and see :

47. So go you both to him and say : We are two messengers of thy Lord ; so send with us the Children of Israel and torment them not ! Indeed we have brought to thee a communication from thy Lord. And peace to him who follows the guidance :

48. It has been revealed to us that the chastisement will come upon him who rejects

and turns back.

49. (Pharaoh) said : And who is your Lord, O Moses ?

50. He said : Our Lord is He Who gave to everything its creation, then guided it (to its goal).

51. He said : Then what is the state of the former generations ?

52. He said : The knowledge thereof is with my Lord in a book : my Lord errs not, nor does He forget,

53. Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud, then thereby We bring forth many species of various herbs :

54. Eat and pasture your cattle. Surely therein are signs for those endowed with understanding.

SECTION 3.—Moses and the Enchanters

55. From it We created you and into it We shall send you back and from it shall We raise you a second time.

56. And truly We showed him Our signs, all of them, but he rejected and refused.

57. He said : Hast thou come to us to turn us out of our land by thy enchantment, O Moses ?

58. We too will produce before thee enchantment like it, so make between us and thee an appointment, which we shall not fail to keep — (neither) we nor thou — (in) a central place.

59. (Moses) said : Your appointment is the

day of the Festival, and let the people be gathered together in the early forenoon.

60. So Pharaoh turned away and settled his plan, then came.

61. Moses said to them : Woe to you ! Forge not a lie against Allāh lest He destroy you by a chastisement, and he who forges (a lie) surely fails.

62. And they disputed one with another about their affair and kept the discourse secret.

63. They said : These are surely two enchanters who wish to turn you out from your land by their enchantment and to do away with your excellent usage.

64. So settle your plan, then come in battle array, and he will prosper indeed this day who overcomes.

65. They said : O Moses ! Wilt thou cast, or shall we be the first to cast down ?

66. He said : Nay, cast you down (first). Then lo ! their cords and their rods—it seemed to him by their enchantment as if they were running.

67. So Moses conceived a fear in his mind.

68. We said : Fear not, thou art the uppermost :

69. And cast down what is in thy right hand ; it will swallow up what they have wrought. What they have wrought is but the trick of an enchanter, and the enchanter shall not be successful wheresoever he may come from.

70. Then the enchanters were cast down making obeisance ; they said : We believe in the Lord of Aaron and Moses.

71. (Pharaoh) said: You believe in him before I give you leave. Surely he is the chief of you who taught you enchantment. So I shall cut off your hands and your feet on opposite sides, and I shall crucify you on the trunks of the palm-trees, and you shall know for certain which of us can give severer and more lasting punishment.

72. They said: We do not prefer thee to what has come to us of clear arguments and to Him who made us. So decide what thou art going to decide. Thou canst only decide about this world's life:

73. We believe in our Lord that He may forgive us our sins and the enchantment to which thou didst compel us; and Allāh is better and more abiding.

74. Whoever comes to his Lord (being) guilty, for him is hell; he will not die therein, nor will he live.

75. And whoever comes to Him a believer, having done good deeds indeed, for such are exalted degrees:

76. The gardens of eternity, in which rivers flow, to abide therein; and this is the reward of him who purifies himself.

SECTION 4.—Moses and his People

77. And We revealed to Moses, saying: Travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

78. Then Pharaoh followed them with his

armies, so there covered them of the sea what covered them.

79. And Pharaoh led astray his people and he did not guide (them) aright.

80. O Children of Israel ! Indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent down on you the manna and the quails.

81. Eat of the good things We have given you for sustenance, and exceed not the limits therein, lest My wrath come down on you ; and on whomsoever My wrath comes down he perishes indeed.

82. And surely I am Forgiving to him who repents and believes and does good, then continues to follow the right direction.

83. And what caused thee to hasten from thy people, O Moses ?

84. He said : They are close on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

85. He said : We have tried thy people after thee, and the Sāmirī has led them astray.⁵⁷⁸

86. So Moses returned to his people wrathful, sorrowing. He said : O my people ! Did not your Lord promise you a goodly promise ? Did then the time seem long to you, or did you

578. The verse only shows that some person other than Aaron was responsible for making the calf. From Rabbinical literature (see *Jewish En.*, Art. "Calf") it appears that the Egyptians who had come with the Israelites were foremost in demanding the making of the calf. And 'Aṭā held that the Sāmirī was an Egyptian who believed in Moses and came along with the Israelites.

wish that the wrath of your Lord should come down upon you, that you broke (your) promise to me ?

87. They said : We did not break (our) promise to thee of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away ; and thus did the Sāmīrī suggest.⁵⁷⁹

88. So he brought forth for them a calf, a (mere) body, which had a hollow sound ; and they said : This is your god and the god of Moses, but he forgot.

89. Could they not see that it did not return to them a reply, and that it did not control any harm or benefit for them.

SECTION 5.—Moses and the Calf.

90. And certainly Aaron had said to them before : O my people ! You are only tried by it ; and your Lord is the Beneficent God, so follow me and obey my order.⁵⁸⁰

91. They said : We will by no means cease to keep to its worship till Moses return to us.

92. (Moses) said : O Aaron ! What prevented thee, when thou sawest them going astray,

93. That thou didst not follow me ? Didst thou disobey my order ?

579. The Israelites may have borrowed ornaments from the Egyptians, as is affirmed in Exod. 12 : 35 ; or the significance may simply be that the nomadic tribes of Israel, who were unaccustomed to these things, had imbibed these habits from the Egyptians.

580. Not only had Aaron no part in making the calf, but he even enjoined his people to give up its worship. The Qur'ān differs from the Bible.

94. He said : O son of my mother ! Seize me not by my beard nor by my head ; I was afraid lest thou shouldst say, Thou hast caused a division among the Children of Israel and not waited for my word.

95. (Moses) said : What was then thy object, O Sāmīrī ?

96. He said : I saw what they did not see, so I received a handful from the footprints of the messenger then I threw it away ; thus did my soul embellish (it) to me.⁵⁸¹

97. He said : Be gone then ; for thee it will be in this life to say, Touch (me) not ; and there is a threat for thee which will not fail thee. And look at thy god to whose worship thou didst keep (so long)—we will burn it, then we will scatter it a (wide) scattering in the sea.⁵⁸²

98. Your God is only Allāh, there is no god but He ; He comprehends all things in (His) knowledge.

99. Thus do We relate to thee (some) of the news of what has gone before ; and indeed We have given to thee a Reminder from Ourselves.

100. Whoever turns aside from it, he will bear a burden on the day of Resurrection,

581. Apparently what he means is that he never followed Moses whole-heartedly—received only a handful, a small part of his teaching and then threw it away, when it suited his purpose. Cow-worship which was an Egyptian practice was still uppermost in his mind and seemed good to him.

582. The story of the Israelites being made to drink of water mixed with the ashes of the calf (Exod. 32 : 20 ; Deut. 9 : 21) is not therefore credited by the Holy Qur'ān. The punishment given to the Sāmīrī is that of an outcast in society, who is prohibited from having any intercourse or relations with the Israelite people.

101. Abiding in this (state). And evil is what they bear on the day of Resurrection :

102. The day when the trumpet is blown. And We will gather the guilty, blue-eyed, on that day,

103. Consulting together secretly : You did tarry but ten.

104. We know best what they say, when the fairest of them in course would say : You tarried but a day.⁵⁸³

SECTION 6.—Opponents shall be brought low

105. And they ask thee about the mountains. Say : My Lord will uproot them (turning them) into scattered dust,

106. Then leave them as plain, smooth level,⁵⁸⁴

107. Thou wilt not see therein any crookedness or unevenness.

108. On that day they will follow the inviter in whom there is no crookedness,⁵⁸⁵ and the voices shall be low before the Beneficent God so thou wilt hear naught

583. A day in prophetic language stands for a thousand years (22 : 47). Elsewhere the lovers of the world are described as loving to be granted a life of a thousand years (2 : 96). The mention of ten in the previous verse seems to indicate that they will have enjoyed ten centuries of great prosperity.

584. The word *jabal* means a mountain, as well as the lord or chief of a people. Even if the first significance is adopted, the meaning is the removal of obstacles, like mountains, in the spread of truth. V. 108 makes this meaning clear because there they are spoken of as following the *inviter*, i.e. the Prophet who invited them to the truth.

585. The inviter in whom there is no crookedness is no other than the Prophet ; see 18 : 1. The lowness of the voice indicates submission. There is a clear prophecy here that the time would come when Islam would be completely established in the land.

but a soft murmur.

109. On that day no intercession will avail except of him whom the Beneficent God allows and whose word He is pleased with.

110. He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

111. And the faces shall be humbled before the Living, the Self-subsistent God, and he who bears iniquity is indeed undone.

112. And whoever does good works and he is a believer, he will have no fear of injustice nor of the withholding of his due.

113. And thus have We sent it down an Arabic Qur'ān, and have distinctly set forth therein of threats that they may guard against evil or that it may produce a reminder for them.

114. Supremely Exalted is therefore Allāh, the King, the Truth ; and do not make haste with the Qur'ān before its revelation is made complete to thee, and say : My Lord ! Increase me in knowledge.

115. And certainly We gave a commandment to Adam before, but he forgot ; and We did not find in him any determination (to disobey).

SECTION 7.—The Devil's misleading

116. And when We said to the angels : Make obeisance to Adam, they made obeisance, but Iblīs (did it not) ; he refused.

117. So We said : O Adam ! This is an enemy to thee and to thy wife ; so let him not

drive you both out of the garden so that thou shouldst be in distress :

118. For it is (granted) to thee that thou art not hungry therein nor bare of clothing ;

119. And that thou thirstest not therein nor art thou exposed to the heat of the sun.⁵⁸⁶

120. But the devil made an evil suggestion to him ; he said : O Adam ! Shall I lead thee to the tree of immortality and a kingdom which decays not ?

121. Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden ; and Adam disobeyed his Lord, so his life became evil (to him).

122. Then his Lord chose him, so He turned to him mercifully and guided (him).

123. He said : Get you forth therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he will not go astray nor be unhappy ;⁵⁸⁷

124. And whoever turns away from My Reminder, his will surely be a straitened life, and We shall raise him up blind on the day of Resurrection.

125. He will say : My Lord ! Why hast Thou raised me blind, and I was indeed one who saw ?

126. He will say : Even so ; Our com-

586. Apparently the words relate to physical comforts, but that spiritual contentment and rest is meant is made clear by v. 124, where a straitened life is stated to be the fate of him who turns away from God's remembrance.

587. The remedy suggested is spiritual, the coming of guidance. This makes clear the allegorical nature of what is related in the story of Adam.

munications came to thee, but thou didst neglect them; even thus art thou forsaken this day.

127. And thus do We recompense him who is extravagant and does not believe in the communications of his Lord; and certainly the chastisement of the Hereafter is severer and more lasting.

128. Does it not direct them aright how many of the generations We destroyed before them in whose dwelling-places they go about? Surely there are signs in this for those endowed with understanding.

SECTION 8.—Punishment is certain

129. And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

130. Bear then patiently what they say and celebrate the praises of thy Lord before the rising of the sun and before its setting, and during hours of the night do also glorify (Him), and (during) parts of the day, that thou mayest be well-pleased.

131. And strain not thy eyes after that with which We have provided different classes of them, of the splendour of this world's life, that We may thereby try them; and the sustenance of thy Lord is better and more enduring.

132. And enjoin prayer on thy followers and steadily adhere to it. We do not ask thee for sustenance; We give thee sustenance, and

there is a (good) end to observance of duty.⁵⁸⁸

133. And they say : Why does he not bring to us a sign from his Lord ? Has not there come to them a clear evidence of what is in the previous Books ?

134. And had We destroyed them with chastisement before this, they would have said : Our Lord ! Why didst Thou not send to us a messenger, so that we might have followed Thy communications before we met disgrace and shame.

135. Say : Every one (of us) is awaiting, so do await ; you will come to know who is the follower of the even path and who goes aright.

588. The word sustenance in this verse really refers to *prayer*, showing that it is the sustenance on which man's spiritual growth depends.

PART XVII

CHAPTER 21

AL-ANBIYĀ : THE PROPHETS

(Makkah—7 sections ; 112 verses)

WHILE this chapter deals generally with the deliverance of the prophets and the ultimate triumph of their cause, and hence the name, the history of Abraham is particularly referred to as affording an example nearer to the case of the Prophet than the example of any other prophet.

The chapter begins with the certainty of the punishment of the opponents, and is followed by a clear declaration that the judgment approaches and the reckoning is nigh. This is borne out by the fact that truth must triumph now as it has always done, and this is shown in the second section. The third draws attention to the truth of revelation in general, and the revelation of the Prophet in particular. The fourth calls attention to the predominance of mercy in Divine nature, for merciful dealing was specially to mark the punishment of the Prophet's opponents ; and in this respect Abraham was to be his prototype, whose history forms the subject-matter of the next section. The sixth shows how prophets have always been delivered from the hands of their enemies in the most critical circumstances, and the last adds that truth will ultimately prevail over the forces of falsehood and the righteous will inherit the earth.

SECTION 1.—Judgment approaches

In the name of Allāh, the Beneficent, the Merciful.

1. Their reckoning has drawn nigh for men, and they turn aside in heedlessness.
2. There comes not to them a new reminder from their Lord but they hear it while they sport,
3. Their hearts trifling. And those who are unjust counsel together in secret: He is nothing but a mortal like yourselves. Will you

yield to enchantment while you see?

4. He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearer, the Knower.

5. Nay, say they: Medleys of dreams—nay, he has forged it—nay, he is a poet; so let him bring us a sign as the former (prophets) were sent (with).

6. There did not believe before them any town which We destroyed; will they then believe?

7. And We did not send before thee any but men to whom We sent revelation, so ask the followers of the Reminder if you do not know.

8. And We did not give them bodies not eating the food, and they were not to abide (for ever).⁵⁸⁹

9. Then We made Our promise good to them, so We delivered them and whom We pleased, and We destroyed the extravagant.

10. Certainly We have revealed to you a Book in which is your eminence; do you not then understand?⁵⁹⁰

SECTION 2.—Triumph of Truth

11. And how many a town which was iniquitous did We demolish, and We raised up after it another people!

589. It is asserted here that every prophet had a mortal body needing food for its support, and every one of them tasted of death. Jesus is nowhere stated to be an exception to this universal law.

590. Why should they demand the threatened punishment, when they could become a great and eminent nation by following the Holy Qur'ān?

12. So when they felt Our punishment, lo ! they began to flee from it.

13. Flee not (now), and come back to what you were made to lead easy lives in and to your dwellings that you may be questioned.

14. They said : O woe to us ! We were unjust.

15. And this ceased not to be their cry till We made them (a) mown (field), (an) extinct (fire).

16. And We did not create the heaven and the earth and what is between them for sport.

17. Had We wished to take a pastime, We would have taken it from before Ourselves : by no means would We do (it).⁵⁹¹

18. Nay ! We cast the truth against the falsehood, so that it breaks its head, and lo ! it vanishes ; and woe to you for what you describe !⁵⁹²

19. And whoever is in the heavens and the earth is His ; and those who are with Him are not proud to serve Him, nor do they grow weary.

20. They glorify (Him) night and day : they are never languid.

21. Or have they taken gods from the earth who raise (the dead) ?

591. The whole of nature shows that there is a serious purpose in the creation. So man must also take everything seriously, and know that every deed has an effect. *Lahw*, in the dialect of Yaman, signifies *wife* or *child*, and thus the statement made in the verse is a refutation of the Christian doctrine that Jesus Christ is the son of God. The meaning in this case would be that God does not take to Himself a son.

592. This statement is the logical sequence of the statement in the two previous verses : truth in nature is always prevailing against falsehood.

22. If there had been in them any gods except Allāh, they would both have been in a state of disorder ; so glory be to Allāh, the Lord of the Throne, above what they attribute (to Him).

23. He cannot be questioned concerning what He does and they will be questioned.

24. Or, have they taken gods besides Him ? Say : Bring your proof. This is the reminder of those with me and the reminder of those before me.⁵⁹³ Nay, most of them do not know the truth so they turn aside.

25. And We did not send before thee any messenger but We revealed to him that there is no god but Me, therefore serve Me.

26. And they say : The Beneficent God has taken to Himself a son. Glory be to Him. Nay, they are honoured servants ;

27. They do not precede Him in speech and (only) according to His commandment do they act.⁵⁹⁴

28. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble.

29. And whoever of them should say, I am a god besides Him, such a one do We recompense with hell ; thus do We recompense the unjust.

593. The Holy Prophet preached the unity of God and so did the prophets before him.

594. This verse gives us a conclusive testimony as to the sinlessness of prophets. Both their words and their deeds are in accordance with Divine commandments. The context shows clearly that the verse speaks of prophets, not of angels.

SECTION 3.—Truth of Revelation

30. Do not those who disbelieve see that the heavens and the earth were closed up, then We opened them.⁵⁹⁵ And We have made of water every thing living; will they not then believe?

31. And We have made great mountains in the earth lest it quake with them, and We have made in it wide ways that they may follow a right course.

32. And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.

33. And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

34. And We did not ordain abiding for ever for any mortal before thee. If then thou diest, will they abide for ever?

35. Every soul must taste of death; and We try you by evil and good by way of probation; and to Us you will be brought back.

36. And when those who disbelieve see thee, they take thee only for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent God.

37. Man is created of haste; now will I show you My signs; so do not ask Me to hasten

595. This is true both physically and spiritually. The present highly complicated but completely regulated system of the universe has no doubt been developed out of a state of chaos; and that water is the source of life is equally true. Similarly, Divine revelation has in all ages been a source of spiritual life, and the moral chaos prevailing in the world gave place to a high moral order through Divine revelation.

(them) on.

38. And they say : When will this threat come to pass if you are truthful ?

39. Had those who disbelieve but known (of the time) when they will not be able to ward off the fire from their faces nor from their backs, nor will they be helped.

40. Nay, it will come on them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respited.

41. And messengers before thee were also scoffed at, then there befell those of them who scoffed that which they mocked.

SECTION 4.—**God's dealing is merciful**

42. Say : Who guards you by night and by day from the Beneficent God ? Nay, they turn aside at the mention of their Lord.

43. Or, have they gods who can defend them against Us ? They will not be able to assist themselves, nor can they be guarded from Us.

44. Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not see that We visit the land, curtailing it of its sides ? Will they then prevail ? ⁵⁹⁶

45. Say : I warn you only by revelation ; and the deaf do not hear the call when they are warned.

46. And if a blast of the chastisement of thy Lord were to touch them, they will say : O

596. Notwithstanding the severest opposition, Islam was winning its way into the hearts of the people, and this was a sure sign that all opposition was bound to come to naught.

woe to us! We were surely unjust.

47. And We shall set up a just balance on the day of Resurrection, so no soul will be dealt with unjustly in the least. And though there be the weight of a grain of mustard seed, We will bring it; and Sufficient are We to take account.

48. And We gave to Moses and Aaron the criterion and a light and a reminder for those who guard against evil,

49. Those who fear their Lord in secret and they dread the Hour.

50. And this is a blessed Reminder which We have revealed; will you then deny it?

SECTION 5.—Abraham and his Opponents

51. And We gave Abraham his rectitude before, and We knew him fully well.

52. When he said to his sire and his people: What are these images to whose worship you cleave?

53. They said: We found our fathers worshipping them.

54. He said: Certainly you are—(both) you and your fathers—in manifest error.

55. They said: Hast thou brought us the truth, or art thou one of the triflers?

56. He said: Nay, your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this.

57. And, by Allāh! I have certainly a plan against your idols after you go away, turning (your) backs.

58. So he broke them into pieces, except the chief of them, that they might turn to Him.

59. They said: Who has done this to our gods? Surely he is one of the unjust.

60. They said: We heard a youth called Abraham speak of them.

61. They said: Bring him before the eyes of the people, that they may bear witness.

62. They said: Hast thou done this to our gods, O Abraham?

63. He said: Surely (someone) has done it; the chief of them is this. So ask them, if they can speak.⁵⁹⁷

64. Then they turned to themselves and said: You yourselves are the unjust;

65. Then they were made to hang down their heads (in shame): Certainly thou knowest that they do not speak.

66. He said: Do you then serve besides Allāh what brings you not any benefit, nor does it harm you?

67. Fie on you and on what you serve besides Allāh! Do you not then understand?

68. They said: Burn him and help your gods, if you are going to do (anything).

69. We said: O fire! Be a comfort and peace to Abraham;

70. And they desired a war on him, but We made them the greatest losers.⁵⁹⁸

597. Abraham does not refer them to the great idol, but tells them that they should ask the idols themselves. He simply points out that the great idol is still safe, but he cannot help his worshippers in the least. Hence, I take the personal pronoun in v. 58 as referring to God, not to the great idol.

598. The Holy Qur'an does not say whether Abraham was

71. And We delivered him as well as Lot, (directing them) to the land which We had blessed for all people.

72. And We gave him Isaac, and Jacob, a son's son ; and We made (them) all good.

73. And We made them leaders who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve.

74. And to Lot, We gave wisdom and knowledge, and We delivered him from the town which wrought abominations ; surely they were an evil, transgressing people.

75. And We made him to enter into Our mercy ; surely he was of the good.

SECTION 6 — Deliverance of Prophets

76. And Noah, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

77. And We helped him against the people who rejected Our communications. Surely they were an evil people, so We drowned them all.

78. And David and Solomon when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were witnesses to their judgment.

79. So We made Solomon to understand it ;

actually cast into fire. Here as well as in 29 : 24 and 37 : 97, it only speaks of their intention to cast him into fire. God delivered him, whether by foiling the attempt to cast him into fire or by extinguishing the fire after he was cast into it is immaterial. It is made clear in v. 71 that he along with Lot reached another land in safety.

and to each (of them) We gave wisdom and knowledge. And We subdued the mountains and the birds to glorify (God)⁵⁹⁹ along with David and We were the doers.

80. And We taught him the making of coats-of-mail for you, that they might protect you in your wars; will you then be grateful?

81. And (We made subservient) to Solomon the wind blowing violent, pursuing its course by His command to the land which We had blessed, and We are Knower of all things.⁶⁰⁰

82. And of the devils there were those who dived for him and did other work besides that; and We kept guard over them.⁶⁰¹

83. And Job, when he cried to his Lord, (saying): Distress has afflicted me, and Thou art the most Merciful of the merciful.

84. So We responded to him and removed

599. Elsewhere it is stated that everything that exists in the heaven or the earth is made subservient to man (45: 13). The special mention of coats-of-mail as used in wars (see next verse)—all three, coats-of-mail, birds and mountains being again mentioned together in 34: 10, 11—is a clear evidence that the reference here is to the conquests of David, the birds serving the purpose of message-bearers in wars, and the mountains standing for the hill tribes or great men whom he subjugated.

600. Solomon's fleet did him an important service. According to Biblical history, "with the Phenicians he united in maritime commerce, sending out a fleet once in three years from Ezion-geber, at the head of the gulf of Aqaba, to Ophir, presumably on the eastern coast of the Arabian peninsula. From this distant port and others on the way he derived fabulous amounts of gold and tropical products. These revenues gave him almost unlimited means for increasing the glory of his capital city and palace, and for the perfection of his civil and military organization" (*Jewish-Ency.*). Also compare 14: 32; "And He made the ships subservient to you, that they might run their course in the sea by His command," which is in exact accordance with what is stated here.

601. The devils that dived to bring up pearls from the bottom of the sea were not different from the divers of to-day, though they must have been fiercer and stronger men.

whatever of distress he had, and We gave him his followers and the like of them with them: a mercy from Us and a reminder to those who serve (Us).

85. And Ishmael and Idrīs and Dhu-l-kifl:⁶⁰² all were of the patient ones;

86. And We caused them to enter into Our mercy; for they were of the good ones.

87. And Dhu-n-Nūn when he went away in wrath,⁶⁰³ and he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; I am surely of those who are unjust.⁶⁰⁴

88. So We responded to him and delivered him from the grief, and thus do We deliver the believers.

89. And Zacharias, when he cried to his Lord: My Lord! Leave me not alone; and Thou art the best of inheritors.

90. So We responded to him and gave him John and made his wife fit for him; for they vied, one with another, in deeds of goodness and called upon Us, hoping and fearing; and they were humble before Us.

91. And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

92. This your community is a single

602. Dhu-l-Kifl literally means *one having a portion that would suffice*. Rodwell states, on the authority of Travels of Niebuhr, that the Arabs call Ezekiel by the name of Kifl.

603. Dhu-n-Nūn means the one whose name is associated with the fish. He is the same as Jonah. Evidently he was wroth with his people because of their stubbornness.

604. The injustice in this case was that he left his people because they did not heed his message.

community and I am your Lord, therefore serve Me.

93. And they cut off their affair between them; to Us shall all come back.

SECTION 7.—The Righteous shall inherit the Earth

94. So whoever does good deeds and he is a believer, there is no denying of his exertion, and We write (it) down for him.

95. And there is a ban on a town which We destroy that they shall not return.⁶⁰⁵

96. Until when Gog and Magog are made to overcome (the world), and they break forth from every elevated place.⁶⁰⁶

97. And the True Promise draws nigh, then lo! the eyes of those who disbelieved will be fixedly open: O woe to us! We were heedless of this; nay, we were unjust.⁶⁰⁷

98. Surely you and what you worship besides Allāh are fuel of hell; to it you will come.

99. Had these been gods, they would not have come to it and all will abide therein.

100. For them therein will be groaning and therein they will not hear.

605. The verse reveals the great truth that those who are made to taste of death are not sent back into this world, and their opposition to truth thus ceases with them for ever.

606. For Gog and Magog, see f. n. 532. These nations are spoken of here as prevailing over the whole world, and their mention in connection with the destruction of towns is to show that even they will be destroyed, notwithstanding the fact of their predominance, and their opposition to the spread of truth will thus be brought to naught. The verse that follows therefore speaks of the spread of truth.

607. The "True Promise" is the promise of the ultimate prevalence of truth in the world so often spoken of in the Qur'ān. The opponents of truth would then regret that they were not only heedless of the Truth but they even did wrong to it by opposing it.

101. Those for whom good has already gone forth from Us will be kept far off from it;

102. They will not hear its faintest sound, and they will abide in what their souls long for.

103. The great fearful event will not grieve them, and the angels will meet them. This is your day which you were promised.

104. The day when We roll up heaven like the rolling up of the scroll for writings. As We made the first creation, (so) shall We reproduce it—a promise (binding) on Us; surely We shall bring it about.⁶⁰⁸

105. And indeed We wrote in the Book after the reminder that the earth—My righteous servants will inherit it.⁶⁰⁹

106. In this is a message to a people who serve (Us).

107. And We have not sent thee but as a mercy to (all) the nations.⁶¹⁰

108. Say: It has been revealed to me that your God is one God; will you then submit?

109. Then if they turn back, say: I have

608. The rolling up of the heaven and the bringing about of new creation refers to the complete transformation which was to be brought about by the Prophet's message, a transformation so great that, as it were, both earth and heaven were changed.

609. The Qur'an has repeatedly stated that Islam would ultimately be made triumphant in the world. The righteous servants of God, we are here told, would one day be masters of the land. The words no doubt contain a prophecy of the possession of the Holy Land by the Muslims, which was fulfilled in the caliphate of 'Umar. Compare Ps. 37: 29. But, we are further told, the whole earth would be a Holy Land in the end.

This transformation began in Arabia, but we are told that it would be brought about once again after the power of Gog and Magog has been destroyed.

610. The Prophet's being a mercy to all nations emphasizes what has been stated above; i.e. his message will ultimately benefit the whole of humanity.

warned you in fairness; and I do not know whether what you are threatened with is near or far.

110. He knows what is said openly and He knows what you hide.

111. And I do not know if this may be a trial for you and a provision till a time.

112. He said: O my Lord! Judge Thou with truth; and our Lord is the Beneficent God Whose help is sought against what you ascribe (to Him).

CHAPTER 22

AL-ĤAJJ: THE PILGRIMAGE

(Makkah—10 sections; 78 verses)

THIS chapter is called *the Pilgrimage* because the proclamation of pilgrimage made originally by Abraham to the people of Arabia was now being widened by the world-Prophet, so as to reach the whole world. Makkah was not now to be the centre of Arabia alone; it was to be the spiritual centre of the whole world, and pilgrims were to come to it from all parts of the world.

A promise is given to the righteous at the close of the last chapter that they will inherit the earth. This implied the doom of the present masters; consequently they are warned of the approach of judgment and of the terribleness of their doom in the opening verses of this chapter. The second section asserts in emphatic words the certainty of Divine help to the Holy Prophet, against whom secret plans were now being formed, and who was about to flee from his enemies. The next section asserts the triumph of the believers, who were now fleeing by twos and threes to escape persecution by their cruel oppressors. Their triumph, however, involved the conquest of Makkah, for without that spiritual centre their triumph could not be complete; hence the fourth section speaks of the Sacred House and the pilgrimage to it. The connected subject of sacrifices is dealt with next, and the sacrifices which the Muslims themselves were now required to make, viz. the laying down of their lives in the cause of truth, are spoken of in the sixth section, which introduces the subject of fighting. The opposition to the Holy Prophet is mentioned in the seventh, and the eighth clearly states that the faithful shall be established in the land when they have made great sacrifices. God's dealing, however, with even the opponents of the truth is merciful, and therefore the punishment is withheld for a while. This we are told in the ninth section, which also shows that mere differences of belief are not punished in this world. The tenth sums up the whole by showing that polytheism will ultimately be uprooted.

The chapter seems to have been revealed at a later date than the preceding chapters of this group. The verses permitting the fighting in self-defence were evidently revealed towards the close of the Makkah period.

SECTION 1.—The Judgment

In the name of Allāh, the Beneficent, the Merciful.

1. O people! Keep your duty to your Lord
for the shaking of the Hour is a grievous thing.⁶

611. *The hour* does not always imply the day of judgment.

2. On the day when you see it, every woman giving suck will quit in confusion what she suckled, and every pregnant woman will lay down her burden ; and thou wilt think people to be intoxicated, yet they will not be intoxicated, but the chastisement of Allāh will be severe.

3. And among men is he who disputes about Allāh without knowledge and follows every rebellious devil—

4. About him it is decreed that whoso takes him for a friend, he will lead him astray, and conduct him to the chastisement of the burning fire.

5. O people ! If you are in doubt about the Resurrection,⁶¹² then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babes, then that you may attain your maturity. And of you is he who is caused to die, and

sometimes implies the time of judgment in this life, the time when the threatened doom overtakes a people, and this is clearly the significance here. The very next verse depicts that terror in such words as are only applicable to this life—there being neither pregnant women nor those giving suck on the judgment day. Some consider that a severe shaking of the earth is meant as a sign of the approach of the great judgment, but even in that case it might imply any terrible calamity, such as a great war. The word *zalzalah*, rendered here as *shaking*, means a violent agitation, whether an earthquake or any other disaster, or a calamity.

612. The word *ba'th* (resurrection) is used in three senses in the Holy Qur'an : viz. (1) the raising of the dead to life, according to their good or evil deeds on the judgment day ; (2) raising of the spiritually dead to life by the prophets ; and (3) the raising up of prophets by God for the guidance of mankind. The word as used here may include all three cases.

of you is he who is brought back to the worst part of life, so that after having knowledge he knows not anything. And thou seest the earth sterile land, but when We send down water on it, it stirs and swells and brings forth of every kind a beautiful herbage.

6. This is because Allāh is the Truth, and because He gives life to the dead, and because He is the Possessor of power over all things,

7. And because the Hour is coming, there is no doubt about it; and because Allāh will raise up those who are in the graves.

8. And among men there is he who disputes about Allāh without knowledge and without guidance and without an illuminating Book,

9. Turning away haughtily that he may lead (others) astray from the way of Allāh. For him is disgrace in this world, and on the day of Resurrection We shall make him taste the punishment of burning.

10. This is due to what thy two hands have sent before, and because Allāh is not in the least unjust to the servants.

SECTION 2.—Certainty of Divine Help

11. And among men is he who serves Allāh (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world as well as the Hereafter; that is a manifest loss.

12. He calls besides Allāh upon that which does not harm him and that which does not benefit him; that is straying far-off.

13. He calls upon him whose harm is nearer than his benefit ; certainly evil is the patron and evil the associate !

14. Allāh will cause those who believe and do good deeds to enter gardens in which rivers flow ; surely Allāh does what He pleases.

15. Whoever thinks that Allāh will not help him in this life and the Hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, and let him see if his struggle will take away that at which he is enraged.⁶¹³

16. And thus have We revealed it, being clear arguments, and because Allāh guides whom He intends.

17. Those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who set up gods (with Allāh) — Allāh will decide between them on the day of Resurrection. Allāh is surely a Witness over all things.

18. Dost thou not see that to Allāh makes obeisance whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals and many of the people ? And there are many to whom chastisement is justly due. And whomsoever Allāh abases, there is none who can make him honourable. Surely Allāh does what He pleases.

19. These are two adversaries who dispute about their Lord ! As for those who disbelieve,

613. That at which the opponents were enraged was the Divine help which was granted to the Prophet. They are told to get to heaven and cut it off if they can.

garments of fire are cut out for them. Boiling water will be poured out on their heads.

20. With it will be melted what is in their bellies and (their) skins as well.

21. And for them are whips of iron.

22. Whenever they desire to go forth from it, from grief, they will be turned back into it, and (it will be said): Taste the chastisement of burning.

SECTION 3.—Triumph of Believers

23. Allāh will make those who believe and do good deeds enter gardens in which rivers flow; they will be adorned therein with bracelets of gold and (with) pearls; and their garments therein will be of silk.

24. And they are guided to goodly words, and they are guided into the path of the Praised One.

25. Those who disbelieve and hinder (men) from Allāh's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor—and whoever inclines therein to wrong unjustly, We shall make him taste a painful chastisement.

SECTION 4.—The Sacred House

26. And when We assigned to Abraham the place of the House, saying: Do not set up aught with Me, and purify My House for those who make the circuit and those who stand to

pray and those who bow and prostrate themselves.

27. And proclaim among men the pilgrimage: they will come to thee on foot and on every lean camel, coming from every remote path,⁶¹⁴

28. That they may witness advantages for them and mention the name of Allāh, during stated days, over what He has given them of the cattle quadrupeds. Then eat of them and feed the distressed one, the needy; ⁶¹⁵

29. Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows; and let them go round the Ancient House.⁶¹⁶

30. That (shall be so). And whoever respects the sacred ordinances of Allāh, it is better for him in the sight of his Lord. And the cattle are made lawful for you, except that which is recited to you. So avoid the uncleanness of the idols and avoid false words,

31. Being upright for Allāh, not associating aught with Him. And whoever associates (others) with Allāh, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far distant place.

614. The words are addressed to the Holy Prophet, and contain a prophecy that Makkah will become the centre to which men will come for pilgrimage. It was announced just at the time when the Prophet's cause seemed to be almost a failure.

615. The subject of sacrifices is one that is specially related to the pilgrimage, because every pilgrim must sacrifice an animal.

616. The Ka'bah was known throughout Arabia by the name of *Al-Bait al-'Atiq*, or the Ancient House, which clearly shows its remote antiquity as a place of pilgrimage.

32. That (is so). And whoever respects the signs of Allāh, this surely is from piety of the hearts.

33. You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

SECTION 5.—Sacrifices

34. And for every nation We appointed acts of devotion that they may mention the name of Allāh on what He has given them of the cattle quadrupeds. So your God is One God, to Him you should submit. And give good news to the humble,⁶¹⁷

35. Whose hearts tremble when Allāh is mentioned, and who are patient under that which afflicts them, and who keep up prayer, and who spend out of what We have given them.

36. And the camels for sacrifice—We have made them of the signs of the religion of Allāh for you; for you therein is much good. So mention the name of Allāh on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the

617. Like all other religious principles which are universally recognized, the principle of sacrifice finds a deeper meaning in Islam. The outward act is still there as of old, but it no more conveys the meaning attached to it in some ancient religions, viz. that of appeasing an offended Deity, or that of serving as an atonement for sins, but signifies the sacrifice of the sacrificer himself, and becomes thus an outward symbol of his readiness to lay down his life if required and to sacrifice all his interests, and desires in the cause of truth. Hence it is that words introducing the subject of sacrifice are immediately followed by an injunction to submit oneself entirely to God, Who is the one God.

beggar.⁶¹⁸ Thus have We made them subservient to you that you may give thanks.

37. It is not their flesh, nor their blood, that reaches Allāh, but to Him is acceptable faithfulness to duty on your part.⁶¹⁹ Thus has He made them subservient to you, that you may magnify Allāh because He has guided you aright. And give good news to those who do good.

38. Surely Allāh repels (the enemy) from those who believe. Surely Allāh loves not any one who is unfaithful, ungrateful.

SECTION 6.—Permission to fight

39. Permission (to fight) is given to those upon whom war is made because they are oppressed. And Allāh is surely well able to assist them—⁶²⁰

40. Those who have been expelled from their homes unjustly, only because they say : Our Lord is Allāh. And had there not been Allāh's repelling some people by others, there would have been pulled down cloisters and churches and synagogues and mosques in which Allāh's name

618. The flesh of the animals sacrificed is not to be wasted, but it should serve as food for the poor and the needy.

619. It is not the outward act of sacrifice which is acceptable to God but the deep meaning underlying it, i.e., complete submission to God.

620. According to authentic reports, this is the earliest permission given to the Muslims to fight. It was owing to this revelation that in the well-known oath of allegiance taken at 'Aqabah, the Holy Prophet required a promise from the Madinah deputation that they would defend him against his enemies as they defended their own children. The words in which the permission is granted show clearly that war was first made on the Muslims by their opponents.

is much remembered. And Allāh will certainly help him who helps Him. Allāh is indeed Strong, Mighty.⁶²¹

41. Those who will, should We establish them in the land, keep upprayer and pay the poor-rate and enjoin good and forbid evil. And Allāh's is the end of affairs.

42. And if they reject thee, already before them did the people of Noah and 'Ad and Thamūd reject (prophets),

43. And the people of Abraham and the people of Lot,

44. And the dwellers of Midian ; and Moses (too) was rejected ; but I gave respite to the unbelievers, then I seized them, so how (severe) was My disapproval.

45. And how many a town did We destroy while it was unjust, so it lies empty, in ruins, and (how many a) deserted well and palace raised high.

46. Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear ? For it is not the eyes that grow blind, but blind are the hearts which are in the breasts.

47. And they ask thee to hasten on the chastisement, and Allāh will by no means fail in His promise. And surely, a day with thy Lord is as a thousand years of what you reckon.

48. And how many a town to which I gave

621. It should be noted that the Muslims were required to fight, not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues, and cloisters as well—in fact, to establish perfect religious freedom.

respite while it was unjust, then I seized it ; and to Me is the return.

SECTION 7.—Opposition to the Prophet

49. Say : O people ! I am only a plain warner to you.

50. Those who believe and do good, for them is forgiveness and a generous sustenance.

51. And those who strive to frustrate Our communications, they are the inmates of the flaming fire.

52. And We did not send before thee any messenger or prophet, but when he desired, the devil made a suggestion (of opposition) respecting his desire ; but Allāh annuls that which the devil suggests, then Allāh establishes His communications. And Allāh is Knowing, Wise,⁶²²

53. So that He may make what the devil suggests a trial for those in whose hearts is a disease and those whose hearts are hardened—, and the unjust are in a great opposition.—⁶²³

54. And that those who have been given the knowledge may know that it is the truth from thy Lord, so that they may believe in it and their hearts may be lowly before it ; and Allāh is truly the Guide of those who believe, to a right path.

622. The prophet desires to establish the Truth and it is with this desire of the prophet that the devil interferes, instigating men, *making suggestions to them*, as stated here, to oppose the prophet and the spread of truth. But God annuls the suggestions of the devil, and Truth is established.

623. The devil's striving against the prophet becomes a trial for the weak, who are unable to endure the severe persecutions of their enemies.

55. And those who disbelieve cease not to be in doubt concerning it until the Hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.

56. The kingdom on that day will be Allāh's—He will judge between them. So those who believe and do good will be in gardens of bliss.

57. And those who disbelieve and reject Our communications—for them is humiliating chastisement.

SECTION 8. — The Faithful shall be established

58. And those who fly in Allāh's way and are then slain or die—Allāh will certainly grant them a goodly sustenance ; and Allāh is the best Giver of sustenance.

59. He will cause them to enter a place of entrance which they are well pleased with ; and Allāh is truly Knowing, Forbearing.

60. That (is so). And he who follows up (evil) with the like of that with which he has been afflicted and he has been oppressed, Allāh will certainly aid him. Surely Allāh is Pardon-ing, Forgiving.

61. That is because Allāh causes the night to enter into the day and causes the day to enter into the night, and because Allāh is Hearing, Seeing.⁶²⁴

62. That is because Allāh is the Truth, and

624. Apparently the succession of the day and the night refers here to the turn of fortune hinted at in the previous verse, because an oppressed community could not punish its persecutors unless it gained the mastery over them.

that what they call upon besides Him—that is the falsehood, and because Allāh is the High, the Great.

63. Seest thou not that Allāh sends down water from the cloud so the earth becomes green? Surely Allāh is Benignant, Aware.

64. His is whatsoever is in the heavens and whatsoever is in the earth; and surely Allāh is the Self-sufficient, the Praised.

SECTION 9.—Allāh's dealing is merciful

65. Seest thou not that Allāh has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the rain from falling on the earth except with His permission. Truly Allāh is Compassionate, Merciful to men.

66. And He it is Who brought you to life, then He will cause you to die, then bring you to life (again). Man is indeed ungrateful.

67. To every nation We appointed acts of devotion which they observe, so they should not dispute with thee about the matter, and do thou call to thy Lord. Certainly thou art on a right way.

68. And if they contend with thee, say: Allāh best knows what you do.

69. Allāh will judge between you on the day of Resurrection concerning that in which you differ.

70. Knowest thou not that Allāh knows what is in the heaven and the earth? Surely this is in a book. This is indeed easy to Allāh.

71. And they serve besides Allāh that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there is no helper.

72. And when Our clear communications are recited to them, thou wilt find denial on the faces of those who disbelieve. They almost attack those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire. Allāh has promised it to those who disbelieve; and how evil the resort!

SECTION 10.—Polytheism shall be uprooted

73. O people! A parable is set forth, so listen to it. Those whom you call upon besides Allāh cannot create a fly, though they should all gather for it. And should the fly carry off aught from them, they could not take it back from it. Weak are the invoker and the invoked.

74. They do not estimate Allāh with due estimation; surely Allāh is Strong, Mighty.

75. Allāh chooses messengers from among the angels and from among men; surely Allāh is Hearing, Seeing.

76. He knows what is before them and what is behind them; and to Allāh are all affairs returned.

77. O you who believe! Bow down and prostrate yourselves and serve your Lord and do good that you may prosper.

78. And strive hard in (the way of) Allāh with (such) striving as is due to Him. He has

chosen you and has not laid upon you any hardship in religion—(it is) the faith of your father Abraham. He named you Muslims, before and in this, that the Messenger may be a bearer of witness to you and you may be bearers of witness to the people. So keep up prayer and pay the poor-rate and hold fast by Allāh. He is your Patron; how excellent the Patron and how excellent the Helper!

PART XVIII

CHAPTER 23

AL-MU'MINŪN : THE BELIEVERS

(*Makkah—6 sections ; 118 verses*)

THIS chapter, which brings the third group of the Makkan chapters to a close, is known under the name of *The Believers*, because it deals with the success of the believers.

As the final word of kind advice and as a firm expression of the success of the believers, the chapter no doubt forms an appropriate sequel to a group of chapters dealing with the great and triumphant future of Islam. It seems to continue, in fact, the subject-matter of the last chapter, and therefore asserts the success of the believers in clear and forcible words in the first section, which is followed by two others referring to similar success in the case of former prophets. The fourth section tells us that the history of the Holy Prophet Muḥammad is, in fact, a repetition of the history of various prophets. The last great Divine revelation was a final blow at polytheism, which really stands condemned out of the mouths of its own votaries, as the fifth section shows. The sixth naturally brings the subject to a close by showing how the wicked will regret what they indulged in so freely.

SECTION 1.—**Success of the Faithful**

In the name of Allāh, the Beneficent, the Merciful.

1. Successful indeed are the believers,
2. Who are humble in their prayers,
3. And who keep aloof from what is vain,
4. And who act aiming at purification,
5. And who guard their private parts,
6. Except before their mates or those whom their right hands possess—such indeed are not blamable,⁶²⁵

625. A Muslim, man or woman, is not allowed to expose, in the presence of others, any part of the body which it is not decent to expose, but a certain degree of freedom is allowed to women in the

7. But whoever seeks to go beyond that, these are they that exceed the limits—

8. And those who are keepers of their trusts and their covenant,

9. And those who keep a guard on their prayers.

10. These are they who are the heirs,

11. Who will inherit the Paradise; they will therein abide.

12. And certainly We create man of an extract of clay;⁶²⁶

13. Then We make him a small life-germ in a firm resting-place.

14. Then We make the life-germ a clot, then We make the clot a lump of flesh, and We make (in) the lump of flesh bones, and We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allāh, the best of the creators.

15. Then after that you will surely die.

16. Then on the day of Resurrection you will be raised.

17. And certainly We made above you seven ways;⁶²⁷ and never are We unmindful of

presence of their husbands and female servants, and to men in the presence of their wives and male servants. It should be noted that this chapter is a Makkan revelation, and the conditions under which slave-girls could be taken as wives were given later at Madīnah, so that if the reference here is to sexual relations, the permission regarding those whom their right hands possess must be read subject to the conditions of 4 : 25.

626. The creation of man is here traced back to earth, as being an extract or essence of the earth, for the life-germ in sperma is an extract of the food which is drawn from earth. After speaking of the spiritual growth of man, in the first ten verses, his physical growth is mentioned to show that like the physical growth the spiritual growth is insignificant in the beginning.

627. Instead of the *seven heavens*, here we have the *seven ways*,

creation.

18. And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and surely We are able to carry it away.

19. Then We cause to grow thereby gardens of palm-trees and grapes for you—you have in them many fruits and of them you eat,

20. And a tree that grows out of Mount Sinai,⁶²⁸ producing oil and a condiment for the eaters.

21. And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

22. And on them and on the ships you are borne.

SECTION 2.—Noah's Success

23. And certainly We sent Noah to his people. He said : O my people ! Serve Allāh ; you have no god other than Him. Will you not guard against evil ?

24. But the chiefs of those who disbelieved from among his people said : He is nothing but mortal like yourselves—he desires to have superiority over you ; and if Allāh had pleased He could have sent down angels. We have not heard of this among our fathers of yore.

25. He is only a madman, so bear with him for a time.

which are no doubt the orbits of the seven members of the solar system, excluding the earth.

628. The olive.

26. He said: My Lord! Help me against their calling me a liar.

27. So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command comes and the valley overflows, take into it two of every (needful) thing, a pair, and thy family, except those among them against whom the word has gone forth, and do not plead with Me on behalf of those who are unjust; they will surely be drowned.

28. And when thou art firmly seated, thou and those with thee, in the ark, say: All praise is due to Allāh Who delivered us from the unjust people:

29. And say: My Lord! Cause me to alight a blessed alighting, and Thou art the best to cause to alight.

30. Surely there are signs in this, and We are ever trying (men).

31. Then We raised up after them another generation.

32. So We sent among them a messenger from among them, saying: Serve Allāh; you have no god other than Him. Will you not then guard against evil?

SECTION 3.—Prophets after Noah

33. And the chiefs of his people who disbelieved and called the meeting of the Hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat

and drinking of what you drink :

34. And if you obey a mortal like yourselves, then surely you are losers :

35. Does he promise you that, when you are dead and become dust and bones, you will then be brought forth ?

36. Far, far is that which you are promised :

37. There is naught but our life in this world ; we die and we live and we shall not be raised again :

38. He is naught but a man who has forged a lie against Allāh, and we are not going to believe in him.

39. (The prophet) said : My Lord ! Help me against their calling me a liar.

40. He said : In a little while they will surely become repentant.

41. And the punishment overtook them in justice, and We made them as rubbish ; so away with the unjust people !

42. Then We raised after them other generations.

43. No people can hasten on their doom, nor can they postpone (it).

44. Then We sent Our messengers one after another : Whenever their messenger came to a people, they called him a liar, so We made some of them follow others (to destruction), and We made them stories ; so away with a people who do not believe !

45. Then We sent Moses and his brother Aaron, with Our communications and a clear authority

46. To Pharaoh and his chiefs, but they

behaved haughtily and they were an insolent people.

47. And they said : Shall we believe in two mortals like ourselves while their people serve us ?

48. So they rejected them and became of those who were destroyed.

49. And We gave Moses the Book that they may follow a right direction.

50. And We made the son of Mary and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.⁶²⁹

SECTION 4.—Greatness is attained by Morals, not Wealth

51. O messengers ! Eat of the good things

629. As shown in the footnote on 4 : 157, Jesus did not die on the cross. This verse tells us that, being delivered from the hands of his enemies, he was given shelter at some other place, and the description of that place as given in this verse is applicable to Kashmir. The fact that in the Khān Yār at Srinagar is a tomb, which the following evidence shows to be the tomb of Jesus himself, leads to the conclusion that Kashmir is the land referred to in this verse : (a) Oral testimony, based on traditions of the people of Kashmir, tells us that the tomb belongs to one who bore the name of Yūs Āsaf, who was known as a *nabī* (prophet), and who came to Kashmir, from the west about 2,000 years ago. (b) The *Tārīkh A'zamī*, an historical work written some two hundred years ago, says, referring to this tomb, on p. 82 : "The tomb is generally known as that of a prophet. He was a prince who came to Kashmir from a foreign land.....His name was Yūs Āsaf." (c) The *Ikmāl-ud-Dīn*, an Arabic work which is a thousand years old, also mentions Yūs Āsaf as having travelled in *some lands*. (d) Joseph Jacobs states, on the authority of a very old version of the story of Yūs Āsaf, that he (Joasaph) at last reached Kashmir, and there died (Barlaam and Josaphet, p. cv). This evidence shows that the tomb in *Khān Yār* is the tomb of Yūs Āsaf. But who is this Yūs Āsaf ? That he is called a *nabī* (prophet both in oral tradition and in history settles the time in which he lived, for no prophet is recognized by the Muslims to have appeared after their Holy Prophet. Again, there is a striking resemblance between the name Yūs and Yasū', the latter being the Arabic form of Jesus.

and do good ; surely I am Knower of what you do.

52. And this your community is one community and I am your Lord, so keep your duty to Me.

53. But they have become divided among themselves into parties, each party rejoicing in that which is with them.

54. So leave them in their overwhelming ignorance till a time.

55. Do they think that by what We aid them with of wealth and children,

56. We are hastening to them of good things? Nay, they perceive not.

57. Those who are kind (to others) for fear of their Lord,

58. And those who believe in the communications of their Lord,

59. And those who do not associate (aught) with their Lord,

60. And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return—

61. These hasten to good things and they are foremost in (attaining) them.

62. And We lay not on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they will not be dealt with unjustly.

63. Nay, their hearts are in overwhelming ignorance with respect to it and they have beside this other deeds which they do.

64. Until when We seize those who lead easy lives among them with chastisement, lo

they cry for succour.

65. Cry not for succour this day ; you shall certainly not be helped by Us.

66. My communications were indeed recited to you, but you used to turn back on your heels,

67. Haughtily discoursing about it, you forsook (the truth).

68. Is it then that they do not ponder over the Word, or is it that there has come to them that which did not come to their fathers of old ?

69. Or is it that they do not recognize their Messenger, so they deny him ?

70. Or do they say : There is madness in him ? Nay, he has brought them the truth, and most of them are averse to the truth.

71. And should the truth follow their low desires, the heavens and the earth and all those who are therein would have perished. Nay, We have brought to them their Reminder, but they turn aside from their Reminder.

72. Or is it that thou askest them a recompense ? But the recompense of thy Lord is best, and He is the best of those who provide sustenance.

73. And surely thou invitest them to a right way.

74. And those who believe not in the Hereafter certainly deviate from the way.

75. And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

76. And already We seized them with chastisement, but they are not submissive to their Lord, nor do they humble themselves.

77. Until when We open for them a door of severe chastisement, lo ! they are in despair at it.

SECTION 5.—Polytheism is self-condemned

78. And He it is Who made for you the ears and the eyes and the hearts ; little it is that you give thanks.

79. And He it is Who multiplies you in the earth, and to Him you shall be gathered.

80. And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day ; do you not then understand ?

81. Nay, they say the like of what the ancients said :

82. They say : When we are dead and become dust and bones, shall we then be raised ?

83. We are promised this, and (so were) our fathers aforetime ; this is naught but stories of those of old.

84. Say : Whose is the earth and whoever is therein, if you know ?

85. They will say : Allāh's. Say : Will you not then mind ?

86. Say : Who is the Lord of the seven heavens and the Lord of the mighty Throne ?

87. They will say : (This is) Allāh's. Say : Will you not then keep your duty ?

88. Say : Who is it in Whose hand is the kingdom of all things and Who gives succour, and against Him succour is not given, if you know ?

89. They will say : (This is) Allāh's. Say : How are you then deceived ?

90. Nay, We have brought to them the truth, and surely they are liars.

91. Never did Allāh take to Himself a son, and never was there with Him any (other) god—in that case would each god have taken away what he created, and some of them would have overpowered others. Glorified be Allāh above what they describe :

92. The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

SECTION 6.—The Wicked regret

93. Say : O my Lord ! If Thou shouldst show me what they are promised,

94. My Lord ! Then place me not amongst the unjust people.

95. And certainly We are well Able to show thee what We promise them.

96. Repel evil with that which is best ; ⁶³⁰ We know best what they describe.

97. And say : My Lord ! I seek refuge in Thee from the evil suggestions of the devils :

98. And I seek refuge in Thee, my Lord ! that they come into my presence.

99. Until, when death overtakes one of them, he says : Send me back, my Lord !

100. Haply I may do good in what I have left. Nay, it is but a word that he speaks. And before them is a barrier until the day (when) they are raised. ⁶³¹

630. *Evil* is a thing that must be *repelled* ; but in repelling it the rule to be observed is that it must be repelled by *what is best*.

631. That the dead do not return to life in this world is reaffirmed

77. Until when We open for them a door of severe chastisement, lo ! they are in despair at it.

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⁶³¹. That the dead do not return to life in this world is reaffirmed

101. So when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask of one another.

102. Then as for him whose good deeds are preponderant, these are the successful.

103. And as for him whose good deeds are light, these are they who have lost their souls; in hell they will abide.

104. The fire will scorch their faces, and they therein will be in severe affliction.

105. Were not My communications recited to you? But you used to reject them.

106. They will say: Our Lord! Our adversity overcame us and we were an erring people:

107. Our Lord! Take us out of it; then if we return (to evil), we shall be unjust.

108. He will say: Begone into it ignominiously and speak not to Me:

109. There was a party of My servants who said: Our Lord! We believe, so forgive us and have mercy on us, and Thou art the best of the merciful ones.

110. But you took them for a mockery until they made you forget My remembrance and you used to laugh at them.

111. I have rewarded them this day because they were patient; they indeed are the achievers.

112. He will say: How many years did you tarry in the earth?

113. They will say: We tarried a day or

here; see 21: 95. The state of *barzakh* which is spoken of here is the intermediate state in which the soul lives after death till the greater Resurrection.

part of a day, but ask those who keep account.

114. He will say: You tarried but a little,—had you but known (it).

115. Do you think that We have created you in vain and that you will not be returned to Us?

116. So exalted be Allāh, the True King; no god is there but He, the Lord of the Throne of bounty.

117. And whoever invokes another god with Allāh, for which he has no proof—his reckoning is only with his Lord. Surely the unbelievers will not prosper.

118. And say: My Lord! Forgive and have mercy, and Thou art the best of the merciful ones.

CHAPTER 24

AN-NŪR : THE LIGHT

(*Madīnah*—9 sections ; 64 verses)

The title of this chapter is taken from the statement made in section 5, where Islam is shown to be the most perfect manifestation of Divine light and is compared to a most refined and resplendent brilliant light, which will shine in the East as well as in the West. As already pointed out in the head-note to the last chapter, this group of the Makkan chapters, beginning with the 17th and ending with the 23rd chapter, deals with the great and triumphant future of Islam, and hence it is fittingly followed by a Madīnah chapter which promises in the clearest words the establishment of the kingdom of Islam. But as the establishment of a kingdom brings ease and luxury in its train, leading to such social evils as adultery and slander, the undermining evils of civilized society, the latter subject is also dealt with here, along with the preventive measures calculated to check these evils.

The chapter thus begins with a condemnation of adultery. The second section deals with the gravity of the sin of those who talk and slander about an innocent woman, 'Ā'ishah, the Holy Prophet's wife. This is followed by another pardoning these slanderers and condemning the slanderers of women in general. The fourth section deals with measures which would serve as a check upon such evils. Then follow three sections dealing with the kindling of Divine light in Muslim hearts and the manifestation of Divine power in establishing the kingdom of Islam. The eighth section again refers to the subject-matter of the opening sections by enjoining respect for another's privacy, which is calculated to put restraint upon the tongue of slander. The last section enjoins that private matters should not take precedence of matters of state.

The whole of this chapter is universally held to be a Madīnah revelation, and the major portion of it belongs to the fifth year of the Hijrah.

SECTION 1.—Law relating to Adultery

In the name of Allāh, the Beneficent, the Merciful

1. (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you should be mindful.

2. The adultress and the adulterer, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allāh, if you believe in Allāh and the last day; and let a party of believers witness their chastisement.⁶³²

3. The adulterer shall not marry any but an adultress or an idolatress, and the adultress, none shall marry her but an adulterer or an idolater; and it is forbidden to the believers.⁶³³

4. And those who accuse free women, then do not bring four witnesses, flog them, (giving) eighty stripes, and do not accept any evidence from them ever; and these it is that are the

632. Chastity, as a virtue, is not given the first place in modern civilized society. Materialism has taken such a strong hold of the civilized mind that even chastity, the most precious jewel in a woman's crown of virtue, can be compensated for by a few pounds. The breach of the greatest trust which can be imposed in a man or a woman, the breach which ruins families, destroys household peace, and deprives innocent children of their loving mothers, is not looked upon even as seriously as the breach of trust of a few pounds. Hence the Islamic law seems to be too severe to an easy-going Westerner. But it should be borne in mind that *stoning to death* is not anywhere in the Holy Qur'ān stated to be the punishment of adultery. On the other hand, 4 : 25, which tells us that the punishment of adultery can be halved, is conclusive that death is not the punishment of adultery. Some traditions no doubt speak of one or two occasions on which a person was stoned to death, but even if these are accepted as reliable, there is nothing to show that such a punishment was given after the revelation of this verse. As regards the stripes, it should be noted that the *jaldah* is not the same as stripe. It only means beating with a stick or any other thing so that the effect of it may be felt on the *jald*, i.e. the skin. It appears from the reports that in the earlier days, the punishment was meted out by a stick and sometimes even by the hand, the person punished not being tied, nor bared of his ordinary clothes. The punishment seems to have carried with it more of disgrace than torture.

633. This verse places one guilty of adultery under a kind of interdict. His or her company is to be shunned, so much so that whores and whoremongers are not allowed to have matrimonial relations in good Muslim society. This, more than anything else, would check the offence of fornication.

transgressors,⁶³⁴

5. Except those who repent after this and act aright, surely Allāh is Forgiving, Merciful.

6. And those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allāh to witness, that he is of the truthful ones.

7. And the fifth (time) that the curse of Allāh be on him if he is one of the liars.⁶³⁵

8. And it shall avert the chastisement from her if she testify four times, bearing Allāh to witness, that he is one of the liars ;

9. And the fifth (time) that the wrath of Allāh be on her if he is one of the truthful.

10. And were it not for Allāh's grace upon you and His mercy—and that Allāh is Oft-returning (to mercy), Wise—(not one of you would have ever been pure).⁶³⁶

SECTION 2.—'Ā'ishah's Slanderers

11. Those who concocted the lie are a party from among you.⁶³⁷ Do not regard it an evil

634. This is an effectual restraint against slander and gossip, which so often bring disaster to innocent women.

635. The ordinance relates to the case of husbands who accuse their wives of adultery and have no evidence. In such a case a divorce is effected, the husband not being punishable for the accusation, though he cannot produce witnesses, and the wife not being punishable for adultery if she denies the charge in the manner stated. Compare Num. 5 : 11-31.

636. The words, omitted here as well as in v. 20, occur in v. 21. Adultery was as rampant in Arabia as it is in the West today. Islam exercised a very healthy influence on society in this respect.

637. The incident referred to in this section took place when the Prophet, accompanied by his wife 'Ā'ishah was returning from the expedition against Banī Muṣṭaliq in the fifth year of the

for you ; nay, it is good for you. Every man of them will have what he has earned of sin ; and he who took upon himself the main part thereof will have a grievous chastisement.⁶³⁸

12. Why did not the believing men and the believing women, when you heard it, think well of their own people, and say : This is an evident falsehood ?⁶³⁹

13. Why did they not bring four witnesses of it ? But as they have not brought witnesses, they are liars in the sight of Allāh.

14. And were it not for Allāh's grace upon you and His mercy in this world and the Hereafter, a grievous chastisement would have touched you on account of the discourse which you entered into.

15. When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while it was serious in the sight of Allāh.

16. And why did you not, when you heard it, say : It does not beseem us that we should talk of it ; glory be to Thee ! this is a great calumny ?

17. Allāh admonishes you that you repeat

Hijrah. 'Ā'ishah had gone out on a private occasion, but when she returned she perceived that she had lost her necklace, and went back in search for it. In her absence the attendants, supposing her to be in her *howdah*, started while it was yet dark. When she returned, finding the camel and the men gone, she sat down there and was brought to Madīnah by Safwān, who was coming in the rear. Some mischievous persons from among the hypocrites spread false reports, slandering her, and some of the Muslims also associated themselves with the slander.

638. The reference is to 'Abdullāh ibn Ubayy, the chief of the hypocrites, who concocted the lie and circulated the false report.

639. There was not a single witness, nor any circumstance that could lend a colour to the false report.

not the like of it ever again, if you are believers.

18. And Allāh makes clear to you the communications; and Allāh is Knowing, Wise.

19. Those who love that scandal should circulate respecting those who believe, will have a grievous chastisement in this world and the Hereafter; and Allāh knows while you do not know.

20. And were it not for Allāh's grace on you and His mercy—and that Allāh is Compassionate, Merciful—(not one of you would have ever been pure).

SECTION 3.—'Ā'isha's Slanderers

21. O you who believe! Follow not the footsteps of the devil. And whoever follows the footsteps of the devil; then surely he bids the doing of indecency and evil. And were it not for Allāh's grace on you and His mercy, not one of you would have ever been pure, but Allāh purifies whom He pleases. And Allāh is Hearing, Knowing.

22. And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allāh's way, and they should pardon and overlook. Do you not love that Allāh should forgive you? And Allāh is Forgiving, Merciful.⁶⁴⁰

640. The reference is to Abū Bakr, who swore not to allow maintenance to one of his relatives named Miṣṭah, who had taken a part in spreading the false reports against 'Ā'ishah. It shows the broadmindedness of the Prophet, who after inflicting the legal punishment upon the culprits was required to bear them no ill-will, and hid no rancour in his breast even towards the slanderers of his

23. Those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and for them is a grievous chastisement,

24. On the day when their tongues and their hands and their feet bear witness against them as to what they did.

25. On that day Allāh will pay them back their just reward in full, and they will know that Allāh is the Evident Truth.

26. Unclean things are for unclean ones and unclean ones are for unclean things; and the good things are for good ones and the good ones are for good things—these are free from what they say. For them is forgiveness and a bountiful sustenance.

SECTION 4.—Preventive Measures against Fornication

27. O you who believe! Enter not houses other than your own houses until you have asked permission and saluted their inmates. This is better for you that you may be mindful.

28. But if you do not find any one therein, enter them not until permission is given to you. And if it is said to you, Go back, then go back; this is purer for you; and Allāh is Knower of what you do.

29. It is no sin in you that you enter uninhabited houses wherein you have your necessities. And Allāh knows what you do openly and what you hide.

own wife; revelation even required his companions to be kind and forgiving to them.

30. Say to the believing men that they cast down their looks and guard their private parts. That is purer for them. Allāh is surely Aware of what they do.

31. And say to the believing women that they cast down their looks and guard their private parts⁶⁴¹ and not display their adornment except what appears thereof (ordinarily); and let them draw their head-coverings over their bosoms,⁶⁴² and not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands; or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who know not women's nakedness; and let them not strike their feet so that what they hide of their adornment may be known. And turn to Allāh all of you, O believers, so that you may be successful.

32. And marry those among you who are single and those who are fit among your male slaves and your female slaves.⁶⁴³ If they be

641. The Holy Qur'ān requires both men and women to keep their eyes cast down, so that when they meet each other, neither should men stare at women nor women at men. In a society in which women never appeared in public, this injunction would be meaningless.

642. *What appears thereof* signifies that which it is customary and natural to uncover. According to the best opinion, the face and the hands are the parts excepted. The exposure of the bosom is forbidden, and it is for this reason that the wearing of a head-covering is recommended which should cover the bosom. The veiling of the face is not required.

643. The Holy Qur'ān looks upon the married state as the normal state, and hence it enjoins that so far as possible those who are single should be married. It also requires both male and female

needy, Allāh will enrich them out of His grace ; and Allāh is Ample-giving, Knowing.

33. And let those who do not find the means to marry keep chaste until Allāh makes them free from want out of His grace. And those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allāh which He has given you.⁶⁴⁴ And force not your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail goods of this world's life. And whoever compels them, then after their compulsion Allāh is Forgiving, Merciful.⁶⁴⁵

34. And We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard against evil.

SECTION 5.—Manifestation of Divine Light

35. Allāh is the Light of the heavens and the earth. A likeness of His Light is as a pillar on which is a lamp, the lamp is in a glass, the glass is as it were a brightly shining star, lit

slaves to be kept in a state of marriage. The keeping of concubines or unmarried slave-girls is clearly inconsistent with this.

644. Twelve centuries before any attempt was made by any individual or community to legislate for the liberty of slaves, a dweller of the Arabian desert laid down this noble institution. If a slave asked for a writing of freedom, he was not only to be given that writing by the owner, but he was also to be provided with money to purchase his freedom, the only condition being *if you know any good in them, i.e. if he is fit for work and able to earn his livelihood*. The duty was further imposed upon the state of spending a part of the collections of the poor-rate upon this object, as stated in 9 : 60.

645. Prostitution prevailed in Arabia before the advent of

from a blessed olive-tree, neither of the East nor of the West, the oil whereof almost gives light though fire touch it not. Light upon Light Allāh guides to His Light whom He pleases: And Allāh sets forth parables for men; and Allāh is Knower of all things:⁶⁴⁶

36. (This Light is) in houses which Allāh has permitted to be exalted and that His name may be remembered in them; ⁶⁴⁷ therein do they glorify Him, in the morning and the evening.

37. Men whom neither merchandise nor selling diverts from the remembrance of Allāh and the keeping up of prayer and the giving of poor-rate—they fear a day in which the hearts and the eyes shall turn about.

38. That Allāh may reward them with the best of what they do, and give them more of His grace. And Allāh gives sustenance to whom He pleases without measure.

Islam, but these prostitutes came from the lowest class. It was therefore enjoined that even slave-girls should be kept in a married state, and prostitution was thus abolished.

646. It should be noted that the religion of Islam is repeatedly spoken of as the *Divine light* in the Holy Qur'an; see 9:32, 61:8. Hence it is of Islam that the parable of the *Divine light* speaks. The *blessed olive*, from which that light is lit, stands here for a symbol of Islam, as the fig stands for a symbol of Judaism; see 95:1. The *blessed olive*, which stands for a symbol of Islam, belongs neither to the East nor to the West. Even so is Islam, which must give light to both the East and the West, and which, therefore, does not specially belong to any one of them. The reference seems to be to the well-known fact that the East and the West in Islam.

647. The *Divine light* spoken of in the last verse is here spoken of as being met with in certain houses whose distinctive mark is that the name of God is remembered in them, thus showing that the houses are the houses of the Muslims. The next verse makes the meaning clearer. These houses, though humble now, will be exalted. The exaltation of the humble huts of the Arab dwellers of the desert to royal palaces is too clear to need any comment as to the truth of this wonderful prophecy.

39. And those who disbelieve, their deeds are like a mirage in a desert, which the thirsty man thinks to be water ; until when he comes to it he finds it to be naught, and there he finds Allāh, so He pays back to him his reckoning in full ; and Allāh is Swift in reckoning ;

40. Or like darkness in the deep sea : there covers it a wave above which is another wave, above which is a cloud—(layers of) darkness one above another. When he holds out his hand, he is almost unable to see it. And to whom Allāh gives not the light, he has no light.⁶⁴⁸

SECTION 6.—Manifestation of Divine Power

41. Seest thou not that Allāh is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings ? He knows the prayer of each one and its glorification, and Allāh is Knower of what they do.

42. And Allāh's is the kingdom of the heavens and the earth, and to Allāh is the eventual coming.

43. Seest thou not that Allāh drives along the clouds, then gathers them together, then piles them up. then thou seest the rain coming forth from their midst ? And He sends

648. As the first part of the section gives a picture of the brilliant and dazzling Divine light which is given to the believers, the last part describes the utter darkness of doubts and ignorance in which the unbelievers are. Their apparent hopes of success are compared to a mirage, and when they are undeceived of these they find themselves in a darkness in which they are not able to see anything.

down from the sky—from (clouds like) mountains therein—hail, afflicting therewith whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight.

44. Allāh brings about the change of the night and the day. Surely there is a lesson in this for those who have sight.

45. And Allāh has created every living creature of water: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four. Allāh creates what He pleases. Surely Allāh is Powerful over all things.

46. We have indeed revealed clear communications, and Allāh guides whom He pleases to the right way.

47. And they say: We believe in Allāh and in the Messenger and we obey; then a party of them turn after this, and these are not believers.

48. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn aside.

49. And if the right be theirs, they come to him submissively.

50. Is there in their hearts a disease or are they in doubt, or do they fear that Allāh and His Messenger will act wrongfully towards them? Nay, they themselves are the wrong-doers.

SECTION 7.—Kingdom of Islam

51. The response of the believers, when they are invited to Allāh and His Messenger

that he may judge between them, is only to say : We hear and we obey. And these it is that are the successful.

52. And he who obeys Allāh and His Messenger, and fears Allāh and keeps his duty to Him, these it is that are the achievers.

53. And they swear by Allāh with the strongest oaths that if thou command them they would surely go forth. Say : Swear not ; reasonable obedience (is desired). Surely Allāh is Aware of what you do.

54. Say : Obey Allāh and obey the Messenger. But if you turn back, then he is only responsible for what is imposed on him and you are responsible for what is imposed on you. And if you obey him, you are on the right way. And the Messenger is charged with naught but clear deliverance (of the message).

55. Allāh has promised those of you who believe and do good that He will make them rule in the earth as He made those before them rule, and that He will establish for them their religion which He has chosen for them, and that He will, after their fear, give them security in exchange. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, these it is who are the transgressors.⁶⁴⁹

56. And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may

649. Islam at the time of the revelation of this chapter, or these verses, was still surrounded by enemies on all sides ; there was still fear for the believers, as the verse clearly shows, and idol-worship still had the upper hand in Arabia. The triumph of Islam which is prophesied in the parable of the Divine light first, and the gradual advent of which is referred to afterwards, is here predicted in the clearest and most emphatic terms

be shown to you.

57. Think not that those who disbelieve can defeat (the Divine purpose) on earth—and their abode is the fire; and it is indeed an evil resort.

SECTION 8.—Respect for Privacy

58. O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: Before the morning prayer, and when you put off your clothes for the heat of the noon, and after the prayer of the nightfall. These are three times of privacy for you. Neither is it a sin for you nor for them at other times. Some of you must go round about (waiting) upon others. Thus does Allāh make clear to you the communications; and Allāh is Knowing, Wise.⁶⁵⁰

59. And when the children among you have attained to puberty, let them seek permission as those before them sought permission. Thus does Allāh make clear to you His communications; and Allāh is Knowing, Wise.

60. And (as for) women advanced in years who have no hope of marriage, it is no sin for them if they put off their cloaks without making a display of their adornment. And to be modest is best for them. And Allāh is Hearing, Knowing.

61. There is no blame on the blind man, nor is there blame on the lame, nor is there

650. Vv. 58, 59 supplement the rules of decorum laid down in vv. 27, 28.

blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allāh, blessed (and) goodly. Thus does Allāh make clear to you the communications that you may understand.

SECTION 9.—Importance of Public Affairs

62. Only those are believers who believe in Allāh and His Messenger, and when they are with him on a momentous affair, they go not away until they have asked his permission. Those who ask thy permission are they who believe in Allāh and His Messenger. So when they ask thy permission for some affair of theirs, give permission to whom thou pleasest of them, and ask forgiveness for them from Allāh. Allāh is surely Forgiving, Merciful.

63. Do not hold the Messenger's calling (you) among you to be like your calling one to the other. Allāh indeed knows those who steal away from among you, concealing themselves. So let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

64. Now surely Allāh's is whatever is in

the heavens and the earth. He knows indeed your condition. And on the day on which they are returned to Him, He will inform them of what they did; and Allāh is Knower of all things.

CHAPTER 25

AL-FURQĀN: THE CRITERION

(Makkah—6 sections; 77 verses)

THIS chapter, as its title shows, speaks of the bringing about of a distinction between truth and falsehood. It states that the Holy Qur'ān will work out a transformation in the lives of its followers, that is to say, it will make them morally great, thus supplementing, as it were, what is stated in the last chapter that the Muslims will become temporally great.

The chapter opens with the statement that the Holy Prophet's message was for all nations of the world. The second section deals with the objections, and asserts the truth of the warning. The third points out that a distinction shall be finally brought about between the good and the evil, and refers to the day of distinction. These general statements are followed by concrete instances of the fate of previous peoples, some of which are very briefly referred to in the fourth section, which ends by referring to the sad plight in which Arabia was before the advent of Islam. The fifth section opens by drawing attention to the fact that the darkness which prevailed over Arabia was gradually giving place to the light of the new faith, and signs of life were already being witnessed, being a clear indication of the great transformation which Islam was destined to bring about, that transformation itself being the subject-matter of the concluding section of the chapter. It is a later Makkan revelation.

SECTION 1.—A Warner for all Nations

In the name of Allāh, the Beneficent, the Merciful

1. Blessed is He Who sent down the Criterion to His servant that he may be a warner to the nations :

2. He Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created every thing, then ordained for it a measure.⁶⁵¹

651. There exists a *measure* (Ar. *taqdīr*) for everything created; that is the only *taqdīr* of which the Holy Qur'ān speaks. It is the law to which any thing is subject.

3. And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death, nor life, nor raising (the dead) to life.

4. And those who disbelieve say : This is nothing but a lie which he has forged, and other people have helped him at it ; so indeed they have done injustice and (uttered) a falsehood.

5. And they say : The stories of the ancients—he has got them written—so these are read out to him morning and evening.

6. Say : He has revealed it Who knows the secrets of the heavens and the earth. He is ever Forgiving, Merciful.

7. And they say : What a messenger is this that he eats food and goes about in the markets ? Why has not an angel been sent down to him, to be a warner with him ?

8. Or, (Why is not) a treasure sent down to him, or he is made to have a garden from which he should eat ? And the unjust say : You follow not but a man deprived of reason.

9. See what do they liken thee to ; they have gone astray, and cannot find a way.

SECTION 2.—Truth of the Warning

10. Blessed is He Who, if He please, will give thee what is better than this,—gardens which rivers flow, and He will give thee palaces.⁶⁵²

652. The reference is to the Hereafter, but gardens and palaces were given to the followers of the Prophet even in this life.

11. But they reject the Hour, and We have prepared a burning fire for him who rejects the Hour.

12. When it sees them from a far off place, they will hear its vehement raging and roaring.

13. And when they are cast, being bound, into a narrow place in it, they will there call out for destruction.

14. Call not this day for one destruction, but call for destructions many.

15. Say : Is this better or the eternal garden which is promised to those who guard against evil ? That is a reward and a resort for them.

16. They will have therein what they desire, abiding (in it). It is a promise to be prayed for from thy Lord.

17. And on the day when He gathers them, and what they worship besides Allāh, He will say : Was it you who led astray these My servants, or did they themselves go astray from the path ?

18. They will say : Glory be to Thee ! It was not befitting for us that we should take any guardians besides Thee, but Thou gavest them and their fathers to enjoy until they forgot the Reminder, and they were a lost people.

19. So they will give you the lie in what you say, then you will not be able to avert (the punishment), nor get help. And whoever among you is unjust, We will make him taste a great chastisement.

20. And We sent not before thee any messengers but they surely ate food and went about in the markets. And We have made some

of you a trial for others. Will you bear patiently? And thy Lord is ever Seeing.

PART XIX

SECTION 3.—The Day of Distinction

21. And those who hope not for meeting with Us, say: Why are not angels sent down to us, or (why) do we not see our Lord? Indeed they are too proud of themselves and revolt with great arrogance.

22. On the day when they see the angels, on that day there will be no good news for the guilty and they will say: An inviolable barrier!⁶⁵³

23. And We shall turn to what deeds they did, so We shall render them as scattered motes.

24. The dwellers of the garden will on that day be in a better abiding-place and a better resting-place.

25. And on the day when the heaven bursts asunder with the clouds, and the angels are sent down, as they should be sent down.⁶⁵⁴

26. The kingdom on that day will rightly belong to the Beneficent God, and a hard day will it be for the unbelievers.

27. And the day when the wrong-doer bites his hands, saying: O! would that I had taken a

653. They will ask for a barrier to be raised between them and the consequences of their guilty deeds.

654. There is a reference here to the day of Badr. See 8: 11, where the falling of rain is clearly mentioned, and on the same occasion is also mentioned the coming of the angels. The next verse shows that it will be a day of victory for the Muslims, the believers in the Beneficent God, and a hard day for the unbelievers.

way with the Messenger ;

28. O woe is me ! would that I had not taken such a one for a friend !

29. Certainly he led me astray from the Reminder after it had come to me. And the devil always fails to aid man.

30. And the Messenger cried out : O my Lord ! My people indeed treat this Qur'ān as a forsaken thing.

31. And thus have We made for every prophet an enemy from among the guilty, and sufficient is thy Lord as a Guide and a Helper.

32. And those who disbelieve say : Why is not the Qur'ān revealed to him all at once ? Thus, that We may establish thy heart by it and We have arranged it well in arranging.⁶⁵⁵

33. And they bring not to thee any argument but We have brought to thee (one) with truth and best in significance.⁶⁵⁶

34. Those who will be gathered on their faces to hell are in a worse plight and straying farther away from the path.

SECTION 4.—**Hopeless plight of Pre-Islamic Arabia**

35. And certainly We gave Moses the Book

655. The Qur'ān was revealed piecemeal, so that under the varying circumstances through which the Prophet passed, the Divine revelation might be a source of strength to his heart. To refute any suggestion that the revelation might remain a disorderly collection of fragments revealed under different circumstances, having no connection with each other, it is added that the entire arrangement was also Divinely accomplished. The arrangement of the Qur'ān, according to this verse, was a part of the Divine scheme, brought about in the lifetime of the Holy Prophet who was the recipient of the Divine revelation.

656. *i.e.* all objections have been answered in the Holy Qur'ān.

and appointed with him his brother Aaron, an aider.

36. Then We said: Go you both to the people who reject Our communications. Then We destroyed them with utter destruction.

37. And as to the people of Noah, when they rejected the messengers, We drowned them and made them a sign for men. And We have prepared a painful chastisement for (all) wrong-doers—

38. And 'Ād and Thamūd and the dwellers of the Rass and many generations between them.

39. And to every one We gave examples and every one did We destroy with utter destruction.

40. And certainly they (often) pass by the town on which was rained an evil rain.⁶⁵⁷ Do they not then see it? Nay, they do not hope to be raised again.

41. And when they see thee, they do not take thee for aught but mockery: Is this he whom Allāh has raised to be a messenger?

42. He had well-nigh led us astray from our gods, had we not adhered to them patiently! And they will know, when they see the chastisement, who is straying farther off from the path.

43. Hast thou seen him who takes his low desires for his god? Wilt thou be a protector over him?

44. Or dost thou think that most of them hear or understand? They are simply as

657. This town is Sodom, which was situated on the way to Syria.

cattle ;⁶⁵⁸ nay, they are straying farther off from the path.

SECTION 5.—First Signs of a Transformation

45. Hast thou not seen how thy Lord extends the shade?—And if He pleased He would have made it stationary—Then We have made the sun an indication of it,

46. Then We draw it to Ourselves, drawing (it) little by little.⁶⁵⁹

47. And He it is Who has made the night a covering for you, and the sleep a rest, and He has made the day to rise up again.

48. And He it is Who sends the winds as good news before His mercy ; and We send down pure water from the cloud,

49. That We may give life thereby to a dead land⁶⁶⁰ and give it for drink to many cattle and people that We have created.

50. And We repeat this to them in different forms that they may be mindful, but most people do not consent to aught except denying.

51. And if We pleased, We would have raised a warner in every town.

52. So follow not the unbelievers, and strive against them a mighty striving with it.⁶⁶¹

658. These words sum up the condition of Arabia before Islam.

659. The sun of righteousness had risen, and there were clear indications that the shadows of darkness would disappear ; but, as in physical nature, they would not disappear suddenly, but gradually, diminishing little by little.

660. Even thus was Arabia receiving new life.

661. This verse affords a clear proof of the significance of the word *jihād*, as used in the Holy Qur'ān. The greatest *jihād* which a Muslim may carry on is one by means of the Qur'ān, to which the

53. And He it is Who has made the two seas to flow freely, the one sweet that subdueth thirst by its sweetness; and the other salt that burns by its saltness;⁶⁶² and between the two He has made a barrier and an inviolable obstruction.

54. And He it is Who has created man from water, then He has made for him blood-relationship and marriage-relationship. And the Lord is ever Powerful.

55. And they serve besides Allāh that which can neither profit them nor harm them, and the unbeliever is ever an aider against his Lord.

56. And We have not sent thee but as a giver of good news and as a warner.

57. Say: I do not ask you aught in return except that he, who will, may take the way to his Lord.

58. And rely on the Everliving One Who dies not, and celebrate His praise. And sufficient is He as being Aware of the faults of His servants,

59. Who created the heavens and the earth and what is between them in six periods, and He holds control on the throne,—the Beneficent God, so ask the One Aware of it.

60. And when it is said to them: Make obeisance to the Beneficent God, they say: And Who is the Beneficent God? Shall we make obeisance to what thou biddest us? And it is

personal pronoun *it* at the end of the verse unquestionably refers to the sword.

662. The reference seems to be to rain-water and sea-water respectively. The barrier is the law which prevents salt from rising up along with water.

to their aversion.

SECTION 6.—The Transformation wrought

61. Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light.

62. And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful:

63. And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say, Peace: ⁶⁶³

64. And they who pass the night before their Lord prostrating themselves and standing:

65. And they who say: Our Lord! Turn away from us the chastisement of hell; for the chastisement thereof is a lasting evil:

66. It is surely an evil abode and (evil) place to stay:

67. And they who, when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean:

68. And they who do not call upon another god with Allāh and do not slay the soul which Allāh has forbidden except in the requirements of justice and (who) do not commit fornication—and he who does this shall find a requital of sin:

69. The chastisement will be doubled to

663. The description of the righteous beginning with this verse and continued to the end of the chapter, shows how great was the transformation wrought by the advent of the Holy Prophet, a people at the depth of degradation being converted into such righteous servants of God.

him on the day of Resurrection, and he v
abide therein in abasement :

70. Except him who repents and belie
and does a good deed ; so these are they of wh
Allāh changes the evil deeds to good ones ; a
Allāh is ever Forgiving, Merciful.

71. And whoever repents and does good,
turns to Allāh a (goodly) turning—

72. And they who do not bear witness
what is false, and when they pass by wha
vain, they pass by nobly :

73. And they who, when reminded of
communications of their Lord, do not fall do
deaf and blind thereat :

74. And they who say : Our Lo
Grant us in our wives and our offspring the
of our eyes, and make us guides for those w
keep their duty.

75. These will be rewarded with high pla
because they were patient, and will be offe
therein greetings and salutations,

76. Abiding therein ; goodly the abode
the resting-place.

77. Say : My Lord would not care for
were it not for your prayer ; now you h
indeed rejected (the truth), so the judgm
will soon come.

CHAPTER 26

ASH-SHU'ARĀ: THE POETS

(Makkah—11 sections ; 227 verses)

THE title of this chapter, *The Poets*, is taken from a reference to the poets in v. 224. One of the frequent charges which its bewildered opponents brought against the holy Qur'ān was that it was a poet's work. Here it is shown that the Holy Prophet's work and preaching were similar in detail to the work and preaching of preceding prophets, bearing no resemblance whatever to the work of poets.

In the opening section of the chapter, the Holy Prophet is given a consolation, and told not to grieve too much on account of unbelief of the people, nor yet to despair of their reformation. The history of Moses is taken up in the next three sections from the time of his message to Pharaoh to that of the monarch's ill-fated end, together with his hosts, in the sea. The fifth section takes us back to Abraham because that patriarch gives us the connecting link between the houses of Israel and Ishmael, or between the two great prophets, Moses and Muhammad. The next five sections are devoted to the narratives of Noah, Hūd, Ṣāliḥ, Lot, and Shu'aib in chronological order; the fate of the opponents of each of these prophets being, as it were, a warning to the opponents of the Holy Prophet. This is clearly indicated in the concluding section which rebuts the charge that the Prophet was a soothsayer or a poet.

The three chapters, 26th, 27th, and 28th, form a group not only connected in subject, but also belonging to the same period. All three were undoubtedly revealed at Makkah, and belong to the middle Makkan period. The chief point in each is the story of Moses, with which they all begin. In each case that story begins with Moses being called to prophethood at Mount Sinai with a special message for Pharaoh, ending with Pharaoh being drowned in the Red Sea; the later wanderings of the Israelites are not referred to in any of them. This common thread of the narrative in all three chapters gives us a clue to the subject-matter and to their connection with what has gone before. The 25th chapter speaks of the *furqān*, or the great distinctive sign that was given to the Holy Prophet, and these three chapters really supply the *furqān* or distinctive sign given to Moses, which was the drowning of the Egyptians in the Red Sea; hence the narrative is in all cases brought to an end with that incident.

SECTION 1.—The Prophet is consoled

In the name of Allāh, the Beneficent, the Merciful

1. Benignant, Hearing, Knowing God!
2. These are the verses of the Book makes clear.
3. Perhaps thou wilt kill thyself with because they do not believe.⁶⁶⁵
4. If We please We can send down on t a sign from the heaven, so that their necks w bend before it.
5. And there comes not to them a new minder from the Beneficent God but they aside from it.
6. They have indeed rejected (the tr so the news of that which they mock will come to them.
7. Do they not see the earth, how many of every noble kind We cause to grow in it
8. Surely there is a sign in this; and inc them do not believe.
9. And truly thy Lord is the Mighty Merciful.

664. Applied to Divine attributes *tā* stands for *Latīf*, *Benign*, and *mīm* for *ʿAlīm*, *Knowing*. But a chapters speak in particular of the calling up of Moses at Sinai, *tā sīn* may stand for *Ṭūr Sīnā*, or the Mount Sinai, a may stand for *Moses*.

665. Other prophets may have cursed a generation and it of the doom awaiting it, but none was ever anxious on acc its fate to the same extent as the Holy Prophet. He ha informed by Divine revelation of the doom of an evil gen but instead of cursing it, he exerted himself heroically to people by bringing about a mighty transformation among transformation for which he was so anxious that he scribed here as almost killing himself with grief. It utmost limit of sympathy for the sufferings of human practical sympathy of a true reformer, not the wild or sen talk of a dreamer.

SECTION 2.—**Moses is sent to Pharaoh**

10. And when thy Lord called out to Moses, saying: Go to the unjust people—

11. The people of Pharaoh. Will they not guard against evil?

12. He said: My Lord! I fear that they will give me the lie:

13. And my breast straitens, and my tongue is not eloquent, so send Thou a message to Aaron (to help me);

14. And they have a crime against me, so I fear that they will slay me.⁶⁶⁶

15. He said: By no means! Go you both with Our signs; We are with you, Hearing:

16. Then go you both to Pharaoh, and say: We have been sent by the Lord of the worlds:

17. That send with us the Children of Israel.

18. (Pharaoh) said: Did we not bring thee up as a child among us, and thou didst tarry among us for (many) years of thy life:

19. And thou didst (that) deed of thine which thou didst and thou art one of the ungrateful.

20. He said: I did it then while I was of those unable to see the right course:

21. So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers:

22. And is it a favour of which thou remindest me that thou hast enslaved the Children of Israel?

23. Pharaoh said: And who is the Lord of

666. The reference is to the killing of the Egyptian; see 28: 15.

the worlds ?

24. He said : The Lord of the heaven the earth and what is between them, if you be sure.

25. He said to those around him : Do not hear ?

26. (Moses) said : Your Lord and the of your fathers of old.

27. Said he : Surely your messenger v sent to you is mad.

28. (Moses) said : The Lord of the East the West and what is between them, if you derstand.

29. Said he : If thou takest a god beside I will certainly put thee in the prison.

30. (Moses) said : What ! even if I bring thee something manifest ?

31. He said : Bring it then, if thou the truthful ones.

32. So he cast down his rod, and lo ! a serpent manifest ;

33. And he drew forth his hand, and appeared white to the beholders.

SECTION 3.—Moses and the Enchanters

34. (Pharaoh) said to the chiefs around Surely this is a skilful enchanter,

35. Who desires to turn you out of your with his enchantment ; what is it then that advise ?

36. They said : Give him and his b respite and send heralds into the cities :

37. That they should bring to thee skilful enchanter.

38. So the enchanters were gathered together at an appointed time on the fixed day,

39. And it was said to the people : Will you gather together ?

40. Haply we may follow the enchanters, if they are the vanquishers.

41. And when the enchanters came, they said to Pharaoh : Will there surely be a reward for us if we are the vanquishers ?

42. He said : Yes, and you will then be of those who are nearest (to me).

43. Moses said to them : Cast what you are going to cast.

44. So they cast down their cords and their rods and said : By Pharaoh's might, we will certainly be victorious.

45. Then Moses cast down his rod, and lo ! it swallowed up the false show they made.

46. And the enchanters were thrown down prostrate ;

47. They said : We believe in the Lord of the worlds :

48. The Lord of Moses and Aaron.

49. (Pharaoh) said : You believe in him before I give you permission ; surely he is the chief of you who taught you enchantment ; so you shall soon know. I will cut off your hands and your feet on opposite sides, and I will crucify you all.

50. They said : No harm ; to our Lord we go back :

51. We hope that our Lord will forgive us our wrongs because we are the foremost of the believers.

SECTION 4.—Pharaoh is drowned

52. And We revealed to Moses, saying : O away with My servants travelling by night, for you will be pursued.
53. So Pharaoh sent heralds into the cities.
54. These are a small company :
55. And they have certainly enraged us :
56. And surely we are a vigilant multitude.
57. So We turned them out of gardens and springs,
58. And treasures and goodly dwellings,
59. Even so. And We gave them as a heritage to the Children of Israel.⁶⁶⁷
60. And they pursued them at sunrise.
61. So when the two hosts saw each other the companions of Moses cried out : We are sure overtaken.
62. He said : By no means ! My Lord surely with me ; He will show me the way.
63. And We revealed to Moses : Seek a way into the sea with thy staff. So it clove asunder and each party was like a huge mound.⁶⁶⁸
64. And We brought near, there, the other.
65. And We saved Moses and those with him, all of them.
66. Then We drowned the others.

667. The heritage of gardens and treasures was given to the Israelites in the land of Canaan, the promised land flowing with milk and honey.

668. The sea had cloven asunder and gone back, thus leaving a *dry way* (20: 77) for the Israelites. Each party may either refer to the Egyptians and the Israelites, or to the several parties into which the large number of Israelites may have necessarily been divided. Or, the meaning may be that each wave as it receded was like a huge mountain.

67. Surely there is a sign in this; and most of them do not believe.

68. And truly thy Lord is the Mighty, the Merciful.

SECTION 5.—Abraham

69. And recite to them the story of Abraham.

70. When he said to his sire and his people: What do you worship?

71. They said: We worship idols, so we will remain devoted to them.

72. He said: Do they hear you when you call?

73. Or do they benefit you or cause (you) harm?

74. They said: Nay, we found our fathers doing so.

75. He said: Do you see what you worship —

76. You and your ancient sires?

77. They are enemies to me, but not (so) the Lord of the worlds:

78. Who created me, and He has shown me the way:

79. And Who gives me to eat and gives me to drink:

80. And when I am sick, He restores me to health:

81. And Who will cause me to die, then give me life:

82. And Who, I hope, will forgive me my mistakes on the day of judgment.

83. My Lord! Grant me wisdom, and join me with the good:

84. And ordain for me a goodly mention

among posterity :

85. And make me of the heirs of the garden of bliss :

86. And forgive my sire, for he is of those who have gone astray :

87. And disgrace me not on the day when they are raised,

88. The day on which wealth will not avail, nor sons,

89. Except him who comes to Allāh with a heart free (from evil).

90. And the garden will be brought near for those who guard against evil,

91. And the hell will be made manifest to the erring ones,

92. And it will be said to them : Where are those that you used to worship

93. Besides Allāh ? Can they help you or yet help themselves ?

94. So they will be thrown headlong into it—they and the erring ones—

95. And the hosts of the devil, all.

96. They will say while they contend therein :

97. By Allāh ! we were certainly in manifest error,

98. When we made you equal with the Lord of the worlds :

99. And none but the guilty led us astray :

100. So we have no intercessors,

101. Nor a true friend :

102. If we could but once return, we would be of the believers.

103. Surely there is a sign in this ; and most

of them do not believe.

104. And truly thy Lord is the Mighty, the Merciful.

SECTION 6.—Noah

105. The people of Noah gave the lie to the messengers.

106. When their brother Noah said to them: Will you not guard against evil?

107. I am a faithful messenger to you:

108. So keep your duty to Allāh and obey me:

109. And I do not ask you any reward for it; my reward is only with the Lord of the worlds:

110. So keep your duty to Allāh and obey me.

111. They said: Shall we believe in thee while the meanest follow thee?

112. He said: And what knowledge have I of what they do?

113. Their account is only with my Lord, if you know:

114. And I am not going to drive away the believers:

115. I am naught but a plain warner.

116. They said: If thou desist not, O Noah, thou wilt certainly be of those stoned to death.

117. He said: My Lord! My people give me the lie:

118. So judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.

119. So We delivered him and those with

among posterity :

85. And make me of the heirs of the garden of bliss :

86. And forgive my sire, for he is of those who have gone astray :

87. And disgrace me not on the day when they are raised,

88. The day on which wealth will not avail, nor sons,

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115. I am naught but a plain warner.

116. They said: If thou desist not, O Noah, thou wilt certainly be of those stoned to death.

117. He said: My Lord! My people give me the lie:

118. So judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.

119. So We delivered him and those with

him in the laden ark.

120. And We drowned the rest afterwards.

121. Surely there is a sign in this; and most of them do not believe.

122. And truly thy Lord is the Mighty, the Merciful.

SECTION 7.—Hūd

123. 'Ād gave the lie to the messengers.

124. When their brother Hūd said to them: Will you not guard against evil?

125. I am a faithful messenger to you:

126. So keep your duty to Allāh and obey me:

127. And I do not ask you any reward for it; my reward is only with the Lord of the worlds:

128. Do you build on every height a monument? Vain is it that you do:

129. And you make strong fortresses that you may abide:

130. And when you lay hands (on men), you lay hands (like) tyrants:

131. So keep your duty to Allāh and obey me:

132. And keep your duty to Him Who has given you abundance of what you know:

133. He has given you abundance of cattle and children:

134. And gardens and fountains:

135. Surely I fear for you the chastisement of a grievous day.

136. They said: It is the same to us whether thou admonish or art not one of the admonishers:

137. This is naught but a custom of the ancients :

138. And we are not going to be chastised.

139. And they gave him the lie, so We destroyed them. Surely there is a sign in this ; and most of them do not believe.

140. And truly thy Lord is the Mighty ; the Merciful.

SECTION 8.—Ṣalīḥ

141. Thamūd gave the lie to the messengers.

142. When their brother Ṣalīḥ said to them : Will you not guard against evil ?

143. I am a faithful messenger to you :

144. So keep your duty to Allāh and obey me :

145. And I do not ask you any reward for it ; my reward is only with the Lord of the worlds :

146. Will you be left secure in what is here :

147. In gardens and fountains,

148. And corn-fields and palm-trees having fine spadices ?

149. And you hew out houses in the mountains exultingly :

150. So keep your duty to Allāh and obey me :

151. And obey not the bidding of the extravagant :

152. Who make mischief in the land and do not act aright.

153. They said : Thou are only of the deluded ones :

154. Thou art naught but a mortal like

ourselves; bring a sign if thou art one of the truthful.

155. He said: This is a she-camel; she shall have her portion of water, and you have your portion of water, on an appointed time:

156. And touch her not with evil, lest the chastisement of a grievous day overtake you.

157. But they stabbed her, then they were regretful (for it);

158. So the chastisement overtook them. Surely there is a sign in this; and most of them do not believe.

159. And truly thy Lord is the Mighty, the Merciful.

SECTION 9.—Lot

160. The people of Lot gave the lie to the messengers.

161. When their brother Lot said to them: Will you not guard against evil?

162. I am a faithful messenger to you:

163. So keep your duty to Allāh and obey me:

164. And I do not ask you any reward for it; my reward is only with the Lord of the worlds:

165. What! do you come to the males from among the creatures,

166. And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.

167. They said: If thou desist not, O Lot thou shalt surely be of those who are cast out.

168. He said: I am of those who utter!

abhor your doing :

169. My Lord ! Deliver me and my family from what they do.

170. So We delivered him and his family all,

171. Except an old woman among those who remained behind.

172. Then We utterly destroyed the others.

173. And We rained down upon them a rain, and evil was the rain of those warned.

174. Surely there is a sign in this ; and most of them do not believe.

175. And truly thy Lord is the Mighty, the Merciful.

SECTION 10.—Shu'aib

176. The dwellers of the thicket ⁶⁶⁹ gave the lie to the messengers.

177. When Shu'aib said to them : Will you not guard against evil ?

178. I am a faithful messenger to you :

179. So keep your duty to Allah and obey me :

180. And I do not ask you any reward for it ; my reward is only with the Lord of the worlds :

181. Give a full measure and be not of those who diminish :

182. And weigh (things) with a right balance :

183. And wrong not men of their things, and act not corruptly in the earth, making mischief :

669. They are the same as the people of Midian.

184. And keep your duty to Him Who created you and the former generations.

185. They said: Thou art only of those deluded:

186. And thou art naught but a mortal like ourselves, and we think thee to be of the liars:

187. So cause a portion of the heaven to come down upon us, if thou art one of the truthful.

188. He said: My Lord knows best what you do.

189. And they called him a liar, so the chastisement of the day of the overshadowing cloud overtook them. It was indeed the chastisement of a grievous day!

190. Surely there is a sign in this; and most of them do not believe.

191. And truly thy Lord is the Mighty, the Merciful.

SECTION 11.—Not a Soothsayer's nor a Poet's Work

192. And this is truly a revelation from the Lord of the worlds.

193. The Faithful Spirit has descended with it

194. Upon thy heart—that thou mayest be of the warners—

195. In plain Arabic language.

196. And the same is indeed in the scriptures of the ancients.⁶⁷⁰

670. The basic principles of religion are the same. Prophecies regarding it are also met with in previous scriptures, to which clear reference is contained in v. 197.

197. Is it not a sign to them that the learned men of the Israelites know it?

198. And if We had revealed it to any of the non-Arabs,

199. And he had recited it to them, they would not have believed therein.

200. Thus have We caused it to enter into the hearts of the guilty.

201. They will not believe in it until they see the painful chastisement;

202. And it will come to them all of a sudden, while they perceive not;

203. Then they will say: Shall we be respited?

204. Do they still seek to hasten on Our chastisement?

205. Hast thou considered if We let them enjoy themselves for years,

206. Then there comes to them that with which they are threatened,

207. That which they were made to enjoy will not avail them?

208. And We did not destroy any town but it had (its) warners

209. To remind, and We are never unjust.

210. And the devils have not come down with it;

211. And it behoves them not, and they have not the power to do (it).

212. They are far removed even from the hearing of it.⁶⁷¹

671. The argument here is similar to that advanced by Jesus Christ when he said: "And if Satan cast out Satan, he is divided against himself" (Matt. 12 : 26). The evil one cannot be the source of the Qur'ān, for the Qur'ān calls to righteousness, and the evil-doers

213. So call not upon another god with Allāh, lest thou be of those who are chastised.

214. And warn thy nearest relations,

215. And be kind to him who follows thee of the believers.

216. But if they disobey thee, say : I am clear of what you do.

217. And rely on the Mighty, the Merciful,

218. Who sees thee when thou standest up,

219. And thy turning over and over among those who prostrate themselves.

220. He is surely the Hearing, the Knowing.

221. Shall I inform you (of him) upon whom the devils descend ?

222. They descend upon every lying, sinful one ;

223. They incline their ears, and most of them are liars.

224. And as to the poets, those who go astray follow them.

225. Dost thou not see that they wander about bewildered in every valley ?

226. And that they say what they do not do,⁶⁷²

227. Except those who believe and do good and remember Allāh much, and defend themselves after they are oppressed. And those who act unjustly will soon know to what turn (of fortune) they will turn.

do not even hear its call. See further vv. 221-223.

672. Nor is the Qur'ān the work of a poet. The poet pursues an aimless course and does not practise what he says, while the Qur'ān has a set purpose before it, viz. to work out a pure transformation in the lives of those who follow it.

CHAPTER 27

THE NAML

(Makkah—7 sections; 93 verses)

THE title of this chapter is taken from the mention of a tribe, known as the *Naml*, in v. 18, in connection with Solomon's march against the Queen of Sheba.

As regards the date of the revelation of this chapter and its place in the Qur'ān, see headnote to the preceding chapter. The first section deals with the history of Moses. The second and third are devoted to Solomon's history, wherein the Holy Prophet's future greatness is indicated. It is really a part of the Mosaic history, for the Israelite kingdom attained its full glory under Solomon. There is a brief reference, in the fourth section, to the histories of Šāliḥ and Lot, whose opponents were destroyed, and the fifth speaks of the exaltation of the faithful. The sixth section states that the Prophet's triumph was not to be marked by the utter destruction of his enemies, but by the ultimate spiritual resurrection of those who seemed to be quite deaf, dumb and dead. That none but the great opponents would pass away is shown in the last section.

SECTION 1.—*Moses*

In the name of Allā h the Beneficent, the Merciful.

1. Benignant, Hearing God! These are the verses of the Qur'ān and a Book that makes clear—

2. A guidance and good news for the believers,

3. Who keep up prayer and pay the poor-rate, and of the Hereafter they are sure.

4. As to those who do not believe in the Hereafter, We have made their deeds fairseeming to them, but they blindly wander on.

5. These are they for whom is an evil chastisement, and in the Hereafter they will be the greatest losers.

6. And surely thou art made to receive the Qur'ān from the Wise, the Knowing.

7. When Moses said to his family : I see fire ; I will bring to you thence some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

8. When he came to it, a voice came saying : Blessed is that which is in the fire and that which is about it ;⁶⁷³ and glory be to Allāh, the Lord of the worlds.

9. O Moses ! I am Allāh, the Mighty, the Wise :

10. And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return. O Moses ! Fear not ; the messengers fear not in My presence—

11. But he who is unjust, then after evil does good instead ; then surely I am the Forgiving, the Merciful—

12. And enter thy hand into the opening of thy bosom, it will come forth white, without harm. (This is) among nine signs to Pharaoh and his people ; surely they are a transgressing people.

13. So when Our clear signs came to them, they said : This is clear enchantment.

14. And they denied them unjustly and proudly while their souls were convinced of them. So see what was the end of the mischief-makers !

⁶⁷³. The place where he saw the fire was a blessed one ; see 28 : 30.

SECTION 2.—Solomon

15. And certainly We gave knowledge to David and Solomon, and they both said: Praise be to Allāh Who has made us to excel many of His believing servants.

16. And Solomon was David's heir, and he said: O men! We have been taught the speech of birds,⁶⁷⁴ and we have been granted of every thing. This certainly is manifest grace.

17. And his hosts of the jinn⁶⁷⁵ and the men and the birds were gathered to Solomon, and they were formed into groups.

18. Until when they came to the valley of the Naml, a Namlite said: O Naml! Enter your houses, (that) Solomon and his hosts may not crush you while they do not know.⁶⁷⁶

19. So he smiled, wondering at her word, and said: ⁶⁷⁷ My Lord! Grant me that I should

674. The word *manṭiq* used here is spoken only of the *speech of man* (Rāghib), and therefore strictly we cannot speak of the *manṭiq* of birds. It is clear therefore that the word is used here metaphorically in reference to the letters which the birds bore, the letters no doubt containing the speech of man. See 21: 79. As the bird was instrumental in carrying the letters from one place to another, the letters became metaphorically the speech of the bird. The plural *we* refers evidently to David and Solomon both, as David also used birds for the same purpose.

675. See 34: 12, 13, where the jinn are spoken of as making fortresses and images, etc., for Solomon, which shows that they were no others than the strangers whom Solomon subjugated and forced into service.

676. *Wād-in-Naml* cannot be properly translated as *the valley of the ants*, for it is a proper noun, and according to Tāj al-'Urūs (see under the root *wady*), *Wād-in-Naml* is situated between *Jibrīn* and *'Asqalān*. And *Namlah* is the name of a tribe, like *Māzin*, which literally signifies *the eggs of the ants*. The *Namlah* are plainly spoken of as a tribe in the *Qāmūs*, which says under the word *barq*, *Abriqah is of the waters of Namlah*.

677. Solomon was evidently pleased at the Namrites not taking up arms against him.

be grateful for Thy favour which Thou bestowed on me and on my parents, and thou should do good such as Thou art pleased with and make me enter, by Thy mercy, among servants, the good ones.

20. And he reviewed the birds, then said: How is it that I see not Hudhud, or is it that he is of the absentees?⁶⁷⁸

21. I will certainly chastise him with severe chastisement, or kill him, or he shall bring to me a clear plea.

22. So he tarried not long, then (came and) said: I have obtained knowledge of that which thou dost not know and I have brought to thee sure information from Saba'.

23. I found a woman ruling over them, she has been given of everything and she has the mighty throne:

24. I found her and her people adoring the sun instead of Allāh, and the devil has made their deeds fairseeming to them and thus turned them from the way, so they do not go aright.

25. So that they make not obeisance to Allāh, Who brings forth what is hidden in the heavens and the earth and knows what you say and what you make manifest:

26. Allāh, there is no god but He; the Lord of the mighty Throne.

27. (Solomon) said: We will see whether

678. By Hudhud is not to be understood the lapwing person of that name. The Arab writers speak of a king of Hudud, which is almost identical with Hudhud. The verses follow show clearly that Solomon was speaking of one of his officers. The infliction of severe punishment on him shows of the great religious doctrine of Unity by Hudhud showing that it is a man that is spoken of here and not a bird.

thou hast told the truth or whether thou art one of the liars.

28. Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.

29. She said : O chiefs ! An honourable letter has been delivered to me :

30. It is from Solomon, and it is in the name of Allāh, the Beneficent, the Merciful :

31. That exalt not yourselves against me and come to me in submission.

SECTION 3.—Solomon

32. She said : O chiefs ! Give me advice respecting my affair ; I never decide an affair until you are in my presence.

33. They said : We are possessors of strength and possessors of mighty prowess ; and the command is thine, so see what thou wilt command.

34. She said : The kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do :

35. And I am going to send them a present and shall wait to see what (answer) do the envoys bring back.

36. So when he came to Solomon, (the King) said : What ! will you help me with wealth ? But what Allāh has given me is better than what He has given you. Nay, you are exultant because of your present :

37. Go back to them ; we shall come to them with hosts which they have no power to oppose, and we shall expel them therefrom in

abasement, and they will be in a state of ignominy.

38. He said: O chiefs! Which of you will bring me her throne before they come to me in submission?⁶⁷⁹

39. One audacious among the jinn said: I will bring it to thee before thou risest up from thy place;⁶⁸⁰ and surely I have power to do it and I am faithful.

40. One who had the knowledge of the book said: I will bring it to thee in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for (the good of) his own soul, and whoever is ungrateful, surely my Lord is Self-sufficient, Bountiful.

41. He said: Alter her throne for her;⁶⁸¹ we may see whether she follows the right way or is of those who do not go aright.

42. So when she came, it was said: Is thy throne like this? She said: It is as it were the same; and we were given the knowledge before it, and we were submissive.

43. And what she worshipped besides Allah prevented her; for she was of an unbelieving people.

44. It was said to her: Enter the palace. But

679. The present spoken of in v. 35 seems to have contained a throne, and this is the throne referred to here.

680. I.e. before Solomon ordered a march from the place where he was.

681. It is likely that the throne had on it indecent pictures or images, and it was their removal that Solomon ordered.

when she saw it she deemed it to be a great expanse of water, and uncovered her shanks.⁶⁸² He said: It is a palace made smooth with glass. She said: My Lord! Surely I have been unjust to myself, and I submit with Solomon to Allāh, the Lord of the worlds.⁶⁸³

SECTION 4. – *Ṣālih* and Lot

45. And We sent to *Thamūd* their brother *Ṣālih*, saying: Serve Allāh. But lo! they became two parties contending with each other.

46. He said: O my people! Why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allāh so that you may be dealt with mercifully?

47. They said: We have met with ill-luck on account of thee and on account of those with thee. He said: The cause of your evil fortune is with Allāh; nay, you are a people who are tried.

48. And there were in the city nine persons who made mischief in the land and did not act aright.

49. They said: Swear to each other by Allāh that we will make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are surely truthful.⁶⁸⁴

682. The uncovering of shanks means, according to Lane, *preparing oneself to meet the difficulty*.

683. The queen mistook the glass for the water which ran beneath, and when Solomon drew her attention to it, she at once realized her own error in worshipping outward objects, such as the sun, while the real force or the source of life was God.

684. There seems to be a prophetic reference here to the plot

50. And they planned a plan, and We planned a plan while they perceived not.

51. See, then, what was the end of their plan: We destroyed them and their people, all (of them).

52. So those are their houses fallen down because they were unjust. Surely there is a sign in this for a people who know.

53. And We delivered those who believed and kept their duty.

54. And (We sent) Lot, when he said to his people: Will you commit foul deeds while you see?

55. Will you indeed approach men lustfully rather than women? Nay, you are (grossly) ignorant people.

56. But the answer of his people was no other except that they said: Turn out Lot's followers from your town; they are a people who would keep pure!

57. So We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

58. And We rained on them a rain, so evil was the rain of those warned.

SECTION 5.—The Faithful shall be exalted

59. Say: Praise be to Allāh and peace on His servants whom He has chosen. Is Allāh

against the Holy Prophet, for the same plan was ultimately agreed upon by the Quraish to do away with him. One man from every tribe of the Quraish was selected, and all of them were to thrust their swords into his body simultaneously, so that no particular tribe could be held guilty. This was agreed upon immediately before the Prophet's flight to Madīnah.

better, or what they set up (with Him)?

PART XX

60. Or, He Who created the heavens and the earth, and sent down for you water from the cloud? Then We cause to grow thereby beautiful gardens— it is not possible for you that you should make the trees thereof to grow. Is there a god with Allāh? Nay, they are a people who deviate!

61. Or, He Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier? Is there a god with Allāh? Nay, most of them do not know!

62. Or, He Who answers the distressed one when he calls upon Him and removes the evil, and makes you rulers in the earth? Is there a god with Allāh? Little is it that you mind!

63. Or, He Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with Allāh? Exalted be Allāh above what they set up (with Him).

64. Or, He Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth? Is there a god with Allāh? Say: Bring your proof if you are truthful.

65. Say: No one in the heavens and the earth knows the unseen but Allāh; and they do not know when they will be raised.

66. Nay, their knowledge respecting the

Hereafter has reached its end (and failed). Nay, they are in doubt about it. Nay, they are quite blind to it.

SECTION 6.—Denial of Truth

67. And those who disbelieve say: When we have become dust and our fathers (too), shall we be brought forth?

68. We have indeed been promised this, we and our fathers before; these are naught but stories of the ancients.

69. Say: Travel in the earth, then see what was the end of the guilty.

70. And grieve not for them and be not distressed because of what they plan.

71. And they say: When will this threat come to pass, if you are truthful?

72. Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.

73. And surely thy Lord is the Lord of grace to men, but most of them are not grateful.

74. And thy Lord surely knows what their breasts conceal and what they manifest.

75. And there is nothing concealed in the heaven and the earth but it is in a clear book.

76. This Qur'an declares to the Children of Israel most of what they differ in.

77. And truly it is a guidance and a mercy for the believers.

78. Thy Lord will surely judge between them by His judgment, and He is the Mighty, the Knowing.

79. So put thy trust in Allāh ; surely thou art on the clear truth.

80. Thou dost not make the dead to hear, nor dost thou make the deaf to hear the call; when they go back retreating.

81. Nor canst thou lead the blind out of their error. Thou canst make none to hear except those who believe in Our communications, then they submit.

82. And when the word comes to pass against them, We shall bring forth for them a creature of the earth that will speak to them, because people did not believe in Our communications.⁶⁸⁵

SECTION 7.—Opposition will pass away

83. And on the day when We shall gather from every nation a party from among those who rejected Our communications, then they will be formed into groups.

84. Until when they come, He will say : Did you reject My communications while you had no comprehensive knowledge of them ? Or what was it that you did ?

85. And the word will come to pass against them because they were unjust, so they will not speak.

86. Do they not see that We have made the night that they may rest therein, and the day to give light ? Surely there are signs in this for a

685. The *dābbat-ul-ardz* (lit. *the earthly creature*) is spoken of in the sayings of the Holy Prophet as one of the signs of the "Hour." The description of it given here, that it will *speak*, shows clearly that the *dābbat-ul-ardz* stands for a people bent low upon earth—materialistic people. Their *bringing forth* is a kind of punishment for the Muslims whom they will overcome. See also v. 85.

people who believe.

87. And on the day when the trumpet blown, those who are in the heavens and those who are in the earth will be terror-stricken except such as Allāh please. And all will come to Him abased.

88. And thou seest the mountains, thou thinkest them to be solid, and they shall pass away as the passing away of the cloud—the doing of Allāh Who has made everything firm. Surely He is Aware of what you do.⁶⁸⁶

89. Whoever brings good, he will have better than it; and they will be secure from terror on that day.

90. And whoever brings evil, these will be thrown down on their faces into the fire. And you rewarded (for) aught except what you did.

91. I am commanded only to serve the Lord of this city, Who has made it sacred, and His commandments: and I am commanded that I should do all things: and I am commanded that I should do those who submit,

92. And that I should recite the Qur'ān. So whoever goes aright, for (the good of) his own soul does he go aright; and whoever goes astray say (to him), I am only one of the warners.

93. And say: Praise be to Allāh; He will show you His signs so that you shall know the truth. And thy Lord is not heedless of what you do.

686. In the passing away of the mountains there is a clear reference to the removal of the mighty men who opposed the Prophet's message of truth, as shown by the concluding words of the verses which speak of the punishment of the evil deeds by One who is aware of what they do. In making things firm, there is a reference to the power of truth before which even mountains will pass away.

CHAPTER 28

AL-QAṢAṢ: THE NARRATIVE

(Makkah—9 sections ; 88 verses)

THE likeness to Moses is the chief theme of this chapter, and the revelation of Moses is here spoken of as clear evidence of the truth of the revelation of the Holy Prophet Muḥammad. The first four sections of the chapter are taken up with a recital of the chief incidents of the life of Moses, from the time of his birth to the time that he successfully led the Israelites out of Egypt. Many of the details of this period are to be met with here that are not given elsewhere. Moses' narrative is followed by showing that a prophet like him had now appeared, to whose truth the revelation of Moses bore a clear testimony. The sixth section upholds the truth of the revelation of the Qur'ān, while the seventh shows that its opponents will be humbled. The eighth instances Korah, whose very wealth led to his ruin. The chapter ends with a declaration of the ultimate triumph of the Holy Prophet, and of his triumphal entry into the very city from whence he was being expelled.

SECTION 1.—Childhood of Moses

In the name of Allāh, the Beneficent, the Merciful.

1. Benignant, Hearing, Knowing God!
2. These are the verses of the Book that makes clear.
3. We recite to thee of the story of Moses and Pharaoh with truth for a people who believe.
4. Truly Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them—he slaughtered their sons and kept their women alive. Surely he was one of the mischief-makers.
5. And We desired to bestow a favour on those who were deemed weak in the land, and to make them the leaders and to make them the heirs,

6. And to grant them power in the land, and to make Pharaoh and Hāmān and their hosts see from them what they feared.

7. And We revealed to Moses' mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not nor grieve; We shall surely bring him back to thee and make him one of the messengers.

8. And Pharaoh's people took him up that he might become an enemy and a sorrow for them. Pharaoh and Hāmān and their hosts were surely faultful.

9. And Pharaoh's wife said: A refreshment of the eye to me and to thee. Do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.

10. And the heart of Moses' mother was free (from anxiety). She would have almost disclosed it had We not strengthened her heart, so that she might be of the believers.

11. And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive—

12. And We forbade him (other) sucks before—so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be kind to him?

13. So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them do not know.

SECTION 2.—Moses kills an Egyptian

14. And when he attained his maturity and became full-grown, We granted him wisdom and knowledge. And thus do We reward those who do good (to others).

15. And he went into the city at a time of unvigilance on the part of its people, and he found therein two men fighting—one being of his party and the other of his foe's. And he who was of his party cried out to him for help against him who was of his enemies; so Moses struck him with his fist and caused his death. He said: This is on account of the devil's doing. Surely he is an enemy, openly leading astray.⁶⁸⁷

16. He said: My Lord! I have indeed wronged⁶⁸⁸ myself, so do Thou protect me—so He protected him. Surely He is the Forgiving, the Merciful.

17. He said: My Lord! As Thou hast bestowed a favour on me, I shall never be a backer of the guilty.

18. And he was in the city, fearing, awaiting, when lo, he who had asked his assistance the day before was crying out to him for aid. Moses said to him: Thou art surely one erring manifestly.

687. The word "this," in Moses' statement, refers to the punishment which he had given to the Egyptian, the meaning being that it was on account of his devilish deed that the Egyptian had been so punished. The Rabbinical explanation of Exod. 2: 12, which mentions Moses' slaying the Egyptian, is that the Egyptian merited death "because he had forced an Israelitish woman to commit adultery with him" (*Jewish En.*, vol. ix, p. 48). The Qur'ān does not name the offence, but there is no doubt that it calls his offence a *devilish deed*. V. 17 shows clearly that Moses did not consider himself as one who had done an unjust deed or helped a guilty person.

688. The meaning is that he had thus risked his own life.

19. So when he desired to seize him who was an enemy to them both, he said : O Moses Dost thou intend to kill me as thou didst kill a person yesterday ? Thou desirest naught but to be a tyrant in the land, and thou desirest not to be of those who act aright.

20. And a man came running from the remotest part of the city. He said : O Moses The chiefs are consulting together to slay thee, so depart (at once) ; I am of those who wish well to thee.

21. So he went forth therefrom, fearing and awaiting, (and) he said : My Lord ! Deliver me from the unjust people.

SECTION 3.—Moses at Midian

22. And when he turned his face towards Midian, he said : Maybe my Lord will guide me in the right path.

23. And when he came to the water in Midian, he found on it a group of men watering and he found besides them two women keeping back (their flocks). He said : What is the matter with you ? They said : We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

24. So he watered (their sheep) for them then went back to the shade, and said : My Lord I stand in need of whatever good Thou mayest send down to me.

25. Then one of the two women came to him walking bashfully. She said : My father

invites thee that he may give thee the reward of having watered for us. So when he came to him and narrated to him the story, he said : Fear not ; thou art secure from the unjust people.

26. Said one of them : O my father ! Employ him ; surely the best of those that thou canst employ is the strong man, the faithful one.

27. He said : I desire to marry one of these two daughters of mine to thee on condition that thou shouldst serve me for eight years ; but if thou complete ten, it will be of thy own free will ; ⁶⁸⁹ and I do not wish to be hard to thee. If Allāh please, thou wilt find me one of the righteous.

28. He said : This is (an agreement) between me and thee. Whichever of the two terms I fulfil, no injustice will be done to me ; and Allāh is surety over what we say.

SECTION 4.—Moses goes to Pharaoh

29. And when Moses had fulfilled the term, and he was travelling with his family, he perceived a fire on this side of the mountain. He said to his family : Wait, I see a fire ; maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

30. So when he came to it, a voice came

689. According to Rabbinical accounts Moses lived with Jethro for ten years, which corroborates the Quranic story in substance (see *Jewish En.*). Jacob had made a similar agreement with Laban. But the story as related in the Qur'an contains a prophecy about the Prophet, whose flight is really hinted at in the flight of Moses. It was after eight years that he re-entered Makkah (see v. 85, which contains a clear prophecy of his return to Makkah), while ten years was the whole period of his stay at Madīnah.

from the right side of the valley in the blessed spot of the bush, saying : O Moses ! I am Allāh the Lord of the worlds,

31. And saying : Cast down thy rod. So when he saw it in motion as if it were a serpent he turned back retreating, and did not return. O Moses ! Come forward and fear not, thou art of those who are secure.

32. Enter thy hand into the opening of thy bosom, it will come forth white without harm and contract thy side to thyself in fear.⁶⁹⁰ The two shall be two arguments from thy Lord Pharaoh and his chiefs ; surely they are a transgressing people.

33. He said : My Lord ! I killed one of them, so I fear lest they should slay me :

34. And my brother, Aaron, he is more eloquent in speech than I so send him with me as an aider to confirm me—I fear that they will give me the lie.

35. He said : We will strengthen thy arm with thy brother, and We will give you both authority, so that they shall not reach you—We Our signs (with you)—; you and those who follow you will be uppermost.

36. So when Moses came to them with clear signs, they said : This is nothing but foreign enchantment, and we never heard of it among our fathers of old.

37. And Moses said : My Lord knows best who comes with guidance from Him, and who is the good end of the abode. Surely the unjust

⁶⁹⁰. The metaphor is taken from a bird which does so when it finds itself safe

will not prosper:

38. And Pharaoh said: O chiefs! I do not know of any god for you besides myself; so kindle a fire for me, O Hāmān, (to bake bricks) of mud, and build for me a lofty building so that I may obtain knowledge of Moses' God,⁶⁹¹ and I think him to be certainly a liar.

39. And he was unjustly proud in the land, he and his hosts; and they deemed that they would not be brought back to Us.

40. So We caught hold of him and his hosts, and We cast them into the sea: see what was the end of the unjust!

41. And We made them leaders who call to the fire, and on the day of Resurrection they will not be helped.

42. And We caused a curse to follow them in this world, and on the day of Resurrection they will be of the hideous.

SECTION 5.—A Prophet like Moses

43. And We gave Moses the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.

44. And thou wast not on the western side when We revealed to Moses the commandment, and thou wast not among the witnesses;

45. But We raised up generations, and life became prolonged to them; and thou wast not

691. Pharaoh mocks the idea of the Lord of the heavens and the earth, and derisively commands one of his ministers to prepare bricks and to erect a lofty building so that he may have a peep into the heavens to discover the Lord of the heavens and the earth.

dwelling among the people of Midian, reciting them Our communications, but We were sending messengers.

46. And thou wast not on this side of mountain when We called, but a mercy from Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.⁶⁹²

47. And were it not that there should be for them a disaster for what their hands have sent before, then they should say : Our Lord ! Wilt thou not send to us a messenger so that we should have followed Thy communications and been of the believers ?

48. But (now) when the truth has come to them from Us, they say : Why is he not giving the like of what was given to Moses ? Did they not disbelieve in what was given to Moses before ? They say : Two enchantments backing up each other. And they say : We are unbelievers all.⁶⁹³

49. Say : Then bring some (other) book from Allāh which is a better guide than both of them (that) I may follow it, if you are truthful.⁶⁹⁴

50. But if they answer thee not, then know

692. This verse throws light on the purpose of the foregoing verses : You were not there, but it was Divine mercy that put prophecy into the mouth of Moses regarding you.

693. The unbelievers did not stick to one position. They first said that he should have received a revelation like the revelation given to Moses ; but when the likeness was pointed out to them, they said that both, Moses and Muḥammad, were deceivers who enchanted people by their eloquence, the one helping the other, and therefore they believed neither in the one nor in the other.

694. Among all the sacred books of the world, the Bible occupies a position second only to the Holy Qur'ān.

that they only follow their low desires. And who is more erring than he who follows his low desires without any guidance from Allāh? Surely Allāh guides not the unjust people.

SECTION 6.—Truth of Revelation

51. And We have made the Word to have many points of connection for them, so that they may be mindful.⁶⁹⁵

52. Those whom We gave the Book before it, they do believe in it.

53. And when it is recited to them, they say : We believe in it ; it is the truth from our Lord—we were indeed before this submitting ones.

54. These will be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.

55. And when they hear idle talk they turn aside from it and say : For us are our deeds and for you your deeds. Peace be to you, we do not desire the ignorant.

56. Thou canst not guide whom thou lovest, but Allāh guides whom He pleases ; and He knows best the followers of the right way.

57. And they say : If we follow the guidance with thee, we should be carried off from our country. Have We not settled them in a safe

695. The word of God, as contained in the Qur'ān, is made to have many points of connection with previous revelation, so that it may be the easier for them to realize its truth. Moreover, the fulfilment in one of the prophecies uttered by the other, affords conclusive evidence of the truth of both.

sacred territory to which fruits of every kind drawn? A sustenance from Us; but most of them do not know.

58. And how many a town have We destroyed which exulted in its means of livelihood. So these are their abodes; they have not been inhabited after them except a little. And they are ever the inheritors.

59. And thy Lord never destroyed towns until He raised in their metropolises a messenger, reciting to them Our communications, and We never destroy the towns except when their people are unjust.

60. And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting. Do you not understand?

SECTION 7.—Opponents will be brought low

61. Is he to whom We have promised a goodly promise which he will find true like him whom We have provided with the provision of this world's life, then on the day of Resurrection he will be of those who are brought up for punishment)?

62. And on the day when We shall bring them and say: Where are those whom you deemed to be My associates?

63. Those against whom the word has passed of true will say: Our Lord! These are they whom we led astray—we led them astray as we ourselves went astray. To Thee we declare

selves to be clear (of them)—it was not us that they worshipped.

64. And it will be said : Call your associate-gods. So they will call upon them, but they will not answer them, and they will see the chastisement. Would that they had followed the right way !

65. And on the day when He calls them and says : What was the answer you gave to the messengers ?

66. The pleas will become obscure to them on that day, and they will not ask one of another.

67. But as to him who repents and believes and does good, maybe he will be among the successful.

68. And thy Lord creates and chooses whom He pleases—to choose is not theirs. Glory be to Allāh, and exalted be He above what they set up (with Him) !

69. And thy Lord knows what their breasts conceal and what they manifest.

70. And He is Allāh, there is no god but He ! All praise is due to Him in this (world) and the Hereafter, and His is the judgment, and to Him you shall be brought back.

71. Say : Do you see if Allāh made the night to continue incessantly on you till the day of Resurrection, who is the god besides Allāh that could bring you light ? Will you not then hear ?

72. Say : Do you see if Allāh made the day to continue incessantly on you till the day of Resurrection, who is the god besides Allāh that

could bring you the night in which you take rest? Will you not then see?

73. And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may give thanks.

74. And on the day when He will call to them and say: Where are those whom you deemed to be My associates?

75. And We shall draw forth from among every nation a witness and say: Bring your proof. Then shall they know that the truth is Allāh's, and that which they forged will depart from them.

SECTION 8.—Korah

76. Korah was indeed of the people of Moses, but he oppressed them; and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of strong men. When his people said to him: Do not exult, for Allāh loves not the exultant:⁶⁹⁶

77. And seek the future abode by means of what Allāh has given thee and neglect not thy portion of this world, and do good (to others) as Allāh has done good to thee, and seek not to make mischief in the land. Surely Allāh loves not the mischief-makers.

⁶⁹⁶. The story of Korah or Qārūn, his revolt against the leadership of Moses and Aaron, and his being swallowed up by the earth, is given in Num. 16. The only addition of any importance to the story as given in the Qur'ān is the mention of his wealth, a fact noticed in Rabbinical literature (*Jewish En.*) He seems to have been an Israelite Quisling, and thus collected immense wealth.

78. He said : I have been given this only on account of the knowledge I have. Did he not know that Allāh had destroyed before him of the generations those who were mightier in strength than he and had amassed more (wealth) ? And the guilty are not asked (to give an explanation) of their sins.

79. So he went forth to his people in his finery. Those who desired this world's life said : O would that we had the like of what Korah is given—he is indeed possessed of mighty good fortune.

80. And those who were given the knowledge said : Woe to you ! Allāh's reward is better for him who believes and does good, and none is made to receive this except the patient.

81. Then We made the earth to swallow up him and his abode. So he had no body of helpers to assist him against Allāh, nor was he of those who can defend themselves.

82. And those who yearned for his place only the day before began to say : Ah ! Allāh indeed amplifies and straitens the means of subsistence for whom He pleases of His servants ; had not Allāh been gracious to us, He would surely have abased us. Ah ! certainly the ungrateful are never successful.

SECTION 9 —The Prophet's Flight and Return

83. (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who guard against evil.

84. Whoever brings good, he will have better than it; and whoever brings evil, those who do evil will not be rewarded (for) aught except what they did.

85. He Who has made the Qur'ān binding on thee will certainly bring thee back to Makkah.⁶⁹⁷ Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

86. And thou didst not expect that the Book would be inspired to thee, but it is a mercy from thy Lord, so be not a backer up of the unbelievers.

87. And let them not turn thee aside from the communications of Allāh; after they have been revealed to thee, and call (men) to thy Lord and be not of the polytheists.

88. And call not on any other god with Allāh. There is no god but He. Everything is perishable but He. His is the judgment, and to Him you shall be brought back.

697. The word *ma'ād* means literally *the place of return*. It also means Makkah, because to it the whole of Arabia returned year after year from time immemorial. See 2: 125, where the Ka'bah is called "a resort for men." There is a clear prophecy here that the Prophet will have to fly from Makkah and that he will be brought back there. According to some, this verse was revealed on the Prophet's departure from Makkah.

CHAPTER 29

AL-'ANKABŪT : THE SPIDER

(Makkah—7 sections ; 69 verses)

IN this chapter false, idolatrous, and polytheistic beliefs are compared to a spider's web ; hence the name. This chapter and the three following form another group of Makkah revelation, each being headed by the letters *alif, lām, mīm*. All these chapters deal chiefly with the persecutions of the Muslims and the trials which they underwent, but the common theme of this group, as made clear in the chapter that follows, is that a great nation was about to be raised from the dead land of Arabia. The date of their revelation can definitely be ascribed to the fifth or sixth year of the Prophet's ministry, on account of the prophecy contained in the next chapter.

The last chapter predicts a triumphal return of the Prophet to Makkah, thus indicating the triumph of Islam. Here we are told that trials and persecutions were necessary to achieve triumph. The second, third, and fourth sections make brief references to the histories of Noah, Abraham, Lot, and other prophets, showing how the righteous had always to undergo trials and how they were subjected to persecutions. The fifth section refers to the purifying effect of the Qur'an. The sixth warns the unbelievers of the fate in store for them ; it also comforts the Muslims by stating that their sufferings will soon be changed into a state of happiness. The seventh section shows that God Who deals mercifully even with the unbelievers, will not allow the exertions of the faithful in the cause of truth to remain unfruitful.

SECTION 1.—Trials purify

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the best Knower.
2. Do men think that they will be left alone on saying, We believe, and not be tried ?
3. And certainly We tried those before them, so Allāh will surely know those who are true and He will surely know the liars.
4. Or do they who work evil think that they will escape Us ? Evil is it that they judge !

5. Whoever hopes to meet with Allāh term appointed by Allāh will then surely c and He is the Hearing, the Knowing.

6. And whoever strives hard, he st hard only for his own soul. Surely Allāh is sufficient, above (need of) the worlds.

7. And those who believe and do good shall do away with their evil deeds and We reward them the best of what they did.

8. And We have enjoined on man goo to his parents. And if they strive to make associate (others) with Me, of which thou no knowledge, obey them not. To Me is return, so I shall inform you of what you did.

9. And those who believe and do good, shall cause them to enter among the righteous.

10. And among men is he who says: believe in Allāh; but when he is persecuted (the way of) Allāh, he thinks the persecution to be as the chastisement of Allāh. And there come help from thy Lord, they w say: We were with you. Is not Allāh best Knower of what is in the breast mankind?

11. And Allāh will certainly know who believe, and He will certainly know hypocrites.

12. And those who disbelieve say to who believe: Follow our path and we will your wrongs. And they cannot bear aught their wrongs; surely they are liars.

13. And they will carry their own burdens and other burdens with their own burdens; they will certainly be questioned on the R

rection day as to what they forged.

SECTION 2.—Noah and Abraham

14. And We sent Noah to his people, so he remained among them a thousand years save fifty years.⁶⁹⁸ So the deluge overtook them, while they were unjust.

15. Then We delivered him and the inmates of the ark, and made it a sign to the nations.

16. And (We sent) Abraham when he said to his people : Serve Allāh and keep your duty to Him ; this is best for you, if you know.

17. You only worship idols besides Allāh and you invent a lie. Those whom you serve besides Allāh have not the power to give you any sustenance ; so seek sustenance from Allāh and serve Him and be grateful to Him. To Him you will be brought back.

18. And if you reject (the truth), nations before you did indeed reject (the truth) ; and the Messenger's duty is naught but to deliver (the message) plainly.

19. See they not how Allāh originates the creation, then reproduces it ? Surely that is easy to Allāh.

20. Say : Travel in the earth and see how He makes the first creation, then Allāh creates the latter creation. Surely Allāh is the Possessor

698. It is not improbable that the span of man's life may have been greater in his earlier history than at present, and Noah may have reached an extraordinarily old age. But there may be a reference here to the abiding for 950 years of the prophethood of Noah, his place being then taken by Abraham, who is for this reason mentioned immediately after Noah, and who appeared 952 years after Noah.

of power over all things.

21. He chastises whom He pleases and shows mercy on whom He pleases, and to Him you will be turned back.

22. And you cannot escape in the earth nor in the heaven, and you have no protector or helper besides Allāh.

SECTION 3.—Abraham and Lot

23. And those who disbelieve in the communications of Allāh and the meeting with Him despair of My mercy, and these it is for whom there is a painful chastisement.

24. So naught was the answer of his people except that they said: Slay him or burn him. But Allāh delivered him from the fire. Surely there are signs in this for a people who believe.

25. And he said: You have only taken yourselves idols besides Allāh by way of friendship between you in this world's life; then on the Resurrection day you will deny each other and you will curse each other, and your abode will be the fire, and you will have no helpers.

26. So Lot believed in him. And he said: I am fleeing to my Lord. Surely He is Mighty, the Wise.

27. And He granted him Isaac and Jacob and made the prophethood and the Book to continue in his seed, and He gave him his reward in this world; and in the Hereafter he will surely be among the righteous.

28. And (We sent) Lot when he said to his people: You are surely guilty of lewd

which no nation before you ever committed.

29. Do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allāh's chastisement, if thou art one of the truthful.

30. He said: My Lord! Help me against people who work mischief.

SECTION 4.—Lot and other Prophets

31. And when Our messengers came to Abraham with good news, they said: We are going to destroy the people of this town, for its people are unjust.

32. He said: In it is Lot. They said: We know well who is in it; we will deliver him and his household, except his wife; she is of those who remain behind.

33. And when Our messengers came to Lot he was grieved on account of them, and he had not strength (to protect) them. And they said: Fear not, nor grieve; we shall deliver thee and thy household, except thy wife; she is of those who remain behind.

34. We shall bring down upon the people of this town a punishment from heaven, because they transgressed.

35. And certainly We have left a clear sign of it for a people who understand.⁶⁹⁹

⁶⁹⁹. Sodom and Gomorrah, the cities destroyed, are in the neighbourhood of the Dead Sea, on the road from Arabia; see also 15: 76.

of power over all things.

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35. And certainly We have left a clear sign of it for a people who understand.⁶⁹⁹

699. Sodom and Gomorrah, the cities destroyed, are in the neighbourhood of the Dead Sea, on the road from Arabia; see also 15: 76.

36. And to Midian (We sent) their brother Shu'aib. He said : O my people ! Serve God and fear the latter day, and act not corruptly in the land, making mischief.

37. But they rejected him, so a severe earthquake overtook them, and they became motionless in their abode.

38. And (We destroyed) 'Ād and Thamūd and from their dwellings (this) is clear to you indeed. And the devil made their deeds seem to them, so he kept them back from the right path, though they were endowed with perfect faculties of the mind ;

39. And (We destroyed) Korah and Pharaoh and Hāmān. And Moses came to them with clear arguments, but they behaved haughtily in the land ; yet they could not outstrip (Us).

40. So each one We punished for his sin : and of them was he on whom We sent down a violent storm, and of them was he whom the rumour overtook, and of them was he whom We caused to be swallowed up by the earth, and of them was he whom We drowned. And Allāh was not unjust to them, but they were unjust to themselves.

41. The parable of those who take guardians besides Allāh is as the parable of the spider who makes for itself a house ; and surely the frame of houses is the spider's house—did they know !

42. Allāh surely knows whatever thing you call upon besides Him ; and He is the Most Wise.

43. And these parables We set forth

men, and none understand them but the learned.

44. Allāh created the heavens and the earth with truth ; surely there is a sign in this for the believers.

PART XXI

SECTION 5 —The Qur'an purifies

45. Recite that which has been revealed to thee of the Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil, and the remembrance of Allāh is certainly the greatest (restraint on sin).⁷⁰⁰ And Allāh knows what you do.

46. And dispute not with the People of the Book except by what is best—save those of them who act unjustly and 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.⁷⁰¹

47. And thus have We revealed the Book to thee ; so those whom We have given the Book believe in it,—and of these⁷⁰² there are those who believe in it. And none deny Our communications except the unbelievers.

700. It is a living belief in Divine power, knowledge and goodness that restrains man from walking in the ways of His displeasure and this is what is implied in the remembrance of Allāh. A sure and certain knowledge that every evil action leads to an evil consequence, that there is a Supreme Being Who knows what is hid from human eye and Whose moral law is effective where the moral force of society altogether fails, that He is the source of all goodness and it is through goodness that man can have communion with Him, are the only effective restraints upon evil.

701. That is the gist of the Islamic controversy: We believe in that which has been revealed to us and revealed to you, and our God and your God is one.

702. By these are meant the Arabs to whom no warner was sent.

48. And thou didst not recite before it book, nor didst thou transcribe one with right hand, for then could those who make claims have doubted.⁷⁰³

49. Nay, these are clear communications in the hearts of those who are granted knowledge and none deny Our communications except unjust.

50. And they say : Why are not signs down upon him from his Lord ? Say : There are with Allāh only, and I am but a warner.

51. Is it not enough for them that have revealed to thee the Book which is recited to them ? Surely there is mercy in this as a reminder for a people who believe.

SECTION 6.—A War and a Comfort

52. Say : Allāh is sufficient as a witness between me and you ; He knows what is in the heavens and the earth. And those who believe in the falsehood and disbelieve in Allāh, it is that are the losers.

53. And they ask thee to hasten on chastisement. And had not a term been appointed the chastisement would already have come to them. And certainly it will come to them of a sudden while they perceive not.

54. They ask thee to hasten on the chastisement.

703. The broad principles of religion and the beautiful moral and spiritual truths which find expression in the Qur'ān could not have been collected, if such a collection by human exertion were possible, except by one who had knowledge of all the previous scriptures, but the Prophet could neither read nor write.

ment, and surely hell encompasses the unbelievers;

55. On the day when the chastisement will cover them from above them, and from beneath their feet; and He will say: Taste what you did.

56. O my servants who believe! My earth is vast, so Me alone should you serve.⁷⁰⁴

57. Every soul must taste of death, then to Us you shall be brought back.

58. And those who believe and do good, We shall certainly give them abode in the high places in gardens in which rivers flow, abiding therein. How good the reward of the workers

59. Who are patient, and on their Lord do they rely!

60. And how many a living creature that does not carry its sustenance! Allāh provides for it and for you; and He is the Hearing, the Knowing.

61. And if thou ask them, Who created the heavens and the earth and made the sun and the moon subservient? they will say, Allāh. Whence are they then turned away?

62. Allāh makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases); surely Allāh is Knower of all things.

63. And if thou ask them, Who is it that sends down water from the clouds, then gives life therewith to the earth after its death? they

⁷⁰⁴. If they are persecuted at Makkah, they will find a refuge elsewhere, where they would be free to worship one God. Thus a flight to another place is clearly foretold here.

will say, Allāh. Say : All praise is due to Allāh. Nay, most of them do not understand.

SECTION 7.—Triumph of the Faithful

64. And this life of the world is nothing but a sport and a play. And as for the abode of the Hereafter, that surely is the life—did they but know !

65. So when they ride in the ships they call upon Allāh, being sincerely obedient to Him. But when He brings them safe to the land, lo ! they set up others (with Him)

66. That they may be ungrateful for what We have given them, and that they may enjoy ; but they will soon know.

67. Do they not see that We have made a sacred territory secure, while men are carried off by force from around them ?⁷⁰⁵ Will they still believe in the falsehood and disbelieve in the grace of Allāh ?

68. And who is more unjust than one who forges a lie against Allāh, or gives the lie to the truth when it comes to him ? Is there not in hell an abode for the unbelievers ?

69. And those who strive hard for Us, We will certainly guide them in Our ways. And Allāh is surely with the doers of good.

705. The reference in *men being carried off by force* is to the great insecurity of life and property in Arabia, while no one could violate the sacredness of Makkah.

CHAPTER 30

AR-RŪM : THE ROMANS

(Makkah—6 sections ; 60 verses)

THE chapter receives its name from the important prophecy regarding the victory of the Romans over the 'Persians, who, at the time of the utterance of this prophecy, had overrun the whole of the Roman Empire and were almost knocking at the gates of Constantinople. At the same time it declares another and a grander prophecy of the victory of the Muslims over their mighty foe, the Quraish. This prophecy saw its fulfilment in the battle of Badr, which took place in the same year as the victory of the Romans over the Persians:

The chapter opens with a reference to the Roman vanquishment, and immediately declares a prophecy of Rome's triumph over her foe, and adds a prophecy of a great Muslim victory over their oppressors at the same time. The second section speaks of the two parties of believers and unbelievers, stating that their respective conditions will soon be reversed, the Muslims getting the upper hand. The third section refers to the manifestation of Divine power in nature as an indication that a manifestation of the same power will bring about the triumph of Islam. The fourth section shows that the spiritual triumph of Islam is a certainty, because, responding as it does to human nature and answering all the requisites of the natural religion of man, it must ultimately appeal to man's nature and be accepted universally. This triumph, it is stated, in the next section, was to be accomplished by a great and wonderful transformation in Arabia. Those who doubted the accomplishment of such a revolution, on account of the mighty opposition to the progress of Islam, are told in the concluding section that the overthrow of opposition was absolutely certain.

SECTION 1.—Two Wonderful Prophecies

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the best Knower.
2. The Romans are vanquished.
3. In a near land, and they, after being vanquished, will overcome,⁷⁰⁶

706. The great struggle, in which Persia was victorious, began in 602 of the Christian era, when Chosroes II of Persia began war

4. Within nine years. Allāh's is the command before and after. And on that day the believers will rejoice

5. With the help of Allāh. He helps whom He pleases,⁷⁰⁷ and He is the Mighty, the Merciful—

6. (This is) Allāh's promise. Allāh will not fail His promise, but most people do not know.

7. They know the outward of this world's life, and of the Hereafter they are heedless.

8. Do they not reflect in their own minds?

with Rome. "His armies plundered Syria and Asia Minor, and in 608 advanced to Chalcedon. In 613 and 614 Damascus and Jerusalem were taken by the general Shahbaraz and the Holy Cross was carried away in triumph. Soon after, even Egypt was conquered. The Romans could offer but little resistance, as they were torn by internal dissensions and pressed by the Avars and Slavs" (*En. Br.*, Art. Chosroes II). When the news of this conquest reached Makkah, the Quraish were jubilant, as their sympathies were with the fire-worshipping Persians more than with the Christians. It was in the year 615 or 616 that the Qur'ān announced the vanquishment of the victorious Persians, who had reached the very gates of Constantinople, by the Romans, who were by this time quite exhausted. What is still more wonderful is that this prophecy is accompanied by another about the vanquishment of the powerful Makkans by the handful of persecuted Muslims (vv. 4, 5). Both these events apparently impossible, would, we are told here, happen together within *bidz'* years, which signifies a maximum limit of nine years and was so interpreted by the Prophet himself. "In 624, he (Heraclius) advanced into northern Media, where he destroyed the great fire-temple of Goudzak" (*En. Br.*, Art. Chosroes II). In the same year, 313 Muslims, many of whom were raw, inexperienced youths without any arms, routed a strong force of about a thousand of the Quraish warriors, killing all the leaders and dealing a death blow to the power of the enemy. The successes of the Muslim army, on the one hand, and of the Romans on the other, continued until the Quraish were utterly crushed by the conquest of Makkah in 630, while "the Persian Empire, from the apparent greatness which it had reached ten years ago, sank into hopeless anarchy" (*En. Br.*)

707. It is a clear prophecy that when the Romans overcome the Persian, the Muslims would vanquish their enemies with the help of Allāh; the victory at *Badr* came about in the same year.

Allāh did not create the heavens and the earth and what is between them but with truth, and (for) an appointed term. And surely most of the people deny the meeting with their Lord.

9. Have they not travelled in the land and seen what was the end of those before them? They were stronger than these in prowess, and cultivated the land, and peopled it in greater numbers than these have peopled it, and there came to them their messengers with clear arguments. So it was not Allāh who wronged them but they wronged their own souls.

10. Then evil was the end of those who did evil, because they gave the lie to the communications of Allāh and used to mock them.

SECTION 2.—The Two Parties

11. Allāh originates the creation, then reproduces it; then to Him you shall be brought back.

12. And on the day that the Hour comes, the guilty will be in despair.

13. And they will not have any intercessors from among their associate-gods, and they will deny their associate-gods.

14. And on the day when the Hour comes, in that day they will become separated one from the other.

15. Then as to those who believed and did good, they will be made happy in a garden.

16. And as to those who disbelieved and gave the lie to Our communications and the meeting of the Hereafter, these shall be brought

over to the chastisement.

17. So glory be to Allāh when you enter upon the time of the evening and when you enter upon the time of the morning,—

18. And to Him belongs praise in the heavens and the earth,—and in the afternoon and when you are at midday.

19. He brings forth the living from the dead and He brings forth the dead from the living and He gives life to the earth after its death and thus shall you be brought forth.

SECTION 3.—Signs of the Power of God

20. And one of His signs is that He creates you from dust, then lo! you are mortals (who scatter).

21. And one of His signs is that He creates mates for you from yourselves that you may find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect:

22. And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned.

23. And one of His signs is your sleep and your seeking of His grace by night and by day. Surely there are signs in this for a people who would hear.

24. And one of His signs is that He sends you the lightning for fear and for hope, and He sends down water from the cloud, then He gives life therewith to the earth after its death. Su

there are signs in this for a people who understand.

25. And one of His signs is that the heaven and the earth subsist by His command, then when He calls you by a (single) call—from the earth—lo! you come forth.

26. And His is whosoever is in the heavens and the earth; all are obedient to Him.

27. And He it is Who originates the creation, then reproduces it, and it is easy to Him. And His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.

SECTION 4.—Natural Religion of Man

28. He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike—you fear them as you fear each other? Thus do We detail the communications for a people who understand.

29. Nay, those who are unjust follow their low desires without any knowledge; so who can guide him whom Allāh leaves in error? And for them there are no helpers.

30. So set thy face upright for religion in the right state—the nature made by Allāh in which He has made men^{707a}. There is no altering of

707a. Islam according to this verse is the natural religion of man, or a religion to the truth of which human nature bears testimony. Its fundamental principles, the Unity and all-comprehensive providence of God, the universality of Divine revelation, and the accountability for all actions, in a life after death, are recognized by all religions and all nations, and their universal acceptance is a clear evidence that it is the very nature of man that bears testimony

Allah's creation. That is the right religion which most people do not know—

31. Turning to Him, and keep your oaths to Him and keep up prayer and be not of the disbelievers,

32. Of those who split up their religion into sects, became parties, every sect rejoicing in what it had with them.

33. And when harm afflicts men, they turn to their Lord, turning to Him, and We make them taste of mercy from Him, so that they begin to set up partners with their Lord.

34. So as to be ungrateful for what We have given them. So enjoy yourselves (for a while) you will soon know!

35. Or, have We sent down to thee authority so that it speaks of that which is beyond their power to reach up with Him?

36. And when We make people taste of Our mercy they rejoice in it, and if an evil befall them for what their hands have sent forth, lo! they are in despair.

37. Do they not see that Allāh makes provision for whom He pleases, and that He is surely aware of what they do. Surely there are signs in this for a people who will believe.

38. And give to the near of kin his due, and to the needy and the wayfarer. This is the command of those who desire Allāh's pleasure, and those who are successful.

39. And whatever you lay out at

to their truth. Islam removes all limitations upon the fundamental doctrines of the religion of humanity, and as wide a significance as humanity itself.

that it may increase through the property of men, it increases not with Allāh: and whatever you give in charity, desiring Allāh's pleasure—these it is that get manifold.

40. Allāh is He Who created you, then He gives you sustenance, then He causes you to die, then brings you to life. Is there any of your associate gods who does aught of it? Glory be to Him, and exalted be He above what they set up (with Him)!

SECTION 5.—A Transformation

41. Corruption appeared in the land and the sea on account of what the hands of men have wrought,⁷⁰⁸ that He may make them taste a part of that which they have done, so that they may turn (to Allāh).

42. Say: Travel in the land, and see what was the end of those before; most of them were polytheists.

43. So set thyself upright to the right course before there come from Allāh the day which cannot be averted; on that day they will be separated.

44. Whoever disbelieves, on him is his disbelief; and whoever does good, they prepare (good) for their own souls,

45. That He may reward those who believe and do good out of His grace. Surely He loves not

708. Before the advent of the Holy Prophet, corruption prevailed in all countries of the world. Judaism, Hinduism, Buddhism, Confucianism, and Zoroastrianism had long ceased to have any healthy effect on the lives of their votaries. The latest of these was Christianity but as Muir says: "The Christianity of the seventh century was itself decrepit and corrupt."

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33. And when harm afflicts men, they call upon their Lord, turning to Him, and when He makes them taste of mercy from Him, lo! some of them begin to set up partners with their Lord.

34. So as to be ungrateful for what We have given them. So enjoy yourselves (for a while), you will soon know!

35. Or, have We sent down to them an authority so that it speaks of that which they set up with Him?

36. And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have sent forth, lo! they are in despair.

37. Do they not see that Allāh makes ample provision for whom He pleases, and straitens? Surely there are signs in this for a people who believe.

38. And give to the near of kin his due, and to the needy and the wayfarer. This is best for those who desire Allāh's pleasure, and these it is who are successful.

39. And whatever you lay out at usury, so

to their truth. Islam removes all limitations upon these three fundamental doctrines of the religion of humanity, and gives them as wide a significance as humanity itself.

that it may increase through the property of men, it increases not with Allāh; and whatever you give in charity, desiring Allāh's pleasure—these it is that get manifold.

40. Allāh is He Who created you, then He gives you sustenance, then He causes you to die, then brings you to life. Is there any of your associate gods who does aught of it? Glory be to Him, and exalted be He above what they set up (with Him)!

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the unbelievers.

46. And one of His signs is that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that His ships may run by His command, and that you may seek of His grace and that you may be grateful.

47. And We sent before thee messengers to their people, so they came to them with arguments, then We punished those who were guilty. And to help the believers is ever in Our bent on Us.

48. Allāh is He Who sends forth the winds, so they raise a cloud, then He spreads it forth over the sky as He pleases, and He breaks it up so that thou seest the rain coming forth from between the clouds; and when He causes it to fall upon the earth, He pleases of His servants, lo! they rejoice.

49. Though they were before this—before the Flood—was sent down upon them—in utter despair.

50. Look then at the signs of Allāh's power, how He gives life to the earth after its death. Surely He is the quickener of the dead; and He is the Possessor of power over all things.

51. And if We send a wind and they turn yellow,⁷⁰⁹ they would after that continue to disbelieve.

52. So thou canst not make the dead to live, nor canst thou make the deaf to hear the truth when they turn back retreating.

53. Nor canst thou lead away the unbelievers out of their error. Thou canst make no plan.

709. *It in this verse, means the seed-produce, which is referred to in the expression "gives life to the earth" in the previous verse. The allusion is to the disasters which would strike a blow to the unbelievers' plans.*

hear but those who believe in Our communications, so they are the submitting ones.

SECTION 6.—Overthrow of Opposition

54. Allāh is He Who created you in a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength. He creates what He pleases, and He is the Knowing, the Powerful.

55. And on the day when the Hour comes, the guilty will swear that they did not tarry but an hour ; thus are they ever turned away !

56. And those who are given knowledge and faith will say : Certainly you tarried according to the ordinance of Allāh till the day of Resurrection. So this is the day of Resurrection, but you did not know.

57. So on that day their excuse will not profit those who were unjust, nor will they be regarded with goodwill.

58. And We have set forth for men every kind of parable in this Qur'ān. And if thou bring to them a sign, those who disbelieve would surely say : You are naught but false claimants.

59. Thus does Allāh set a seal on the hearts of those who know not.

60. So be patient ; for the promise of Allāh is true, and let not those who have no certainty hold thee in light estimation.

CHAPTER 31

LUQMĀN

(Makkah—4 sections ; 34 verses)

THE name of this chapter is taken from that of the prophet whose story it refers. Luqmān was an Ethiopian, and his story here testifies to the breadth of the fundamental principles alluded to in the last chapter. The aim of this chapter and its sister chapters, to ensure the success of the believers.

The chapter consists of four sections. The first in unmistakable terms the success of the Muslims ; the second refers to the advice of Luqmān to his son, which was now for the Muslims ; the third speaks of the greatness of Divine which could bring about such an impossible thing as the triumph of the Muslims over their enemies ; and the fourth foretells the doom of the mighty opponents.

SECTION 1.—Success of Believers

In the name of Allāh, the Beneficent, the Merciful

1. I am Allāh, the best Knower.
2. These are verses of the Book of wisdom.
3. A guidance and a mercy for the devout good,
4. Those who keep up prayer and give the poor-rate and they are certain of the reward after.
5. These are on a guidance from their Lord and these are they who are successful.
6. And of men is he who buys forbidden discourse to lead astray from Allāh's path without knowledge, and to take it for a mockery. They shall have an abasing chastisement.
7. And when Our communication is recited to him, he turns back proudly, as if he had not heard them, as if there were deafness

ears ; so announce to him a painful chastisement.

8. Those who believe and do good, for them are gardens of bliss,

9. To abide therein ; the promise of Allāh in truth ; and He is the Mighty, the Wise.

10. He created the heavens without any pillars that you can see, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind. And We send down water from the cloud, then cause to grow therein (vegetation) of every noble kind.

11. This is Allāh's creation, but show me what those besides Him have created. Nay, the unjust are in manifest error.

SECTION 2.—Luqmān

12. And certainly We gave wisdom to Luqmān,⁷¹⁰ saying: Give thanks to Allāh. And whoever gives thanks, he gives thanks for (the good of) his own soul ; and whoever is ungrateful, then surely Allāh is Self-sufficient, Praised.

13. And when Luqmān said to his son while he admonished him: O my son ! Do not set up aught with Allāh ; for setting up gods (with Allāh) is a grievous iniquity.

14. And We have enjoined man in respect of his parents—his mother bears him in weakness upon weakness and his weaning takes two years—saying: Be grateful to Me and to thy parents.

710. From what is stated of Luqmān, he seems to have been an Ethiopian. It is very probable that the Greek Æsop is a corruption of Ethiopian and is identical with Luqmān. The Qur'ān accepts prophets of nations other than the Israelites.

To Me is the eventual coming.

15. And if they contend with thee to thee associate with Me what thou hast no knowledge of, obey them not, and keep company with them in this world kindly ; and follow the command of him who turns to Me, then to Me is the return, then will I inform you of what you desire.

16. O my son ! Even if it be the weight of the grain of a mustard-seed, though it be in the heart of a rock, or (high above) in the heaven, or (deep down) in the earth, Allāh will bring it out (to light). Surely Allāh is Knower of subtleties. Aware:

17. O my son ! Keep up prayer and give alms in good and forbid evil, and bear patiently what which befalls thee. This is one of the signs for the earnestly enjoined :

18. And do not turn thy face away from the people in contempt, nor go about in the land exulting overmuch. Surely Allāh loves not the self-conceited boaster :

19. And be moderate in thy going and lower thy voice, for the most hateful of voices is braying of the asses.

SECTION 3.—Divine Power

20. See you not that Allāh has made what is in the heavens and what is in the earth subservient to you, and has given to you in abundance His favours, outward and inward ? Among men is he who disputes concerning the unseen without knowledge, or guidance, or authority, giving light.

21. And when it is said to them, Follow what Allāh has revealed, they say: Nay, we follow what we found our fathers following. What! even though the devil invited them to the chastisement of the burning fire!

22. And whoever submits himself wholly to Allāh and he is the doer of good (to others), he indeed takes hold of the firmest handle; and Allāh's is the end of affairs.

23. And whoever disbelieves, let not his disbelief grieve thee. To Us is their return, then We shall inform them of what they did. Allāh is surely the Knower of what is in the breasts.

24. We give them to enjoy a little, then We shall drive them to a severe chastisement.

25. And if thou ask them, Who created the heavens and the earth? they will certainly say, Allāh. Say: Praise be to Allāh. But most of them know not.

26. Whatsoever is in the heavens and the earth is Allāh's; surely Allāh is the Self-sufficient, the Praised.

27. And were every tree that is in the earth (made into) pens, and the sea (were ink), with seven more seas to increase it, the words of Allāh would not come to an end; surely Allāh is Mighty, Wise.

28. Your creation—and (so) your raising to life (after death)—is nothing but as that of a single soul; surely Allāh is Hearing, Seeing.

29. Seest thou not that Allāh makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun

and the moon subservient (to you)—pursues its course till an appointed time—that Allāh is Aware of what you do?

30. This is because Allāh is the T and what they call upon besides Him falsehood, and that Allāh is the High Great.

SECTION 4.—The Doom

31. Seest thou not that the ships run the sea by Allāh's favour, that He may you of His signs? Surely there are signs for every patient endurer, grateful one.

32. And when a wave covers them overshadowing (clouds), they call upon being sincere to Him in obedience. But He brings them safe to the land, some of follow the middle course. And none deny signs but every perfidious, ungrateful one.

33. O people! Keep your duty to Lord, and fear a day when a father will avail his son, nor will the child avail his in aught. The promise of Allāh is sure so let not this world's life deceive you, the arch-deceiver deceive you about Allāh.

34. Allāh is He with Whom is the ledge of the Hour; and He sends down th and He knows what is in the wombs; one knows what he will earn on the m and no one knows in what land he v Surely Allāh is Knowing, Aware.

CHAPTER 32

AS-SAJDAH: THE ADORATION

(Makkah—3 sections ; 30 verses)

THIS is the last of the group of four chapters beginning with the 29th, and contains as it were their sum and substance, embodying an allusion to the future history of Islam. The warning is given, the fate of the believers and the unbelievers is compared, and the judgment is announced, and to these three subjects the three sections of this chapter are devoted.

SECTION 1.—The Warning

In the name of Allāh, the Beneficent, the Merciful.

1. I am Allāh, the best Knower.

2. The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.

3. Or do they say: He has forged it? Nay, it is the truth from thy Lord that thou mayest warn a people to whom no warner has come before thee, that they may follow the right direction.⁷¹¹

4. Allāh is He Who created the heavens and the earth and what is between them in six periods, and He holds control on the throne. You have not besides Him any guardian or any intercessor. Will you not then mind?

5. He will establish the commandment from the heaven to the earth; then will it ascend to Him in a day the measure of which is a thousand years of what you count.⁷¹²

711. Makkah had not seen a prophet before the advent of the Prophet.

712. The significance is that the kingdom of God, as represented by Islam, will be first established firmly on earth, and then it will

6. This is the Knower of the unseen and the seen, the Mighty, the Merciful,

7. Who made good every thing that He created, and He began the creation of man from dust.

8. Then He made his progeny of an extra drop of water held in light estimation.

9. Then He made him complete and breathed into him of His spirit,⁷¹³ and made for you the ears and the eyes and the heart. Little is it that you give thanks.

10. And they say: When we are lost from the earth, shall we then be in a new creation? Nay, they are disbelievers in the meeting with their Lord.

11. Say: The angel of death who is given charge of you will cause you to die, then your Lord you shall be brought back.

SECTION 2.—Believers and Unbelievers

12. And couldst thou but see when the guilty hang down their heads before their Lord: Cursed be the Lord! We have seen and we have heard; send us back, we will do good; (now) we are certain.

receive a set-back extending over a period of a thousand years. There is a saying of the Prophet that Islam will retain its purity for three generations or three centuries. And it is a fact that during the first three centuries of its rise Islam continued to advance while retaining its pristine purity, but after that there has generally been either a stationary condition or retrogression, while the purity of its doctrine has also been affected by foreign influence. The limitation of the period of set-back to a thousand years shows that it will after that again attain to supremacy. The recent awakening in the world of Islam is a clear indication of the truth of the prophecy.

713. This shows that the Divine spirit is breathed into every man. Thus every man is a spirit from God and His word as we

13. And if We had pleased We would have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will fill hell with the jinn and the men together.

14. So taste, because you neglected the meeting of this day of yours—We too forsake you,—and taste the abiding chastisement for what you did.

15. Only they believe in Our communications who, when they are reminded of them, fall down making obeisance and celebrate the praise of their Lord, and they are not proud.

16. Their sides forsake (their) beds—they call upon their Lord in fear and in hope,—and they spend out of what We have given them.

17. So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.⁷¹⁴

18. Is then he who is a believer like him who is a transgressor? They are not equal.

19. As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they used to do.

20. And as for those who transgress, their abode is the fire. Whenever they desire to go forth from it, they are brought back into it, and it will be said to them: Taste the chastisement

714. This is a true description of the blessings of paradise: *No soul knows what is hidden for them.* These blessings are hidden from the physical eye of man, and therefore their description in words which convey to the mind an idea of the blessings of this life is metaphorical. The Holy Prophet's own comment on these words is: "God says: I have prepared for My righteous servants what no eye has seen and no ear has heard, and what the heart of man has not conceived."

of the fire which you called a lie.

21. And certainly We will make them taste of the nearer chastisement before the greater chastisement, that haply they may turn.⁷¹⁵

22. And who is more unjust than he who is reminded of the communications of his Lord then he turns away from them? We shall surely inflict retribution on the guilty.

SECTION 3.—The Judgment

23. And certainly We gave the Book to Moses—so be not in doubt concerning the meeting with Him—and We made it a guide for the Children of Israel.

24. And We made of them leaders to guide by Our command when they were patient; and they were certain of Our communications.

25. Thy Lord will surely judge between them on the day of Resurrection concerning that wherein they differed.

26. Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Surely there are signs in this. Will they not then hear?

27. Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which the cattle and they themselves eat? Will they not then see?

⁷¹⁵. The *nearer* chastisement is the earthly punishment which might serve as a warning against the greater punishment of Hereafter.

28. And they say: When will this victory come, if you are truthful?

29. Say: On the day of the victory the faith of those who (now) disbelieve will not profit them, nor will they be respited.

30. So turn away from them and wait; they too are waiting.

CHAPTER 33

AL-AḤZĀB: THE ALLIES

(Madinah—9 sections ; 73 verses)

THIS chapter goes under the name of *The Allies*, by which meant the Quraish, confederated with other idolatrous tribes the Jews, who marched against Madīnah to annihilate the Muslims. The battle of the Allies took place in the fifth year of Hijrah. The major portion of this chapter was revealed in that year. There are other subjects dealt with in it which belong to a later period, and its revelation seems to have extended right to the ninth year of Hijrah. The last group of Makkan chapters promising this announces a series of mighty prophecies foretelling the sequent greatness of the Muslims, and here we are shown how forces employed to crush Islam were made ineffective, thus paving the way for the Muslims to attain the promised greatness.

The chapter opens with an injunction requiring perfect obedience to God and the first section deals with the question of physical and spiritual relationship of the believers to the Prophet. The powerful attack of the Quraish and their allies on the Muslims, spoken of in the second and third sections, was really a resort to brute force made with the object of utterly annihilating Islam. The sections that follow deal with the objections advanced against the divine life of the Holy Prophet. The Holy Prophet's unrivalled simplicity of life is the key to the refutation of all objections, and that simplicity is shown in the fourth section, in his readiness to part with his wives if they insisted on possessing those comforts of life which were being enjoyed by their sisters in the houses of the Muslims. The condition of the Muslim community was now being changed from one of affluence, and the wives of the Prophet naturally desired to share in the growing prosperity of the community. But they were not to be vouchsafed to them. Not only did the Prophet himself retain the utmost simplicity of life to his last days, nor did he coming over him though he had risen to be the ruler of the whole of Arabia, but he did not allow even his wives to depart from that standard of simplicity.

The fifth section deals with the Prophet's marriage with Zaynab and refutes the objections advanced against him on that score. The sixth generalizes on the objections raised against his domestic life. The seventh refers to the false reports spread by the hypocrites against the Prophet. The eighth continues the subject and deals with the end of those who stirred up sedition against the Prophet and the Muslim rule. The ninth brings the chapter to a close by exhorting the believers to be faithful to their trusts.

SECTION 1.—Believers' Relationship to the Prophet

In the name of Allāh, the Beneficent, the Merciful.

1. O Prophet! Keep thy duty to Allāh and obey not the unbelievers and the hypocrites. Surely Allāh is ever Knowing, Wise,

2. And follow what is revealed to thee from thy Lord. Allāh is surely ever Aware of what you do;

3. And rely on Allāh. And Allāh is enough as Disposer of affairs.

4. Allāh has not made for any man two hearts within him; nor has He made your wives whom you desert your mothers,⁷¹⁶ nor has He made those whom you assert to be your sons your real sons.⁷¹⁷ These are the words of your mouths. And Allāh speaks the truth and He shows the way.

5. Call them by (the names of) their fathers—this is more equitable with Allāh. But if you know not their fathers, then they are your brethren in faith and your friends. And there is no blame on you concerning that in which you make a mistake, but (blameable is) that which your hearts do purposely. And Allāh is ever Forgiving, Merciful.

6. The Prophet is closer to the faithful

716. *Zihār* was a technical term for the custom prevailing in Arabia, the husband saying to his wife, *thou art to me as the back of my mother*. The pronouncement of these words resulted in the cessation of the conjugal relations of husband and wife without bringing about a divorce. This custom was abolished by Islam.

717. An adopted son was spoken of as the real son of the man who adopted him. This custom was also abolished. Islam stood for realities, and mere words of mouth without a reality under them were not acceptable to the spirit of Islam.

than their own selves, and his wives are their mothers.⁷¹⁸ And the possessors of relations are closer one to another in the ordinance of Allāh than (other) believers and those who are near (their homes), except that you do some good to your friends. This is written in the Book.

7. And when We took their covenant from the prophets and from thee and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a strong covenant,⁷¹⁹

8. That He may question the truthfulness of their truth. And He has prepared a punishment for the unbelievers.

SECTION 2.—Allies' Attack on Madīnah

9. O you who believe! Call to mind the favour of Allāh to you when there came upon you hosts,⁷²⁰ but We sent against them

718. The Prophet's wives are called the mothers of the faithful not only out of respect for the Prophet, thus showing that the wife shares the honour of the husband, but also because they are to serve as models of purity and selflessness for half the human race, i.e. womankind, and also because they handed over to the Prophet that part of the Prophet's sayings and doings to which his companions had no access, the part relating to domestic matters and life within the home, the part on which the happiness of the household depends to a very large extent.

719. See 3 : 80, where the making of a covenant with the prophets is spoken of. It is, with regard to the advent of the Prophet, referred to in Acts 3 : 21 and elsewhere. The covenant taken from the Holy Prophet evidently refers to the Prophet verifying all previous revelation, as made clear in 3 : 80.

720. The events narrated in this section and a part of the following relate to the siege of Madīnah by the combined forces of the Quraish and their allies, aided by the Jewish tribes of Nadzīr and Banī Quraizah, the latter of whom had made an alliance with the Muslims. The entire forces numbered about a thousand, while the Muslims were about a tenth of this. The Prophet decided to remain within the town, and a defensive dug as a protective measure against the onrush of the forces.

strong wind⁷²¹ and hosts that you saw not. And Allāh is ever Seer of what you do.

10. When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you entertained (diverse) thoughts about Allāh.

11. There the believers were tried and they were shaken with a severe shaking.

12. And when the hypocrites and those in whose hearts was a disease began to say: Allāh and His Messenger promised us only to deceive.

13. And when a party of them said: O people of Yathrib!⁷²² There is no place to stand for you (here), therefore go back. And a party of them asked permission of the Prophet, saying: Our houses are exposed. And they were not exposed—they only desired to run away.

14. And if an entry were made upon them (by the enemy) from the outlying parts of it, then they were asked to wage war, they would certainly have done it; and they would not have stayed in it but a little while.

15. And they had made indeed a covenant with Allāh before, that they would not turn

force. The battle continued for several days, the enemy eventually taking to flight on a stormy night without being able to inflict any loss upon the Muslims.

721. The reference is to the great hurricane which caused the enemy to fly. Muir says: "Wearied and damped in spirit, the night set in upon them cold and tempestuous. Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown."

The hosts which could not be seen were the angelic hosts which disheartened the enemy.

722. Yathrib was the name by which Madīnah was known before the Prophet's flight to that city.

(their) backs. And Allāh's covenant must be answered for.

16. Say: Flight will not do you any good if you flee from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

17. Say: Who is it that can protect from Allāh if He intends harm for you, or (who can do you harm if) He intends to show mercy? Nor will they find for themselves besides Allāh, any guardian or helper.

18. Allāh indeed knows those among you who hinder (others) and those who say to their brethren, Come to us; and they come not to fight but a little,

19. Being niggardly with respect to their wealth. Then when fear comes, thou wilt see them looking to thee, their eyes rolling, like those swooning because of death. But when the fear is gone, they smite you with sharp tongues being niggardly of the good things. These things are not believed, so Allāh has made their deeds vain; and that is easy for Allāh.

20. They think the allies have not come, and if the allies should come (again), they would fain be in the desert with the desert Arabs asking for news about you; and if they meet among you they would not fight save a little.

SECTION 3.—Enemy defeated

21. Certainly you have in the Messenger of Allāh an excellent exemplar for him who hopes (meeting with) Allāh and the coming Day.

the) latter day and remembers Allāh much.⁷²³

22. And when the believers saw the allies, they said: This is what Allāh and His Messenger promised us, and Allāh and His Messenger spoke the truth. And it only increased them in faith and submission.⁷²⁴

23. Of the believers are men who are true to the covenant which they made with Allāh. Of them is he who accomplished his vow, and of them is he who yet waits; and they have not changed in the least—

24. That Allāh may reward the truthful for their truth, and chastise the hypocrites if He please or turn to them (mercifully). Surely Allāh is ever Forgiving, Merciful.

25. And Allāh turned back the unbelievers in their rage—they did not obtain any advantage. And Allāh sufficed the believers in fighting; and Allāh is ever Strong, Mighty.

26. And He drove down from their fortresses those of the People of the Book who backed them, and He cast awe into their hearts; some you killed and others you took captive.⁷²⁵

723. The Prophet is here stated to be an excellent exemplar, the highest model of virtue, for people who would pay any regard to the higher values of life. He was a perfect model because he set an example for all conditions of life through which a man has to pass.

724. The reference here is to the Divine promise given long before, when the Prophet and his few followers were being severely persecuted: "A mighty host of the allies will be here put to flight" (38: 11).

725. The reference is to the Banī Quraizah who were in alliance with the Muslims, but when the enemy laid siege to Madīnah they sided with the investing army. Thus from allies they had turned foes. When the besieging army took to flight, and the Quraizah returned to their fortress, it was besieged by the Muslims. They remained besieged for twenty-five days, and then surrendered on condition that Sa'd, who was formerly one of their

27. And He made you heirs of their and their dwellings and their property, (of) a land which you have not yet trodden and Allāh is ever Possessor of power over things.

SECTION 4.—Prophet's Domestic Simplicity.

28. O Prophet! Say to thy wives: I desire this world's life and its ornament, and I will give you a provision and allow you to depart a goodly departing:⁷²⁷

29. And if you desire Allāh and His messenger and the latter abode, then surely Allāh is prepared for the doers of good among you with a mighty reward.

30. O wives of the Prophet! When any of you commits an open indecency,⁷²⁸ her

allies should be the arbiter. Exasperated by their treachery which subjected them to the rigour of the Jewish law, his judgment was that the fighting men should be put to death and the rest be captives.

⁷²⁶. By the untrodden land are meant the foreign lands which are here promised to the Muslims and which they conquer later.

⁷²⁷. The incident to which these verses relate belongs to the ninth year of Hijrah. The Prophet was then well-nigh the master of the whole of Arabia, and from poverty the national condition had changed to one of prosperity. It was natural, in the circumstances, that the wives of the Prophet should desire to be furnished with better necessities of life than they had previously enjoyed. If the Prophet had allowed his wives to share in the general prosperity of the community, there could not have been any objection. But he received a revelation which deprived those most nearly related to him of those material benefits which others could easily acquire. The splendours of this world could not be obtained, and were not forbidden to any Muslim, but such worldly vanities were not to be admitted within the household of God's Prophet.

⁷²⁸. Any unbecoming conduct is termed a *fahīshah* or indecency: see f.n. 219.

tisement will be doubly increased; and this is easy to Allāh.

PART XXII

31. And whoever of you is obedient to Allāh and His Messenger and does good, We will give to her a double reward, and We have prepared for her a generous sustenance.

32. O wives of the Prophet! You are not like any other of the women. If you would guard against evil be not soft in (your) speech, ⁷²⁹ lest he in whose heart is a disease yearn (towards you); and speak a good word.

33. And stay in your houses and display not your finery like the displaying of the ignorance of yore; ⁷³⁰ and keep up prayer; and pay the poor-rate, and obey Allāh and His Messenger. Allāh only desires to take away the uncleanness from you, O people of the household, and to purify you a (thorough) purifying.

34. And remember what is recited in your houses of the communications of Allāh and the wisdom. ⁷³¹ Surely Allāh is ever Knower of

729. Though the injunction is given in particular to the wives of the Prophet because they were required to act as teachers of religion to men, it is really a rule of life for all Muslim women, and promotes purity of heart and chastity in the relation between the sexes. They are not forbidden to speak to men, but as a safeguard against possible inclination of the heart to evil thoughts they are told not to indulge in soft and amorous conversation with the opposite sex.

730. "You women are permitted to go out of your houses for your needs", the Prophet is reported to have said (*Bukhārī*). As a matter of fact, women used to go out in the time of the Holy Prophet. The prohibition here is only against making a display of finery as women did in the days of ignorance when they went out with uncovered breasts and shoulders.

731. The wisdom as distinct from the Divine communications,

subtleties, Aware.

SECTION 5.—Prophet's Marriage with Zainab

35. The men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the men who give in charity and the women who give in charity, and the fasting men and the fasting women, and the chaste men and the chaste women, and those who remember Allāh much and the women who remember—Allāh has prepared for them forgiveness and a mighty reward.

36. And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allāh and His Messenger have decided a matter; and whoso disobeys Allāh and His Messenger manifest error.⁷³²

37. And when thou didst say to those whom Allāh had shown favour and to whom thou hadst shown a favour: Keep thy

i.e. the Qur'ān, signifies the Sunnah of the Holy Prophet. It shows clearly that one object of the marriages of the Prophet was that his wives should be instrumental in transmitting his teaching and practice in the house for the guidance of the believers.

732. All commentators agree that this verse was revealed on the occasion when the Prophet demanded Zainab, his freed slave, through his aunt, in marriage for Zaid, his freed slave. Zainab and her brother were averse to this match. Zaid was a freedman, and it was in obedience to this revelation that their scruples were overcome, and Zainab accepted Zaid as her husband.

thyself and keep (thy duty to) Allāh, and thou dost conceal in thy soul what Allāh would bring to light, and thou dost fear men, and Allāh has a greater right that thou shouldst fear Him. But when Zaid divorced her, We gave her to thee as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have divorced them; and Allāh's command must be performed.⁷³³

38. There is no harm in the Prophet doing that which Allāh has ordained for him. Such has been the course of Allāh with respect to those who have gone before—and the command of Allāh is a decree made absolute—

39. Those who deliver the messages of Allāh and fear Him, and fear not any one but Allāh. And Allāh is sufficient to take account.

40. Muḥammad is not the father of any of

733. This verse consists of two distinct and separate parts, the first dealing with Zaid's divorce of Zainab, and the second, beginning with *but when Zaid had divorced* with the Prophet's marriage with Zainab. On account of his great attachment to the Prophet, Zaid was called the son of Muḥammad, and he was one of the early converts to Islam. It is to this that the opening words of the verse refer when they speak of Zaid as being one to whom God as well as the Prophet had shown favour. Zainab was the daughter of the Prophet's own aunt; she was one of the early converts to Islam, and the Prophet proposed to her brother that she should be given in marriage to Zaid.

The marriage was, however, not a happy one. Differences arose, and Zaid made up his mind to divorce Zainab. The news was grieving for the Prophet, for it was he who had insisted upon the marriage, and he advised Zaid not to divorce her and to fear God. The verse does not show exactly what the difference was, but it clearly shows Zaid to have been in the wrong, for he is spoken of as fearing men.

After she was divorced the Prophet took her in marriage, that being the wish of the lady and her relatives before her marriage with Zaid; and the Prophet was, now that the marriage arranged by him proved unsuccessful, morally bound to accept the wishes of the lady and her relatives.

your men, but he is the Messenger of Allāh the last of the prophets;⁷³⁴ and Allāh is Knower of all things.

SECTION 6.—Prophet's Domestic Life

41. O you who believe! Remember A with frequent remembrance,

42. And glorify Him morning and even

43. He it is Who blesses you—and (so His angels—that He may bring you forth out of darkness into the light. And He is ever Merciful to the believers.

44. Their salutation on the day that they meet Him will be, Peace! and He has prepared for them a generous reward.

45. O Prophet! We have sent thee as a witness, and as a bearer of good news and as a warner,

46. And as one inviting to Allāh by His permission, and as a light-giving sun.

47. And give to the believers the good tidings that they will have a great bounty from Allāh.

48. And obey not the unbelievers and the hypocrites, and heed not their annoying talk, and rely on Allāh. And Allāh is sufficient.

734. No prophet will appear after Muḥammad, because he was perfected with him (5:3), and because he was raised as a prophet for all nations of the world and for all ages. Yet as a prophet the Prophet has it, God speaks to the righteous among His followers though they are not prophets.

735. The reference in these words is to the carplings and blind enemies of the Prophet who attacked the purity of his character. An impure man, a man moved by sensual desires, a slave to his passions, could not give light to others and raise a whole world from the depth of vice and immorality to the height of pure perfection.

Disposer of affairs.

49. O you who believe! When you marry the believing women, then divorce them before you touch them, you have in their case no period of waiting which you should reckon; so make provision for them and send them forth in a goodly manner.

50. O Prophet! We have made lawful to thee thy wives whom thou hast given their dowries, and those whom thy right hand possesses out of those whom Allāh has given to thee as prisoners of war, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts, who fled with thee, and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her, specially for thee, not for the (rest of) believers—We know what We have ordained for them concerning their wives ⁷³⁶ and those whom their right hands possess—in order that no blame may attach to thee; and Allāh is Forgiving, Merciful.

736. The reference here is to the limit of four laid down in 4:3. His *wives* were made lawful to the Prophet, which clearly shows that he would have divorced the number in excess of the limit if this verse had not been revealed. He had in fact given shelter to widows as his partners and members of the household in most cases, and it would have been hard upon these women if they had now been deprived of the great honour which they had attained, without any fault on their part. The Prophet could have dispensed with any one or any number or all of them, and he could have lived with one wife as he did up to the time that he was fifty-five years of age, quite an old man, but it would have been unjust to the ladies to have deprived them of the honour which had been bestowed on them, though they had well deserved it. V. 28 where the Holy Prophet is clearly commanded to put them all off if they had any desire for the world and its ornaments, is the surest testimony that he did not want them for the satisfaction of his passions.

51. Thou mayest put off whom pleasest of them, and thou mayest take to whom thou pleasest, and whom thou desirest those whom thou hadst separated provisionally, no blame attaches to thee. This is most proper so that their eyes may be cool and they may not grieve, and that they should be pleased with them, with what thou givest them.⁷³⁷ Allāh knows what is in your hearts, and He is ever Knowing, Forbearing.

52. It is not allowed to thee to take wives after this, nor that thou shouldst change for other wives, though their beauty be pleasing to thee, except what thy right hand possesses. And Allāh is ever Watchful over all things.

SECTION 7.—False Reports spread by Hypocrites

53. O you who believe! Enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its completion being finished—but when you are invited, enter, and when you have taken the food, disperse, not seeking to listen to talk. This gives the Prophet trouble, but he forbears from you. Allāh does not forbear from the truth. when you ask of them any goods, ask of

⁷³⁷. This verse must be read along with vv. 28 and 29. A choice is given to the Prophet's wives to remain with him or to leave him. A similar choice is given here to the Prophet. And when he preferred to lead simple lives with him rather than seek goods by leaving him, the Prophet was no less considerate of his wives as he liked, he did not exercise this choice to the advantage of any one of them, but retained them all, as chosen to remain with him. They would no doubt have been grieved if they had been deprived of the great honour which has been conferred on them as partners of the Prophet.

⁷³⁸. *Except what thy right hand possesses* signifies whom thou hast lawfully married.

from behind a curtain.⁷³⁹ This is purer for your hearts and (for) their hearts. And it behoves you not to give trouble to the Messenger of Allāh, nor that you should marry his wives after him, for ever.⁷⁴⁰ This is grievous in the sight of Allāh.

54. If you do a thing openly or do it in secret, then surely Allāh is Knower of all things.

55. There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their right hands possess; and keep your duty to Allāh. Surely Allāh is ever Witness over all things.

56. Allāh and His angels surely bless the Prophet. O you who believe! Call for (Divine) blessings on him and salute him with a (becoming) salutation.

57. Those who speak evil things of Allāh and His Messenger⁷⁴¹—Allāh has cursed them in this world and the Hereafter, and He has prepared for them an abasing chastisement.

58. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty of a false accusation and a manifest sin.

SECTION 8.—The End of Sedition-mongers

59. O Prophet! Tell thy wives and thy

739. A rule of conduct to be observed in relation to the Prophet is really a rule that must be observed by all in social relations.

740. The wives of the Prophet enjoyed an honour which they could not have retained if as widows they had contracted another marriage.

741. The reference is to the hypocrites who spoke evil things about the Holy Prophet, and spread false reports. Some such reports have found a way into the collections of Ḥadīth.

daughters and the women of the believers that (when going out) they let down upon them their over-garments. This is better, so that they may be known, and not molested.⁷⁴² And Allāh is ever Forgiving, Merciful.

60. If the hypocrites and those in whose hearts is a disease and the sedition-mongers in the city do not desist, We shall certainly set the over them, then they will not be thy neighbour in it but for a little while :

61. Being cursed ; wherever they are found they will be seized and murdered.⁷⁴³

62. (Such has been) the course of Allāh with respect to those who have gone before and thou wilt not find any change in the course of Allāh.

63. Men ask thee about the Hour. Say : The knowledge of it is only with Allāh. And what will make thee comprehend that the Hour may be nigh.

64. Allāh has cursed the unbelievers and has prepared for them a burning fire,

65. To abide therein for long ages—the will find no protector nor a helper.

66. On the day when their faces are turned back into the fire, they would say : O woe that we had obeyed Allāh and obeyed the Messenger !

67. And they would say : Our Lord

742. Muslim women were still molested at Madīnah and hence they were told to wear an over-garment.

743. These were the people who stirred up sedition and undermined the authority of the Muslim government ; they were in fact rebels who did the work of inciting rebellion by secret methods.

We obeyed our leaders and our great men, so they led us astray from the path :

68. Our Lord ! Give them a double chastisement and curse them with a great curse.

SECTION 9.—Muslims to remain Faithful

69. O you who believe ! Be not like those who spoke evil things of Moses ;⁷⁴⁴ but Allāh cleared him of what they said ; and he was worthy of regard with Allāh.

70. O you who believe ! Keep your duty to Allāh and speak the right word ;

71. He will put your deeds into a right state for you, and forgive you your sins. And whoever obeys Allāh and His Messenger, he indeed achieves a mighty success.

72. We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man is unfaithful to it. Surely he is unjust, ignorant,⁷⁴⁵

73. So Allāh will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allāh will turn (mercifully) to the believing men and the believing women. And Allāh is ever Forgiving, Merciful.

744. For a false imputation against Möses by his own people, and even his own sister, see Num. 12. As this chapter deals with false imputations, the case of a false imputation against Moses, in whose likeness the Holy Prophet came, is cited.

745. Nature is true to the laws which bring about its evolution, but man is not true to the laws which bring about the development of his faculties and on which, therefore, depends his real happiness.

CHAPTER 34

THE SABA'

(Makkah—6 sections ; 54 verses)

THE title of this chapter is taken from that of a city of the same name, *Saba'*, which was situated in Yaman and was destroyed by a flood. The warning given in this chapter applies to all nations that are made great and prosperous, but fall into luxurious habits. Ease engenders evil which brings decay and ruin. It is equally a warning to the Muslims who were going to be made masters of the earth, lest they should fall into the ways of ease and luxury and suffer the evil consequences of doing so.

The first section asserts the truth of the judgment, a judgment the truth of which is clearly seen working in this very life. This judgment overtakes individuals as well as nations, and two instances, that of Solomon's kingdom and *Saba'*, are cited in the second section. Judgment will therefore overtake the *Quraish*, and their false deities, we are told in the third section, will not avail them in the least. The fourth section describes the plight of the leaders of evil, the leaders and the followers blaming each other. The fifth section states that their very deities will then be unable to help them. The last section asserts that truth will prosper and falsehood vanish before it.

From here to the 39th chapter is another group of six chapters which all assert that the Muslims will be made a great nation, warning them at the same time that if they fall into ease and luxury as nations before them had done, they would fall down from the height to which they attained. They all belong to the middle Makkan period, and may be placed anywhere from the 6th to the 9th year of the Holy Prophet's ministry.

SECTION 1.—Judgment is certain

In the name of Allāh, the Beneficent, the Merciful.

1. All praise is due to Allāh, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the Hereafter ; and He is the Wise, the Aware.

2. He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that

which goes up to it ; and He is the Merciful, the Forgiving.

3. And those who disbelieve say : The Hour will not come upon us. Say : Yea ! by my Lord, the Knower of the unseen, it will certainly come upon you. Not the weight of an atom is hidden from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book,

4. That He may reward those who believe and do good. These it is for whom is forgiveness and a generous sustenance.

5. And those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.

6. And those to whom the knowledge has been given see that what has been revealed to thee from thy Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

7. And those who disbelieve say : Shall we show you a man, who informs you that when you are scattered the utmost scattering, you will then be (raised) into a new creation ?

8. He has forged a lie against Allāh or there is madness in him. Nay, those who do not believe in the Hereafter are in torment and in great error.

9. Do they not see what is before them and what is behind them of the heaven and the earth ? If We please We will cause the earth to swallow them up, or bring down upon them a portion from the heaven. Surely there is a sign in this for every servant turning (to Allāh).

SECTION 2.—A Lesson in Solomon's Successor and Saba'

10. And certainly We gave to David excellence from Us : O mountains ! Repeat praises with him. And (We made) the birds (subservient to him) ; and We made the iron pliant to him :⁷⁴⁶

11. Make ample (coats of mail), and assign a time to the making of coats of mail and do good ; for I am Seer of what you do.

12. And (We made) the wind (subservient) to Solomon, making a month's journey in the morning and a month's journey in the evening,⁷⁴⁷ and We made a fountain of molten brass to flow out for him. And of the jinn there were those who worked before him by the command of his Lord.⁷⁴⁸ And whoever turned aside from Our command from among them, We made him taste of the chastisement of burning.

13. They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place.⁷⁴⁹ Give thanks, O

746. The *making of the iron pliant* to him signifies the extensive use of iron by him in his battles, and so do the coats of mail in the next verse.

747. Solomon's ships were made to traverse a month's journey in a day by favourable winds. For Solomon's navy, see 1 Kings 9 : 26. Or the meaning is that *his ship's went out on a month's journey and came back from a month's journey*, showing the extent of his dominions or that of the trade he kept on. For molten brass, see 2 Chron. 4 : 2.

748. These jinn were no other than the strangers whom Solomon subjected to his rule and forced into service. See 2 Chron. 2 : 12-18. Note that the *jinn* of this verse are the *shayāṭīn* of 38 : 37, where it is said that "We subjected to Solomon the *devils*, every builder and diver." Thus the jinn and the devils were the builders and divers whom Solomon had forced into labour.

749. For graving of the cherubims on the walls, see 2 Chron.

family of David! And very few of My servants are grateful.

14. But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff.⁷⁵⁰ So when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.⁷⁵¹

15. Certainly there was a sign for Saba' in their abode—⁷⁵² two gardens on the right and the left. Eat of the sustenance of your Lord and give thanks to Him. A good land and a Forgiving Lord!

16. But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

17. We gave them this requital because they disbelieved. And We do not punish any but the ungrateful.

18. And We made between them and the towns which We had blessed, (other) towns to be easily seen, and We apportioned the journey

3 : 7 ; for casting of oxen, 2 Chron. 4 : 3 ; for making of lavers, pots, basins, etc., 2 Chron. 4 : 11, 14.

750. The reference in *the creature of the earth that ate away his staff* is to his son's weak rule, under whom the kingdom of Solomon went to pieces. Solomon's successor, Rehoboam, led a life of luxury and ease (1 Kings 12 : 13). Hence he is called a *creature of the earth*.

751. The *jinn*, as already remarked, mean the rebellious tribes who had been reduced to subjection by Solomon.

752. Saba' was a city of Yaman, also called *Maarib*. "The bursting of the dyke of Maarib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of our era" (Palmer).

therein :⁷⁵³ Travel through them nights and days, secure.

19. And they said : Our Lord ! Make our stages to be longer in our journeys. And they were unjust to themselves. So We made the stories and scattered them with an utter scattering. Surely there are signs in this for every patient, grateful one.

20. And the devil found true his conjecture concerning them, so they follow him, except the party of the believers.

21. And he has no authority over them but that We may distinguish him who believes in the Hereafter from him who is in doubt concerning it. And thy Lord is Keeper over all things.

SECTION 3.—A Victory for the Muslims

22. Say : Call upon those whom you serve besides Allāh : They control not the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has among them any helper.

23. And intercession will not avail with Him save him for whom He permits. Until when fear is removed from their hearts, they say : What is it that your Lord said ? They say : The truth. And He is the most High, the Great.

24. Say : Who gives you sustenance from the heavens and the earth ? Say : Allāh.

⁷⁵³. The cities were so close to each other that one could be seen from the other, or they were conspicuous from the sea. The blessed towns are the towns of Syria with which they traded.

surely we or you are on a right way or in manifest error.

25. Say : You will not be questioned (as to what we are guilty of, nor shall we be questioned as to what you do.

26. Say : Our Lord will gather us together, then will He judge between us with the truth. And He is the greatest Judge, the All-Knowing.

27. Say : Show me those whom you join with Him as associates—by no means ! Nay, He is Allāh, the Mighty, the Wise.

28. And We have not sent thee but as a bearer of good news and as a warner to all men but most men know not.

29. And they say : When will this promise be (fulfilled) if you are truthful ?

30. Say : You have the appointment of a day from which you cannot put back for an hour, nor can you bring it before (its time).

SECTION 4.—The Leaders of Evil

31. And those who disbelieve say : We do not believe in this Qur'ān, nor in what is before it. And couldst thou see when the unjust are made to stand before their Lord, casting the blame one to another ! Those who were deemed weak will say to those who were proud : Had it not been for you, we would have been believers.

32. Those who were proud will say to those who were deemed weak : Did we turn you away from the guidance after it came to you ? Nay, you (yourselves) were guilty.

33. And those who were deemed weak will say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allāh and to set up rivals with Him. And they will manifest regret when they see the chastisement. And We put shackles on the necks of those who disbelieved. They are not requited but what they did.

34. And we never sent a warner to a town but those who led easy lives in it said: We are disbelievers in what you are sent with.

35. And they say: We have more wealth and children, and we cannot be chastised.

36. Say: My Lord amplifies the means of subsistence and straitens (them) for whom He pleases, but most men do not know.

SECTION 5.—Helplessness of False Gods

37. And it is not your wealth, nor your children, that bring you near Us in station; but whoever believes and does good, these it is for whom is a double reward for what they do, and they will be secure in the highest places.

38. And those who strive in opposing Our communications will be brought over to the chastisement.

39. Say: My Lord amplifies sustenance for whom He pleases of His servants and straitens (it) for whom (He pleases). And whatever thing you spend, He exceeds it in reward, and He is the Best of sustainers.

40. And on the day when He will gather them all together, then will He say to the

angels: Did these worship you?

41. They will say: Glory be to Thee! Thou art our Protecting-friend, not they. Nay, they worshipped the jinn; most of them were believers in them.

42. So on that day you will not control profit or harm one for another. And We shall say to those who were unjust: Taste the chastisement of the fire which you called a lie.

43. And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is clear enchantment.

44. And We have not given them any Books which they read, nor did We send to them before thee a warner.

45. And those before them rejected (the truth)—and these have not yet attained a tenth of what We gave them,—so they gave the lie to My messengers. Then how (severe) was my disapproval!

SECTION 6.—Truth will prosper

46. Say: I exhort you only to one thing, that you stand up, for Allāh's sake, by twos and singly, then ponder: There is no madness in your fellow-citizens. He is only a warner to you in face of a severe chastisement.

47. Say: Whatever reward I ask you, it is only for your good. My reward is only with Allāh and He is Witness to all things.

48. Say : My Lord utters the truth—the great Knower of the unseen.

49. Say : The Truth has come, and falsehood cannot create (anything) new, nor can it reproduce (it).

50. Say : If I err, I err only to the loss of my own soul ; and if I follow a right direction, it is because of what my Lord reveals to me. Surely He is Hearing, Nigh.

51. And couldst thou see when they are smitten with terror, then there will be no escape and they will be seized upon from a near place—

52. And they will say : We believe in it. And how can they attain (faith) from a distant place ?

53. And they disbelieved in it before—and they utter conjectures with regard to the unseen from a distant place.

54. And a barrier is placed between them and that which they desire, as was done with the likes of them before. Surely they are in disquieting doubt.

CHAPTER 35

AL-FĀṬIR : THE ORIGINATOR

(Makkah—5 sections ; 45 verses)

IN this chapter we are told that the *Originator* of the heavens and the earth will sweep away the old order and generate a new one ; hence its title. The first section upholds the truth of the Divine promise with which the last chapter ends, and the second reasserts the promise that truth must prevail. The third section refers to the rising of a new generation, which must take the place of the old generation. The section that follows promises peace, safety, success, and abundance to the believers, while the last section states that those who are planning to uproot the truth will perish.

SECTION 1.—Truth of Divine Promise

In the name of Allāh, the Beneficent, the Merciful.

1. All praise is due to Allāh, the Originator of the heavens and the earth, the maker of the angels, messengers flying on wings, two, and three, and four.⁷⁵⁴ He increases in creation what He pleases. Surely Allāh is Possessor of power over all things.

2. Whatever Allāh grants to men of (His) mercy, there is none to withhold it ; and what He withholds, there is none to send it forth after that ; and He is the Mighty, the Wise.

3. O men ! Call to mind the favour of

⁷⁵⁴. The representation of angels as possessing wings is met with in sacred history, but the *janāh* or *wing* of an angel by no means indicates the fore-limb in a bird which fits it for flight. It is a symbol of *power* enabling these immaterial beings to execute their functions, and in Arabic the word *janāh* stands for *power*. This description of the angels shows that they are gifted with more or less power according to the message with which they are interested. Gabriel who is entrusted with the communication of Divine revelation is spoken of in a *ḥadīth* as having six hundred wings.

Allāh to you. Is there any Creator besides Allāh who gives you sustenance from the heaven and the earth? There is no god but He—where are you then turned away?

4. And if they call thee a liar, truly messengers before thee were called liars. And Allāh are all affairs returned.

5. O men! Surely the promise of Allāh is true, so let not the life of this world deceive you; and let not the arch-deceiver deceive you respecting Allāh.

6. The devil is your enemy, so take heed for an enemy. He only invites his party that they may be inmates of the burning fire.

7. Those who disbelieve, for them is severe chastisement. And those who believe and do good, for them is forgiveness and a great reward.

SECTION 2.—Truth must prevail

8. Can he, then, whose evil deed is manifest, fairseeming to him, so much so that he considers it good, (be guided aright)? But Allāh leave error whom He pleases and guides aright whom He pleases; so let not thy soul waste away in grief for them. Surely Allāh is Knower of what they do.

9. And Allāh is He Who sends the winds so they raise a cloud, then We drive it on dead country; and therewith We give life to earth after its death. Even so is the quickening.

10. Whoever desires honour, then to Allāh belongs the honour wholly. To Him do ascribe

the goodly words; and the goodly deed exalts him (who does it). And those who plan evil deed, for them is a severe chastisement; and their plan will perish.

11. And Allāh created you from dust, then from the life-germ, then He made you pairs. And no female bears, nor does she bring forth, except with His knowledge. And no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book. Surely this is easy to Allāh.

12. And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, very salt. And from each of them you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it that you may seek of His bounty and that you may give thanks.

13. He causes the night to enter into the day, and He causes the day to enter into the night, and He has made subservient (to you) the sun and the moon—each one follows its course to an appointed time. Such is Allāh, your Lord—His is the Kingdom. And those whom you call upon besides Him do not control a straw.

14. If you call on them, they hear not your call; and even if they could hear, they could not answer you. And on the day of Resurrection they will deny what you associate with Allāh. And none can inform you like the One Who is Aware.

SECTION 3.—A New Generation

15. O men! You are they who stand in

need of Allāh, and Allāh is He Who is the Self-sufficient, the Praised One.

16. If He please, He will take you away and bring a new creation.

17. And this is not difficult for Allāh.

18. Nor can a burdened soul bear the burden of another. And if one weighed down by burden should cry for (another to carry) his burden, naught of it will be carried, even though he be near of kin. Thou warnest only those who fear their Lord in secret and keep up prayer. And whoever purifies himself, he purifies himself only for (the good of) his own soul. And to Allāh is the eventual coming.

19. And the blind and the seeing are not alike,

20. Nor the darkness and the light,

21. Nor the shade and the heat,

22. Neither are the living and the dead alike. Surely Allāh makes whom He pleases hear, and thou canst not make those hear who are in the graves.

23. Thou art but a warner.

24. Truly We have sent thee with the truth as a bearer of good news and as a warner. And there is not a people but a warner has gone among them.⁷⁵⁵

25. And if they deny thee, those before them also denied. Their messengers came to them with clear arguments, and with scriptures, and with the illuminating Book.

⁷⁵⁵. This broad doctrine alone could form the basis of the universality of a Divine message to the whole of mankind. Only he who had the breadth of mind to recognize truth in all could unite all men in one religion, and make them pay homage to one Holy Book.

26. Then did I punish those who disbelieved; how severe was My disapproval!

SECTION 4.—Reward of the Faithful.

27. Seest thou not that Allāh sends down water from the cloud, then We bring forth therewith fruits of various sorts? And in the mountains are streaks, white and red, of various hues and (others) intensely black.

28. And of men and beasts and cattle are various species of it likewise. Those of His servants only who are possessed of knowledge fear Allāh. Surely Allāh is Mighty, Forgiving.

29. Those who recite the Book of Allāh and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.

30. That He may pay them fully their rewards, and give them more out of His grace. Surely He is Forgiving, Multiplier of rewards.

31. And that which We have revealed to thee of the Book, that is the Truth, verifying that which is before it. Certainly Allāh is Aware, Seer, of His servants.

32. Then We gave the Book as inheritance to those whom We chose from among Our servants; but of them is he who wrongs his soul, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allāh's permission—that is the great grace.

33. Gardens of perpetuity—they will enter them, being made to wear therein bracelets of gold and pearls, and their dress therein will be silk.

34. And they will say : All praise is due Allāh Who has made grief to depart from Our Lord is surely Forgiving, Multiplier of rewards,

35. Who has made us alight in a life abiding for ever out of His grace ; toil touches not therein, nor does fatigue therein afflict us

36. And for those who disbelieve is the punishment of hell ; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened for them. Thus do We retribute every ungrateful one.

37. And they will cry therein for succour. Our Lord ! Take us out ; we will do good other than those which we used to do. Did We not give you long enough life, so that he who would be mindful in it should mind ? And the warner came to you. So taste—for the unbelievers there is no helper.

SECTION 5.—Opponents will perish

38. Allāh is the Knower of the unseen in the heavens and the earth ; surely He is Knower of what is in the hearts.

39. He it is Who made you rulers in the earth. So whoever disbelieves, his unbelief increases against himself. And their unbelief does not increase the disbelievers with their Lord in anything except hatred, and their unbelief does not increase the disbelievers in anything except increase.

40. Say : Have you seen your associates which you call upon besides Allāh ? Show them what part of the earth they have created, or

they any share in the heavens? Or, have We given them a Book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

41. Surely Allāh upholds the heavens and the earth lest they come to naught. And if they should come to naught, there is none who can uphold them after Him. Surely He is the Forbearing, the Forgiving.

42. And they swore by Allāh with the strongest of their oaths that if there came to them a warner, they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion—

43. Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. Then should they wait for aught except the way of the former people? For thou wilt not find any alteration in the course of Allāh; and thou wilt not find any change in the course of Allāh.

44. Have they not travelled in the land and seen what was the end of those before them while they were stronger in power than these? And Allāh is not such that any thing should escape Him in the heavens or in the earth. Surely He is ever Knowing, Powerful.

45. And were Allāh to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom comes, then surely Allāh is ever Seer of His servants.

CHAPTER 36

YĀSĪN

(Makkah—5 sections ; 83 verses)

THE title of this chapter is taken from the initial letters yā an (meaning O Man !), in which the Prophet is addressed. Like two preceding chapters and the three that follow, this chapter contains prophecies that Islam will be established in the land and triumph over all opposition, and belongs to the same, i.e., the middle Makkah period. The Prophet is here addressed as *man*, in allusion to the fact that humanity attains to its perfection through him.

This chapter upholds the truth of the Holy Qur'an, whose velleous power to give life to a dead nation is the subject-matter of the first section. The second speaks in parable of its confirmation in earlier revelation. The third draws attention to certain showing that truth must succeed. The fourth shows that accepters and the rejecters will be dealt with distinctly, so that reward and requital will be an evidence of the truth of the Qur'an. The concluding section draws attention to the Resurrection or after death, as this alone can make a man feel the responsibility of his actions and bring about his transformation and attainment of perfection.

SECTION 1.—Truth of the Qur'an

In the name of Allāh, the Beneficent, the Merciful

1. O man !⁷⁵⁶
2. Consider the Qur'ān full of Wisdom ;
3. Truly thou art of the messengers,
4. On a right way.
5. A revelation of the Mighty, the Merciful
6. That thou mayest warn a people whose fathers were not warned, so they are heedless.
7. The word has surely proved true of most of them, so they do not believe.⁷⁵⁷

756. Yāsīn is composed of two letters, yā meaning O, and sīn standing for *insān*, meaning *man*. It thus means O man ! perfect man ! The reference in this abbreviation is to the Prophet himself.

757. The " word which has proved true " is clearly contained in the preceding verses.

8. We have put chains on their necks, and these reach up to their chins, so they have their heads raised aloft.⁷⁵⁸

9. And We have set a barrier before them and a barrier behind them, thus We have covered them over so that they do not see.

10. And it is alike to them whether thou warn them or warn them not: they do not believe.

11. Thou canst only warn him who follows the Reminder and fears the Beneficent God in secret; so announce to him forgiveness and a bounteous reward.

12. Surely We it is Who give life to the dead, and We write down what they send before and their footprints, and We record everything in a clear writing.

SECTION 2.—Confirmation of Truth

13. And set forth to them a parable of the people of the town, when the messengers came to it.

14. When We sent to them two, they rejected them both; then We strengthened (them) with a third, so they said: We are surely messengers to you.⁷⁵⁹

in the words that precede: *they are heedless*, i.e. they do not care for the Prophet's warning. The result is that they do not believe.

758: This is a description of the proud attitude of the unbelievers towards the Prophet's preaching. The chains of pride and stubbornness are really the things which prevent them from listening to and accepting the message of the Prophet. The barriers of the next verse are the barriers which prevent them from going forward.

759. Note that it is a parable set forth only to point out the truth of the Holy Prophet. The two messengers sent before are

15. They said : You are naught but mortals like ourselves, nor has the Beneficent revealed anything ; you only lie.

16. They said : Our Lord knows that we are certainly messengers to you :

17. And our duty is but a clear deliverance (of the message).

18. They said : We augur evil of you ; if you desist not, we shall surely stone you, and we will afflict you a painful chastisement from us.

19. They said : Your evil fortune is upon you. What ! if you are reminded ! Nay, you are an extravagant people.

20. And from the remote part of the earth there came a man running. He said : ⁷⁶⁰ Come, people ! Follow the messengers :

21. Follow those who ask you not for reward, and who are rightly-guided.

PART XXIII

22. And what reason have I that I should not serve Him Who brought me into existence ? And to Him you will be brought back :

23. Shall I take besides Him gods who can intercession, if the Beneficent God should choose to afflict me with a harm, will not avail me at all, nor will they be able to deliver me ?

Moses and Jesus, both of whom clearly prophesied the advent of the Holy Prophet, and the third is no other than the Holy Prophet himself. The conversion of Arabia and its reclamation from idolatry had been tried by the followers of both Moses and Jesus, and both had failed.

⁷⁶⁰. This man represents the believer in the parable. The prophet has testimony borne to his truth by one from among the people themselves.

24. In that case I should be in clear error :

25. I believe in your Lord, so hear me.

26. It was said : Enter the garden. He said : O would that my people had known

27. Of that on account of which my Lord has forgiven me and made me of the honoured ones !

28. And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.⁷⁶¹

29. It was naught but a single cry, and lo ! they were still.

30. Alas for the servants ! There comes not to them a messenger but they mock him.

31. Do they not see how many generations We destroyed before them, because they did not turn to them ?

32. And all of them—the whole lot—will surely be brought before Us.

SECTION 3.—Signs of the Truth

33. And a sign to them is the dead earth—We give life to it and bring forth from it grain so they eat of it.

34. And We make therein gardens of palms and grape-vines, and We make springs to flow forth in it,

35. That they may eat of its fruit, and their hands did not make it. Will they not be grateful ?

36. Glory be to Him Who created pairs of

761. Hosts are not sent down from above to chastise the wicked, but causes are brought into existence on this very earth.

all things, of what the earth grows and of the kind and of what they do not know.⁷⁶²

37. And a sign to them is the night : draw forth from it the day, then lo ! they are in the dark ;

38. And the sun runs on to a term appointed for it ; that is the ordinance of the Mighty, the Knowing.

39. And the moon, We have ordained stages for it till it becomes again as an old dry branch.

40. Neither is it allowable to the sun that it should overtake the moon, nor can the moon outstrip the day ; and all float on in a sphere.

41. And a sign to them is that We send down their offspring in the laden ship ;

42. And We have created for them loads, what they will ride on.⁷⁶³

43. And if We please We drown them, then there would be no succourer for them, nor can they be rescued,

44. But by mercy from Us and for enjoyment till a time.

45. And when it is said to them : Grieve not against what is before you and what is behind you that mercy may be shown to you.

46. And there comes not to them any communication of the communications of their

762. This verse establishes a great scientific principle : pairs exist in all creation. The Arabs certainly did not know this, nor did any other people know it then.

763. The flotation of the heavenly bodies in their orbits was a statement beyond the ken of an Arabian of 1,300 years ago.

764. The reference in the creation of the " like " of the earth is evidently to airships.

but they turn aside from it.

47. And when it is said to them, Spend out of what Allāh has given you, those who disbelieve say to those who believe : Shall we feed him whom, if Allāh please, He could feed ? You are in naught but clear error.

48. And they say : When will this threat come to pass, if you are truthful ?

49. They wait not for aught but a single cry which will overtake them while they yet contend one with another.

50. Then they will not be able to make a bequest, nor can they return to their families.

SECTION 4.—Reward and Punishment

51. And the trumpet is blown, when lo ! from the graves they will hasten on to their Lord.

52. They will say : O woe to us ! Who has raised us up from our sleeping-place ? This is what the Beneficent God promised, and the messengers told the truth.

53. There would be naught but a single cry, when lo ! they will all be brought before Us.

54. So this day no soul will be dealt with unjustly in the least ; and you shall not be rewarded aught but what you did.

55. The dwellers of the garden are on that day in an occupation quite happy.

56. They and their wives are in shades, reclining on raised couches.

57. They have fruits therein, and they have whatever they desire.

58. Peace : A word from a Merciful Lord.
59. And withdraw aside to-day, O disbelievers !
60. Did I not charge you, O children of Adam, that you should not serve the dross of the earth ? Surely he is your open enemy ;
61. And that you should serve Me ; that you may follow the right way.
62. And indeed he led astray from a straight path you a great multitude. Could you not understand ?
63. This is the hell which you were promised.
64. Enter it this day because you disbelieved.
65. On that day We shall set a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they earned.
66. And if We please We would blind their eyes, then they would strive to get fire from the way, but how should they see ?
67. And if We please We would transfer them in their place, then they would not be able to go on, nor will they return.

SECTION 5.—The Resurrection

68. And whomsoever We cause to live after death, We reduce (him) to an abject state in corruption ; do they not understand ?⁷⁶⁵
69. And We have not taught him to recite, nor is it meet for him. It is nothing but revelation from his Lord.

⁷⁶⁵. It is a general law of nature that every living thing deteriorates ; the application here is to individuals as well as to nations.

reminder and a Qur'ān making (things) manifest,

70. That he may warn him who would have life, and that the word may prove true against the unbelievers.

71. Do they not see that We have created cattle for them, out of what Our hands have wrought, then they are their masters?

72. And We have subjected them to them, so some of them they ride upon, and others they eat.

73. And therein they have advantages and drinks; will they not then give thanks?

74. And they have taken gods besides Allāh that they may be helped.

75. (But) they will not be able to help them, and they will be a host brought up before them.

76. So let not their speech grieve thee. Truly We know what they do in secret and what they do openly.

77. Does not man see that We have created him from the small life-germ? Then lo! he is an open disputant.

78. And he strikes out a likeness for Us, and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

79. Say: He will give life to them Who brought them into existence at first, and He is Knower of all creation,—

80. He Who produces fire for you from the green tree, then lo! with it you kindle.

81. Is not He Who created the heavens and the earth able to create the like of them?

Yea, and He is the Creator (of all), the Knower

82. His command, when he intends a thing, is only to say to it, Be, and it is.

83. So glory be to Him in Whose hand is the kingdom of all things, and to Him you will be brought back.

CHAPTER 37

AŞ-ŞAFFĀT : THOSE STANDING IN RANKS

(Makkah—5 sections ; 182 verses)

THE title of this chapter, *Aş-Şaffāt*, is taken from its opening verse, which gives a description of the faithful. The *şaffāt* are those who draw themselves out in ranks and the reference is to the faithful who ranged themselves in lines in prayers and who had later to range themselves in wars against the enemy.

The chapter announces in the first section a clear prophecy of the ultimate prevalence of Unity, and asserts the truth of the judgment in the second ; calls attention to the preaching of Noah, Abraham, Moses, Elias, Lot, and Jonah in the third, fourth, and fifth sections ; and concludes with a clear prediction of the triumph of the Holy Prophet.

SECTION 1.—Unity will prevail

In the name of Allāh, the Beneficent, the Merciful.

1. By those who draw themselves out in ranks,
2. Then those who check, holding in restraint,
3. Then those who recite, being mindful,
4. Surely your God is One ;⁷⁶⁶
5. Lord of the heavens and the earth and

766. The description given in the first three verses applies to the believers. The first verse speaks of the faithful as *drawing themselves out in ranks*, which they did five times daily in their prayers in congregation, and may prophetically refer to their subsequently drawing themselves out in ranks in the field of battle against their enemies. The second verse describes them as *holding in restraint* their passions, and may contain a prophetic reference to their holding in restraint a powerful enemy bent upon their extirpation. The third verse speaks of them as reciting the Qur'an. These people were raised, as indicated in v. 4, to establish the truth of Divine Unity. That this truth was first to be established in the East is hinted at in v. 5.

what is between them, and Lord of the east lands.

6. We have adorned the nearest heaven with an adornment, the stars,

7. And (there is) a safeguard against the rebellious devil.⁷⁶⁷

8. They cannot listen to the exhortation, assembly and they are reproached from every side,⁷⁶⁸

9. Being driven off, and for them is a perpetual chastisement,

10. Except him who snatches off but a portion, then there follows him a brightly shining flame.⁷⁶⁹

11. So ask them whether they are strong in creation or those (others) whom We created. Surely We created them of firm clay.

767. The Prophet's preaching was confronted by a strong opposition; the opposition of secular classes based on numbers and force, and the opposition of the priestly class, the diviners and soothsayers, the class known as *kāhīn*. It is these soothsayers who are called *the rebellious devils*, because they thought that they could invoke spirits and answer questions put to them relating to the future. This phase of opposition was equally swept away by the forceful tide of Islamic truth and the profession of the faith disappeared from Arabia as Islam advanced. The mention of *heaven and stars* in the previous verse refers to the popular superstition that the diviners and soothsayers obtained their knowledge of the future from the stars.

768. The reference here is to the conjectures of the soothsayers regarding the future, by which they maintained their ascendancy over the masses. It is pointed out that they had no access whatever to the source of prophecy.

769. The meaning is, if a soothsayer gets but one opportunity, there soon follows a flame that pierces through the darkness of other words, the darkness to which the soothsayer leads him, dispelled.

770. Those created of firm clay are the spiritually perfect ones, the prophets. The verse points to the opposition of the soothsayers to the Prophet, and warns the former that the Prophet will be triumphant, because he is made perfect by God's hand.

12. Nay, thou wonderest while they mock.

13. And when they are reminded, they mind not,

14. And when they see a sign, they seek to scoff.

15. And they say : This is nothing but clear enchantment :

16. When we are dead and have become dust and bones, shall we then be raised ?

17. Or our fathers of yore ?

18. Say : Yea, and you will be brought low.

19. So it will only be a single chiding, when lo ! they will see.

20. And they will say : O woe to us ! This is the day of requital.

21. This is the day of the judgment which you called a lie.

SECTION 2.—The Judgment

22. Gather together those who were unjust and their associates, and what they used to worship

23. Besides Allāh, then lead them to the way to hell.

24. And stop them, for they must be questioned :

25. What is the matter with you that you help not each other ?

26. Nay, on that day they are submissive.

27. And some of them will advance towards others, questioning one another.

28. They will say ; You used to come to us

from the right side.⁷⁷¹

29. They will say : Nay, you (yourselves) were not believers :

30. And we had no authority over you but you were an inordinate people :

31. So the sentence of our Lord has come pass against us,—(now) we shall surely taste

32. And we led you astray, for we ourselves were erring.

33. And they are on that day share in the chastisement one with another.

34. Thus do We deal with the guilty.

35. They used to behave proudly when they were said to them : There is no god but Allah

36. And to say : Shall we indeed give up our gods for the sake of a mad poet ?

37. Nay, he has come with the truth and verifies the messengers.

38. Certainly you shall taste the punishment of chastisement.

39. And you are not rewarded except for what you did,

40. Save the servants of Allāh, the pure ones.

41. For them is a known sustenance—

42. Fruits ; and they will be honoured,

43. In gardens of pleasure,

44. On thrones, facing each other.

45. A cup will be made to go round among them from water running out of springs,

46. White, delicious to those who drink.

47. There will be no inebriation in it.

771. The right side stands for power and authority ; see

will they be exhausted therewith.⁷⁷²

48. And with them will be those restraining the gaze, having beautiful eyes;

49. As if they were eggs carefully protected.⁷⁷³

50. Then will some of them turn to others, questioning one another.

51. A speaker from among them will say : I had a comrade of mine,

52. Who said : Art thou indeed of those who accept ?

53. When we are dead and have become dust and bones, shall we then be brought to judgment ?

54. He will say : Will you look ?

55. And he looked and saw him in the midst of hell.

56. He will say : By Allāh thou hadst almost caused me to perish :

57. And had it not been for the favour of my Lord, I would have been of those brought up (for punishment).

58. Is it then that we are not going to die,

59. Except our previous death ? And that we shall not be chastised ?

60. Surely this is the mighty achievement.

772. The drinks of this life sometimes give trouble to man, producing exhaustion, but such are not the drinks of the other life. The name is common, but the nature is different.

773. In v. 42, the blessings of paradise are spoken of as *fruits—fruits of good deeds*. The words used here are applicable to women as well, as *woman* is an emblem of purity and beauty. Or, it is a description of the virtuous women who would accompany their husbands in paradise, the words calling attention to the prominent features of the character of a good woman, restraint of the eye from lust, and beauty, the concluding words referring to their unsoiled character.

61. For the like of this let the workers work.
62. Is this better as an entertainment than the tree of *zaqqūm*?
63. We have made it to be a trial for the iniquitous.
64. It is a tree that grows in the bottom of the hell;
65. Its produce is as it were the heads of the serpents.⁷⁷⁴
66. Then they will eat of it and fill (their) bellies with it.
67. Then they will have after it to drink a mixture of boiling water.
68. Then their return is indeed to hell.
69. Surely they found their fathers going astray,
70. And in their footsteps they are being hastened on.
71. And certainly most of the ancients were astray before them;
72. And We sent among them warner after warner.
73. Then see what was the end of those who were warned,
74. Except the servants of Allāh, the purified ones.

SECTION 3.—Noah and Abraham

75. And Noah indeed cried to Us, and We, the excellent Answerer of prayers, are We.
76. And We delivered him and his followers from the great distress.

⁷⁷⁴. *Zaqqūm*, which is the name of a certain tree, stinking and bitter, also means *any deadly food*, and as such it is said to be the food of those in hell. The word *shaitān*, occurring in v. 65, is applied to a sort of serpent.

77. And We made his offspring the survivors.

78. And We left for him (praise) among the later generations.

79. Peace to Noah among the nations.

80. Thus do We reward the doers of good.

81. For he was of Our believing servants.

82. Then We drowned the others.

83. And truly of his party was Abraham.

84. When he came to his Lord with a free heart,

85. When he said to his sire and his people :
What is it that you worship :

86. A lie—gods besides Allāh—do you desire ?

87. What is then your idea about the Lord of the worlds ?

88. Then he glanced a glance at the stars,

89. So he said : I am sick (of these).

90. Then they went away from him, turning their backs.

91. So he turned aside to their gods secretly and said : Do you not eat ?

92. What is the matter with you that you do not speak ?

93. Then he turned against them secretly, smiting with the right hand.

94. And they advanced towards him, hastening.

95. Said he : Do you worship what you hew out ?

96. And Allāh has created you and what you make.

97. They said : Build for him a building,

then cast him into the burning fire.

98. And they desired a war against
but We brought them low.

99. And he said: I fly to my Lord—
will guide me:

100. My Lord! Grant me (a son who sh
be) of the righteous.

101. So We gave him the good news
boy, possessing forbearance.

102. Then when he reached the age
working with him, he said: O my son! I h
seen in a dream that I should sacrifice thee—
sider then, what thinkest thou? He said:
my father! Do what thou art commanded
Allāh please, thou wilt find me of the pat
ones.⁷⁷⁵

103. So when they both submitted
he threw him down upon his forehead,

104. And We called out to him, saying
Abraham!

105. Thou hast indeed fulfilled the vi
Thus do We reward the doers of good:

106. Surely this is a manifest trial.

107. And We ransomed him with a g

775. The dream probably meant that Ishmael would have
sacrificed by being turned out of his home and left in a strang
That the child spoken of here was Ishmael and not Isaac is
clear by v. 112. This no doubt contradicts the Bible statemen
the fact that Ishmael's descendants kept a memorial of this sa
in the annual pilgrimage to Makkah shows clearly that Ishma
not Isaac, was the son whom Abraham was commanded to sac
and that sacrifice was in one sense accomplished by Abraham
ing Ishmael in a strange land, i.e., at Makkah in A
The Bible contradicts itself when it adds with Isaac the word
only son (Gen. 22 : 2), because Ishmael was sixteen years old
Isaac, and the words *only son* could only be applied to Is
before the birth of Isaac

sacrifice.⁷⁷⁶

108. And We left (praise) for him among the later generations.

109. Peace be to Abraham !

110. Thus do We reward the doers of good.

111. Surely he was one of Our believing servants.

112. And We gave him the good news of Isaac, a prophet from among the righteous.

113. And We showered Our blessings on him and on Isaac. And of their offspring are the doers of good and (also) those who are clearly unjust to their souls.

SECTION 4.—Moses, Elias, and Lot

114. And certainly We conferred a favour on Moses and Aaron.

115. And We delivered them both and their people from the mighty distress.

116. And We helped them, so they were the vanquishers.

117. And We gave them both the Book that made (things) clear.

118. And We guided them both on the right way.

119. And We left (praise) for them among the later generations ;

120. Peace be to Moses and Aaron !

121. Even thus do We reward the doers of good.

122. For they were both of Our believing servants.

776. The *great* sacrifice was the sacrifice of a ram, and it is called great owing to its commemoration to this day.

123. And Elias was also of the messengers.
 124. When he said to his people :
 you not guard against evil :
 125. Do you call upon Ba'l⁷⁷⁷ and for
 the best of the creators,
 126. Allāh, your Lord and the Lord of
 fathers of yore ?
 127. But they called him a liar, so they
 certainly be brought up (for punishment),
 128. But not the servants of Allāh,
 purified ones.
 129. And We left (praise) for him and
 the later generations :
 130. Peace be to Elias.
 131. Even thus do We reward the doers
 good.
 132. For he was one of Our believing
 vants.
 133. And Lot was also of the messengers.
 134. When We delivered him and
 followers, all,
 135. Except an old woman (who was)
 amongst those who tarried.
 136. Then We destroyed the others.
 137. And surely you pass by them in
 morning,
 138. And at night : do you not then
 stand ?

SECTION 5.—Jonah and the Prophet's Triumph

139. And Jonah was also of the messengers.
 140. When he fled to a ship completely
 laden ;

777. Ba'l stands for the sun, or the sun-god.

141. So he drew lots, but was of those who are cast off.

142. Then the fish drew him into its mouth and he was blameworthy.

143. But had it not been that he was of those who glorify (Allāh),

144. He would have tarried in its belly to the day when they are raised.⁷⁷⁸

145. Then We cast him on the naked shore while he was sick.

146. And We caused to grow up for him a gourd-plant.

147. And We sent him to a hundred thousand or more.

148. And they believed, so We gave them provision till a time.

149. Then ask them: Has thy Lord daughters and they have sons?

150. Or did We create the angels females while they were witnesses?

151. Now surely it is of their own lie that they say:

152. Allāh has begotten—and they are surely liars.

153. Has He chosen daughters in preference to sons?

154. What is the matter with you, how is it that you judge?

155. Will you not mind?

156. Or have you a clear authority?

157. Then bring your Book, if you are

778. The word *iltaqama*, which is used here, does not necessarily signify the act of devouring, but simply that of drawing or taking into the mouth.

truthful.

158. And they assert a relationship between Him and the jinn. And certainly the jinn know that they will be brought up (for punishment).

159. Glory be to Allāh, (He is free from what they ascribe—

160. But not so the servants of Allāh purified ones.

161. So you and what you worship,

162. Not against Him can you cause to fall into trial,

163. Save him who will burn in hell.

164. And there is none of us but in a known position,

165. And we are they who draw the curtains out in ranks.

166. And we are they who glorify (Allāh).

167. And they used to say :

168. Had we a reminder as had thy forefathers,

169. We would have been the servants of Allāh; the purified ones.

170. But (now that it has come) they do not believe in it, so they will come to know.

171. And Our word has already gone out in respect of Our servants, the messengers.

172. That they would certainly be the helped ones,

173. And that Our host, they will certainly be the victors.

779. This is what the believers say, the *servants of Allāh* of in v. 160. The Prophet's companions rose to high rank in this very life.

174. So withdraw, from them till a time,

175. And watch them, for they will soon
see.

176. Would they hasten on Our chastise-
ment?

177. But when it descends in their court, evil
will then be the morning of the warned ones.

178. And withdraw from them till a time,

179. And watch, for they will soon see.

180. Glory be to thy Lord, the Lord of
Majesty—(He is free) from what they ascribe.

181. And peace be to the messengers.

182. And all praise is due to Allāh, the
Lord of the worlds.

CHAPTER 38

ŞĀD

(Makkāh—5 sections ; 88 verses)

THIS chapter, which is entitled *Şād* from its initial letter, deals with the sufferings of prophets at the hands of their enemies. But the name of the chapter signifies, God is a *Truthful* God, and the height of opposition foretold the discomfiture of the enemy, the final triumph of truth, and His promise would be fulfilled.

The first section clearly speaks of the determined opposition of the enemy and prophesies his discomfiture ; the second assumes even a king-prophet like David had his enemies, and how delivered from their hands ; the third states that even a king with all his glory could not escape the opposition of enemies, it was the grace of God, not the glory of his kingdom, that delivered him from his enemies. Job's sufferings are spoken of in the fourth section, and the triumph of the righteous is plainly stated in the fifth, typical opposition of the devil to the prophet-man forms the subject-matter of the concluding section.

SECTION 1.—Prophecy of Enemy's Discomfiture

in the name of Allāh, the Beneficent, the Merciful

1. Truthful God !⁷⁸⁰ By the Qur'ān possessing eminence !⁷⁸¹
2. Nay, those who disbelieve are in pride and opposition.
3. How many a generation We destroyed before them, then they cried out when no longer the time for escape.
4. And they wonder that a warner has come to them from among themselves, and the believers say : This is an enchanter, a liar.

780. *Şād* stands for *Aş-Şādiq*, meaning *Truthful God*.

781. *Dhikr* means *eminence* here, as in 43 : 44. The witness of the Qur'ān possessing eminence indicates that the Qur'ān will become manifest by the eminence to which it will raise those who follow it.

5. Makes he the gods a single God? A strange thing is this, to be sure!

6. And the chiefs among them go their way, saying: Go and steadily adhere to your gods—this is surely a thing sought after :⁷⁸²

7. We have not heard of this in the later religion—⁷⁸³ this is nothing but a forgery :

8. Has the reminder been revealed to him from among us? Nay, they are in doubt as to My reminder. Nay, they have not yet tasted My chastisement!

9. Or is it that they have the treasures of the mercy of thy Lord, the Mighty, the great Giver?

10. Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them, ascend in the means.⁷⁸⁴

11. A mighty host of the allies will be here put to flight.⁷⁸⁵

12. The people of Noah, and 'Ād, and Pharaoh, the lord of hosts, rejected (messengers) before them,

13. And Thamūd and the people of Lot and the dwellers of the thicket: these were the (defeated) parties.

782. By *a thing sought after* is meant a thing that the Prophet seeks after but to which he cannot attain.

783. By the later religion is meant Christianity which ascribed a son to God, like the Arabs who ascribed daughters to God.

784. *Ascending in the means* indicates having recourse to means for keeping up their power intact and avoiding the doom which awaited them.

785. This is a prophecy relating to the discomfiture and overthrow of the opponents of Islam at a time when they would all combine to crush it. This happened in the battle known as the *Battle of the Allies*, see 33 : 22.

14. There was none of them but called the messengers liars, so just was My retribution.

SECTION 2.—David and his Enemies

15. Nor do these await aught but a sin cry—there will be no recovery from it.

16. And they say: Our Lord! Hasten to us our portion before the day of Reckoning.

17. Bear patiently what they say and remember Our servant David, the possessor of power; surely he was ever turning (to God).

18. We made the mountains subject to glorify (God) at evening and sunrise,

19. And the birds gathered together. All did ever turn to Him.

20. And We strengthened his kingdom. We gave him wisdom and a clear judgment.

21. And has there come to thee the story of the adversaries, when they made an entry into a private chamber by ascending over the walls?

22. When they entered in upon David, he was frightened at them, they said: Fear not. (we are) two litigants, of whom one has a wrongfully towards the other, so decide between us with justice; and act not unjustly, and guide us to the right way:

23. This is my brother. He has ninety ewes and I have a single ewe. Yet he swears to make it over to me. And he has prevailed against me in discourse.

24. (David) said: Surely he has wronged me.

786. For subjection of mountains and birds to David, see 599. The words that follow refer to all righteous servants of God.

thee in demanding thy ewe (to add) to his own ewes. And most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they! And David was sure that We had tried him, so he sought the protection of his Lord, and fell down bowing and turned (to Him) time after time.⁷⁸⁷

25. So We protected him in this matter. And he had indeed a nearness to Us and an excellent resort.

26. O David! We have made thee a ruler in the land, so judge between men with justice and follow not desire, lest it should lead thee astray from the path of Allāh. Surely for those who go astray from the path of Allāh is a severe chastisement because they forget the day of Reckoning.

SECTION 3.—Solomon and his Enemies

27. And We created not the heaven and the earth and what is between them in vain. That is the opinion of those who disbelieve; so woe to those who disbelieve on account of the fire.

28. Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We treat those who keep their duty like the wicked?

787. The men who thus attacked David by *climbing over the wall* were his enemies, as the Qur'ān plainly states. They had thought of taking David unawares and putting him to death. But David, though terrified, was ready to meet them, and the two men, finding their plan thus frustrated, made an excuse for coming to him in such an unusual manner. The story of David committing adultery and two angels having come to him thus to remind him of the sin is a puerile falsehood.

29. (It is) a blessed Book We have revealed to thee that they may ponder over its verses and that those endowed with understanding be mindful.

30. And We gave to David Solomon; excellent the servant! He was ever turning (to God).

31. When there were brought to him the evening (horses), still when standing, still when running—

32. So he said: I love the good thing on account of the remembrance of my Lord—they were hidden behind the veil, (he said).

33. Bring them back to me. And he brought to stroke (their) legs and necks.⁷⁸⁸

34. And surely We tried Solomon, and put on his throne a (mere) body, then he turned (to God).

35. He said: My Lord! Forgive me and grant me a kingdom which it befits none but me (to spoil); surely Thou art the All-Giver.⁷⁸⁹

36. And We made the wind subservient to him—it made his command to run gently wherever he desired,

37. And the devils, every builder and digger.

38. And others fettered in chains:⁷⁹⁰

⁷⁸⁸. Note that there is no mention here of Solomon neglecting his prayer or cutting off the necks and legs of his horses.

⁷⁸⁹. It appears that Solomon knew that his son Rehoboam was heir-apparent to the throne, who is here spoken of as a body unfit to rule, and therefore, seeing approaching signs of the disruption of the kingdom, or being informed of Divine revelation, he turned to God. Hence we find Solomon praying here for a spiritual kingdom, for that is the only kingdom which is not in danger of being spoiled by an heir.

⁷⁹⁰. The description given here of the devils shows clearly that the designation applies to the men of foreign tribes subjected to Solomon.

39. This is Our free gift ; so give freely or withhold, without reckoning.

40. And truly he had a nearness to Us and an excellent resort.

SECTION 4.—Job and Triumph of the Righteous

41. And remember Our servant Job, when he called upon his Lord : The devil has afflicted me with toil and torment.

42. Urge with thy foot ; here is a cool washing-place and a drink.

43. And We gave him his followers and the like of them with them,⁷⁹¹ as a mercy from Us, and as a reminder to those possessed of understanding.

44. And take in thy hand a bundle of twigs and strike with it,⁷⁹² and incline not to what is false. Surely We found him patient. Most excellent the servant ! He was indeed ever turning (to God).

45. And remember Our servants Abraham and Isaac and Jacob, men of power and insight.

Solomon's rule, because it was the latter who were forced into labour by Solomon.

791. The toil and torment of which Job complains seem to relate to some journey of his in a desert, where he finds himself in an evil plight, on account of the fatigue of the journey and the thirst which afflicts him. He is told not to lose heart, and to go on until he finds his family or his followers. There is no doubt a prophetic reference here to the Holy Prophet's flight to Madīnah and his finding there not only his Makkan companions, but also *the like of them with them*, i.e. the Anṣār of Madīnah.

792. The reference is generally supposed to be to Job's wife whom he had sworn to give a hundred blows, but the context shows that his enemies who had been the cause of his trouble are meant, and striking them with a bundle of twigs meant dealing with them leniently. Or the words may be rendered thus : *Take in thy hand somewhat of worldly goods and be satisfied with it.*

46. Truly We purified them by a quality, the keeping in mind of the (final) al-

47. And they were with Us, truly of elect, the best.

48. And remember Ishmael and Elisha Dhu-l Kifl ; and they were all of the best.

49. This is a reminder. And surely th an excellent resort for those who keep duty—,

50. The gardens of perpetuity, whose are opened for them.

51. Reclining therein, calling therein many fruits and drink.

52. And with them are those restra their eyes, equals in age.⁷⁹³

53. This is what you are promised fo day of Reckoning.

54. Surely this is Our sustenance—it never come to an end—

55. This ! And certainly there is a resort for the inordinate ones—

56. Hell—they will burn in it, so e the resting place.

57. This—so let them taste it, boiling intensely cold (drink),⁷⁹⁴

58. And other (punishment) of the kind—of various sorts.

793. For those *restraining their eyes*, see f.n. on 37 : 49, but addition, they are called *equals in age*, which description as to virtuous women is made clearer in 56 : 35 : *We have made grow into a new growth*. And as representing the fruits of deeds, the meaning is clear, viz., that their growth begins with growth of spiritual life in man.

794. They are made to consume intensely hot and cold drink, because they went to the two extremes and follow the mean.

59. This is an army rushing blindly along with you; no welcome for them. They will certainly burn in fire.

60. They will say: Nay, you—no welcome to you. You prepared it for us—so evil is the resting-place.

61. They will say: Our Lord! Whoever prepared it first for us, add Thou to him a double chastisement in the fire.

62. And they will say: What is the matter with us that we do not see men whom we used to count among the vicious?

63. Was it that we (only) took them in scorn, or do our eyes miss them?

64. That surely is the truth—the contending one with another of the inmates of the fire.

SECTION 5.—Devil's Opposition to Adam

65. Say: I am only a warner, and there is no god but Allāh, the One, the Subduer (of all).

66. The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

67. Say: It is a message of importance—

68. You turn aside from it:

69. I had no knowledge of the exalted chiefs when they contended:⁷⁹⁵

70. Only this is revealed to me that I am a plain warner.

71. When thy Lord said to the angels: I am going to create a mortal from dust:

72. So when I have made him complete

795. The exalted chiefs are the heavenly beings. What the contention was is stated in the verses that follow.

and breathed into him of My spirit, fall down making obeisance to him.

73. So the angels did obeisance, all of them,

74. But not Iblis. He was proud and was one of the unbelievers.

75. He said : O Iblis ! What prevented that thou shouldst do obeisance to him who created with My two hands ? Art thou proud or art thou of the exalted ones ?

76. He said : I am better than he ; Thou hast created me of fire, and him Thou didst create of dust.

77. He said : Get thee out from here, thou art driven away :

78. And My curse is on thee to the day of judgment.

79. He said : My Lord ! Respite me to the day that they are raised.

80. He said : Thou art of the respited

81. Till the day of the time made known

82. He said : By Thy might ! I will surely lead them astray, all (of them),

83. Except Thy servants from among the purified ones.

84. He said : The truth is and the truth I speak,

85. That I will fill hell with thee and those among them who follow thee, all.

86. Say : I ask of you no reward for it, am I of the pretenders.

87. It is not but a reminder to the nations

88. And certainly you will come to the truth of it after a while.

CHAPTER 39

AZ-ZUMAR : THE COMPANIES

(*Makkah—8 sections ; 75 verses*)

THE name of this chapter, *The Companies*, refers to two classes, the believers and the unbelievers, which receive and reject the truth respectively, and the chapter deals with the fate of each.

Obedience to God is required in the first section. Those who obey are the believers, and those who refuse to obey are the unbelievers, and the two are spoken of in the next section. The third shows that the Qur'ān is a perfect guidance, and the fourth that its rejecters will be punished. While the fifth emphasizes the punishment of rejecters, the sixth calls attention to Divine mercy, which is ever ready to take those by the hand who repent. The last two sections speak of the coming of the judgment, when each of the two parties is made to taste what it deserves.

SECTION 1.—Obedience to God

In the name of Allāh, the Beneficent, the Merciful

1. The revelation of the Book is from Allāh, the Mighty, the Wise.

2. Surely We have revealed to thee the Book with the truth, so serve Allāh, being sincere to Him in obedience.

3. Now, surely, sincere obedience is due to Allāh (alone). And those who take guardians besides Him : We do not serve them save that they may bring us nearer to Allāh. Allāh will surely judge between them in that in which they differ. Truly Allāh guides not him aright who is a liar, ungrateful.

4. If Allāh desire to take a son to Himself, He will choose those He pleases from what He

has created⁷⁹⁶—glory be to Him ; He is A the One, the Subduer (of all).

5. He has created the heavens and the earth with the truth. He makes the night cover the day and makes the day overtake the night, He has made the sun and the moon subservient. Each one runs on to an assigned term. Surely He is the Mighty, the great Forgiver.

6. He has created you from a single being, then made its mate of the same (kind), and has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers, creation after creation—in triple darkness. There is Allāh, your Lord, His is the kingdom. There is no god but He ; whence are you then turned away ?

7. If you are ungrateful, then Allāh is sufficient, above all need of you. And He does not like ungratefulness in His servants, and if you are grateful, He likes it in you. And no bearer of a burden can bear the burden of another. Then to your Lord is your return. He will inform you of what you did. Surely He is Knower of what is in the breasts.

8. And when distress afflicts a man he turns upon his Lord, turning to Him frequently ; when He makes him possess a favour from Him he forgets that for which he called (upon Him) before, and sets up rivals to Allāh that he

796. What is pointed out here is that no one holds a relation of peculiar sonship to God, but that it is His chosen servants, who are above others from among His creation, who are metaphorically called His sons ; because in being manifestations of the attributes they stand to God in the same relation as a son stands to a father, being images of those attributes as a son is an image of a father.

cause (men) to stray off from His path. Say : Enjoy thyself in thy ungratefulness a little,—surely thou art of the inmates of the fire.

9. Is he who is obedient during hours of the night, prostrating himself and standing, taking heed of the Hereafter, and hoping for the mercy of his Lord... Say : Are those who know and those who know not alike ? Only the men of understanding are mindful.

SECTION 2 —Believers and Unbelievers

10. Say : O my servants who believe ! Keep your duty to your Lord. For those who do good in this world is good. And Allāh's earth is spacious. Only the patient will be paid back their reward in full, without measure.

11. Say : I am commanded to serve Allāh, being sincere to Him in obedience.

12. And I am commanded to be the first of those who submit.

13. Say : If I disobey my Lord, I fear the chastisement of a grievous day.

14. Say : I serve Allāh, being sincere to Him in my obedience.

15. Serve then what you like besides Him. Say : The losers are those who lose themselves and their families on the day of Resurrection. Now surely that is manifest loss.

16. They will have coverings of fire above them and coverings beneath them. With that Allāh makes His servants fear. So keep your duty to Me, O My servants !

17. And those who eschew the worship of

the idols and turn to Allāh, for them is news. So give good news to My servants,

18. Who listen to the word, then follow the best of it. These are they whom Allāh guided, and these it is who are the men of understanding.

19. So as for him against whom the sentence of chastisement is due—canst thou save him if he is in the fire?

20. But those who keep their duty to their Lord, for them are high places, above the higher places,⁷⁹⁷ built (for them), in which flow rivers. (This is) the promise of Allāh. And He will not fail in (His) promise.

21. Seest thou not that Allāh sends down water from the cloud, then makes it run along the earth in springs, then brings forth therefrom herbage of various sorts, then it withers so that thou seest it becoming yellow, then He makes it a thing crushed and broken into pieces? Surely there is a reminder in this for the men of understanding.

SECTION 3.—*Qur'ān a Perfect Guidance*

22. Is then he whose heart Allāh opens to Islam so that he follows a light from his Lord? So woe to those whose hearts are hard against the remembrance of Allāh. Such are in error.

23. Allāh has revealed the best announcement

⁷⁹⁷ This shows that there is an unceasing progress in the life of the righteous after death, as the high places to which the righteous will be promoted have places still higher above them.

ment, a Book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allāh. This is Allāh's guidance, He guides with it whom He pleases. And whom Allāh leaves in error, there is no guide for him.

24. Is he who has to guard himself with his own person against the evil chastisement on the Resurrection day . . . ? And it will be said to the unjust : Taste what you earned !

25. Those before them rejected (the truth), so there came to them the chastisement from whence they perceived not.

26. So Allāh made them taste disgrace in this world's life, and the chastisement of the Hereafter is surely greater ; did they but know !

27. And We have set forth for men in this Qur'ān similitudes of every sort that they may mind—

28. An Arabic Qur'ān without any crookedness, that they may guard against evil.

29. Allāh sets forth a parable : There is a man in whom are (several) partners differing with one another, and there is another man (devoted) wholly to a man. Are the two alike in condition ? All praise is due to Allāh. But most of them know not.

30. Thou wilt die and they (too) will die.

31. Then on the day of Resurrection you will contend one with another before your Lord.

PART XXIV**SECTION 4.—Rejecters will be abased**

32. Who is then more unjust than he utters a lie against Allāh and (he who) give lie to the truth when it comes to him there not in hell an abode for the unbeliever

33. And he who brings the truth and who) accepts it—these are they who keep duty.

34. They have with their Lord they please. Such is the reward of the of good—

35. That Allāh may do away with worst of what they did and give them reward for the best of what they used to do

36. Is not Allāh Sufficient for His service And they seek to frighten thee with besides Him. And whomsoever Allāh 1 in error, there is no guide for him.

37. And whom Allāh guides, there is that can lead him astray. Is not Allāh M the Lord of retribution?

38. And shouldst thou ask them, created the heavens and the earth, they v surely answer: Allāh. Say: Do you see what you call upon besides Allāh, would if Allāh desire to afflict me with remove His harm, or would they, if desire to show me mercy, withhold His m Say: Allāh is Sufficient for me. On Him c reliant rely.

39. Say: O my people! Work in

place, I am a worker ; so you will come to know.

40. Who it is to whom comes a chastisement which will disgrace him, and to whom is due a lasting chastisement.

41. We have revealed to thee the Book with the truth for the sake of men. So whoever follows the right way, it is for his own soul; and whoever errs, he errs only to its detriment. And thou art not a custodian over them.

SECTION 5.—Punishment will not be averted

42. Allāh takes the souls at the time of their death, and those that die not, during their sleep; then He withholds those on whom He has passed the decree of death, and sends the others back till an appointed term.⁷⁹⁸ Surely there are signs in this for a people who reflect.

43. Or, have they taken intercessors besides Allāh? Say: What! even though they have no control over anything, nor do they understand.

44. Say: To Allāh belongs all intercession. His is the kingdom of the heavens and the earth. Then to Him you will be brought back.

45. And when Allāh alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

46. Say: O Allāh! Originator of the heavens and the earth, Knower of the unseen and the

798. This verse affords a conclusive proof that the Qur'ān does not admit the return to life in this world of those who are actually dead. It states that the soul is taken away either in sleep, in which case it is returned, or at death, in which case it is withheld and is not allowed to return.

seen ! Thou judgest between Thy servants as that wherein they differ.

47. And had those who are unjust all that is in the earth and the like of it with it, they would offer it as ransom (to be saved) from the evil of the chastisement on the day of Resurrection. And there will appear to them from Allah what they never thought of.

48. And the evil (consequences) of what they wrought will become plain to them, and every thing they mocked at will beset them.

49. So when harm afflicts a man he cries upon Us ; then when We give him a favour from Us, he says : I have been given it only by means of knowledge. Nay, it is a trial, but most of them know not.

50. Thus did say those before them, but what they earned availed them not.

51. So there befell them the evil (consequences) of what they earned. And those who are unjust from among these—there will befall them the evil (consequences) of what they earned and they cannot escape.

52. Do they not know that Allah makes ample the means of subsistence for whom He pleases, and He straitens. Surely there are signs in this for a people who believe.

SECTION 6.—Divine Mercy

53. Say : O My servants who have acted extravagantly against their own souls ! Despair not of the mercy of Allah ; surely Allah forgives the sins altogether. Surely He is the Forgiving, the Merciful.

54. And turn to your Lord time after time and submit to Him before there comes to you the chastisement, then you shall not be helped.

55. And follow the best that has been revealed to you from your Lord before there comes to you the chastisement all of a sudden while you perceive not;

56. Lest any soul should say : O woe to me for what I fell short of my duty to Allāh, and surely I was of those who laughed to scorn ;

57. Or it should say : Had Allāh guided me, I would have been of the dutiful ;

58. Or it should say when it sees the chastisement : If I had only another chance, I should be of the doers of good.

59. Aye, My communications came to thee but thou didst reject them, and thou wast proud and thou wast one of the unbelievers.

60. And on the day of Resurrection thou wilt see those who lied against Allāh, their faces will be blackened. Is there not in hell an abode for the proud ?

61. And Allāh will deliver those who keep their duty, making them attain success—evil shall not touch them, nor shall they grieve.

62. Allāh is the Creator of every thing, and He has charge over every thing.

63. His are the treasures of the heavens and the earth. And those who disbelieve in the communications of Allāh, these it is that are the losers.

SECTION 7.—The Final Judgment

64. Say : Is it then others than Allāh that you bid me to serve, O ignorant men ?

65. And certainly, it has been revealed thee and to those before thee : If thou serve up gods (with Allāh), thy work would surely come to naught, and thou wouldst be of the losers.

66. Nay, but serve Allāh alone, and be the thankful.

67. And they honour not Allāh with the honour that is due to Him—and the whole earth will be in His grip on the day of Resurrection and the heavens rolled up in his right hand. Glory be to Him, and may He be exalted above what they associate (with Him) !

68. And the trumpet will be blown, so those that are in the heavens and all those that are in the earth will swoon, except such as Allāh please. Then it will be blown again when lo ! they will stand up awaiting.

69. And the earth will shine with the light of its Lord, and the Book will be laid down and the prophets and the witnesses will be brought up, and judgment will be given between them with justice, and they will not be dealt with unjustly.

70. And every soul will be paid back for what it has done, and He knows best what to do.

SECTION 8.—Each Party meets with its Desert

71. And those who disbelieve will be driven to hell in companies. Until when they come

it, its doors will be opened, and its keepers will say to them : Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours ? They will say : Yea. But the sentence of punishment proved true against the unbelievers.

72. It will be said : Enter the gates of hell, to abide therein ; so evil is the abode of the proud.

73. And those who keep their duty to their Lord will be led to the garden in companies. Until when they come to it, and its doors are opened, and its keepers will say to them : Peace be on you, you did well, so enter it to abide.

74. And they will say : All praise is due to Allāh, Who has made good to us His promise, and He has made us inherit the land ; we may abide in the garden where we please. - So goodly is the reward of the workers.

75. And thou wilt see the angels going round about the throne glorifying the praise of their Lord. And they will be judged with justice, and it will be said : All praise is due to Allāh, the Lord of the worlds.

CHAPTER 40.

AL-MU'MIN: THE BELIEVER

(Makkah—9 sections ; 85 verses)

FROM this, the 40th to the 46th chapter, there is a group of seven chapters which all begin with *Hā mim*. They all belong to the period when opposition to the Prophet was at its height and therefore probably belong to the earlier days of the middle Makkah period. The failure of opposing forces is the chief theme of the chapters. The name of this chapter is taken from the mention of believer among Pharaoh's people ; see vv. 28-34.

This chapter opens with a statement relating to the Divine plan for the protection of the faithful. The second section continues the subject, only laying greater stress upon the failure of the opponents and the approach of their doom. The next three sections repeat the warning with reference to Moses' history. The sixth states that the messengers of God and the believers in the end are always assisted against their opponents, while the seventh calls attention to the Divine favours to man. The last two sections again deal with the end of opposition, repeatedly warning the unbelievers.

SECTION 1.—Protection of the Faithful

In the name of Allāh, the Beneficent, the Merciful.

1. Praised, Glorious God !⁷⁹⁹
2. The revelation of the Book is from Allāh, the Mighty, the Knowing,
3. The Forgiver of sin and the Acceptor of repentance, Severe to punish, Lord of bounty. There is no god but He. To Him is the eventual coming.
4. None dispute concerning the communications of Allāh but those who disbelieve, so let

799. *Hā* stands for *Hamīd*, i.e., the Praised, and *mīm* for *Majīd*, the Glorious, the two names of the Divine Being which often occur together. The two letters may also stand for *Ar-Rahmān* and *Ar-Rahīm*, i.e. the Beneficent, the Merciful One.

not their control in the cities deceive thee.

5. The people of Noah and the parties after them rejected (prophets) before them, and every nation purposed against their messenger to lay hold on him, and disputed by means of the falsehood to render null thereby the truth, so I destroyed them. How (severe) was then My retribution !

6. And thus did the word of thy Lord prove true against those who disbelieved that they are the inmates of the fire.

7. Those who uphold the Throne and those around it⁸⁰⁰ celebrate the praise of their Lord and believe in Him and ask protection for those who believe : Our Lord ! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the chastisement of the hell :

8. Our Lord ! And make them enter the gardens of perpetuity which Thou hast promised them and those who do good of their fathers and their wives and their offspring ; surely Thou art the Mighty, the Wise.

9. And preserve them from evil deeds. And whom Thou preservest from evil deeds this day, Thou indeed showest mercy to him. And that is the mighty achievement.

800. The Throne of God stands for His control, and the upholders of the throne are therefore the angels through whom the control of the universe is maintained. But there may also be a reference here to the spiritual control of the universe which is maintained through His righteous servants.

SECTION 2.—Failure of Opposition

10. Those who disbelieve will be called Allāh's hatred (of you), when you were upon to the faith and you rejected, was greater than your hatred of yourselves.⁸⁰¹

11. They will say: Our Lord! didst Thou make us subject to death, and has Thou given us life,⁸⁰² so we confess our Is there then a way to get out?

12. That is because when Allāh alone called upon, you disbelieved, and when He was ascribed to Him, you believed. judgment belongs to Allāh, the High, the Great.

13. He it is Who shows you His signs and sends down for you sustenance from heaven and none minds but he who turns (to again and again.

14. So call upon Allāh, being sincere in obedience, though the unbelievers are averse:

15. Exalter of degrees, Lord of the Throne. He makes the spirit to light by His command upon whom He pleases of his servants,⁸⁰³

801. The violent hatred referred to is the hatred of evil-doers for themselves, when the evil consequences of their deeds become manifest to them.

802. The first death is that which marks the end of this world, and the second death is the spiritual death which is the hell of the next life. The two lives are the natural life of man and the life of the hereafter. The consequences of his being raised to taste of the consequences of his death. Generally, however, the first state of death is considered as a state of nothingness from which man is brought into existence.

803. The *spirit* (Ar. *rūḥ*) here signifies revelation granted to prophets. As God speaks to the righteous and the followers of the Holy Prophet, the verse also includes the reformers, i.e., the reformers promised to the Muslims at the commencement of every century.

he may warn (men) of the day of meeting—

16. The day when they come forth. Nothing concerning them remains hidden to Allāh. To whom belongs the kingdom this day? To Allāh, the One, the Subduer (of all).

17. This day will every soul be rewarded for what it has earned—no injustice (will be done) this day. Surely Allāh is quick in reckoning.

18. And warn them of the day that draws near, when hearts will come up to the throats, grieving inwardly. The unjust will not have any compassionate friend nor any intercessor who could be heard.

19. He knows the stealthy looks and that which the breasts conceal.

20. And Allāh judges with the truth, while those whom they call upon besides Him cannot judge aught. Surely Allāh is the Hearer, the Seer.

SECTION 3.—Moses is sent to Pharaoh

21. Have they not travelled in the earth and seen what was the end of those who were before them? Mightier than these were they in strength and in monuments in the land, but Allāh destroyed them for their sins. And there was none to protect them from (the punishment of) Allāh.

22. That was because there came to them their messengers with clear arguments, but they disbelieved, so Allāh destroyed them. Surely He is Strong, Severe in retribution.

23. And certainly We sent Moses with Our

communications and clear authority

24. To Pharaoh and Hāmān and Korah, they said: A lying enchanter.

25. So when he brought them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive. And the struggle of the unbelievers ended in perdition.

26. And Pharaoh said: Let me alone. I may slay Moses and let him call upon his Lord. I fear that he will change your religion or mischief to appear in the land.

27. And Moses said: I take refuge with my Lord and your Lord from every proud who does not believe in the day of Reckoning.

SECTION 4.—A Believer of Pharaoh's People

28. And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says, My Lord is Allāh, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him is his lie; if he be truthful, some of that which he threatens you (with) will befall you. Surely Allāh guillotines not him who is extravagant, a liar:

29. O my people! Yours is the kingdom this day, you being masters in the land, but we will help us against the punishment of Allāh if it come to us? Pharaoh said: I show you the right way, but what I see (myself), and I guide you not to the right way.

30. And he who believed said: O my people! I fear for you the like of what befell the parties:

31. The like of what befell the people of Noah and 'Ād and Thamūd and those after them; and Allāh desires not injustice for (His) servants:

32. And, O my people! I fear for you the day of calling out one to another,

33. The day on which you will turn back retreating—there will be no saviour for you from Allāh. And whomsoever Allāh leaves in error, there is no guide for him:

34. And Joseph came to you before with clear arguments, but you ever remained in doubt as to what he brought. Until when he died, you said: Allāh will never raise a messenger after him. Thus does Allāh leave him in error who is extravagant, a doubter—

35. Those who dispute concerning the communications of Allāh without any authority that He has given them. Greatly hated is it by Allāh and by those who believe. Thus does Allāh set a seal over the heart of every proud, haughty one.

36. And Pharaoh said: O Hāmān! Build for me a tower that I may attain the means of access,

37. The means of access to the heavens, then reach the God of Moses, and I think him to be a liar indeed. And thus the evil of his deed was made fairseeming to Pharaoh, and he was turned away from the (right) way. And the struggle of Pharaoh did not end in aught but ruin.

SECTION 5.—A Believer of Pharaoh's People

38. And he who believed said: O my

people! Follow me, I will guide you to the course:

39. O my people! This life of the is only a (passing) enjoyment, and the Here is truly the abode to settle:

40. Whoever does an evil, he will be recompensed (with aught) but the like of it: whoever does good, whether male or female, he is a believer, these will enter the garden, and will be given therein sustenance without measure:

41. And, O my people! How is it that I call you to salvation and you call me to destruction?

42. You call me to disbelieve in Allāh, who has no associate with Him that of which I have no knowledge, and I call you to the Mightiest, the Most Forgiving:

43. Without doubt what you call me to is no title to be called to in this world, nor in Hereafter, and that our return is to Allāh, that the extravagant are the inmates of the Fire.

44. You will soon remember what I have said to you; and I entrust my affair to Allāh. And surely He is the Seer of (His) servants.

45. So Allāh protected him from what they planned, and the most evil chastisement overtook Pharaoh's people:

46. The fire—they will be brought to it (every) morning and evening; and on the day when the Hour comes to pass (it will be as if they had never lived). Make Pharaoh's people enter the severest punishment.

47. And when they contend one with another in the fire, the weak saying to the

were proud: We were your followers; will you then avert from us a portion of the fire?

48. Those who were proud will say: We are all in it—Allāh has judged between the servants.

49. And those who are in the fire will say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the chastisement.

50. They will say: Did not your messengers come to you with clear arguments? They will say: Yea. They will say: Then pray. And in vain is the unbelievers' prayer!

SECTION 6.—Messengers and Faithful are helped

51. Surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses stand up,

52. The day on which their excuse will not benefit the unjust, and for them is curse and for them is the evil abode.

53. And certainly We gave Moses the guidance and We made the Children of Israel inherit the Book.

54. A guidance and a reminder to the men of understanding.

55. So be patient; the promise of Allāh is surely true; and seek (the) protection (of Allāh) for thy sin⁸⁰⁴ and celebrate the praise of thy Lord

804. *Thy sin* in this case is the prospective sin, for every human being is liable to sin. *Ghafr* which is the root of *istighfār* means *the covering of a thing with that which will protect it from dirt*, and *istighfār* is therefore *the seeking of protection*. Now this, as Qaṣṣalānī says, is in two ways: (i) the protection of a man from

in the evening and the morning.

56. Those who dispute about the communications of Allāh without any authority to come to them, there is naught in their breasts (a desire) to become great which they will attain; so seek refuge in Allāh. Surely He is the Hearer, the Seer.

57. The creation of the heavens and the earth is certainly greater than the creation of men, but most people know not.

58. And the blind and the seer are alike, nor those who believe and do good and those who are evil-doers. Little is it that you are mindful of.

59. Surely the Hour is coming—there is no doubt therein—but most people believe not.

60. And your Lord says: Call on Me, and I will answer you. Those who are too proud to serve Me will soon enter hell abased.

SECTION 7.—Divine Favours on Men

61. Allāh is He Who made for you the night that you may rest therein and the day that you may see. Allāh is truly Gracious to men, but most men do not give thanks.

62. That is Allāh, your Lord, the Creator of every thing. There is no God but He. Will you then be turned away?

63. Thus were turned away those who denied the communications of Allāh.

sin, and (2) his protection from the consequences of sin, and (3) his punishment of sin. *Istighfār* in the case of a man who has committed a sin, therefore, carries the significance of forgiveness. In the case of a man who has not committed a sin, it means seeking of the protection of God from the commission of sin. In this latter sense that the word is used here.

64. Allāh is He Who made the earth a resting-place for you and the heaven a structure; and He shaped you, then made goodly your shapes; and He has provided you with goodly things. That is Allāh, your Lord—blessed is Allāh, the Lord of the worlds.

65. He is the Living, there is no god but He; so call on Him, being sincere to Him in obedience. All praise is due to Allāh, the Lord of the worlds.

66. Say: I am forbidden to serve those whom you call upon besides Allāh when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

67. He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old,—and of you there are some who are caused to die before,—and that you may reach an appointed term, and that you may understand.

68. He it is Who gives life and causes death; so when He decrees an affair, He only says to it, Be, and it is.

SECTION 8.—End of Opposition

69. Hast thou not seen those who dispute with respect to the communications of Allāh? How are they turned away?

70. Those who reject the Book and that with which We send Our messengers; so they will soon come to know,

71. When the fetters and the chain
on their necks ; they shall be dragged

72. Into hot water, then in the fire
they be burned ;

73. Then shall it be said to them : W
is that which you used to set up

74. Besides Allāh ? They will say :
are gone away from us ; nay, we used not t
upon anything before. Thus does Allāh
found the unbelievers.

75. That is because you exulted in the
unjustly and because you behaved insolently

76. Enter the gates of hell to abide the
evil is the abode of the proud.

77. So be patient, for the promise of
is true. And should We make thee see p
what We threaten them with, or should
cause thee to die, to Us shall they be return

78. And We sent messengers before
there are some of them that We have ment
to thee and there are others whom We hav
mentioned to thee. And it was not po
for a messenger to bring a sign except
Allāh's permission. So when the comma
Allāh came, judgment was given with truth
those who treated (the truth) as a lie were

SECTION 9.—End of Opposition

79. Allāh is He Who made the catt
you that you may ride on some of them
some of them you eat.

80. And there are advantages for y
them, and that you may attain thereby a

which is in your breasts, and on them and on the ships you are borne.

81. And He shows you His signs : which then of Allāh's signs will you deny ?

82. Have they not travelled in the land and seen what was the end of those before them ? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

83. So when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

84. But when they saw Our punishment, they said : We believe in Aliāh alone and we deny what we used to associate with Him.

85. But their faith could not profit them when they saw Our punishment. This is Allāh's course, which has ever obtained in the matter of His servants, and there the unbelievers are lost.

CHAPTER 41

HĀ MĪM

(Makkah—6 sections ; 54 verses)

THIS chapter bears the name of its initial letters, but *fussilat*, i.e. *made plain*, is added to distinguish it from other of the same group. It is the second chapter of the *Hā Mīm*. As regards its subject-matter, date of revelation, and connection with the preceding chapter, the introductory note to the last is sufficient. The first section contains an invitation to the acceptance of the truth; the second gives a warning in case of persistence in rejection; the third refers to the evidence of man's own actions against the rejection of truth; the fourth shows that the signs are strengthened by inspiration; the fifth points to the revelation, which gives life to those who are morally and spiritually dead and heals the spiritual diseases of man. But the sixth section tells us that, if all these warnings and arguments are heeded, the doom is inevitable, the signs of which could be seen in the gradual spread of truth.

SECTION 1.—Invitation to the Truth

In the name of Allāh, the Beneficent, the Merciful

1. Praised, Glorious God !
2. A revelation from the Beneficent, Merciful :
3. A book of which the verses are made plain, an Arabic Qur'ān for a people who understand.
4. A herald of good news and a warning, but most of them turn aside so they hear not.
5. And they say : Our hearts are covered from that to which thou call, and there is a deafness in our ears, and a hanging between us and thee ; so work, we are working.⁸⁰⁵

805. The coverings of the hearts, the deafness of the ears, and the hanging of the veils indicate their own determination to reject the truth.

6. Say : I am only a mortal like you ; it is revealed to me that your God is one God, so follow the right way to Him and ask His forgiveness. And woe to the polytheists

7. Who give not alms and they are unbelievers in the Hereafter.

8. As for those who believe and do good, for them is a reward never to be cut off.

SECTION 2.—The Warning

9. Say : Do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him ? That is the Lord of the worlds.

10. And He made in it mountains above its surface ; and He blessed therein and made therein its foods, in four periods :⁸⁰⁶ alike for the seekers.

11. Again, He directed Himself to the heaven and it is a vapour,⁸⁰⁷ so He said to it and to the earth : Come both, willingly or unwillingly. They both said : We come willingly.

12. So He ordained them seven heavens in two periods,⁸⁰⁸ and revealed in every heaven its

806. The periods referred to here are the same as those spoken of elsewhere, and indicate only so many stages through which a thing has passed. The earth, we are told here, has passed through six stages. It is first described as passing through two stages. The first stage was that in which it was in a fiery state and the second that in which a crust was formed. Then there are the four stages of v. 10 ; the making of mountains, then blessing the earth or causing the waters to flow in it ; and lastly the creation therein of foods which includes the creation of vegetable life in the third stage and that of the animal life in the fourth.

807. *It is a vapour.* That is the first stage.

808. The two periods of the making of heavenly bodies are in accordance with the two periods of the making of earth in v. 9. The concluding words of v. 11 refer to the prevalence of one law in the whole universe.

affair ; and We adorned the lower heaven with brilliant stars and (made it) to guard. That was the decree of the Mighty, the Knowing.

13. But if they turn aside, then say : I have warned you of a scourge like the scourge of Thamūd.

14. When the messengers came to them from before them and from behind them, saying : Serve nothing but Allāh, they said : If our Lord had pleased He would have sent down angels, so we are disbelievers in that with which you are sent.

15. Then as to 'Ād, they were unproud in the land, and they said : We are mightier than us in strength ? Did they not see that Allāh Who created them was mightier than them in strength ? And they denied Our communications.

16. So We sent on them a furious wind on unlucky days, that We may make them taste chastisement of abasement in this world and the chastisement of the Hereafter is certainly much more abasing, and they will not be reprieved.

17. And as to Thamūd, We showed them the right way ; but they chose error and guidance, so there overtook them the chastisement of an abasing chastisement for what they did.

18. And We delivered those who were righteous and kept their duty.

SECTION 3.—Man's Evidence against his

19. And on the day that the earth and Allāh are brought together to the fire, the people will be formed into groups.

20. Until when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did.

21. And they will say to their skins : Why have you borne witness against us ? They will say : Allāh has given us speech—He Who gives speech to everything, and He created you at first, and to Him you shall be brought back.

22. And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allāh did not know most of what you did.

23. And that was your (evil) thought which you entertained about your Lord that ruined you, so are you become of the lost ones.

24. Then if they endure, still the fire is their abode ; and if they ask for goodwill, they are not of those who are granted goodwill.

25. And We appointed for them comrades so they made fairseeming to them what is before them and what is behind them, and the word proved true against them—among the nations of the jinn and the men that have passed away before them—that they are surely losers.

SECTION 4.—Believers are strengthened

26. And those who disbelieve say : Listen not to this Qur'ān and make noise therein, haply you may overcome.

27. But We will make those who disbelieve taste a severe chastisement, and We will reward them for the evil deeds they used to do.

28. That is the reward of the enemies of

Allāh—the fire. For them therein is the reward of long abiding, a requital for their denying communications.

29. And those who disbelieve will be punished by Our Lord ! Show us those who led us astray among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

30. As for those who say, Our Lord Allāh, then go on in the right way, the angels descend upon them, saying : Fear not, nor are you grieved, and receive good news of the good which you were promised :

31. We are your friends in this world and in the Hereafter ; and you will have therein what your souls desire and you will have therein what you ask for :⁸⁰⁹

32. An entertainment by the Forgiving, the Merciful.

SECTION 5.—Effect of Revelations

33. And who is better in speech than he who calls to Allāh while he himself does not believe and says : I am of those who submit ?

34. And not alike are the good and the evil. Repel (evil) with what is best, when between whom and thee was enmity as if he were a warm friend.

35. And none is granted it but those who are

809. This verse and the one before it clearly show that angels descend upon the faithful even in this life, giving them joyful news that they should not have any fear. It is not that the faithful are persecuted and oppressed, and when the evil have the upper hand, that those assurances are most

are patient, and none is granted it but those who have a mighty good fortune.

36. And if an interference of the devil should cause thee mischief,⁸¹⁰ seek refuge in Allāh ; surely He is the Hearing, the Knowing.

37. And of His signs are the night and the day and the sun and the moon. Make not obeisance to the sun nor to the moon ; and make obeisance to Allāh Who created them, if Him it is that you serve.

38. But if they are proud, yet those with thy Lord glorify Him by night and by day, and they are not tired.

39. And of His signs is that thou seest the earth still, but when We send down water on it, it stirs and swells. Surely He Who gives it life is the giver of life to the dead. Surely He is Powerful over all things.

40. Those who deviate from the right way concerning Our communications are not hidden from Us. Is then he who is cast into the fire better, or he who comes safe on the day of Resurrection ? Do what you like, surely He sees what you do.

41. Those who disbelieve in the Reminder when it comes to them—and surely it is a Book that cannot be overcome :

42. Falsehood cannot come at it from before it nor from behind it. (It is) a revelation from the Wise, the Praised One.

43. Naught indeed is said to thee but what was said to the messengers before thee ; surely

810. The devil here stands for the evil-doers who interfere with the progress of truth.

thy Lord is the Lord of forgiveness and of painful retribution.

44. And if We had made it a Qu foreign tongue, they would have said have not its communications been made What! a foreign (tongue) and Arabic It is to those who believe a guidance healing; and as for those who do not there is a deafness in their ears and it is to them. They are called to from a place.

SECTION 6.—Gradual spread of Truth

45. And certainly We gave M Book but differences arose about it. not a word already gone forth from t judgment would have been given them. And they are indeed in a d doubt about it.

46. Whoever does good, it is for soul, and whoever does evil, it is a and thy Lord is not in the least unju servants.

PART XXV

47. To Him is referred the kno the Hour. And no fruits come f their sheaths, nor does a female bear she give birth, but with His knowle on the day when He calls out to the are My associates, they will say: V to Thee, none of us is a witness.

811. A foreign tongue could not equal Arabic expression.

48. And away from them will go what they called upon before, and they will know for certain that there is no escape for them.

49. Man is never tired of praying for good ; and if evil touch him, he is despairing, hopeless.

50. And if We make him taste mercy from Us after distress that touches him, he would say : This is mine, and I think not the Hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good. But We shall certainly inform those who disbelieve of what they did, and We shall certainly make them taste of hard chastisement.

51. And when We show favour to man, he turns aside and withdraws himself ; and when evil touches him, he makes lengthy supplications.

52. Say : Tell me, if it is from Allāh, then you disbelieve in it, who is in greater error than he who is in a prolonged opposition ?

53. We shall soon show them Our signs in remote regions and in their own souls,⁸¹² until it becomes quite clear to them that it is the Truth. Is it not sufficient that thy Lord is a witness over all things ?

54. Now surely they are in doubt about the meeting with their Lord ; now surely He encompasses all things.

812. It is a clear prophecy that Islam will spread to the most distant regions of the earth. It was made known at a time when the cause of Islam was apparently hopeless in Arabia itself.

CHAPTER 42

ASH-SHURĀ: THE COUNSEL

(Makkah—5 sections ; 53 verses)

THIS is the third chapter of the *Hā Mīm* group, and is *The Counsel*. The title is taken from v. 38, which lays basis of government by council or parliamentary government.

As regards the date of revelation and the context, see introductory note to chapter 40. Having spoken of the consequences of the rejection of truth in the last chapter, we are here reminded that mercy is the most predominant attribute of the Divine Being. The first section tells us that even the act of warning is a mercy for while God reveals His will through His prophets He solicits forgiveness for men. The second section states that Divine judgment must be given to settle differences. The third section gives good news to the faithful. The fourth section calls attention to the fact that God, being the Creator, forbears with even the wicked. The fifth section removes their afflictions; therefore the believers should be patient under trials and forgive their enemies. The last section states that the Qur'ān, being a revelation from the Divine Being, guides those who follow its directions and will find themselves in an evil plight.

SECTION 1 — Mercy in Warning

In the name of Allāh, the Beneficent, the Merciful

1. Praised, Glorious,
2. Knowing, Hearing, Powerful God,
3. Thus does Allāh the Mighty, the Merciful, reveal to thee, and (thus He revealed) before thee.
4. Whatever is in the heavens and whatever is in the earth is His; and He is the Great.
5. The heavens may almost rend

813. The first two letters are the same as at the beginning of chapter 40. In the latter three, 'ain stands for 'Alīm, sin for Samī' or Hearing, qāf for Qadīr or Powerful.

from above, and the angels celebrate the praise of their Lord and ask forgiveness for those on earth.⁸¹⁴ Now surely Allāh is the Forgiving, the Merciful.

6. And those who take guardians besides Him, Allāh is Keeper over them, and thou art not the disposer of their affairs.

7. And thus have We revealed to thee an Arabic Qur'ān, that thou mayest warn the Mother City and those around it, and that thou mayest give warning of the day of gathering wherein is no doubt: A party will be in the garden and (another) party in the burning fire.

8. And if Allāh pleased He would have made them a single nation, but He makes whom He pleases enter into His mercy; and the unjust—they have no friend nor helper.

9. Or have they taken protectors besides Him? But Allāh is the Protector, and He gives life to the dead, and He is the Possessor of power over all things.

SECTION 2.—A Judgment settling Differences

10. And in whatsoever you disagree, the judgment thereof is Allāh's. That is Allāh, my Lord, on Him do I rely and to Him do I turn time after time.

11. The Originator of the heavens and the earth. He has made for you pairs from among yourselves—and (He has made) pairs of the cattle too—multiplying you thereby. Nothing is

⁸¹⁴. The Divine displeasure at the wickedness of man is very great, but His mercy supersedes all, so that His angels ask forgiveness for men.

like a likeness of Him ; and He is the H
the Seer.⁸¹⁵

12. His are the treasures of the heaven
the earth. He makes ample and straiter
means of subsistence for whom He pleases ;
He is Knower of all things.

13. He has made plain to you of the re
what He enjoined upon Noah and that
We have revealed to thee, and that which
enjoined upon Abraham and Moses and
Establish religion and be not divided th
Hard to the unbelievers is that which thou
them to. Allāh chooses for Himself who
pleases, and guides to Himself him who tur
(Him) frequently.

14. And they did not become divided
after knowledge came to them, out of
among themselves. And had not a wor
forth from thy Lord till an appointed
judgment would have been given between
And those who were made to inherit the
after them are surely in disquieting doub
cerning it.

15. To this then go on inviting, and
steadfastly on the right way as thou ar
manded, and follow not their low desires a
I believe in what Allāh has revealed of th
and I am commanded to do justice betwe
Allāh is our Lord and your Lord. For us
deeds and for you your deeds, no altercati
there be between us and you. Allāh wil

815. So transcendent is the Divine Being, and so fa
material conceptions, that a likeness of Him cannot be
even metaphorically, for not only is nothing like Him, bu
here, *nothing is like a likeness of Him.*

us together and to Him is the eventual coming.

16. And those who dispute about Allāh after that obedience has been rendered to Him, their plea is null with their Lord; and upon them is wrath, and for them is severe chastisement.

17. Allāh it is Who revealed the Book with truth, and the balance.⁸¹⁶ And what will make thee know that haply the Hour be nigh.

18. Those who do not believe in it would hasten it on; and those who believe are in fear from it, and they know that it is the truth. Now surely those who dispute obstinately concerning the Hour are far astray.

19. Allāh is Benignant to His servants. He gives sustenance to whom He pleases; and He is the Strong, the Mighty.

SECTION 3.—Good News for the Faithful

20. Whoever desires the tilth of the Hereafter, We give him increase in his tilth; and whoever desires the tilth of this world, We give him of it, and in the Hereafter he has no portion.

21. Or have they associate-gods who have prescribed for them any religion that Allāh does not sanction? And were it not for the word of judgment, the matter would have been decided between them. And for the unjust is surely a painful chastisement.

22. Thou wilt see the unjust fearing on account of what they have earned, and it must

⁸¹⁶. The *balance* signifies the *law*, by which the rights and obligations of men are weighed. Mark how material terms are converted into spiritual usage by the Holy Qur'ān.

befall them. And those who believe and do good deeds will be in the meadows of the gardens—there they will have from their Lord what they please. And they will receive the superb grace.

23. That is of which Allāh gives the good news to His servants, (to) those who believe and do good deeds. Say : I ask not of you any reward for it but love for relatives.⁸¹⁷ And whoever earns good, We give him more of good than he earns. Surely Allāh is Forgiving, Grateful.

24. Or do they say : He has forged this against Allāh ? If Allāh pleased, He would seal thy heart.⁸¹⁸ And Allāh blots out the false and confirms the truth with His words. He is Knower of what is in the hearts.

25. And He it is Who accepts repentance from His servants and pardons the evil deeds. And He knows what you do,

26. And He accepts (the prayers of) those who believe and do good deeds, and gives them more out of His grace. And (as for) the disbelievers, for them is a severe chastisement.

27. And if Allāh were to amplify the revelation for His servants, they would revolutionise the earth, but He sends it down according to a certain measure as He pleases. Surely He is

817. That the Prophet asked for no reward is repeated in the *Qur'ān*. *Love for relatives* was one of the great messages brought by the Prophet. The Arabs were one nation, but they were hopelessly divided. To unite them was the first great work to be done. But this was translated as *love for relatives* may also mean *love for nearness of God*. Elsewhere we have : "I ask not of you any reward except that he who will may take the way to the right" (25 : 57).

818. The sealing of the heart stands for being impenetrable to truth and virtue. One who forged lies could not perceive truth and invite others to the same course.

Seer of His servants.

28. And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Protecting Friend, the Praised One.

29. And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings. And He is All-powerful to gather them together when He pleases.

SECTION 4.—Believers to be Patient and Forgiving

30. And whatever affliction befalls you, it is on account of what your hands have wrought, and He pardons most (sins).

31. And you cannot escape in the earth; and you have not a protector or a helper besides Allāh.

32. And among His signs are the ships in the sea like mountains.

33. If He pleases, He causes the wind to become still so that they lie motionless on its back. Surely there are signs in this for every patient, grateful one;

34. Or He makes them founder for what they have earned,—and He pardons much—

35. And (that) those who dispute about Our communications may know (that) there is no way of escape for them.

36. So whatever you are given is only a provision of this world's life, and what is with Allāh is better and more lasting for those who believe and rely on their Lord:

to whom He pleases sons,

50. Or He mingles them, males and females, and He makes whom He pleases barren. He is Knower, Powerful.

51. And it is not for any mortal that should speak to him except by inspiring or behind a veil, or by sending a messenger revealing by His permission what He pleases. Surely He is High, Wise.

52. And thus have We sent to thee a revelation⁸²² by Our command. Thou didst not know what the Book was, nor (what) the faith, but We made it a Light, guiding thereby. We please of Our servants. And thou showest the way to the right path:

53. The path of Allāh, Whose is in the heavens and whatsoever is on earth. Now surely to Allāh do all things eventually come.

821. According to this verse God speaks to men in (1) By *wahy*, which literally signifies a hasty suggestion by which a man is inspired. This is not revelation proper, as there are no words communicated to the recipient. (2) From behind a veil, such as a vision or a *kashf*, in both which cases a man is in sleep or in a waking condition, or an *ilhām* in which words are heard or seen written or the recipient utters them involuntarily. (3) By words which are conveyed by the recipient of the revelation. This is called *waḥy* or revelation that is recited, and this form of revelation is only to the prophets of God.

822. The Arabic word is *rūḥ*, which means spiritual revelation, because revelation gives the life spiritual.

CHAPTER 43

AZ-ZUKHRUF: GOLD

(Makkah—7 sections ; 89 verses)

THIS is the fourth chapter of *Hā Mīm* group, and is so named from the mention of *gold* in v. 35, where it is stated that God does not choose a man for abundance of gold and silver, but for the great qualities of head and heart.

The chapter opens with a declaration of the revelation of the Holy Qur'an, as do all the chapters of this group, and the first section deals with Divine unity. The second section is devoted to a condemnation of the various sorts of polytheism. The third answers the objection as to why an influential or a wealthy man was not chosen to convey the Divine message. The fourth states that evil deeds must be followed by evil consequences. The fifth shows how a great ruler like Pharaoh was destroyed when he opposed Moses, and the sixth refers to Jesus' prophethood and the idolaters' objection to it. The last section contrasts the ultimate condition of the two parties, the believers and the unbelievers.

SECTION 1.—Divine Unity

In the name of Allāh, the Beneficent, the Merciful.

1. Praised, Glorious God !
2. By the Book that makes manifest :
3. We have made it an Arabic Qur'an that you may understand.
4. And it is in the Original of the Book with Us, truly elevated, full of wisdom.⁸²³
5. Shall We then turn away the Reminder from you altogether because you are an extravagant people ?
6. And how many a prophet did We send among the ancients.

823. *Umm al-Kitāb* literally signifies *Mother* or *Original* of the Book. The opening chapter of the Qur'an is also known by this name, because, in its essence, it contains the whole of the Qur'an. Here it signifies the original source from which the Qur'an comes i.e. Divine Knowledge.

17. And when one of them is g

of that of which he sets up a likeness for the Beneficent God, his face becomes black and he is full of rage.⁸²⁴

18. What! That which is made in ornaments and which in contention is unable to make plain speech!⁸²⁵

19. And they make the angels—who are the servants of the Beneficent God—female (divinities). Did they witness their creation? Their evidence will be recorded and they will be questioned.

20. And they say: If the Beneficent God had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

21. Or have We given them a Book before it, so that they hold fast to it?

22. Nay, they say: We found our fathers following a course, and by their footsteps we are guided.

23. And thus We did not send before thee any warner in a town, but those who led easy lives in it said: We found our fathers on a course, and we are followers of their footsteps.

24. (The warner) said: What! Even if I bring to you a better guide than that which you found your fathers following? They said: We are unbelievers in that with which you are sent.

25. So We inflicted retribution on them; and see what was the end of the rejecters!

824. The Arabs had their feminine divinities and they called the angels daughters of God. Yet the birth of a daughter was looked upon as a calamity by them.

825. The reference is to the idols which were bedecked with ornaments, or made of gold and silver.

SECTION 3.—God's choice of a Prophet

26. And when Abraham said to his sire and his people : I am clear of what you worship,

27. Save Him Who created me ; He will surely guide me.

28. And he made it a word to continue in his posterity that they may return.

29. Nay, I gave them and their fathers to enjoy until there came to them the Truth and a Messenger making manifest.

30. And when there came to them the Truth, they said : This is enchantment and we are disbelievers in it.

31. And they say : Why was not this Qur'ān revealed to a man of importance in the two towns ?⁸²⁶

32. Is it they who portion out the mercy of thy Lord ? We portion out among them their livelihood in the life of this world, and We exalt some of them above others in degrees, that some of them may take others in subjection. And the mercy of thy Lord is better than what they amass.

33. And were it not that all people would become a single (disbelieving) community, We would have assigned to those who disbelieve in the Beneficent God (to make) of silver the roofs of their houses and the stairs by which they ascend,

34. And the doors of their houses and the couches on which they recline—

826. The two towns referred to are Makkah and Tā'if. They would not follow any but an important man of the world, but a man of the world could not lead them to moral greatness.

35. And of gold.⁸²⁷ And all this is naught but provision of this world's life, and the Hereafter is with thy Lord only for those who keep their duty.

SECTION 4.—Evil Consequences of Opposition

36. And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a devil, so he becomes his associate.⁸²⁸

37. And surely they turn them away from the (right) path, and they think that they are guided aright.

38. Until when he comes to Us, he will say: O would that between me and thee, there were the distance of the East and the West⁸²⁹—so evil is the associate!

39. And it profits you not this day—because you did wrong—that you are sharers in the chastisement.

40. What! Canst thou make the deaf to hear or guide the blind and him who is in clear error?

41. But (even) if We take thee away, We shall surely inflict retribution on them;

42. Rather We will show thee that which We have promised them—We are surely the Possessors of full power over them.

827. Gold and silver are things of this world; they have no value in the sight of Allāh and do not count so far as the internal worth of man is concerned.

828. The devil here is the evil companion of man who leads him to evil.

829. The dual number sometimes denotes the thing mentioned with its opposite; hence this translation of *mashriqain*.

43. So hold fast to that which has revealed to thee—thou art surely on the path.

44. And truly it is a Reminder for and thy people, and you will soon be questioned.

45. And ask those of Our messengers whom We sent before thee: Did We appoint gods to be worshipped besides Beneficent God?

SECTION 5.—End of Pharaoh's Opposition to Moses

46. And We sent Moses with Our communications to Pharaoh and his chiefs, said: I am the messenger of the Lord of the worlds.

47. And when he came to them with signs, lo! they laughed at them.

48. And We did not show them a sign it was greater than that which preceded, and We overtook them with chastisement which they may turn.

49. And they said: O enchanter! Call thy Lord for our sake, as He has made a covenant with thee; we shall surely follow the right way.

50. But when We removed from them the chastisement, lo! they broke the pledge.

51. And Pharaoh proclaimed among his people: O my people! Is not the kingdom of Egypt mine? And these rivers that flow beneath me? Do you not then see?

52. Nay, I am better than this which you are worshippers of, who is contemptible, and who can hardly be distinguished distinctly:

53. Why have not bracelets of gold been put upon him, or why have not angels come with him as companions ?

54. So he incited his people to levity and they obeyed him, for they were a transgressing people.

55. So when they displeased Us, We inflicted retribution on them, and We drowned them all together,

56. And We made them a precedent and example to the later generations.

SECTION 6.—Jesus was only a Prophet

57. And when a description of the son of Mary is given, lo! thy people raise a clamour thereat.

58. And they say : Are our gods better or is he? They set it forth to thee only by way of disputation ; nay, they are a contentious people.⁸³⁰

59. He was naught but a servant on whom We bestowed favour, and We made him an example for the Children of Israel.

60. And if We please, We could make among you angels to be rulers in the land.

61. And surely it is the knowledge of the Hour, so have no doubt about it and follow me : this is the right path.⁸³¹

830. Why should not the same honour, they said, be shown to their national gods as was shown to the god of another nation—for was not Jesus accepted as God by the Christians? The answer is contained in the next verse : he was honoured not because he was taken as a god, but because he was a chosen servant of God.

831. The context shows clearly that the pronoun *it* (*hū*) refers to the Holy Qur'ān, and the meaning is that the Qur'ān gives the

62. And let not the devil prevent you ; for he is your open enemy.

63. And when Jesus came with clear arguments, he said : I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in ; so keep your duty to Allāh and obey me :

64. Allāh is surely my Lord and your Lord ; so serve Him ; this is the right path.

65. But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.

66. Do they wait for aught but the Hour that it should come upon them all of a sudden while they perceive not ?

67. Friends on that day will be enemies one to another, except those who keep their duty.

SECTION 7.—The Two Parties

68. O my servants ! There is no fear for you this day, nor shall you grieve :

69. Those who believe in Our communication and are submissive :

70. Enter the garden, you and your wives ; you shall be made happy.

71. There will be sent round to them golden bowls and drinking-cups, and therein is what their souls desire and (wherein) the eyes delight, and you shall abide therein.

knowledge of the Hour, by which is meant either the Resurrection or the doom of its opponents. If *innahū* is taken to refer to Jesus, the meaning would be that Jesus gave the knowledge of the doom of the Israelite nation, as he was their last prophet, and the gift of prophethood was after that taken away from the house of Israel.

72. And this is the garden which you are made to inherit on account of what you did.

73. For you therein are many fruits of which you shall eat.

74. The guilty will abide in the chastisement of hell.

75. It will not be abated for them and therein they will despair.

76. And We were not unjust to them, but they themselves were unjust.

77. And they will call out : O Mālik !⁸³² Let thy Lord make an end of us. He will say : You shall tarry.

78. Certainly We have brought you the truth, but most of you are averse to the truth.

79. Or have they settled an affair ? But We are the settlers.⁸³³

80. Or do they think that We do not hear what they conceal and their secret discourses ? Aye, and Our messengers with them write down.

81. Say : The Beneficent God has not a son, so I am the foremost of those who serve.⁸³⁴

82. Glory to the Lord of the heavens and the earth, the Lord of the Throne, from what they ascribe (to Him).

83. So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

832. *Mālik* (lit. *master*) is the angel appointed over those in hell.

833. i.e., their plans against the Holy Prophet would not do any harm to him, for all affairs are really settled by God.

834. The word *in* is often used for negation. This is the significance here. *Raḥmān* cannot have a son ; see 19 : 42.

84. And He it is Who is God in the heavens and God in the earth ; and He is the Wise Knowing.

85. And blessed is He Whose is the kingdom of the heavens and the earth and who is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back.

86. And those whom they call upon besides Him have no authority for intercession, but who bears witness of the truth, and they will be (him).⁸³⁵

87. And if thou ask them, Who created them, they will certainly say : Allāh. Will they then be turned back ?

88. By his cry : O my Lord ! They will be people who do not believe !⁸³⁶

89. So turn away from them and say Peace. They will soon come to know.

835. The bearer of the witness of truth is no other than the Holy Prophet, and they knew him well, for he was the one who had never told a lie.

836. Thus unburdens his mind the man who, after doing hard work among his people and after being subject to the severest persecutions, finds them planning against his life. He does not pray for their destruction, but simply that they should believe. He is still commanded to say, Peace !

CHAPTER 44

AD-DUKHĀN: THE DROUGHT

(Makkah—3 sections; 59 verses)

THIS is the fifth chapter of the *Hā Mīm* group. It is known as *The Drought*, from the prophecy of the drought contained in v. 10. This prophecy is followed by another indicating that a severer punishment will follow if the unbelievers did not repent. The case of Pharaoh, who was drowned because he hardened his heart, is then cited. The remaining two sections of the chapter are devoted to a description of the condition of the righteous and the wicked, wherein we find it stated that each is rewarded as he deserves. The chapter, is, as it were, an explanation of what was meant by the doom of the *Quraish*, which was spoken of at the close of the last chapter. The famine was the lighter punishment, while the most violent seizing of v. 16 was a prophecy relating to the utter discomfiture of the *Quraish* to be accomplished during the conflicts which followed the Flight to *Madīnah*.

SECTION 1.—Lighter Punishment followed by Severer

In the name of Allāh, the Beneficent, the Merciful.

1. Praised, Glorious God !
2. By the Book that makes manifest (the truth).
3. We revealed it on a blessed night—⁸³⁷
We are ever warning.
4. Therein every wise affair is made distinct :

837. The revelation of the Holy Qur'ān on a blessed night has a deeper meaning beneath it than the mere fact that the revelation began on the blessed night which is elsewhere called *lailat al-qadr* (97 : 1)—one of the last ten nights in the month of *Ramāḍzān*. The night stands for a time of darkness, and hence a time of ignorance, when true knowledge disappears from the world. A prophet's advent is always preceded by such darkness, and when the Holy Prophet Muḥammad made his appearance, such darkness prevailed in all countries. This night is called blessed because was followed by the greatest manifestation of Divine light.

5. A command from Us. Surely We are the Senders (of messengers) —

6. A mercy from thy Lord. Surely He is the Hearing, the Knowing :

7. The Lord of the heavens and the earth and what is between them, if you would be sure.

8. There is no god but He— He gives life and causes death ; your Lord and the Lord of your fathers of yore.

9. Nay, they are in doubt, they sport.

10. So wait for the day when the heaven will bring a visible smoke,

11. Enveloping men.⁸³⁸ This is a painful chastisement.

12. Our Lord! Remove from us the chastisement ; we are believers.

13. How shall they be reminded, and there came to them a Messenger making clear (the truth),

14. Yet they turned their backs on him and said : One taught (by others), a madman.

15. We shall remove the chastisement a little, (but) you will return (to evil ways).

16. On the day when We seize (them) with the most violent seizing ; surely We will inflict retribution.⁸³⁹

838. The visible smoke was the drought which overtook the Makkans. *Bukhārī* has the following reference to it : " When the *Quraish* opposed the Holy Prophet (may peace and the blessings of God be upon him), he prayed that they might be overtaken by years of drought like the years of Joseph (*i.e.* seven years) ; so famine and distress overtook them until they ate bones and dead bodies, and a man used to look to heaven, and he saw between him and it something like smoke on account of hard affliction."

839. The prophecy here seems to refer to the constant defeats in battles that were to be suffered by the *Quraish*, beginning with the battle of Badr and resulting in the final overthrow of

17. And certainly We tried before them the people of Pharaoh, and there came to them a noble messenger,

18. Saying : Deliver to me the servants of Allāh. I am a faithful messenger to you,

19. And do not exalt yourselves against Allāh ; I bring to you clear authority :

20. And I take refuge with my Lord and your Lord, lest you stone me to death.

21. And if you do not believe in me, then leave me alone.

22. Then he called upon his Lord : These are a guilty people.

23. So go forth with My servants by night ; surely you will be pursued :

24. And leave the sea intervening. They are a host that will be drowned.

25. How many of the gardens and fountains they left behind !

26. And cornfields and noble places !

27. And goodly things wherein they rejoiced !

28. Thus (it was), and We gave them as a heritage to another people.

29. So the heaven and the earth wept not for them, nor were they respited.

SECTION 2.—The Wicked shall be punished

30. And certainly We delivered the Children of Israel from the abasing chastisement,

31. From Pharaoh. Surely he was haughty,

their power by the seizure of Makkah. Ibn Mas'ūd says that by *violent seizing* is meant the *day of Badr*.

(and) one of the extravagant.

32. And, having knowledge, We chose them above the nations.

33. And We gave them of wherein was clear trial.

34. Surely these do say :

35. There is naught but our first ; we shall not be raised again :

36. So bring our fathers (back), truthful.

37. Are they better or the p
Tubba⁸⁴⁰ and those before them ? We them, for they were guilty.

38. And We did not create the he
the earth and what is between them

39. We did not create them both
the truth, but most of them do not know

40. The day of Decision is sure
appointed term, of all of them—

41. The day on which a friend
avail (his) friend in aught, nor shall
helped,

42. Save those on whom Allāh has
Surely He is the Mighty, the Merciful.

SECTION 3.—The Good are rewarded

43. Surely the tree of the *zaqqūm*

44. Is the food of the sinful—

45. Like molten brass ; it will
(their) bellies,

46. Like the boiling of hot water ;

47. Seize him, then drag him down

840. The kings of the Hamyarites bore the title T

the middle of the burning fire.

48. Then pour above his head the torment of the boiling water:

49. Taste ; thou wast forsooth the mighty, the honourable.

50. This is indeed what you disputed about.

51. The righteous are surely in a secure place,

52. In gardens and springs.

53. Wearing of fine and thick silk, (sitting) face to face ;

54. Thus (shall it be). And We shall unite them with pure, beautiful ones.

55. They will call therein for every fruit in security ;

56. They will not taste therein death except the first death ; and He will save them from the chastisement of the burning fire—

57. A grace from thy Lord. This is the great achievement.

58. Surely We have made it easy in thy tongue that they may be mindful.

59. So wait ; they too are waiting.

AL-JĀTHIYAH: THE KNEELING

(Makkah—4 sections ; 37 verses)

THIS is sixth chapter of the *Hā Mīm* group. Its revelation began from v. 28, which speaks of every nation being brought before the mighty power of God. The first two sections are revelation. The revelation is from a Mighty, Wise God. There are many signs of its truth, but the unbelievers deny it. The third section refers to judgment and the unbelievers deny it, because of the hardness of their hearts. The fourth section is of the doom of the unbelievers and of the believers' place.

SECTION 1.—Denial of Revelation

In the name of Allāh, the Beneficent, the

1. Praised, Glorious God !
2. The revelation of the Book of Allāh, the Mighty, the Wise.
3. Surely in the heavens and on the earth there are signs for the believers.
4. And in your (own) creation, what He spreads abroad of animals and signs for a people that are sure ;
5. And (in) the variation of the day, and (in) what Allāh sends down sustenance from the cloud, then gives life by to the earth after its death, and the changing of the winds, there are signs for people who understand.
6. These are the communications which We recite to thee with truth. What announcement will they believe in Allāh and His communications ?

7. Woe to every sinful liar,

8. Who hears the communications of Allāh recited to him, then persists proudly as though he had not heard them. So announce to him a painful chastisement.

9. And when he comes to know of any of Our communications, he takes it for a jest. These it is for whom there is abasing chastisement.

10. Before them is hell, and of no avail will be to them aught of what they earned, nor those whom they took for protectors besides Allāh; and for them is a grievous chastisement.

11. This is guidance. And those who disbelieve in the communications of their Lord, for them is a painful chastisement on account of uncleanness.

SECTION 2.—Truth of Revelation of Qur'an

12. Allāh is He Who made the sea subservient to you that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

13. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself. Indeed there are signs in this for a people who reflect.

14. Say to those who believe that they forgive those who hope not for the days of Allāh, that He may reward a people for what they earn.

15. Whoever does good, it is for his own soul; and whoever does evil, it is against

himself; then you will be brought back to your Lord.

16. And We gave to the Children of Israel the Book and the wisdom and the property. We provided them with goodly things, and made them excel the nations.

17. And We gave them clear arguments in the affair;⁸⁴¹ So they differed not until the knowledge had come to them, out of the mouths of their Lord. Surely thy Lord was between them on the day of Resurrection, concerning that wherein they differed.

18. Then We made thee follow a clear way in the affair; so follow it, and follow not the desires of those who know not.

19. They will surely not avail thee against Allāh. And the unjust are against each other and Allāh is the friend of those who keep their duty.

20. These are clear proofs for men, guidance and a mercy for a people who are guided.

21. Or do those who earn evil think that We shall make them like those who bear witness to do good—their life and their death being good? Evil is what they judge.

SECTION. 3.—Denial of Judgment

22. And Allāh created the heaven and the earth with truth and that every soul be rewarded for what it earns, and they be wronged.

⁸⁴¹ The affair or *amr* here signifies the prophecy of *Muḥammad*, regarding which the Israelites were given prophecies. The next verse makes it clear.

23. Seest thou him who takes his low desire for his god, and Allāh leaves him in error having knowledge, and He sets a seal upon his ear and his heart and puts a covering on his eye. Who can then guide him after Allāh? Will you not then mind?

24. And they say: There is nothing but our life in this world: we die and live, and nothing destroys us but time. And they have no knowledge of that; they only conjecture.

25. And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

26. Say: Allāh gives you life, then He makes you die, then He will gather you to the day of Resurrection wherein is no doubt, but most people do not know.

SECTION 4.—The Doom

27. And Allāh's is the kingdom of the heavens and the earth. And on the day when the Hour comes to pass, on that day will the followers of falsehood perish.

28. And thou wilt see every nation kneeling down. Every nation will be called to its book:⁸⁴² This day you shall be rewarded for what you did.

29. This is Our book that speaks against

842. The *book* signifies the *book of deeds*. That every nation will have a book of deeds shows that nations are also judged according to their deeds. But nations are judged in this life, therefore the day on which every nation is called to its book is the day of its doom.

you with justice ; surely We wrote what we did.

30. Then as to those who believed in good, their Lord will make them enter His mercy. That is the manifest achievement.

31. And as to those who disbelieved, were not My communications revealed to you? But you were proud and you are guilty people.

32. And when it was said, The Hour of Allah is true, and as for the Hour, there is no doubt about it, you said: We know the Hour is? We think it is naught but conjecture, and we are not at all sure.

33. And the evil (consequences) which they did will become manifest to them, and the evil which they mocked will encompass them.

34. And it will be said: To-day we forsake you as you neglected the meeting of the day of yours, and your refuge is the fire, there are not for you any helpers :

35. That is because you took the communications of Allāh for a jest and the life of the world deceived you. So on that day they will not be taken out of it, nor shall they be of goodwill.

36. So praise be to Allāh, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37. And to Him belongs greatness over the heavens and the earth, and He is the Most Gracious, the Most Wise.

CHAPTER 46

AL-AḤQĀF : THE SANDHILLS

(Makkah—4 sections ; 35 verses)

THIS is the last chapter of the *Ḥā Mim* group, and is entitled *The Sandhills*, the title being taken from the tracts of sand which contributed to the destruction of the tribe of 'Ād (v. 21).

The chapter continues the subject-matter of the last chapter, dealing with the truth of revelation in the first section and with the witness of truth in the second. The last two sections, after referring to the fate of 'Ād, contain a warning for those who reject the truth.

PART XXVI

SECTION 1.—Truth of Revelation

In the name of Allāh, the Beneficent, the Merciful.

1. Praised, Glorious God !
2. The revelation of the Book is from Allāh, the Mighty, the Wise.
3. We did not create the heavens and the earth and what is between them save with truth and (for) an appointed term. And those who disbelieve turn aside from that whereof they are warned.
4. Say : Have you considered what you call upon besides Allah ? Show me what they have created of the earth, or have they a share in the heavens ? Bring me a Book before this or some trace of knowledge, if you are truthful.
5. And who is in greater error than he who invokes besides Allāh those that will not answer him till the day of Resurrection and they are heedless of their call ?

6. And when men are gathered together they will be their enemies, and will deny the worshipping (them).

7. And when Our clear communications are recited to them, those who disbelieve with regard to the truth when it comes to them. This is clear enchantment.

8. Nay, they say : He has forged it. Say : If I have forged it, you do not control for anything as against Allāh. He knows best what you utter concerning it. He is enough a witness between me and you. And He is Forgiving, the Merciful.

9. Say : I am not the first of the messengers, and I know not what will be done with me with you. I follow naught but what is revealed to me, and I am but a plain warner.

10. Say : Have you considered if it is from Allāh and you disbelieve in it? And a witness from among the Children of Israel has borne witness of one like him—so he believed while they are big with pride.⁸⁴³ Truly Allāh guides the unjust people.

SECTION 2.—Witness of Truth

11. And those who disbelieve say of those who believe : If it had been a good thing, it would not have been before us in attainment. And as they do not seek to be rightly directed thereby, they say : It is an old lie.

12. And before it the Book of Moses was

⁸⁴³. The witness from among the Children of Israel who bore witness of one like him is Moses; see Deut. 18 : 18, 19. V. 12 is clear.

guide and a mercy. And this is a Book, verifying (it), in the Arabic language that it may warn those who are unjust and (give) good news to the doers of good.

13. Those who say, Our Lord is Allāh, then continue on the right way, they shall have no fear nor shall they grieve.

14. These are the dwellers of the garden, abiding therein : a reward for what they did.

15. And We have enjoined on man the doing of good to his parents. With trouble did his mother bear him and with trouble did she bring him forth ; and the bearing of him and the weaning of him was thirty months. Until when he attains his maturity and reaches forty years, he says : My Lord ! Grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee, and do good to me in respect of my offspring. Surely I turn to Thee, and I am of those who submit.

16. These are they from whom We accept the best of what they do and pass over their evil deeds—among the dwellers of the garden. It is the promise of truth which they were promised.

17. And he who says to his parents : Fie on you ! Do you threaten me that I shall be brought forth and generations have indeed passed away before me ? And they both call for Allāh's aid : Woe to thee ! Believe—surely the promise of Allāh is true. But he says : This is nothing but stories of the ancients.

18. These are they against whom the word has proved true, among nations of the jinn and

the men that have passed away before them surely they are losers.

19. And for all are degrees according to what they do, and that He may pay them fully their deeds and they will not be wronged.

20. And on the day when those who disbelieve are brought before the fire: You turn away with your good things in your life of this world and you enjoyed them for a while, to-day you are rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed.

SECTION 3. - The Fate of 'Ad

21. And mention the brother of 'Ād. When he warned his people in the sandy plains—and indeed warners came before him and after him saying: Serve none but Allāh; I fear for you chastisement of a grievous day.

22. They said: Hast thou come to us to turn us away from our gods? So bring us what thou threatenest us with, if thou art of truth.

23. He said: The knowledge is only with Allāh and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.

24. And when they saw it as a cloud appearing in the sky, advancing towards the valleys, they said: This is a cloud which will give us rain. Nay, it is what you sought to hasten on—a blast of wind in which is a painful chastisement,

25. Destroying every thing by the command

of its Lord ; so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

26. And certainly We established them in what We have not established you in, and We gave them ears and eyes and hearts ; but neither their ears nor their eyes, nor their hearts availed them aught, since they denied the communications of Allāh, and that which they mocked encompassed them.

SECTION 4.—A Warning

27. And indeed We destroyed the towns which are around you and We repeat the communications that they might turn.

28. Why did not then those whom they took for gods besides Allāh, to draw (them) nigh (to Him), help them ? Nay, they left them in the lurch. And this was their lie and what they forged.

29. And when We turned towards thee a party of the jinn who listened to the Qur'ān.⁸⁴⁴ So when they were in its presence, they said : Listen in silence. When it was finished, they turned back to their people warning (them).

30. They said : O our people ! We have listened to a Book revealed after Moses, verify-

844. The jinn spoken of here not only believed in the Holy Qur'ān but also became warners for their people, and they were therefore human beings, because the Holy Qur'ān, and, in fact, every revealed book, was sent for men, not for any other class of beings. As shown in footnote on 6 : 129, the word *jinn* is applicable to men as well, and the *jinn* spoken of here seem to be some non-Arabs who came to hear the Prophet. It is probable that this was a Jewish deputation, as the reference to Moses in the next verse shows.

ing that which is before it, guiding to the truth and to a right path :

31. O our people ! Accept the Invitation to Allāh and believe in Him, He will forgive you of your faults and protect you from a painful chastisement.

32. And whoever accepts not the Invitation to Allāh, he cannot escape in the earth, and cannot have protectors besides Him. That is in manifest error.

33. Can they not see that Allāh Who created the heavens and the earth, and was not tired by their creation, is able to give life to the dead ? Aye, surely He is the Possessor of power over all things.

34. And on the day when those who disbelieve, are brought before the fire : Is it not true ? They will say : Aye, by our Lord ! We will say : Then taste the chastisement because you disbelieved.

35. So have patience, as the messengers who possessed of determination had patience, and do not hasten for them (their doom). On the day when they see what they are promised, it will seem as if they had not tarried save an hour of the day. A sufficient exposition ! Shall they then be destroyed save the transgressing people ?

CHAPTER 47

MUḤAMMAD

(Madinah—4 sections ; 38 verses)

THIS chapter is entitled *Muḥammad*, and foretells the material improvement in the condition of those who believed in the Holy Prophet Muhammad. They were in a very helpless condition at the time of its revelation, having fled from their homes for the safety of their lives, and being threatened by a powerful enemy in their new home. The overthrow of the power of that enemy was a necessary preliminary to the betterment of the condition of the Muslims, and this very circumstance gives us the key to the connection of this chapter with the concluding one of the last group.

Opening with the statement that the exertions of those who prevent people from accepting the truth will be utterly fruitless, the believers are told that they will soon enjoy an improvement in their condition as a result of the wars.

The second section is devoted to the same subject. The third and the fourth sections refer to those who regarded this, the most righteous war in history, as a calamity, and who, therefore, assuming an attitude of hypocrisy, slowly returned to unbelief.

The revelation of this chapter undoubtedly belongs to a period when war with Makkah had not yet begun, but when circumstances had arisen which showed war to be inevitable. It was probably revealed in the first year of the Hijrah.

SECTION 1.—Opponents will perish in Wars

In the name of Allāh, the Beneficent, the Merciful.

1. Those who disbelieve and hinder (men) from Allāh's way, He will render their deeds ineffective.

2. And those who believe and do good, and believe in what has been revealed to Muḥammad—and it is the very truth from their Lord—He will remove from them their evil and improve their condition.⁸⁴⁵

845. These announcements were made just when Muslims had been driven off from Makkah.

3. That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allāh set forth to men their examples.

4. So when you meet the disbelievers in battle smite the necks. Until when you overcome them, make (them) prisoners, afterwards either set them free as a favour or let them ransom (themselves), until they lay down its weapons.⁸⁴⁶ That (shall be) and if Allāh had pleased, He would have dispensed retribution to them, but that He may try some of you by means of others. And (for) those who are slain in the way of Allāh He will by no means allow their deeds to go to waste.

5. He will guide them and improve their condition,

6. And cause them to enter the land which He has made known to them.

7. O you who believe! If you help (the cause of) Allāh, He will help you and make your feet firm.

8. And those who disbelieve—for their destruction, and He will make their efforts ineffective.

846. This passage mentions the only case in which the taking of prisoners of war can be taken, and thus condemns the practice of indiscriminate warfare according to which men could be seized everywhere and everywhere. Prisoners of war can only be taken after meeting the enemy in regular battle, and even in that case they must be set free, either as a favour or after taking ransom. It was these alternatives that the Holy Prophet adopted in many cases, for instance, in the case of the prisoners of the Banī Muthalib, in which a hundred families were set at liberty, and in the case of the Hawāzin, in which six thousand prisoners of war were set free merely as an act of favour. In the case of the seventy prisoners taken at Badr alone, there is mention of redemption having been taken.

9. That is because they hated what Allāh revealed, so He rendered their deeds null.

10. Have they not travelled in the land and seen what was the end of those before them? Allāh brought down destruction on them, and for the unbelievers is the like of it.

11. That is because Allāh is the Protector of those who believe, and because the unbelievers have no protector for them.

SECTION 2.—Oppressors shall be brought low

12. Truly Allāh will make those who believe and do good enter gardens in which rivers flow. And those who disbelieve enjoy themselves and eat as cattle eat, and the fire is their abode.

13. And how many a town which was far more powerful than thy town which has driven thee out—We destroyed them so there was no helper for them.

14. Is then he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming? And they follow their low desires.

15. A parable of the garden which those who keep their duty are promised: Therein are rivers of water that alters not, and rivers of milk the taste whereof changes not, and rivers of wine delicious to those who drink, and rivers of honey clarified. And for them therein are all fruits and protection from their Lord.⁸⁴⁷ (Are these)

847. There are rivers of water which is the source of life, and rivers of milk which gives strength, and rivers of wine which cheers up, and rivers of honey which cures. But this is clearly

like those who abide in the fire, and who made to drink boiling water so it rends bowels asunder?

16. And there are those of them who to listen to thee, until when they go forth thy presence, they say to those who have given the knowledge: What was it that he just now? These are they upon whose Allāh has set a seal and they follow their desires.

17. And (as for) those who follow right direction, He increases them in guidance and grants them their observance of duty.

18. Do they wait for aught but that it should come on them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reward when it comes on them?

19. So know that there is no god but and ask protection for thy fault⁸⁴⁸ and for believing men and the believing women. Allāh knows your going to and fro and abiding in a place.

SECTION 3.—The Weak-hearted Ones

20. And those who believe say: Will not a chapter been revealed?⁸⁴⁹ But v

stated to be a parable. The addition of *maghfirah*, or protection, throws a flood of light on the nature of these

848. See f.n. 804.

849. The Muslims had been persecuted beyond all they had been oppressed, slain, and turned out of the land. Hence they naturally desired that they should be allowed to fight in self-defence. By a *chapter* is meant a revelation allowing

decisive chapter is revealed, and fighting is mentioned therein, thou seest those in whose hearts is a disease look to thee with the look of one fainting at the approach of death. Woe to them !

21. Obedience and a good word (was proper). Then when the affair is determined, if they remain true to Allāh it would be better for them.

22. But if you hold command, you are sure to make mischief in the land and cut off the ties of kinship.

23. These it is whom Allāh has cursed, and He has made them deaf and blinded their eyes.

24. Do they not then reflect on the Qur'ān ? Or are there locks on their hearts ?

25. (As for) those who turn their backs after that guidance has become manifest to them, the devil has led them into error. And He gives them respite.

26. That is because they say to those who hate what Allāh has revealed : We will obey you in some matters. And Allāh knows their secrets.

27. But how will it be when the angels cause them to die smiting their faces and their backs ?

28. That is because they follow what is displeasing to Allāh and are averse to His pleasure, so He has made their deeds ineffective.

SECTION 4.—The Weak-hearted Ones

29. Or do those in whose hearts is a disease think that Allāh will not bring to light their spite ?

30. And if We pleased, We could them to thee so that thou wouldst recognized them by their marks. And certainly thou canst recognize them by the interior (their) speech. And Allāh knows your deeds.

31. And We shall try you until We know those among you who exert themselves hard, and the patient, and (till) We make the case manifest.

32. Those who disbelieve and turn from Allāh's way and oppose the Messenger after the guidance has become clear to them cannot harm Allāh in any way; and He will make their deeds null.

33. O you who believe! Obey Allāh, obey the Messenger, and make not your efforts ineffective.

34. Those who disbelieve and hinder from Allāh's way, then die while they are unbelievers, Allāh will by no means forgive them.

35. And be not slack so as to cry for help, and you have the upper hand, and Allāh is with you, and He will not bring your deeds to naught.

36. The life of this world is only idle play and amusement. And if you believe and keep yourselves firm, He will give you your reward, and will not take you (to give up) your wealth.

37. If He should ask you for it and you, you will be niggardly, and He will bring forth your malice.

38. Behold, you are those who are upon to spend in Allāh's way, but among you are those who are niggardly; and who

niggardly is niggardly against his own soul. And Allāh is Self-sufficient and you have need (of Him). And if you turn back, He will bring in your place another people, then they will not be like you.

CHAPTER 48

AL-FATH: THE VICTORY

(Madinah—4 sections ; 29 verses)

THIS chapter is entitled *The Victory*, a very appropriate because it deals with the conquests of Islam, from the great victory gained at Hudaibiyah, mentioned in the opening verse, to the final triumph of Islam over all other religions of the world (v. 28). It is remarkable that although the Muslims had been victorious in several battles, not one of those was a truce, apparently disadvantageous to the Muslims, but the basis of the triumphant career of Islam. There is no indication in this that though war was forced on them and the Muslims had been victorious, yet its real triumph lay in moral conquests.

As regards the date of revelation of this chapter, there are no two opinions. We have 'Umar's testimony on record that the Holy Prophet recited it for the first time when returning from Hudaibiyah, and hence its revelation belongs to the sixth year of the Hijrah.

The chapter opens by declaring the Hudaibiyah truce a real victory, and after referring to the disappointment of hypocrites and the idolaters, concludes with reference to the aid and allegiance which the faithful rendered to the Holy Prophet. The second section deals with the false excuses of the hypocrites, and separates them from the faithful by not allowing them to join the Muslims in the great struggle of life and death which they carried on. The third section prophesies more victories in battles—that at Khaibar and the conquest of Makkah—clearly hinted at. The fourth section brings the chapter to a close by making the important announcement that Islam will be made triumphant over all other religions of the world.

SECTION. 1—Hudaibiyah Truce was a Victory

In the name of Allāh, the Beneficent, the Merciful

1. We have given to thee a clear victory

850. According to Bukhārī, the victory referred to is other than that gained by the truce at Hudaibiyah. It was the real victory for the Muslims, because it opened the way for the propagation of Islam among the unbelievers, and by giving a stop to hostilities gave the opponents an occasion to show over the merits of the religion which they had hitherto tried to destroy by the sword.

2. That Allāh may grant thee protection from what has gone before of thy faults and what remains behind,⁸⁵¹ and complete His favour to thee and guide thee on a right way,⁸⁵²

3. And that Allāh may help thee with a mighty help.

4. He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith. And Allāh's are the hosts of the heavens and the earth; and Allāh is ever Knowing, Wise,

5. That He may cause the believing men and the believing women to enter gardens in which rivers flow to abide therein and remove from them their evil. And that is a grand achievement in the sight of Allāh,

6. And (that) He may chastise the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allāh. On them is the evil turn; and Allāh is wroth with them and has cursed them and prepared hell for them; and evil is the resort.

851. A state of hostilities having continued for a long time, the people had never had occasion to reflect on the beauties of Islam, and they had only a dark picture of it before their minds. Hence *dhanbi-ka* here signifies the shortcomings and failures which the opponents attributed to the Prophet, to the removal of which the truce at Hudaibiyah had opened the way, for it was after that that the brighter side of the picture was brought before their eyes. See 5: 29, where *ithmī*, lit. *my sin*, really signifies *the sin committed against me*; and similarly *shurak'āi*, lit. *My associates*, always signifies *the associates attributed to Me*. There is also a reference here to *that which remains behind*. By this are meant the *later carpings* of the enemies of Islam.

852. The completion of favours was accomplished by the spread of Islam, and the guiding on the right way signifies the right way to success.

7. And Allāh's are the hosts of the heaven and the earth. And Allāh is ever Most Wise.

8. Truly We have sent thee as a witness as a bearer of good news and as a warner.

9. That you may believe in Allāh and His Messenger and may aid him and revere him (that) you may declare His glory, morning and evening.

10. Those who swear allegiance to the Prophet but swear allegiance to Allāh. The hands of Allāh is above their hands. Then whoever breaks (his faith), he breaks it only to the injury of his own soul; and whoever fulfils his covenant with Allāh, He will give him a mighty reward.⁸⁵³

SECTION 2.—The Defaulters

11. Those of the dwellers of the desert who were left behind will say to thee: Our property and our families kept us busy, so ask for forgiveness for us. They say with their tongue but is not in their hearts. Say: Who can do anything for you from Allāh if He intends to give you harm or if He intends to do you good.

⁸⁵³. The swearing of allegiance referred to here took place before the truce was concluded. The Holy Prophet had gone with his men with the object of performing a pilgrimage, but when he reached Hudaibiyah, the Quraish opposed his entry into Makkah. Thereupon the companions of the Holy Prophet swore allegiance to him (under a tree as stated in v. 18), and the Prophet would defend him at all costs and die fighting at Hudaibiyah. The necessity for this seems to have arisen from the fact that the Quraish advanced to fight the Muslims, who had been unprepared, because they intended only to perform the pilgrimage. The verse, moreover, shows that *bai'ah* or the swearing of allegiance, becomes a necessity when some great end is in view.

Allāh is ever Aware of what you do.

12. Nay, you rather thought that the Messenger and the believers would not return to their families ever, and that was made fairseeming to your hearts, and you thought an evil thought; and you were a people doomed to perish.

13. And whoever believes not in Allāh and His Messenger, then surely We have prepared burning fire for the unbelievers.

14. And Allāh's is the kingdom of the heavens and the earth. He forgives whom He pleases and chastises whom He pleases. And Allāh is ever Forgiving, Merciful.

15. Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allāh. Say: You shall not follow us. Thus did Allāh say before. But they will say: Nay, you are jealous of us. Nay, they do not understand but a little.

16. Say to those of the dwellers of the desert who were left behind: You will soon be invited (to fight) against a people possessing mighty prowess—you will fight against them until they submit.⁸⁵⁴ Then if you obey, Allāh will grant you a good reward; and if you turn back as you turned back before, He will chastise you with a painful chastisement.

854. The power of the enemy was now broken, as was proved by the advance on Makkah two years later. Hence the defaulters are told that they would be called on to join the forces of Islam against another powerful enemy. This refers prophetically to the wars against the Roman and Persian Empires in the time of the early Caliphs.

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8. Truly We have sent thee as a witness as a bearer of good news and as a warner.

9. That you may believe in Allāh and His Messenger and may aid him and revere him (that) you may declare His glory, morning and evening.

10. Those who swear allegiance to thee but swear allegiance to Allāh. The hand of Allāh is above their hands. Then when he breaks (his faith), he breaks it only to injury of his own soul; and whoever fulfils what he has covenanted with Allāh, He will give him a mighty reward.⁸⁵³

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17. There is no blame on the blind, there any blame on the lame, nor is any blame on the sick (in not going forth) whoever obeys Allāh and His Messenger. He will cause him to enter gardens in which rivers flow ; and whoever turns back, He will chastise him with a painful chastisement.

SECTION 3.—More Victories for Islam

18. Certainly Allāh was well pleased with the believers when they swore allegiance to Him under the tree, so He knew what was in their hearts ; then He sent down tranquility on them and rewarded them with a victory.⁸⁵⁵

19. And many acquisitions which the believers have taken.⁸⁵⁶ And Allāh is ever Mighty, Wise.

20. Allāh promised you many acquisitions which you will take, then He hastened this one for you and held back the others from you, and that it may be a sign for the believers and that He may guide you to the right path ;

21. And others which you have not been able to achieve, Allāh has surely passed them.⁸⁵⁷ And Allāh is the Possessor of power over all things.

22. And if those who disbelieve fight

855. The near victory prophesied here was at Khaibar, soon after the return from Hudaibiyah.

856. These acquisitions were the later conquests in the life of the Holy Prophet, among which the conquest of Makkah was the first place.

857. This reference is to the great Muslim conquests of the Holy Prophet and his successors of the Holy Prophet. See also next verse.

you, they would certainly turn (their) backs, then they would find no protector nor helper.

23. Such has been the course of Allāh that has indeed run before, and thou shalt not find a change in Allāh's course.

24. And He it is Who held back their hands from you and your hands from them in the valley of Makkah after he had given you victory over them. And Allāh is ever Seer of what you do.

25. It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place. And were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus some distress might have afflicted you on their account without knowledge—so that Allāh may cause to enter into His mercy whomsoever He pleases—had the two parties been widely separated, We would have chastised those who disbelieved from among them with a painful chastisement.

26. When those who disbelieved harboured in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, then Allāh sent down His tranquillity on His Messenger and on the believers and made them keep the word of observance of duty—and they were entitled to it and worthy of it. And Allāh is ever Knower of all things.⁸⁵⁸

858. The Quraish gave vent to feelings of disdain by not allowing the Muslims to perform a pilgrimage; while the word of *taqwā* or observance of duty which the Muslims adhered to was the acceptance of a truce to end war, though the conditions of the

SECTION 4.—Ultimate Triumph of Islam

27. Allāh had indeed shown to His Messenger the vision with truth;⁸⁵⁹ you shall surely enter the Sacred Mosque, if Allāh pleases, in security, (some) having their heads shaved (others) having their hair cut—you shall not have any fear. But He knew what you did not know, so He brought about a near victory before them.

28. He it is Who sent His Messenger with the guidance and the true religion that He made it prevail over all the religions.

truce were humiliating for them. The chief terms of the agreement were: (1) That the Muslims should return without performing a pilgrimage. (2) That they should be allowed to perform a pilgrimage next year, but should not stay for more than three days. (3) That if an unbeliever, being converted, went over to the Muslims he should be returned, but if a Muslim went over to the unbelievers he would not be given back to the Muslims. The last term of the agreement was dissatisfying to the Muslims; but it shows the strong confidence which the Holy Prophet had in the truth of Islam, for he was confident that none of his companions would go over to the unbelievers and join the Quraysh, and also that those who became converts to Islam would not desert it on account of persecution, or if they were not given shelter by the Muslims. And it happened that converts to Islam, not being allowed to return to Mādīnah, formed an independent colony of their own, thereby the genuineness of their convictions and the strength of their faith.

859. The Holy Prophet's journey to Makkah to perform a pilgrimage with nearly 1,500 of his companions was undertaken on the basis of the vision referred to here. In a vision, he saw himself and his companions performing a pilgrimage. Confident of the truth of his vision, he set out with the object of performing a pilgrimage; but being opposed by an armed force, he returned without performing a pilgrimage. The truth of the vision is therefore asserted here. It is made clear that the Prophet's return did not falsify the vision which he had seen, and was fulfilled in the next year. Shaving the heads or having the hair cut refers to the full performance of all the conditions of pilgrimage which end with this act.

860. The near victory referred to here is the victory of the Muslims at Khaibar three months after the Hudaibiya truce.

Allāh is enough for a witness.⁸⁶¹

29. Muḥammad is the Messenger of Allāh. And those with him are firm against the unbelievers, compassionate among themselves. Thou wilt see them bowing down, prostrating themselves, seeking grace from Allāh and (His) pleasure. Their marks are on their faces because of the effect of prostration. Such is their likeness in the Torah, and their likeness in the Gospel—like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers, that He may enrage the unbelievers on account of them. Allāh has promised those among them who believe and do good, forgiveness and a great reward.

861. This prophecy of the prevalence of Islam over all other religions is a prophecy which extends into the distant future, Arabia seeing its fulfilment in the lifetime of the Holy Prophet. The prophecy indicates that the superiority of the religion of Islam to all other religions will at last be established, and Islam will be the religion of the majority of the nations of the earth. No other scripture prophesies the triumph of the religion it preaches in such unmistakable terms.

CHAPTER 49

AL-HUJURĀT: THE CHAMBERS

(Madīnah—2 sections; 18 verses)

THIS chapter takes its title from v. 4, which enjoins the Muslims not to call out to the Prophet from behind the private door. As this chapter was revealed when large masses began to embrace Islam and deputation after deputation came to Madīnah, it was necessary to teach these masses good manners as well as morals.

The chapter was revealed at Madīnah in the year 9 A. H. The previous chapter speaks of victories for the Muslims, and brings ease; this chapter therefore denounces the vices of a society living in ease and comfort. The first section teaches respect for the Prophet which is also the basis of a vast brotherhood, while the second teaches the Muslims some of the social duties and inculcates respect for each other, adding that the brotherhood of Islam is not based on the distinctions of tribes and families, but on piety and righteousness.

SECTION 1.—Respect for the Prophet

In the name of Allāh, the Beneficent, the Merciful

1. O you who believe! Be not forward in the presence of Allāh and His Messenger, and keep your duty to Allāh. Surely Allāh is Hearing, Knowing.

2. O you who believe! Raise not voices above the voice of the Prophet, and be not loud to him as you speak loud to one another,⁸⁶² lest your deeds become null which you perceive not.

3. Those who lower their voices before Allāh's Messenger are they whose hearts Allāh has proved for observance of duty. For them is forgiveness and a great reward.

862. A loud voice, when there is no necessity for it, is a sign of arrogance or resentment.

4. They who call out to thee from behind the private chambers, most of them have no sense.

5. And if they had patience until thou couldst come out to them, it had been better for them. And Allāh is Forgiving, Merciful.

6. O you who believe! If an unrighteous man comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

7. And know that among you is Allāh's Messenger. Should he obey you in many a matter you would fall into distress; but Allāh has endeared the faith to you and has made it seemly in your hearts, and He has made unbelief and transgression and disobedience hateful to you. These it is that are the followers of a right way,

8. By grace from Allāh and as a favour. And Allāh is Knowing, Wise.

9. And if two parties of the believers fall to fighting, make peace between them. Then if one of them acts wrongfully towards the other, fight that which acts wrongfully until it return to Allāh's command; then if it return, make peace between them with justice and act equitably. Surely Allāh loves those who act equitably.

10. The believers are but brethren; so make peace between your brethren, and keep your duty to Allāh that mercy may be had on you.

SECTION 2.—Respect for each other

11. O you who believe! Let not (one) people laugh at (another) people, perchance they may be better than they; nor let women

(laugh) at (other) women, perchance be better than they; and do not find your people nor call one another by nicknames. Evil is a bad name after faith. And will not turn in repentance, these it is that are unjust.⁸⁶³

12. O you who believe! Avoid suspicion, for suspicion in some cases is a sin. And do not spy, nor let some of you spy on others. Does one of you like to eat the flesh of his dead brother? You abhor it. And this is your duty to Allāh. Surely Allāh is Oft-Returning (to mercy), Merciful.

13. O you men! We have created you in pairs, male and a female, and made you into families that you may know each other. The most honourable of you in the sight of Allāh is the one among you most careful of his duties. Surely Allāh is Knowing, Aware.

14. The dwellers of the desert say: We believe. Say: You do not believe. But you do not submit. And faith has not yet entered your hearts. And if you obey Allāh and His Messenger,

863. This verse and those that follow deal with the evils which are most rampant in civilized society, and which corrupt the society to its core. Living in ease, people forget to seek each other's faults, and thus mutual hatred takes the place of brotherly love and friendly concord which is the real basis of the brotherhood of Islam.

864. The principle of the brotherhood of man laid down on the broadest basis. The address here is not to believers as in the two previous verses, but to men in general, who are to be regarded as all, as it were, members of one family, and their divisions into nations, tribes, and families should not lead to estrangement, but to a better knowledge of, each other. Superiority, or inferiority in this vast brotherhood does not depend on wealth, or rank, but on the careful observance of the principles of brotherhood.

He will not diminish aught of your deeds. Surely Allāh is Forgiving, Merciful.

15. The believers are those only who believe in Allāh and His Messenger, then they doubt not, and struggle hard with their wealth and their lives in the way of Allāh. They are the truthful ones.

16. Say: Do you apprise Allāh of your religion? And Allāh knows what is in the heavens and what is in the earth. And Allāh is Knower of all things.

17. (They think that) they lay thee under an obligation by becoming Muslims. Say: Deem not your Islam to be a favour to me; rather Allāh lays you under an obligation by guiding you to the faith, if you are truthful.

18. Allāh surely knows the unseen things of the heavens and the earth. And Allāh is Seer of what you do.

CHAPTER 50

QĀF

(Makkah—3 sections ; 45 verses)

THIS chapter, which is entitled *Qāf*, from its initial attention to the greatness of the power of the Divine with the Resurrection. The first section draws attention to the testimony of nature, and to there being a lesson in the people ; the second shows that every action has a consequence ; these consequences will be made manifest on the day of the Resurrection and the third states that the good and the bad must receive their due, and that the judgment is brought about in the Hereafter.

The last chapter dealt with certain manners and customs which are the necessary concomitants of a state of ease ; and leads to neglect of the Hereafter, this chapter deals with the Resurrection. From here to the 56th chapter is again a series of Makkah chapters, all belonging to the early Makkah period.

SECTION 1.—The Resurrection

In the name of Allāh, the Beneficent, the Merciful

1. God is Almighty ! By the Qur'ān !⁸⁶⁵
2. Nay, they wonder that a war has come to them among themselves has come to them ; the disbelievers say : This is a wonderful thing.
3. What ! When we are dead we shall become dust ! That is a far return.
4. We know indeed what the end will be.

865. The letter *qāf* stands for *Qadīr*, meaning Almighty. The verse is an expression of wonder at the unbelief of the disbelievers. The Qur'ān is here spoken of as an evidence of its own truth. The whole theme of revelation rests on the great truth that the dead will be brought to life and thus it would prove itself true. Spiritual resurrection in this life was to serve as proof of the truth of the Hereafter.

nishes of them, and with Us is a writing that preserves.⁸⁶⁶

5. Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.

6. Do they not look up to heaven above them, how We have made it and adorned it and it has no gaps?

7. And the earth, We have spread it forth and cast in it mountains and We have made to grow therein of all beautiful kinds,

8. To give sight and as a reminder to every servant who turns (to God) time after time.

9. And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and grain that is reaped,

10. And the tall palm-trees having spadices closely set one above another,

11. A sustenance for the servants—and We give life thereby to a dead land. Thus is the rising.⁸⁶⁷

12. (Others) before them rejected (the truth): the people of Noah and the dwellers of Ar-Rass and Thamūd,

13. And 'Ād and Pharaoh and Lot's brethren,

14. And the dwellers of the thicket, and the people of Tubba'—all rejected the messengers so My threat came to pass.

15. Were We then fatigued with the first creation? Yet they are in doubt about a new creation.

866. This refers to a record of the consequences of one's actions; what is necessary for a life after death is preserved in its entirety.

867. This is a reference to the regeneration to be effected by the Qur'ān.

SECTION 2.—In Resurrection Consequences are manifest.

16. And certainly We created man
We know what his mind suggests to him
We are nearer to him than his life-vein.

17. When the two receivers receive,
on the right and on the left,

18. He utters not a word but ther
him a watcher at hand.⁸⁶⁸

19. And the stupor of death will c
truth : that is what thou wouldst shun.

20. And the trumpet shall be blown
is the day of the threatening.

21. And every soul will come—w
driver and a witness.⁸⁶⁹

22. Certainly thou wast heedless
but now We have removed from thee th
so thy sight to-day is sharp.⁸⁷⁰

23. And his companion will say :
what is ready with me.

24. Cast, cast into hell every ung
rebellious one,

25. Forbidder of good, exceder o
doubter,

26. Who sets up another god with
so cast him into severe chastisement.

868. The three verses impress on man that all his words bear fruit, that nothing is said or done in vain. or the right side, represents the *good*, and the *shimāl*, the left side, the *evil*.

869. The *driver* signifies the *impeller to evil* or the *witness the caller to truth* or the *angel*.

870. This verse shows clearly that the consequences of deeds which remain hidden from the eye of man in this world, are made manifest after death. The hidden consequences of a man's life when made manifest to a man, become his hell.

27. His companion will say ; Our Lord ! I did not lead him into inordinacy but he himself was in a great error.

28. He will say : Quarrel not in My presence, and indeed I gave you the threatening beforehand :

29. The word cannot be changed in My presence, nor am I in the least unjust to the servants.

SECTION 3.—The Resurrection

30. On the day when We say to hell : Art thou filled up ? And it will say : Are there any more ?

31. And the garden will be brought near to those who keep their duty—not far off :

32. This is what you were promised—(it is) for every one who turns (to God) again and again, (and) keeps (His limits) :

33. Who fears the Beneficent God in secret and comes with a penitent heart :

34. Enter it in peace. That is the day of abiding.

35. They have therein what they wish and with Us is more yet.

36. And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands : Was there a place of refuge ?

37. Surely there is a reminder in this for him who has a heart or he gives ear while he is a witness.

38. And certainly We created the heavens and the earth and what is between them in six

periods and there touched Us not any fatigue

39. So bear with patience what they and celebrate the praise of thy Lord before rising of the sun and before the setting.

40. And glorify Him in the night and the prayers.

41. And listen on the day when the cries from a near place,

42. The day when they hear the truth. That is the day of coming forth.

43. Surely We give life and cause to die to Us is the eventual coming ;

44. The day on which the earth cleaves asunder under them, they will make haste. is a gathering together easy for Us.

45. We know best what they say, and art not one to compel them. So remind by Qur'ān him who fears My threat.

871. The Bible says : " And He rested on the seventh day from all His work which He had made " (Gen. 2 : 2). The taking rest applies to one who is tired. The Qur'ān negates such idea in relation to God, Who does not stand in need of rest. The six stages of creation are mentioned in reference to the spread of Islam.

CHAPTER 51

ADH-DHĀRIYĀT: THE SCATTERERS

(Makkah—3 sections ; 60 verses)

THE title of this chapter is taken from the mention of the *Scatterers* of truth in the first verse. Attention is drawn in the first section to the gradual advancement of truth, which was, quite naturally, daily gaining ground, and stress is laid on the certainty of the judgment ; the second section, opening with the announcement of the birth of a son to Abraham (from whom descended the greatest of the prophets) deals with the fate of some previous nations who were judged because of their evil deeds ; and the third again, after an exhortation to seek a refuge in God—because the service of God is the object of the creation of man—warns the Makkans that their turn of good fortune is about to be ended.

While the last chapter deals with the Resurrection—the Resurrection of the dead in a life after death as well as the resurrection of those who were spiritually dead, this one states that those who give no heed to this truth will be judged according to their evil deeds. The chapter is an early Makkan revelation.

SECTION 1.—Falsehood is doomed

In the name of Allāh, the Beneficent, the Merciful.

1. By those scattering broadcast,
2. Then those bearing the load,
3. Then those running easily,
4. Then those dividing the affair ;⁸⁷²

872. It is generally considered that by the "broadcast scatterers" are meant the winds that raise up dust before the coming of a cloud ; the bearers of the load are the clouds that carry rain ; the easy runners are the winds that carry the clouds along ; and the dividers are the winds that distribute the rain. Attention is drawn in this description to a similar arrangement in the spiritual world by which truth gradually advances. But we may as well say that attention is herein drawn to more manifest facts, to the scattering of truth broadcast through the Holy Prophet and his faithful followers, which led to some bearing the load of it as if they became pregnant with truth, while others ran easily towards the acceptance of truth. Others there were who are termed the dividers of the affair—those who are elsewhere called *muqtasimīn*.

5. What you are threatened with is true,
6. And the judgment must surely pass.
7. By the heaven full of ways,⁸⁷³
8. Surely you are at variance with other in what you say ;
9. He is turned away from it who be turned away.
10. Cursed be the liars
11. Who are in a gulf (of ignorance) neglectful—
12. They ask : When is the day of judgment ?
13. (It is) the day when they will be at the fire :
14. Taste your persecution.⁸⁷⁴ This you would hasten on.
15. Those who keep their duty will be in gardens and fountains,
16. Taking what their Lord gives. Surely they were before that the doers of
17. They used to sleep but little at night.
18. And in the morning they pray for forgiveness.

i.e. *dividers*, because they divided the Qur'an into admitting one part and rejecting another (15 : 90). In the of these three classes, of which the first two increased day while the third was gradually but slowly diminishing, the clear sign that the triumph of Islam would soon be established on the land.

873. The description of heaven as *full of ways* that the innumerable heavenly bodies are all moving in space.

874. Their punishment was due to their persecuting Muslims.

19. And in their property was a portion due to him who begs and to him who is denied (good).

20. And in the earth there are signs for those who are sure,

21. And in your own souls (too). Do you not then see ?

22. And in the heaven is your sustenance and what you are threatened with.

23. So by the Lord of the heavens and the earth, it is surely the truth, just as you speak.

SECTION 2.—The Fate of previous Nations

24. Has the story of Abraham's honoured guests reached thee ?

25. When they entered upon him, they said : Peace. Peace, said he—a people unknown.

26. Then he turned aside to his family secretly and brought a fat (roasted) calf,

27. So he placed it before them. He said : Will you not eat ?

28. And he conceived a fear of them. They said : Fear not. And they gave him the good news of a boy possessing knowledge.

29. Then his wife came up in great grief, and she struck her face and said : An old barren woman !

30. They said : Thus says thy Lord. Surely He is the Wise, the Knowing.

PART XXVII

31. He said : What is your affair, O messengers !

32. They said : We are sent to a people

33. That We may send upon them of clay,

34. Sent forth from thy Lord for extravagant.

35. So We brought forth such beliefs were therein.

36. But We found not therein save a (s) house of those who submitted.

37. And We left therein a sign for who fear the painful chastisement.

38. And (there was a sign) in Moses, We sent him to Pharaoh with clear authority

39. But he turned away with his and said : An enchanter or a mad man !

40. So we seized him and his host hurled them into the sea, and he was blamed

41. And in 'Ād, when We sent them the destructive wind.

42. It did not leave aught on which it but it made it like ashes.

43. And in Thamūd, when it was sent them : Enjoy yourselves for a while.

44. But they revolted against the command of their Lord, so the rumbling over them while they saw.

45. So they were not able to rise up could they defend themselves :

46. And the people of Noah before they were a transgressing people.

SECTION 3.—The Makkans shall be judged

47. And the heaven, We raised it high

power, and surely We are the Maker of things vast.

48. And the earth, We have made it a wide extent ; how well have We spread (it) out !

49. And of every thing We have created pairs that you may be mindful.

50. So flee to Allāh. Surely I am a plain warner to you from Him.

51. And do not set up another god with Allāh. Surely I am a plain warner to you from Him.

52. Thus there did not come to those before them a messenger but they said : An enchanter or a mad man !

53. Have they charged each other with this ? Nay, they are an inordinate people.

54. Then turn thy back upon them, for thou art not to blame ;

55. And remind, for the reminder profits believers.

56. And I have not created the jinn and the men except that they should serve Me.

57. I desire not from them any sustenance, nor do I desire that they should feed Me.

58. Surely Allāh is the Bestower of sustenance, the Lord of Power, the Strong.

59. So for the unjust is indeed a portion like the portion of their companions, so let them not ask Me to hasten on.

60. Then woe to those who disbelieve because of their day which they are threatened with.

CHAPTER 52

AT-ṬŪR: THE MOUNTAIN

(Makkah—2 sections ; 49 verses)

THE *Mountain* to which Moses was called is referred to in the opening verse, and it was also on a mountain that the Prophet received the call. The first section speaks of the punishment of the faithful, the second of the punishment of those who opposed the preaching of the truth and contrived plans to nip it in the bud. Its revelation belongs to the early Makkan period.

SECTION 1.—Success of the Faithful

In the name of Allāh, the Beneficent, the Merciful

1. By the Mountain,
 2. And the written Book
 3. In an outstretched vellum,
 4. And the House that is visited,
 5. And the elevated canopy,
 6. And the swollen sea—⁸⁷⁵
 7. The chastisement of thy Lord will surely
- come to pass ;
8. There is none to avert it ;
 9. On the day when the heaven moves
- side to side,

875. The first six verses draw attention to a set of facts in the revelations of Moses and Muḥammad, peace be upon them. The mount in the one case is Sinai, and in the other the Book stands for the Torah and the Qur'ān ; the House visited and the elevated canopy refer, on the one hand, to the tabernacle raised by Moses for the Israelites as a sacred place where they worshipped God and offered sacrifices, and on the other, to the Sacred House at Makkah, which was to be the place where the Muslims of all nations, all countries, and all ages, and all times were to offer sacrifices. The swollen sea represents the Red Sea which brought destruction to Pharaoh and his hosts, while the Prophet's enemies are told in the next verse that the punishment of their Lord would as surely overtake them on land as it did the enemies of Moses in the swollen sea.

10. And the mountains pass away, passing away (altogether).

11. Woe on that day to those who reject,⁸⁷⁶

12. Those who sport entering into vain discourses.

13. The day on which they are driven away to the fire of hell with violence.

14. This is the fire which you used to give the lie to.

15. Is it enchantment or do you not see?

16. Enter into it, then be patient or impatient—it is the same to you; you are requited (for) what you did.

17. Those who keep their duty will surely be in gardens and bliss,

18. Rejoicing because of what their Lord gives them, and their Lord saved them from the chastisement of the burning fire.

19. Eat and drink pleasantly for what you did,

20. Reclining on thrones set in lines, and We will unite them to pure, beautiful ones.⁸⁷⁷

21. And those who believe and whose offspring follow them in faith—We shall unite with them their offspring and We shall not diminish to them aught of their works. Every man is responsible for what he earns.

22. And We shall aid them with fruit and flesh as they desire.

876. The most wonderful change that was to be brought about by the overthrow of a mighty nation, and the raising to the highest dignity of one who was considered a madman, is imaged in the words that the heavens will move from side to side and the mountains (great men who opposed the Prophet) will pass away.

877. See 773. See further 21 and 26 which speak of the children and wives of the faithful.

23. They will pass therein from one to another a cup wherein there is nothing but sin nor any sin.

24. And round about them will go the winds as if they were hidden pearls.

25. And some of them will advance to others, questioning each other.

26. They will say : We feared before the account of our families ;

27. But Allāh has been gracious to us. He has saved us from the chastisement of the hot wind.

28. Truly We called upon Him before. Surely He is the Benign, the Merciful.

SECTION 2.—Opponents are doomed

29. So continue to remind, for by the command of thy Lord, thou art not a soothsayer nor a madman.

30. Or do they say : A poet—we wait for him the evil accidents of time ?

31. Say : Wait, for I too with you am one of those who wait.

32. Or do their understandings bid them to do this ? Or are they an inordinate people ?

33. Or do they say : He has forged this. Nay, they will not believe.

34. Then let them bring an announcement like it if they are truthful.

35. Or were they created for nothing ? Or are they the creators ?

36. Or did they create the heavens and the earth ? Nay, they have no certainty.

37. Or have they the treasures of thy Lord with them ? Or have they been set in absolute authority ?

38. Or have they the means by which they listen ? Then let their listener bring a clear authority.

39. Or has He daughters while you have sons ?

40. Or dost thou ask them for a reward, so that they are overburdened by a debt ?

41. Or have they (the knowledge of) the unseen, so that they write (it) down ?

42. Or do they intend a plan ? But those who disbelieve will be the victims of their plan.

43. Or have they a god other than Allāh ? Glory be to Allāh from what they set up (with Him) !

44. And if they should see a portion of the heaven coming down, they would say : Piled up clouds.

45. So leave them till they meet that day of theirs wherein they are smitten with punishment :

46. The day on which their struggle will not avail them aught, nor shall they be helped.

47. And for those who are unjust is surely a chastisement besides that, but most of them know not.

48. And wait patiently for the judgment of thy Lord, for surely thou art before Our eyes : and celebrate the praise of thy Lord when thou risest ;

49. And in the night, give Him glory too, and at the setting of the stars.

CHAPTER 53

AN-NAJM : THE STAR

(Makkah—3 sections ; 62 verses)

THE word *Star*, which gives its name to this chapter, occurs in the first verse. The last chapter deals with the success of the Prophet, while this one speaks of the eminence to which the Holy Prophet must rise. The first section states that the Prophet, being in the right way, must rise to the highest eminence to which man can attain. The second section states that nothing can avail against truth, and the third refers to God's power as manifested in the destruction of falsehood. The date of the revelation of this chapter is assigned to the fifth year of the call.

SECTION 1.—Eminence to be attained by the Prophet

In the name of Allāh, the Beneficent, the Merciful

1. By the star when it sets.⁸⁷⁸
2. Your companion does not err, nor does he deviate;⁸⁷⁹
3. Nor does he speak out of desire.
4. It is naught but revelation that has been revealed—
5. The Lord of Mighty Power has created him,
6. The Lord of Strength. So he attains to perfection.⁸⁸⁰

878. In the setting of the star, attention is called to the Prophet, which were in store for the opponents of the Prophet. The word *najm* also signifies a portion of the Qur'ān, and in this verse attention is drawn to every portion of the Holy Qur'ān that has been revealed.

879. This verse establishes the absolute sinlessness of the Prophet, who, we are clearly told, never erred or deviated from the right course both in thought and action.

880. As there is no mention of Gabriel in any of the verses, the personal pronoun does not refer to him. It is the Holy Spirit that is spoken of here as having attained perfection by the revelation. Almighty Himself was his Teacher.

7. And he is in the highest part of the horizon.⁸⁸¹

8. Then he drew near, and drew nearer,

9. So that he was the measure of two bows or closer still.⁸⁸²

10. So He revealed to His servant what He revealed.

11. The heart lied not in what he saw.

12. Do you dispute with him as to what he saw ?

13. And certainly he saw Him in another descent,

14. At the farthest lote-tree,⁸⁸³

15. Near which is the garden of Refuge.

16. When that which covers covered the lote-tree ;

17. The eye turned not aside, nor exceeded the limit.

18. Certainly he saw of the greatest signs of his Lord.

19. Have you considered Lāt and 'Uzzā

20. And Manāt, the third, the last ?

21. What ! For you the males and for Him

881. The Prophet's being in the highest part of the horizon is in reference to the height of moral greatness to which he attained and to which no other human being ever attained.

882. *Qāba qausain* is an Arab proverb to indicate close relationship between two persons. It is as if their bows by which they defend themselves or attack an enemy are joined together, so that a single arrow is shot from them. Hence the closest possible nearness of the Holy Prophet to the Divine Being is implied.

883. The reference is to the *Mi'rāj*, the famous vision of Ascent of the Prophet, which really signified the eminence to which the Prophet and his religion would rise. The farthest lote-tree signifies the place beyond which human knowledge does not go. The significance is that the Prophet's knowledge of things Divine was the utmost that could be vouchsafed to man.

the females ?⁸⁸⁴

22. This indeed is an unjust division

23. They are naught but names v
have named, you and your fathers ; Allā
sent for them any authority. The
naught but conjecture and the low desi
(their) souls incline to ; and certainly
ance has come to them from their Lord

24. Or shall man have what he wi

25. Nay, for Allāh is the Hereafter
former (life).

SECTION 2.—Nothing shall avail against

26. And how many an angel is
the heavens whose intercession avails n
except after Allāh has given permission
He pleases and chooses.

27. Those who believe not in the
name the angels with female names.

884. Verses 19—21 are made the basis of the false s
is called the "Lapse of Muhammad," or "Com
idolatry," by some writers. We are told that instead
Prophet read the words: "These are exalted females.
cession is to be sought after." But the insertion of the
in a chapter which is wholly directed against idolatry is
place; v. 23 condemns idols; v. 26 denies their inter
condemns the giving of names of female deities to ange
It is further asserted that 22 : 52 was revealed in con
this change, but it should be noted that a period of
years must have elapsed between the revelation of th
that of 22 : 52. Moreover, if the Prophet had made an
promise it could not have been a sudden event, and
should have been met with in other chapters reveal
same time. But a perusal of these shows clearly that
condemnation of idolatry was never marked by t
change. The only reports regarding this incident are
Wāqidī and Tabrī, the former of whom is known as u
fabricator of reports, and the latter was more or le
"indiscriminate reception," as Muir admits. Thus b
and external evidence are against the story of the

28. And they have no knowledge of it ; they follow not anything but conjecture, and conjecture avails not against the truth at all.

29. So turn aside from him who turns his back upon Our reminder and desires not anything but this world's life.

30. That is their goal of knowledge. Surely thy Lord knows best him who goes astray from His path and He knows best him who follows the right direction.

31. And Allāh's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness—

32. Those who keep aloof from the great sins and the indecencies but the passing idea.⁸⁸⁵ Surely thy Lord is Liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers ; so do not attribute purity to your souls. He knows him best who guards against evil.

SECTION 3.—Allāh's Power in destruction of Falsehood

33. Hast thou seen him who turns his back,

34. And gives a little and (then) withholds ?

35. Has he the knowledge of the unseen so that he can see ?

36. Or, has he not been informed of what is in the scriptures of Moses ?

885. Passing idea is quite different from an intention or an attempt to commit a sin, for it leaves no impression on the mind.

37. And (of) Abraham who fulfilled commandments) ?

38. That no bearer of burden shall burden of another,

39. And that man shall have nothing what he strives for,

40. And that his striving shall be seen.

41. Then shall he be rewarded for the fullest reward,

42. And that to thy Lord is the goal

43. And that He it is Who makes laugh and makes (them) weep ;

44. And that He it is Who causes and gives life ;

45. And that He created pairs, the male and the female,

46. From the small life-germ which He adapted ;

47. And that on Him is the bringing forth a second time ;

48. And that He it is Who enriches and gives to hold ;

49. And that He is the Lord of the throne

50. And that He destroyed 'Ad of old

51. And Thamūd,—so He spared none

52. And the people of Noah because they were most unjust and inordinate.

53. And the overthrown cities He made an overthrow,

54. So there covered them the mountains which He made covered.

55. Which then of thy Lord's benefits wilt thou dispute ?

56. This is a warner of the warners of old.
57. The near event draws nigh.⁸⁸⁶
58. There is none besides Allāh to remove
it.
59. Do you then wonder at this announce-
ment?
60. And will you laugh and not weep?
61. And you are inconsiderate.
62. So make obeisance to Allāh and serve
(Him).⁸⁸⁷

886. The near event is the doom of the Quraish.

887. Here is a command to prostrate oneself, which is literally obeyed by all Muslims when reciting the Qur'ān or hearing it recited. The chapter, when first revealed, was read in a large assembly containing Muslims as well as unbelievers. When the Holy Prophet prostrated himself in obedience to the command, not only did the Muslims prostrate themselves, but even the idolaters were so overawed that they also prostrated themselves.

CHAPTER 54

AL-QAMAR: THE MOON

(Makkah—3 sections ; 55 verses)

THE rending asunder of the Moon, from which the chapter takes its title, was a symbol of the overthrow of the power of the opponents, to which this chapter refers clearly both in its opening and concluding verses. The first section, after clearly warning the opponents of the Prophet, contains mention of Noah and his people, the second of Thamūd and Lot's people, and the third, after a reference to Pharaoh and his hosts, contains a clear prediction of the reference to the battle of Badr, which was to humble the opponents of the Quraish.

The date of revelation is about the 5th year of the Caliphate.

SECTION 1—Prophet's Opponents—Noah's People and 'Ad

In the name of Allāh, the Ben-eficent, the Most Gracious

1. The hour drew nigh and the moon was rending asunder.⁸⁸⁸
2. And if they see a sign they turn away and say: A powerful magic!
3. And they call (it) a lie, and follow low desires; and every affair is settled (in a short time).

⁸⁸⁸. The rending asunder of the moon in the time of the Prophet is an incident related by a number of his companions. The reports of this incident are classed as *mashhūr* (i.e. well-known) and are accepted as correct by such well-known Islamic authorities as Bukhārī and Muslim. While the main fact is thus established, there are some differences as to details. Some authorities hold the opinion that it was only a kind of lunar eclipse, the moon being as if it were cloven into two, a part remaining bright and the other part darkening, this being the meaning of one part disappearing and the other remaining. It is, however, more probable that the great commotion which convulsed the moon or some other celestial phenomenon which was witnessed by the naked eye or by the bystanders were made to see through the great vision of the Holy Prophet. A deep significance, however, underlies the incident. The moon was the motto of the Arabs and the rending asunder signified the overthrow of their power as against the Holy Prophet.

4. And some narratives have already come to them which should have prohibited (them)—

5. Consummate wisdom—but warnings avail not;

6. So turn (thy) back on them (for) the day when the inviter invites them to a hard task,

7. Their eyes cast down, going forth from their graves as if they were scattered locusts,

8. Hastening to the inviter. The unbelievers will say: This is a hard day.

9. Before them the people of Noah rejected—they rejected Our servant and said: A madman. And he was driven away.

10. So he called upon his Lord: I am overcome—come Thou to help.

11. So We opened the gates of the heaven with water pouring down,

12. And We caused the earth to gush forth springs; so the water gathered together according to a measure already ordained.

13. And We bore him on that which was made of planks and nails,

14. Running on, before Our eyes; a reward for him who was denied.

15. And We left it as a sign, but is there any one who will mind?

16. How (terrible) was then My chastisement and My warning!

17. And certainly We have made the Qur'ān easy for remembrance, but is there any one who will mind?

18. 'Ad treated (the truth) as a lie, so how

(terrible) was My chastisement and My warning!

19. We sent on them a raging wind a day of bitter ill-luck,

20. Tearing men away as if they were uprooted trunks of palm-trees.

21. How (terrible) then was My chastisement and My warning!

22. And certainly We have made the Qur'an easy for remembrance, but is there any one who will mind?

SECTION 2.—Thamūd and Lot's People

23. Thamūd rejected the warning.

24. They said: What! A single man from among us! Shall we follow him? should in that case be in sure error and distress.

25. Has the reminder been made to him upon him from among us? Nay, he is an insolent liar!

26. To-morrow they will know who is the insolent one.

27. We are sending the she-camel as a sign for them; so watch them and have patience.

28. And inform them that the water is shared between them; every share of the water will be attended. ⁸⁸⁹

29. Then they called their companion and he raised his hands and hamstrung (her).

889. Water is here said to be shared between them, i.e. between the people themselves, as the word *baina-hum* shows, and not between the people and the she-camel. The concluding statement signifies that "every share of the water will be attended" by the she-camel, i.e. the water shall not be withheld from her.

30. How (terrible) then was My chastisement and My warning!

31. We sent upon them a single cry, so they were like the dry fragments of the maker of an enclosure.

32. And We have made the Qur'ān easy for remembrance, but is there any one who will mind?

33. The people of Lot treated the warning as a lie.

34. We sent upon them a stone-storm, except Lot's followers; We saved them a little before daybreak.

35. A favour from Us; thus do We reward him who gives thanks.

36. And he warned them of Our violent seizure, but they obstinately disputed the warning.

37. And they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.

38. And a lasting chastisement overtook them in the morning.

39. So taste My chastisement and My warning.

40. And We have made the Qur'ān easy for remembrance, but is there any one who will mind?

SECTION 3.—Pharaoh and the Prophet's Opponents.

41. And the warning came to Pharaoh's people.

42. They rejected all Our communications,

so We seized them the seizing of a Mighty, Powerful One.

43. Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

44. Or do they say: We are a host allied together to help each other?

45. Soon will the hosts be routed, and they will turn (their) backs.

46. Nay, the Hour is their promised time, and the Hour is most grievous and bitter.⁸⁹⁰

47. The guilty are indeed in error and distress.

48. On the day when they are dragged into the fire upon their faces: Taste the touch of hell.

49. Surely We have created every thing according to a measure.

50. And Our command is but one, as the twinkling of an eye.

51. And surely We destroyed parties like you, but is there any one who will mind?

52. And every thing they do is in the writings.

890. An incident of the battle of Badr, narrated by Bukhārī in commenting on this verse, explains how the Holy Prophet and his companions understood such clear prophecies of the vanquishment of the Quraish. It is related that the Holy Prophet prayed within his tent on the day of Badr, saying: "O Lord! I beseech Thee according to Thy covenant and Thy promise! O Lord! If such is Thy will, Thou mayest not be served after this day." Abū Bakr took his hand and said: "God is sufficient for thee, O Messenger of Allāh." So he went out and he recited: "Soon will the hosts be routed, and they will turn their backs; but the Hour is their promised time, and the Hour is most grievous and bitter."

This shows that the Holy Prophet understood the *Hour* to mean the *hour or time of the discomfiture of the Quraish*, and looked upon the battle of Badr as fulfilling this prophecy.

53. And everything small and great is written down.

54. Those who keep their duty will be in gardens and amplitude,

55. In the seat of truth, in the presence of a most Powerful King.

CHAPTER 55

AR-RĀḤMĀN: THE BENEFICENT GOD

(Makkah—3 sections ; 78 verses)

THIS chapter takes its title from the name of the Divine *The Beneficent*, with which it begins, and the entire chapter of the beneficence of God.

The chapter opens with the statement that the revelation of the Qur'ān to the Holy Prophet is an act of Divine beneficence, then proceeds to speak of the bounties of God. The second section speaks of the judgment which must overtake the guilty because they persist in rejecting the benefits which a Beneficent God has provided for them; while the third deals with the reward of the faithful who avail themselves of those benefits.

Like other chapters of this group, it is an early Meccan revelation.

SECTION 1.—Divine Beneficence.

In the name of Allāh, the Beneficent, the Merciful

1. The Beneficent God
2. Taught the Qur'ān.
3. He created man ;
4. He taught him the mode of expression ;
5. The sun and the moon follow a regular course ;
6. And the herbs and the trees do bow (Him).
7. And the heaven, He raised it high ;
8. He made the measure,⁸⁹¹
9. That you may not be inordinately exact in respect of the measure.
10. And hold the balance with equity ;
11. Make not the measure deficient.

891. *Mizān* means a measure, implying any standard of comparison, estimation, or judgment. Here it implies justice, or the giving of what is due to those who deserve it.

10. And the earth—He has set it for living creatures ;

11. Therein is fruit and palms having sheathed clusters.

12. And the grain with (its) husk, and the fragrance.

13. Which then of the bounties of your Lord will you reject ?⁸⁹²

14. He created man from dry clay as if it were baked in fire,

15. And He created the jinn of a flame of fire.

16. Which then of the bounties of your Lord will you reject ?

17. Lord of the two Easts and Lord of the two Wests.⁸⁹³

18. Which then of the bounties of your Lord will you reject ?

19. He has made the two seas to flow freely—they meet—

20. Between them is a barrier which they cannot pass.^{893a}

892. This verse is repeated several times in this chapter. In the original the dual form is used instead of plural. The commentators generally take the dual form literally, and suppose that the two kinds of rational beings, i.e., the *jinn* and the *men*, are meant. But the dual form is sometimes used by the Arabs to give force to the meaning. The blessings mentioned are those which serve as means of sustenance for mankind, such as palms and grain, which are not needed for ethereal beings, as the *jinn* are considered to be. Hence it is mankind only that are addressed ; and even if the dual is to be taken literally, the two classes addressed may be taken to be the believers and the unbelievers, or the strong and the weak, or those who belied the message of truth in the Prophet's lifetime and those who belie it now.

893. The two points at which the sun rises and sets at the summer and winter solstice, or the near East and the far East and near West (Europe) and the far West (America) are meant.

893a. See f.n. 662.

21. Which then of the bounties of your Lord will you reject?

22. There come forth from them both pearls, large and small.

23. Which then of the bounties of your Lord will you reject?

24. And His are the ships reared aloft in the sea like mountains.

25. Which then of the bounties of your Lord will you reject?

SECTION 2.—Judgment of the Guilty

26. Every one on it must pass away,

27. And there endures for ever the person of thy Lord, the Lord of Glory and Honour.

28. Which then of the bounties of your Lord will you reject?

29. All those who are in the heavens and the earth ask of Him. Every moment He is in a state (of glory).

30. Which then of the bounties of your Lord will you reject?

31. Soon will We apply Ourselves to you, O you two armies!⁸⁹⁴

32. Which then of the bounties of your Lord will you reject?

33. O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you

894. The two armies here are the believers and the unbelievers, and God's applying Himself to them signifies the judging of their case, so that each should have its reward or punishment. Some understand the *Arabs* and the *foreigners*, and thus the allusion may be to the conquest of Arabia and the foreign countries.

cannot pass through but with authority.⁸⁹⁵

34. Which then of the bounties of your Lord will you reject ?

35. The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.

36. Which then of the bounties of your Lord will you reject ?

37. So when the heaven is rent asunder and it becomes red like red hide.

38. Which then of the bounties of your Lord will you reject ?

39. On that day neither man nor jinni will be asked about his sin.

40. Which then of the bounties of your Lord will you reject ?

41. The guilty will be known by their marks, then they will be seized by the forelocks and feet.

42. Which then of the bounties of your Lord will you reject ?

43. This is the hell which the guilty called a lie.

44. Round about will they go between it and hot, boiling water.

45. Which then of the bounties of your Lord will you reject ?

SECTION 3.—Reward of the Righteous

46. And for him who fears to stand before

895. The jinn and the men of this verse are the great and the small opponents of the Prophet, or the foreigners and the Arabs as shown in the previous footnote. All these opponents are told that they cannot escape the punishment.

his Lord are two gardens.⁸⁹⁶

47. Which then of the bounties of
Lord will you reject?

48. Having in them various kinds.

49. Which then of the bounties of
Lord will you reject?

50. In both of them are two foun-
tains flowing.

51. Which then of the bounties of
Lord will you reject?

52. In both of them are two pa-
rises of every fruit.

53. Which then of the bounties of
Lord will you reject?

54. Reclining on beds, the inner cover-
ings of which are of silk brocade. And the fruit
of the two gardens are within reach.

55. Which then of the bounties of
Lord will you reject?

56. In them are those who restrained
their eyes; before them neither man nor jinn
have touched them.

57. Which then of the bounties of
Lord will you reject?

58. As though they were rubies and pearls.

59. Which then of the bounties of
Lord will you reject?

60. Is the reward of goodness aught
other than goodness?

61. Which then of the bounties of
Lord will you reject?

896. The two gardens which are granted to the righteous
in this life and a garden in the next. Paradise as
mentioned in the Holy Qur'an begins in this life, and it is the spiritual
reward of this life which becomes embodied in the next.

62. And besides these two are two (other) gardens.⁸⁹⁷

63. Which then of the bounties of your Lord will you reject?

64. Both inclining to blackness.

65. Which then of the bounties of your Lord will you reject?

66. In both of them are two springs gushing forth.

67. Which then of the bounties of your Lord will you reject?

68. In both are fruits and palms and pomegranates.

69. Which then of the bounties of your Lord will you reject?

70. In them are goodly, beautiful ones.

71. Which then of the bounties of your Lord will you reject?

72. Pure ones confined to the pavilions.

73. Which then of the bounties of your Lord will you reject?

74. Man has not touched them before, them nor jinni.

75. Which then of the bounties of your Lord will you reject?

76. Reclining on green cushions and beautiful carpets.

77. Which then of the bounties of your Lord will you reject?

78. Blessed be the name of thy Lord, the Lord of Glory and Honour!

897. The Qur'ān divides the faithful into two classes as plainly stated in the chapter that follows; those nearest to the Divine presence such as the prophets and the saints, and the ordinary believers. The two gardens spoken of in v. 46 are for the former and those spoken of here are for the latter.

CHAPTER 56

AL-WĀQIA'H : THE GREAT EVENT

(Makkah—3 sections ; 96 verses)

THE title of this chapter is taken from its first verse. *Great Event* referred to is the time of the meting out of reward and punishment to the faithful and the opponents respectively which the last chapter deals. This chapter speaks of three classes of men, the foremost among the faithful being indicated as a separate class, while the other two are the believers and the opponents. The first section, after stating that men will be divided into three classes, speaks of the two classes of the faithful. The second refers to the guilty opponents, while the third states that judgment is inevitable and the three classes will receive what they deserve. It belongs to the early Makkan period.

SECTION 1.—Three Classes of Men

In the name of Allāh, the Beneficent, the Merciful

1. When the great event comes to pass
2. There is no belying its coming to pass
3. Abasing (one party), exalting (the other) ;
4. When the earth is shaken with (severe) shaking,
5. And the mountains are made to crumble with (an awful) crumbling,
6. So that they are as scattered dust ;
7. And you will be three sorts,
8. Those on the right hand—how (happy) are those on the right hand !
9. And those on the left hand—how (wretched) are those on the left hand !
10. And the foremost are the foremost
11. These are they who are drawn

12. In gardens of bliss.
13. A numerous company from among the
first,⁸⁹⁸
14. And a few from among those of later
times.
15. On thrones inwrought,
16. Reclining on them, facing one another.
17. Round about them will go youths never
altering in age,
18. With goblets and ewers, and a cup of
pure drink ;
19. They will not be affected with headache
thereby, nor will they get exhausted ;
20. And fruits such as they choose,
21. And the flesh of fowl such as they
desire.
22. And pure, beautiful ones,
23. The like of the hidden pearls.
24. A reward for what they did.
25. They will not hear therein vain or
sinful discourse,
26. Except the word, Peace, peace.
27. And those on the right hand—how
(happy) are those on the right hand !
28. Amid thornless lote trees,
29. And clustered banana trees,
30. And extended shade,
31. And water poured forth,
32. And abundant fruit,
33. Neither intercepted nor forbidden,
34. And exalted resting-places.

898. These were the companions of the Holy Prophet who showed unparalleled devotion to the cause of truth. There were fewer people falling in this category in the later generations.

35. Surely We have made them
into a (new) growth,
36. So We have made them virgin
37. Loving, equals in age,
38. For the sake of the companion
right hand.

SECTION 2.—The Guilty

39. A numerous company from a
first,
40. And a numerous company from
those of later times.
41. And those on the left hand
(wretched) are those on the left hand !
42. In hot wind and boiling water
43. And the shade of black smoke,
44. Neither cool nor honourable.
45. For they were before that made
in ease and plenty,
46. And they persisted in
violation.
47. And they used to say : Where
and have become dust and bones,
indeed be raised ?
48. Or our fathers of yore ?
49. Say : The first and the last
50. Will surely be gathered together
the appointed hour of a known day.
51. Then will you, O you who are
it a lie !
52. Surely eat of a tree of *zaqqūn*.

899. According to Tirmidhī, the Holy Prophet
verse when telling an old woman that in paradise
be none old, thus showing that these verses speak of
that will be granted to the righteous women.

53. And fill (your) bellies with it;

54. Then you will drink over it of boiling water;

55. And drink as drinks the thirsty camel.

56. This is their entertainment on the day of requital.

57. We have created you, why do you not then accept (the truth) ?

58. Do you see the life germ ?

59. Is it you that create it or are We the Creator ?

60. We have ordained death among you and We are not to be outrun.

61. That We change your similitude and make you grow into what you know not.⁹⁰⁰

62. And certainly you know the first growth; why do you not then mind ?

63. Do you see what you sow ?

64. Is it you that cause it to grow, or are We the causer of growth ?

65. If We pleased, We could make it broken down into pieces, then would you begin to lament :

66. We are burdened with debt.

67. Nay, we are deprived !

68. Do you see the water which you drink ?

69. Is it you that send it down from the clouds, or are We the sender ?

70. If We pleased, We could make it saltish ; why do you not then give thanks ?

71. Do you see the fire which you strike out ?

900. In the Resurrection there is a new growth—and make you grow into what you know not. It is a higher form of life. Just as from the dust is evolved the man, from his deeds is evolved the higher man.

72. Is it you that make the tree to grow or are We the grower ?

73. We have made it a reminder of advantage for the wayfarers of the desert.

74. So glorify the name of thy Lord the Great.

SECTION 3.—Judgment is Inevitable

75. But nay, I call to witness the truth of the portions (of the Qur'ān)—⁹⁰¹.

76. And it is a very great oath if I knew—

77. Certainly it is a generous Qur'ān

78. In a book that is protected ;

79. None touches it save the purifier

80. A revelation by the Lord of the worlds

81. Is it this announcement that I make in contempt ?

82. And to give (it) the lie you mean by your means of subsistence ?

83. Why is it not that when (the sword) comes up to the throat ?

84. And you at that time look on—

85. And We are nearer to it than your eyes you do not see—

86. Why then—if you are not sure of the aid of a Higher Power)—

87. Do you not send it back, if it is not truthful ? ⁹⁰²

901. The meaning adopted is in consonance with the Arabic. *Najm* means a star as well as a portion of the Qur'ān, but it is clear that here it is the revelation of the Qur'ān, for the personal pronoun *it* occurring there refers.

902. If you are your own masters and not subject to the authority of a Higher Power, why can you not resist when death comes to you and prolong your lives ?

88. So if he is one of those drawn nigh,
89. Then happiness and bounty, and a garden
of bliss.
90. And if he is one of those on the right
hand,
91. Then (the greeting), Peace unto thee,
from those on the right hand.
92. And if he is one of the rejecters, the
erring ones,
93. Then an entertainment of boiling water,
94. And burning in hell.
95. This indeed is a certain truth.
96. So glorify the name of thy Lord, the
Great.

CHAPTER 57

AL-HADĪD : IRON

(Madinah—4 sections ; 29 verses)

THIS chapter is entitled *Iron*, in reference to the punishment those bent upon extirpating Islam with the sword. It opens with a description of the vastness of the Divine kingdom and of the power and knowledge of God, while the Muslims are told to spend money and exert themselves to their utmost for the cause of Truth. The second section continuing the subject, shows how lip-profession will leave the hypocrites in utter darkness. The third refers to the temporary nature of all those enjoyments which keep a man away from the truth, and it ends with a reference to the punishment of those who take up the sword to annihilate Islam. The last section speaks of the Divine grace, which is in store for the believers, exhorting them to obtain it by grace, not by resorting to such practices as monkery, or exerting themselves to their utmost.

With this chapter is introduced a group of Madīnah revelations which is continued to the 66th chapter. This group of ten chapters is the last of the Madīnah revelations in the arrangement of the Holy Book, and it completes, in fact, the subject-matter of the previous Madīnah chapters, especially the second and third. The date of revelation of this chapter must be placed at the conquest of Makkah in the year 8 A.H.

SECTION 1.—Sacrifices needed to establish Truth

In the name of Allāh, the Beneficent, the Merciful

1. Whatever is in the heavens and on the earth declares the glory of Allāh ; and He is the Most Mighty, the Wise.
2. His is the kingdom of the heavens and the earth ; He gives life and causes death. He is the Possessor of power over all things.
3. He is the First and the Last and the Manifest and the Hidden ; and He is Knower of all things.

4. He it is Who created the heavens and the earth in six periods, and He is firmly established on the throne. He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it; and He is with you wherever you are. And Allāh is Seer of what you do.

5. His is the kingdom of the heavens and the earth. And to Allāh are (all) affairs returned.

6. He causes the night to enter in upon the day and causes the day to enter in upon the night. And He is Knower of what is in the hearts.

7. Believe in Allāh and His Messenger; and spend out of what He has made you to be successors of. Those of you who believe and spend have a great reward.

8. And what reason have you not to believe in Allāh, and the Messenger calls you to believe in your Lord? And indeed He has made a covenant with you if you are believers.

9. He it is Who reveals clear communications to His servant, that he may bring you forth from darkness into light. And Allāh is certainly Compassionate, Merciful to you.

10. And what reason have you not to spend in Allāh's way, and Allāh's is the inheritance of the heavens and the earth? Those who spent before the victory⁹⁰³ and fought are not on a level

903. The *victory* means the conquest of Makkah. Prior to it, Islam was surrounded on all sides by enemies, and only those who were ready to lay down their lives in the cause of truth could openly join the ranks of Islam. Those who joined after the conquest of Makkah, neither suffered the persecutions to which the earlier converts were subjected, nor made those sacrifices in the cause of

(with the others)—they are more exalted in rank than those who spent and fought afterwards. And Allāh has promised good to all ; and Allāh is Aware of what you do.

SECTION 2.—Faith without Sacrifice is unacceptable

11. Who is he that will set apart for a goodly portion, so He will increase it many times for him, and he has a generous reward?

12. On that day thou wilt see the faithful men and the faithful women—their light running before them and on their right hand : Good tidings for you this day—gardens in which rivers flow to abide therein. That is the grand achievement.

13. On the day when the hypocritical men and the hypocritical women will say to those who believe : Wait for us, that we may have light from your light. It will be said : Go back to your rear and seek a light. Then a barrier would be raised between them, having a distance of it ; within it will be mercy, and on the outside of it there will be chastisement.

14. They will cry out to them : Were we not with you ? They will say : Yea, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allāh came, and the arch-deceiver deceived you.

15. So this day ransom shall not be accepted

truth which were the distinctive characteristic of the true believers.

from you, nor from those who disbelieved. Your refuge is the fire. It is your friend,⁹⁰⁴ and evil is the resort.

16. Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allāh and what has come down of the truth? And they should not be like those who were given the Book before, but time became prolonged to them, so their hearts hardened; and most of them are transgressors.

17. Know that Allāh gives life to the earth after its death. Indeed, We have made the communications clear to you that you may understand.

18. The charitable men and the charitable women and (those who) set apart for Allāh a goodly portion—it will be increased manifold for them, and theirs is a generous reward.

19. And those who believe in Allāh and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord. They shall have their reward and their light. And those who disbelieve and reject Our communications are the inmates of the hell.

904. The fire is here called a *maulā*, or a *friend* of the unbelievers. Hell is a place or a state which will ultimately lead to the purification of man, as fire purifies gold of dross. Those who do not prepare themselves for a life after death in this life, will have to undergo an operation in hell, so that they may be fit to make the spiritual progress necessary for a heavenly life. The process of purification, which is in other words *hell*, is thus a necessary stage in the spiritual perfection of those who do not avail themselves of the opportunity granted to them in this life. The keenness of the torments of the other life is due to the keener perception of the soul, which is the necessary result of its separation from the earthly vessel. Bliss and torment therefore grow equally keener in that life.

SECTION 3.—*Seriousness of Life*

20. Know that this world's life is only and play and gaiety and boasting among selves and a vying in the multiplication of v and children. (It is) as the parable of whose causing the vegetation to grow, please husbandmen; then it withers away so that wilt see it become yellow, then it becomes up and broken down. And in the Hereafter a severe chastisement, and (also) forgiveness Allāh and (His) pleasure. And this world is naught but means of deception.

21. Hasten to forgiveness from your and to a garden the extensiveness of which the extensiveness of the heaven and the earth—it is prepared for those who believe in and His messengers. Such is the grace of He gives it to whom He pleases. And Allāh the Lord of mighty grace.

22. No disaster befalls in the earth your own souls, but it is in a book before bring it into existence. That is surely Allāh,

23. So that you may not grieve for what escaped you, nor be exultant at what given you. And Allāh does not love arrogant boaster—

905. The garden or the paradise is here said to be as the heavens and the earth, and a similar statement 3:132. These statements afford us the key to a right conception of the Muslim paradise. It is not limited to one particular is as wide as the heavens and the earth, and this is the one man's paradise. There is a report that the Holy Prophet asked, where is hell if paradise is so extensive, replied, "God! Where is the night when the day comes."

24. Those who are niggardly and enjoin niggardliness on men. And whoever turns back, then surely Allāh is the Self-sufficient, the Praised.

25. Surely We sent Our messengers with clear arguments and sent down with them the Book and the measure,⁹⁰⁶ that men may conduct themselves with equity. And We have made the iron, wherein is great power and advantages for men,⁹⁰⁷ and that Allāh may know who helps Him and His messengers, unseen. Surely Allāh is Strong, Mighty.

SECTION 4.—There is no Monkeny in Islam

26. And certanily We sent Noah and Abraham, and We gave to their offspring the prophethood and the Book; so there are among them those who go aright, and most of them are transgressors.

27. Then We made Our messengers to follow in their footsteps, and We sent Jesus, son of Mary, afterwards, and We gave him the Gospel; and We put in the hearts of those who followed him compassion and mercy. And (as for) monkeny, they innovated it—We did not prescribe it to them—only to seek Allāh's pleasure, but they did not observe it with due observ-

906. The object of sending down the measure (Ar. *mizān*) is stated to be *that men may conduct themselves with equity*. It therefore stands for rules of justice or principles of equity, as shown in practice by the Prophet, apart from the Book which contains those rules in principle.

907. Of all the metals none has proved of greater utility than iron. The mention of *iron* here undoubtedly refers to the resistance against the enemy, which as a last resource had to be effected with the sword.

ance.⁹⁰⁸ So We gave their reward them who believed, and most of the aggressors.

28. O you who believe! Keep your Allāh and believe in His Messenger; give you two portions of His mercy,⁹⁰⁹ for you a light with which you will forgive you; and Allāh is Forgiving, Merciful.

29. So that the People of the book know that they do not control ought of Allāh; and that grace is in Allāh's giving it to whom He pleases. And Allāh is Lord of mighty grace.

908. *There is no monkery in Islam* is a well-known saying of the Holy Prophet. Even among the Christians monasticism is an institution which was introduced by themselves, not being a Divine ordinance, although it is quite true that their object in this innovation was to seek Divine pleasure. At the time of this there is a reference to the malpractices of monkery in the preceding words. The Muslims were now becoming a great nation and as they were brought up in utmost simplicity, and enjoined to disdain the gaiety of this life, they are too proud of their greatness as a nation depended upon the development of their faculties. So while retaining their simplicity of life, they do not stoop to practices like that of monkery. Most of the innovations have done immense harm to the cause of Islam by imitating the monks of other religions. The monkery of Islam is *jihad* and is hard in the cause of Allāh, according to another saying of the Holy Prophet.

909. *I.e.* the good of this life and the good of the next life.

CHAPTER 58

AL-MUJĀDILAH : THE PLEADING ONE

(Madinah—3 sections ; 22 verses)

THE title of this chapter is taken from the circumstances narrated in the first section. There was an old Arab custom of putting away the wife by calling her a mother, but she was not divorced, neither did she continue to hold the status of a wife. A Muslim did the same. The wife complained to the Holy Prophet, and it is by reason of her complaint that she is called *one who pleads*. The second section condemns secret counsels against the Holy Prophet, which, owing to Islam having gained power, had become very frequent among the hypocrites and the Jews. The third section speaks more plainly of the hypocrites and the Jews and enjoins the Muslims to be wary of them, as they were hidden enemies of Islam.

The last chapter having referred to the hypocrites, this warns the Muslims of the secret plans of the enemies of Islam, which were now being employed against them to bring about their fall. As regards the date of revelation, the chapter may be placed a little before the 33rd chapter, or about 4 A.H.

PART XXVIII**SECTION 1.—Safeguarding of Women's Rights**

In the name of Allāh, the Beneficent, the Merciful.

1. Allāh indeed has heard the plea of her who pleads with thee about her husband and complains to Allāh, and Allāh knows the contentions of both of you.⁹¹⁰ Surely Allāh is

910. The woman referred to was Khaulah, wife of Aus ibn Sāmit. She was separated from her husband in an old Arab form, the husband saying to the wife, *Thou art to me as the back of my mother*, the word *zihār* being derived from *zahr*, meaning *back*. The result of the pronouncement of these words was a total estrangement of the husband from the wife, but the woman was not free to marry. The Prophet refused to interfere, and Khaulah contended with him, and her contention was acceptable to God. The narration of this incident, small as it may seem to be, is to show that even the lowest can approach God and open his heart to the Great Master Who is always ready to listen.

Hearing, Seeing.

2. Those of you who desert their calling them their mothers—they are no mothers. Their mothers are no others than who gave them birth. And surely they hateful word and a falsehood. And A surely Pardonng, Forgiving.

3. And those who desert their w calling them their mothers, then woul what they said, should free a captive bef touch each other. That you are admon do. And Allāh is Aware of what you d

4. But whoever has not the means, fast for two months successively bef touch each other; and he who is not fast) should feed sixty needy ones. Th order that you may have faith in Allāh Messenger. And these are Allāh's lim for the unbelievers there is a painful chast

5. Those who act in opposition t and His Messenger will be laid down pro those before them were laid down prostr indeed We have revealed clear commun And for the unbelievers is an abasing ment.

6. On the day when Allāh will rai up all together, then inform them of wh did. Allāh has recorded it while they h gotten it. And Allāh is Witness over al

SECTION 2.—Secret counsels condemne

7. Dost thou not see that Allāh whatever is in the heavens and wha in the earth? Nowhere is there

a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of Resurrection. Surely Allāh is Knower of all things.

8. Hast thou not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger? And when they come to thee they greet thee with a greeting with which Allāh greets thee, not, and they say within themselves: Why does not Allāh chastise us for what we say? Hell is enough for them—they will burn in it; so evil is the resort.

9. O you who believe! When you confer together in private, give not to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and piety. And keep your duty to Allāh, to Whom you will be gathered.

10. Secret counsels are only (the work) of the devil that he may cause grief to those who believe, and he cannot hurt them in the least except with Allāh's permission; and on Allāh let the believers rely.

11. O you who believe! When you are told to make room in (your) assemblies, make room, Allāh will give you ample; and when you are told to rise up, rise up, Allāh will exalt those of you who believe, and those who are given knowledge, in high degrees. And Allāh is

Aware of what you do.

12. O you who believe ! When you see the Messenger, offer something in his way before your consultation. That is better for you and purer. But if you do not find anything, surely Allāh is Forgiving Merciful.⁹¹¹

13. Do you fear that you will not (to) give in charity before your consultation? So if you do it not—and Allāh has turned to you (mercifully)—keep up prayer and pay the poor-rate and obey Allāh and His Messenger. And Allāh is Aware of what you do.

SECTION 3.—Hidden Enemies

14. Hast thou not seen those who blaspheme against a people with whom Allāh is wroth.⁹¹² They are neither of you nor of them, and they swear falsely while they know.

15. Allāh has prepared for them a chastisement ; surely what they do is evil.

16. They make their oaths to serve Allāh and His Messenger to cover so they turn away from Allāh's path. For them is an abasing chastisement.

17. Neither their wealth nor their children will avail them aught against Allāh. The punishment of the inmates of the fire ; therein they will abide.

911. The injunction contained here is not obligatory but recommended, the legal alms called the *zakāt* being the only obligatory alms shown by the words *keep up prayer and pay the poor-rate* in the next verse. It should also be noted that the Prophet and his followers derived no benefit whatever from the alms, for to them the receipt and distribution were totally prohibited.

912. The Jews spoken of here are those who, while professing to be in alliance with the Prophet, were secretly planning to annihilate the Muslims.

18. On the day when Allāh will raise them up all, they will swear to Him as they swear to you, and they think that it will do them some good. Now surely they are the liars.

19. The devil has gained the mastery over them, and he has made them forget the remembrance of Allāh. They are the devil's party; now surely the devil's party are the losers.

20. Those who act in opposition to Allāh and His Messenger will surely be among the most abased.

21. Allāh has written down: I will certainly prevail, I and My messengers. Surely Allāh is Strong, Mighty.

22. Thou wilt not find a people who believe in Allāh and the latter day befriending those who act in opposition to Allāh and His Messenger, even though they be their (own) fathers, or their sons, or their brothers, or their kinsfolk.⁹¹³ These are they on whose hearts He has impressed faith, and whom He has strengthened with a spirit from Him. And He will cause them to enter gardens in which rivers flow, abiding therein. Allāh is well-pleased with them and they are well-pleased with Him. These are Allāh's party. Now surely the party of Allāh are the successful ones.

913. In a state of war between the two parties, friendly connections with the hostile tribes were prohibited, as these would have resulted in great harm to the weaker community of the Muslims. As to those who were not actually engaged in hostilities against the Muslims, see the express directions contained in 60:8.

CHAPTER 59

AL-HASHR : THE BANISHMENT

(Madinah—3 sections ; 24 verses)

THIS chapter is appropriately termed the *Banishment*, entirely with the banishment of the Jewish tribe *Banī Nadzīr* and matters arising out of it. The last warned the Muslims of the secret plans of the Jewish hypocrites, and this offers an example. The first section with the banishment itself and the property acquired the second shows how the hypocrites gave the Jews promises of help, but failed to fulfil them ; and the third the chapter with an exhortation to the faithful and an assurance of some of the Divine attributes, indicating the great purity of the Divine Being. The date of revelation of this chapter may be placed a little after the banishment narrates, i.e., in the fourth year of Hijrah.

SECTION 1.—The Exiled Jews

In the name of Allāh, the Beneficent, the Merciful

1. Whatever is in the heavens and what is in the earth declares the Glory of Allāh. He is the Mighty, the Wise.
2. He it is Who caused those who were believed of the People of the Book to go from their homes at the first banishment. You did not think that they would go while they were certain that their forces would defend them against Allāh ; but

914. The banishment spoken of here took place six months after the battle of Uhud when the Banī Nadzīr, a Jewish tribe of Madinah who had at first entered into an agreement with the Holy Prophet, showed signs of treachery, making an alliance with the enemies of Islam, and were punished by banishment. This is called the *first banishment* to distinguish it from the second which took place in the time of the Jews settled at Khaibar were banished. This is prophetically referred to here.

came to them whence they did not expect and cast terror into their hearts—they demolished their houses with their own hands and the hands of the believers ;⁹¹⁵ so take a lesson, O you who have eyes !

3. And had it not been that Allāh had decreed for them the exile, He would have chastised them in this world, and theirs in the Hereafter is the chastisement of the fire.

4. That is because they acted in opposition to Allāh and His Messenger, and whoever acts in opposition to Allāh, then surely Allāh is severe in retributing (evil).

5. Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allāh's permission, and that He may abase the transgressors.

6. And whatever property of theirs Allāh brought under the authority of His Messenger, you did not press forward against it any horse or a riding camel, but Allāh gives authority to His Messengers against whom He pleases, and Allāh is the Possessor of power over all things.

7. Whatever Allāh has brought under the authority of His Messenger of the property of the people of the towns, it is for Allāh and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns by the rich among you.⁹¹⁶ And whatever the

915. The Banī Nadzīr, being granted ten days in which to collect and take with them such of their property as they desired, devoted the time at their disposal to the demolition of their houses, lest they should be fit for habitation.

916. The *fai*, or property obtained from the enemy where

Messenger gives you, accept it; and when he forbids you desist (from it), and keep your duty to Allāh. Surely Allāh is severe in retributing (evil).

8. (It is) for the poor who fled, they were driven from their homes and their possessions, seeking grace of Allāh and (His) Messenger, and assisting Allāh and His Messenger. It is that are the truthful.

9. And those who had their abode in the city before them, and adopted the faith, and those who have fled to them, and find in their hearts no need for what they are given, and prefer (them) before themselves, though it may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful ones.⁹¹⁷

10. And those who come after them, say, 'Our Lord! Forgive us and those of our brethren

there was no fighting, was considered a part of the treasury, as stated here, and therefore when after the Prophet's death, his daughter Fāṭimah claimed a share of it, which was also a part of *fai*, Abū Bakr refused it on the ground that it was not the personal property of the Holy Prophet. He decided, in fact, that a prophet does not leave anything to be inherited by his heirs. The feud which thus arose divided the Muslim world into two great schools.

917. By those who had their abode in the city before the advent of Islam are meant the *Anṣār* or the *Helpers*, the Muslim residents of Madīnah. When the Muslims fled from Makkah they found a refuge in Madīnah where the inhabitants lodged them in their own houses. The Holy Prophet asked the Helpers to consent to either of the two proposals, i.e. to have a share of what was acquired from the Battle of Badr, or to give part of their houses and wealth to the Refugees. The (poor) Refugees alone have a share in that property, that with it they might build their houses and make some business or trade. The *Anṣār* replied that they were willing that the Refugees alone should have a share in the spoils left by the Jews and, notwithstanding, that they might continue to lodge in their houses.

who had precedence of us in faith, and allow not any spite to remain in our hearts towards those who believe—our Lord ! Thou art surely Compassionate, Merciful.

SECTION 2.—**Hypocrites do not help Jews**

11. Hast thou not seen the hypocrites ? They say to those of their brethren who disbelieve from among the People of the Book : If you are driven forth, we will surely go forth with you, and we will never obey any one concerning you ; and if you are fought against, we will help you. And Allāh bears witness that they are surely liars.

12. If they are driven forth, they will not go forth with them ; and if they are fought against, they will not help them ; and even if they had helped them, they would have turned (their) backs, then they shall not be helped.

13. You are indeed greater in being feared in their hearts than Allāh. That is because they are a people who do not understand.

14. They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou mayest think them as one body, and their hearts are disunited. That is because they are a people who have no sense.

15. Like those before them shortly⁹¹⁸ who tasted the evil result of their affair ; and for them is a painful chastisement.

918. According to some, this description applies to the Banī Qainuqā', and according to others, to the Quraish slain in the field of Badr.

16. Like the devil when he says I Disbelieve ; but when he disbelieves, he I am clear of thee ; indeed I fear Allāh, the of the worlds.

17. So the end of both of them is that they are in the fire abiding therein. And that is the reward of the unjust.

SECTION 3.—An Exhortation

18. O you who believe ! Keep your backs to Allāh, and let every soul consider what it has sent on for the morrow ; and keep your backs to Allāh. Surely Allāh is Aware of what you do.

19. And be not like those who have turned their backs to Allāh, so He made them forget their own sins. These it is that are the transgressors.

20. Not alike are the inmates of the garden and the dwellers of the garden. The dwellers of the garden, they are the achievers.

21. Had We sent down this Qur'ān on a mountain, thou wouldst have seen it falling down, splitting asunder because of the weight of it. And we set forth these parables for the people that they may reflect.

22. He is Allāh besides Whom there is no other God : the Knower of the unseen and the hidden. He is the Beneficent, the Merciful.

23. He is Allāh besides Whom there is no other God ; the King, the Holy, the Author of the Book, the Granter of security, Guardian over the weak, the Mighty, the Supreme, the Possessor of the Throne of great glory. Glory be to Allāh from what is above the heavens and from what is below the earth.

set up (with him).

24. He is Allāh, the Creator, the Maker, the Fashioner—His are the most excellent names. Whatever is in the heavens and the earth declares His glory ; and He is the Mighty. the Wise.

AL-MUMTAHANAH: THE EXAMINED

(Madinah—2 sections ; 13 verses)

THE whole of this chapter deals with the relations between Muslims and the non-Muslims. It is in this connection that the Prophet is enjoined to *examine the women* who came from among the idolaters for the purpose of embracing Islam so that if they are found to be inspired by sincere conviction they should be retained. It is this circumstance which has given the title of *The Examined One* to this chapter, and thus that notwithstanding enmity, the Muslims were required to be fair in their dealings with the unbelievers. The date of the revelation may be approximately placed about the year 7 A.H.

SECTION 1.—Relations with Non-Muslims

In the name of Allāh, the Beneficent, the Merciful

1. O you who believe! Take no friendship with an enemy and your enemy for friends. Would they not offer them love while they deny what has come to you of the truth, driving out the Muslims and yourselves because you believe in the revelation of your Lord? If you go forth struggling for My path and seeking My pleasure, would they not manifest love to them? And I know what they conceal and what you manifest. And when you do this, he indeed has gone astray from the straight path.

2. If they find you, they will be your enemies, and will stretch forth to you their hands and their tongues with evil intent. They ardently desire that you may disbelieve.

919. These verses make it clear that the Muslims were forbidden friendly relations with an enemy that was bent on their extirpation.

3. Your relationships would not profit you, nor your children, on the day of Resurrection—He will decide between you. And Allāh is Seer of what you do.

4. Indeed there is for you a good example in Abraham and those with him when they said to their people: We are clear of you and of what you serve besides Allāh; we renounce you, and enmity and hatred has appeared between us and you for ever, until you believe in Allāh alone—except what Abraham said to his sire: I would ask forgiveness for thee, and I control not for thee aught from Allāh. Our Lord! On Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:

5. Our Lord! Make us not a trial for those who disbelieve, and forgive us, our Lord! Surely Thou art the Mighty, the Wise.

6. Certainly there is for you in them a good example, for him who has a hope in Allāh and the last day. And whoever turns back, then surely Allāh is the Self-sufficient, the Praised.

SECTION 2.—Relations with Non-Muslims

7. It may be that Allāh will bring about friendship between you and those whom you hold to be your enemies among them. And Allāh is Powerful. And Allāh is Forgiving, Merciful.⁹²⁰

920. This verse makes it clear that the prohibition against friendly relations with the unbelievers was only temporary, to be operative only so long as the war continued. The friendship prophetically referred to here was brought about after the conquest of Makkah.

8. Allāh forbids you not respecting who have not made war against you on of your religion, and have not driven forth from your homes, that you show kindness and deal with them justly. Allāh loves the doers of justice.⁹²¹

9. Allāh only forbids you respecting who made war upon you on account of religion, and drove you forth from your religion, and backed up (others) in your expulsion and made friends with them; and when you make friends with them, these are the

10. O you who believe! When believing women come to you fleeing, exclude them. Allāh knows best their faith. if you find them to be believing, do not send them not back to the unbelievers. Neither are these (women) lawful for nor are those (men) lawful for them. give them what they have spent. And blame attaches to you in marrying them if you give them their dowries. And hold fast the ties of marriage of unbelieving women

921. This verse and the one that follows, revealed were at a time when the relations between the Muslims and unbelievers were most strained, on account of the existence of a continual state of war between the two parties, settle conclusions that friendly relations between Muslims and non-Muslims such, are not prohibited by the Holy Qur'an. It is in the light of these verses that all the verses forbidding friendly relations of the unbelievers should be read, because here the principle is revealed in unmistakable language, allowing friendly relations of one kind of unbelievers and prohibiting such relations of those of another kind.

922. The women converts to Islam were not taken into consideration, for they might have deserted their husbands. In accordance with this injunction we find it related that the Holy Prophet obtained the assurance of such women under oath that they had left their homes except on account of Islam.

and ask for what you have spent, and let them ask for what they have spent. That is Allāh's judgment. He judges between you. And Allāh is Knowing, Wise.

11. And if any thing (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent. And keep your duty to Allāh in Whom you believe.

12. O Prophet! When believing women come to thee giving thee a pledge that they will not associate aught with Allāh, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allāh. Surely Allāh is Forgiving, Merciful.

13. O you who believe! Make not friends with a people with whom Allāh is wroth—indeed they despair of the Hereafter, as the unbelievers despair of those in graves.

CHAPTER 61

AŞ-ŞAFF : THE RANKS

(*Madinah—2 sections ; 14 verses*)

THE title of this chapter is taken from the injunction to the Muslims to fight in defence of the faith in *ranks*, for fighting was now essential for the preservation of the very life of the Muslim community. After giving that injunction, the first section proceeds to cite an example of the persecution of Moses at the hands of his own people, and then a prophecy announced by Jesus as to the Holy Prophet's advent, which made it clear that truth should be finally victorious. Then follows a prophecy of the triumph of Islam over all other religions. The second section exhorts the Muslims to exert themselves in the cause of truth if they would see that prophecy fulfilled, citing the example of Jesus, whose followers, notwithstanding the apparent triumph of the enemy, finally succeeded in propagating the truth. The date of revelation of this chapter may be approximately placed between the 2nd and 4th years of Hijrah.

SECTION 1.—Triumph of Islam

In the name of Allāh, the Beneficent, the Merciful.

1. Whatever is in the heavens and what-
ever is in the earth declares the glory of Allāh ;
and He is the Mighty, the Wise.
2. O you who believe ! Why do you say
that which you do not do ?
3. It is most hateful in the sight of Allāh
that you say what you do not.
4. Allāh surely loves those who fight in
His way in ranks as if they were a firm and
compact wall.
5. And when Moses said to his people : O
my people ! Why do you give me trouble when
you know that I am Allāh's messenger to you ?
So when they deviated, Allāh made their hearts

deviate. And Allāh guides not the transgressing people.

6. And when Jesus, son of Mary, said : O Children of Israel ! I am the messenger of Allāh to you, verifying that which is before me of the Torah and giving the good news of a messenger who will come after me, his name being Aḥmad.⁹²³ But when he came to them with clear arguments, they said : This is clear enchantment.

7. And who is more unjust than he who forges a lie against Allāh and he is invited to Islam, and Allāh guides not the unjust people.

8. They desire to put out the light of Allāh with their mouths, but Allāh will perfect His light, though the unbelievers are averse.

9. He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them,

923. As plainly stated here, Jesus' verification of the Torah refers to the prophecy therein about the advent of the Holy Prophet. It should be borne in mind that the Holy Prophet had two names: he was called Muḥammad as well as Aḥmad, both names being derived from the same root *ḥamd*, which signifies *praising*, the word *Muḥammad* meaning *a man praised much*, and *Aḥmad* meaning *one who praises much*. In this connection I may quote only John 16 : 12-14 : "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will guide you into all truth : He shall glorify Me " Now this prophecy, about the *spirit of truth*, which is the same as the *comforter*, clearly stated in John 14 : 17, establishes two points : (1) Jesus could not guide into all truth, because his teaching was really directed only to the reform of the Israelites and he denounced only their crying evils ; but the teaching of the *Comforter* would be a perfect one, guiding men into all truth, and the Holy Qur'ān is the only book which claims to be a perfect law. (2) That he will glorify Jesus, and the Holy Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were heaped upon Jesus and his mother. The *Comforter* is here called the *spirit of truth*. It should be noted that the Holy Prophet is frequently called *The Truth* in the Holy Qur'ān, as in 17 : 81.

though the polytheists are averse.

SECTION 2.—Great Sacrifices must be

10. O you who believe ! Shall I
to a merchandise which will deliver
a painful chastisement ?

11. You should believe in Allāh
Messenger and struggle hard in Allāh's
your property and your lives. That
for you, if you but knew !

12. He will forgive you your fault
cause you to enter into gardens in which
flow, and goodly dwellings in gardens
petuity. That is the mighty achievement

13. And yet another (blessing) to
love—help from Allāh and a victory near
And give good news to the believers.

14. O you who believe ! Be helpers
cause) of Allāh, as Jesus, son of Mary,
to (his) disciples : Who are my helpers
the cause of Allāh ? The disciples said
are helpers (in the cause) of Allāh. And
of the Children of Israel believed and
party disbelieved. So We aided those
believed against their enemy, and they
predominant.

CHAPTER 62

AL-JUMU'AH : THE CONGREGATION

(Madīnah—2 sections ; 11 verses)

THIS chapter receives its name from the exhortation to gather together on the day of *Congregation*, or *Friday*. The first section, after stating that the Prophet was a purifier of his immediate followers as well as of those who would come later on, warns the Muslims of the danger which brought about the downfall of the Jewish nation, who had with them the letter of the law, but were not true to its spirit. The second section enjoins the Muslims not to neglect their prayers in congregation, and the congregation of Friday is especially spoken of. The date of its revelation may be assigned to about the first year of Hijrah.

SECTION 1.—A Teacher and Purifier for all ages.

In the name of Allāh, the Beneficent, the Merciful.

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allāh, the King, the Holy, the Mighty, the Wise.

2. He it is Who raised among the illiterates a Messenger from among themselves, to recite to them His communications and purify them, and teach them the Book and the wisdom, although they were before in clear error,

3. And others from among them who have not yet joined them.⁹²⁴ And He is the Mighty, the Wise.

924. The Prophet is here declared to be a teacher not only of his immediate disciples but also of those who would come after him, the significance clearly being that he would continue to be the spiritual teacher of humanity to the end of time. There is, however, a *ḥadīth* in *Bukhārī*, according to which the Prophet, on being asked what was meant by *others from among them*, said: "If faith went up to the Pleides, a man from among these (the Persians) would bring it back." This shows that perfect men—not prophets—would appear among his followers.

4. That is Allāh's grace—He gives to whom He pleases. And Allāh is the most mighty in grace.

5. The likeness of those who were given the Torah, then they did not believe in it as the likeness of the ass carrying its load. It is the likeness of the people who have rejected the communications of Allāh. And Allāh is the most just of the unjust people.

6. Say: O you who are Jews, do not think that you are the friends of Allāh, because of your exclusion of other people, then invoke Allāh, if you are truthful.⁹²⁵

7. And they will never believe because of what their hands have sent forth. And Allāh is Knower of the unjust.

8. Say: The death from which you are saved will surely overtake you, then you will return back to the Knower of the unseen and He will inform you of that which you do.

SECTION 2.—Friday Prayer

9. O you who believe! When the Friday prayer is given for prayer on Friday, hasten to the remembrance of Allāh and leave off your business. That is better for you if you but knew.⁹²⁶

925. See 2: 94 and the note on it.

926. The time of the Friday prayer is just after noon service, which consists only of two *rak'ats* instead of the four of the early afternoon prayer, is preceded by a sermon. The verses of this verse and those of the following show that ordinance may be carried on by a Muslim on Friday before or after the Sabbath. Hence, unlike the Jewish and the Christian Sabbaths, it is not necessarily a day of rest. But attendance at the Friday prayer is obligatory, and as soon as the call to prayer is made, everyone is bound to leave off business of every kind and immediately hasten to the mosque.

10. Then when the prayer is ended, disperse abroad in the land and seek of Allāh's grace, and remember Allāh much that you may be successful.

11. And when they see merchandise or sport they break away to it, and leave thee standing.⁹²⁷ Say: What is with Allāh is better than sport and merchandise. And Allāh is the Best of providers.

927. These were the hypocrites who are clearly spoken of in the next chapter.

CHAPTER 63

AL-MUNĀFIQŪN : THE HYPOCRITES

(*Madīnah* — 2 sections ; 11 verses)

THE entire chapter, as its name shows, deals with the *hypocrites* and condemns *hypocrisy*. The first section speaks of the hypocrites, their false promises and their desire to see Islam abased and trampled under foot, while the second section concludes with an exhortation to the Muslims to be sincere and not to be led away by the love of wealth and children. The hypocrisy of the upholders of a cause is fatal to its advancement ; hence its connection with the last chapter. The date of revelation may be assigned to a time when the hypocrites became separated from the believers, which first took place in the battle of Uhud, and therefore it was probably after the third year of Hijrah that it was revealed.

SECTION 1.—The Hypocrites

In the name of Allāh, the Beneficent, the Merciful

1. When the hypocrites come to thee, they say : We bear witness that thou art Allāh's Messenger. And Allāh knows that thou art surely His Messenger. And Allāh bears witness that the hypocrites are liars.

2. They make their oaths a shelter, and thus turn away (men) from Allāh's way. Evil is that which they do.

3. That is because they believed, then disbelieved ; thus a seal is set on their hearts, so they do not understand.

4. And when thou seest them, their persons will please thee ; and if they speak, thou wilt listen to their speech. (They are) as if they were big pieces of wood clad with garments. They think every cry to be against them. They

are the enemy, so beware of them. May Allāh destroy them! How are they turned back!

5. And when it is said to them, Come, the Messenger of Allāh will ask forgiveness for you, they turn back their heads, and thou seest them turning away while they are big with pride.

6. It is alike to them whether thou ask forgiveness for them or do not ask forgiveness for them; Allāh will never forgive them. Surely Allāh guides not the transgressing people.

7. They it is who say: Do not spend on those who are with the Messenger of Allāh so that they may disperse. And Allāh's are the treasures of the heavens and the earth, but the hypocrites do not understand.

8. They say: If we return to Madīnah, the mighty will surely drive out the meaner therefrom. And to Allāh belongs the might and to His Messenger and to the believers, but the hypocrites do not know.

SECTION 2—Believers exhorted

9. O you who believe! Let not your wealth nor your children divert you from the remembrance of Allāh; and whoever does that, these are the losers.

10. And spend out of what We have given you before death comes to one of you, so he should say: My Lord! Why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

11. And Allāh grants not respite to a soul when its appointed term has come. And Allāh is Aware of what you do.

CHAPTER 64

AT-TAGHĀBUN : MANIFESTATION OF DEFECTS

(Madinah—2 sections; 18 verses)

THE chapter is appropriately entitled *Manifestation of Defects*, because here we are told that not only will unbelievers find their defects manifested on a certain day, but believers will also find such defects manifested if they have failed in carrying out Divine behests, allowing worldly attractions to distract their minds from the attainment of moral perfection. It is one of the earliest Madinah revelations.

SECTION 1.—Unbelievers warned

In the name of Allāh, the Beneficent, the Merciful.

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allāh. To Him belongs the kingdom, and to Him is due (all) praise, and He is the Possessor of power over all things.

2. He it is Who created you, but one of you is an unbeliever and one of you is a believer. And Allāh is Seer of what you do.

3. He created the heavens and the earth with truth, and He shaped you, then made goodly your shapes; and to Him is the ultimate resort.

4. He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allāh is Knower of what is in the hearts.

5. Has there not come to you the story of those who disbelieved before, then tasted the evil result of their affair, and they had a painful chastisement?

6. That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allāh stands not in need (of anything). And Allāh is Self-sufficient, Praised.

7. Those who disbelieve think that they will not be raised again. Say: Yea, by my Lord! you will certainly be raised again; then you will be informed of what you did. And that is easy to Allāh.

8. So believe in Allāh and His Messenger and the Light which We have revealed. And Allāh is Aware of what you do.

9. The day when He will gather you for the day of Gathering, that is the day of the Manifestation of defects.⁹²⁸ And whoever believes in Allāh and does good, He will remove from him his evil and cause him to enter gardens in which rivers flow, to abide therein for ever. That is the great achievement.

10. And those who disbelieve and reject Our communications, they are the inmates of the fire, abiding therein; and evil is the resort.

SECTION 2.—Believers warned against Temptations

11. No affliction comes about but by Allāh's permission. And whoever believes in Allāh, He guides aright his heart. And Allāh is Knower of all things.

12. And obey Allāh and obey the Messenger; but if you turn back, then the duty of

928. The day of Resurrection is here called the day of Manifestation of defects, because man's hidden defects will on that day be completely manifested.

Our Messenger is only to deliver (the message) clearly.

13. Allāh, there is no God but He ; and upon Allāh let the believers rely.

14. O you who believe ! Some of your wives and your children are your enemies,⁹²⁹ so beware of them ; and if you pardon and forbear and forgive, then surely Allāh is Forgiving, Merciful.

15. Your wealth and your children are only a trial ; and Allāh it is with Whom is a great reward.

16. So keep your duty to Allāh as much as you can ; and hear and obey and spend, it is better for yourselves. And whoever is saved from the greediness of his soul, these it is that will be successful.

17. If you set apart for Allāh a goodly portion, He will double it for you and forgive you. And Allāh is the Multiplier of rewards, Forbearing :

18. The Knower of the unseen and the seen, the Mighty, the Wise.

929. Because it is most often for the sake of one's wife and children that one acts wrongfully towards others.

CHAPTER 65

AṬ-ṬALĀQ: THE DIVORCE

(Madinah—2 sections ; 12 verses)

THIS chapter deals with certain rules regarding divorce in its first section, and is accordingly entitled *The Divorce*. The second gives an unmistakable warning to the rejecters. The law of divorce had already been given to the Muslims in the second chapter, and this chapter is, as it were, a complement of that. The date of revelation may be assigned approximately to the sixth year of Hijrah.

SECTION 1.—Directions for Divorce

In the name of Allāh, the Beneficent, the Merciful.

1. O Prophet ! When you divorce women, divorce them for their prescribed time,⁹³⁰ and calculate the number of the days prescribed ; and keep your duty to Allāh, your Lord. Turn them not out of their houses—nor should they themselves go forth—unless they commit an open indecency. And these are the limits of Allāh. And whoever goes beyond the limits of Allāh, he indeed does injustice to his own soul. Thou knowest not that Allāh may thereafter bring about a new situation.

2. So when they have reached their prescribed time, retain them with kindness or separate them with kindness, and call to witness two just ones from among you, and give upright

930. The rule laid down here is that divorce should be pronounced at a time when the monthly courses are not on, so that the prescribed time of divorce may commence immediately after the pronouncement of divorce. These words also preclude the necessity for a second or a third divorce, for the prescribed time must be counted immediately after the pronouncement of divorce, and a second or a third divorce during the prescribed time is meaningless. The subject of divorce has already been discussed in 2 : 228-232.

testimony for Allāh. With that is admonished he who believes in Allāh and the latter day. And whoever keeps his duty to Allāh, He will make for him a way out (of difficulties).

3. And provide for him from whence he thinks not. And whoever trusts in Allāh, He is sufficient for him. Surely Allāh attains His purpose. Allāh indeed has appointed a measure for every thing.

4. And for those of your women who have despaired of menstruation, if you have a doubt, their prescribed time is three months, and of those too who have not had their courses. And (as for) the pregnant women, their prescribed time is that they lay down their burden. And whoever keeps his duty to Allāh, He will make his affair easy for him.

5. That is the command of Allāh which He has revealed to you. And whoever keeps his duty to Allāh, He will remove from him his evil and magnify his reward.

6. Lodge them where you lodge according to your means, and injure them not to straiten them. And if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense, and enjoin one another among you to do good; and if you find it difficult, let another (woman) give suck for him.

7. Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allāh has given him. Allāh does not lay on any soul a burden beyond what He

has given him. Allāh will bring about ease after difficulty.

SECTION 2.—Makkah warned

8. And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.

9. Then it tasted the evil result of its affair, and the end of its affair was perdition.

10. Allāh has prepared for them severe chastisement, so keep (your duty to) Allāh, O men of understanding who believe! Allāh has indeed sent to you a reminder,

11. A Messenger who recites to you the clear communications of Allāh, so that he may bring forth those who believe and do good deeds from darkness into light. And whoever believes in Allāh and does good deeds, He will cause him to enter gardens in which rivers flow, to abide therein for ever. Allāh has indeed given him a goodly sustenance.

12. Allāh is He Who created seven heavens, and of the earth, the like thereof.⁹³¹ The command continues to descend among them, that you may know that Allāh is the Possessor of power over all things, and that Allāh indeed encompasses all things in (His) knowledge.

⁹³¹. In Arabic, the same thing may be a *samā'* or *heaven* with respect to one below it and an *ardz* or *earth* with respect to one above it. Hence each of the seven major planets (the earth being the eighth) is a heaven as well as an earth, and this is what is meant here. The descending of the commandment among these as stated in the words that follow, is interpreted by Mujāhid as meaning the existence of life and death in them.

CHAPTER 66

AT-TAHRĪM : THE PROHIBITION

(Madīnah—2 sections ; 12 verses)

THIS chapter is called *The Prohibition*, the title being taken from the statement made in the first verse that the Prophet (and those who follow him) should not forbid themselves what God has made lawful. The incident in the life of the Holy Prophet referred to in these words is his temporary separation from his wives when they demanded more necessities of life and a better condition of living ; see 33 : 28. As the last chapter deals with divorce, it is quite natural that it should be followed by one referring to temporary separation. The first section of this chapter thus speaks of the relations of the Holy Prophet with his wives, while the second speaks of the progress to be made by his faithful followers. The word *zauj* which means a *wife* or a *husband*, also signifies an *associate* or a *comrade*, and the spiritual relation between the Prophet and a true follower of his is often metaphorically compared to the relation subsisting between husband and wife. It should also be noted that unbelievers and believers are in the concluding verses of the section compared to women, the wives of Noah and Lot on the one hand, and the wife of Pharaoh and Mary, the mother of Jesus, on the other. The date of revelation may be placed about the year 9 A.H., which is the date of the separation.

SECTION 1.—Prophet's Domestic Relations

In the name of Allāh, the Beneficent, the Merciful

1. O Prophet ! Why dost thou forbid (thyself) that which Allāh has made lawful for thee ? Thou seekest to please thy wives ! And Allāh is Forgiving, Merciful.⁹³²

⁹³². The reference here is clearly to the well-known temporary separation, regarding which the Holy Prophet made a vow and which is actually spoken of in the *Bukhārī* in commenting on this chapter as being referred to in these verses, by no less an authority than 'Umar. And the verses that follow uphold the view, as no other incident can explain v. 5, which speaks of the Prophet's willingness to divorce all his wives. Ibn Jarīr also reports 'Ā'ishah, the Holy Prophet's wife, as saying that this verse was revealed in connection with *ilā* or temporary separation. In t

2. Allāh indeed has sanctioned to you the expiation of your oaths; and Allāh is your Protector; and He is the Knowing, the Wise.

3. And when the Prophet secretly communicated a piece of information to one of his wives—but when she informed (others) of it, and Allāh apprised him of it, he made known part of it, and avoided part. So when he informed her of it, she said: Who informed thee of this? He said: The Knowing, the One Aware, informed me.⁹³³

4. If you both turn to Allāh, then indeed your hearts are already inclined (to this). And if you back up each other against him, then surely Allāh is his Guardian, and Gabriel and the righteous among the believers, and besides that the angels are (his) helpers.

5. Maybe, his Lord, if he divorce you,⁹³⁴ will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.

6. O you who believe! Save yourselves and your families from a fire whose fuel is men

face of this clear evidence, the verse cannot be taken to refer to any other incident whatsoever. It may be added, however, that the Coptic lady Mary was a wife of the Holy Prophet and the mother of his son Ibrāhīm, and there was nothing clandestine in his conjugal relations with her.

933. There is no trustworthy report showing to what particular incident reference is here made. But as the same subject is continued in the verses that follow, it appears that the matter spoken of here was in some way connected with the Prophet's vow of temporary separation.

934. That the Prophet was prepared to divorce his wives if they persisted in their demand clearly shows that all these verses relate to the incident of temporary separation. The Holy Prophet, however, did not divorce any of his wives, which shows that the qualifications narrated here were met with in them. Compare 33:51.

and stones ; over it are angels stern, strong, who do not disobey Allāh in what He commands them, and do as they are commanded.

7. O you who disbelieve ! Make no excuses this day. You are requited only for what you did.

SECTION 2.—Progress to be made by the Faithful

8. O you who believe ! Turn to Allāh a sincere turning. Maybe your Lord will remove from you your evil and cause you to enter gardens in which rivers flow,—the day when Allāh will not abase the Prophet and those who believe with him. Their light will run on before them and on their right hands—they will say Our Lord ! Make perfect for us our light, and grant us protection ! Surely Thou art Possessor of power over all things.⁹³⁵

9. O Prophet ! Strive hard against the unbelievers and the hypocrites, and remain firm against them. And their abode is hell ; and evil is the resort.

10. Allāh sets forth to those who disbelieve an example of the wife of Noah and the wife of Lot : they were both under two of O righteous servants, but they acted treacherously.

935. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress that life will be endless. Thus the Holy Qur'ān teaches the principle that the development of man's faculties, as it takes place in this life, however unlimited, is not sealed by finality, but really the starting-point towards an immeasurably wider vista of the realms to be traversed, opening out after death, when the soul is liberated from the limitations of its casement of clay, and assumes another body, which will be in accord with the deeds performed here below.

towards them, so they availed them not against Allāh, and it was said : Enter both the fire with those who enter.⁹³⁶

11. And Allāh sets forth to those who believe an example of the wife of Pharaoh, when she said : My Lord ! Build for me a house with Thee in the garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people,⁹³⁷

12. And of Mary, the daughter of 'Imrān, who guarded her chastity—so We breathe into him of Our spirit—and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones.⁹³⁸

936. This is an instance of the followers of prophets going against the principles of their teachers.

937. This is an example of good men who are not yet made free from the bondage of sin, for which Pharaoh stands here as a typical example. They ardently desire to be rid of sin, striving hard for it.

938. The example of the righteous given in this parab illustrates how Divine inspiration is granted to the perfect ones. The word *him* (Ar. *hi* in *fihī*) cannot refer to Mary. The reference is really to the believer for whom Mary is set as an example, and the object of the change is to draw attention to the fact that it is really the granting of inspiration to the believer that is meant here.

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11. And Allāh sets forth to those who believe an example of the wife of Pharaoh, when she said : My Lord ! Build for me a house with Thee in the garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people,⁹³⁷

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CHAPTER 67

AL-MULK : THE KINGDOM

(Makkah—2 sections ; 30 verses)

FROM here to the end there are forty-eight chapters, and all these were revealed at Makkah with the single exception of ch. 110 which belongs to the Madinah revelation, though it too was revealed at Makkah when the Holy Prophet was there on his last pilgrimage. All of them contain prophecies of the greatness to which Islam should rise and of the failure of its opponents, while ch. 110 shows their fulfilment. But while they mostly belong to the early Makkan period, the prophecies contained in them very often relate to the distant future of Islam. Each one of them deals with one particular subject. Thus, this chapter whose title is taken from the mention of the *Kingdom* of God in the first verse speaks of the regularity and uniformity of law, and shows that it is by submission to Divine law alone that man can prosper, and that the violation of law must result in distress.

PART XXIX**SECTION 1.—The Kingdom of God***In the name of Allāh, the Beneficent, the Merciful*

1. Blessed is He in Whose hand is the kingdom, and He is Possessor of power over all things,
2. Who created death and life that He may try you⁹³⁹—which of you is best in deeds And He is the Mighty, the Forgiving,
3. Who created the seven heavens alike Thou sees no incongruity in the creation of the

939. The law of life and death, or growth and decay, works throughout nature, but it has a special meaning in reference to man, because death does not end his life, but is really the starting point for a new life of spiritual progress. Life to him below is therefore, a trial ; i.e. a means of bringing to light his hidden qualifications for the performance of good.

Beneficent God. Then look again, canst thou see any disorder? ⁹⁴⁰

4. Then turn back the eye again and again, thy look will come back to thee confused while it is fatigued.

5. And surely We have adorned the lower heaven with lights and We have made them to be means of conjecture for the devils, and We have prepared for them the chastisement of burning. ⁹⁴¹

6. And for those who disbelieve in their Lord is the chastisement of hell. And evil is the resort!

7. When they are cast therein, they will hear a loud moaning of it as it heaves,

8. Almost bursting for fury. Whenever a group is cast into it, its keepers will ask them: Did not a warner come to you?

9. They will say: Yea, indeed a warner came to us, but we rejected (him) and said: Allāh has not revealed anything—you are in naught but a great error.

10. And they will say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

940. Attention is here called to the regularity and uniformity of the laws working in nature; neither is there incongruity so that things belonging to the same class should be subject to different laws, nor is there a disorder so that a law should not work uniformly.

941. The lights with which the lower heaven is lighted, *i.e.* the stars, are made the means of conjectures regarding the future by the astrologers. Rāghib, explaining these very words, says: "And *rajm* is used metaphorically to signify conjectures and surmises." Thus the astrologers, who deceived people by telling them many things which they posed as having learned from the stars, are referred to here.

11. And they will own their sins ; so away with the inmates of the burning fire.
12. Those who fear their Lord in secret for them is forgiveness and a great reward.
13. And conceal your word or manifest it. Surely He is Knower of what is in the hearts.
14. Does He not know Who created ? And He is the Knower of the subtleties, the Aware.

SECTION 2.—The Opponents' Doom

15. He it is Who made the earth subject to you, so go about in the spacious side thereof, and eat of His sustenance. And to Him is the rising after death.
16. Have you taken security from Him Who is in the heaven⁹⁴² that He will not make the earth to swallow you up ? Then lo ! it will be in a state of commotion.
17. Or, have you taken security from Him Who is in the heaven that He will not send down upon you a punishment ? Then shall you know how was My warning !
18. And those before them rejected (the truth), then how (terrible) was My disapproval.
19. Have they not seen the birds above them expanding (their wings) and contracting (them) ? What is it that withholds the save the Beneficent God ? Surely He is Seer all things.
20. Or, who is it that will be a host for you to assist you besides the Beneficent God ?

⁹⁴². By him Who is in the heaven is meant He Whose command prevails in the heavens, indicating His power to deal out punishment which none would be able to avert.

unbelievers are only in deception.

21. Or, who is it that will give you sustenance if He should withhold His sustenance? Nay, they persist in disdain and aversion.

22. Is then he who goes prone upon his face better guided⁹⁴³ or he who walks upright upon a straight path?

23. Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts. Little is it that you give thanks.

24. Say: He it is Who multiplies you in the earth and to Him you shall be gathered.

25. And they say: When will this promise be (fulfilled) if you are truthful?

26. Say: The knowledge (thereof) is only with Allāh and I am only a plain warner.

27. But when they see it nigh, the faces of those who disbelieve will be grieved, and it will be said: This is what you used to call for.

28. Say: Do you see if Allāh should destroy me and those with me—rather He will have mercy on us; yet who will protect the unbelievers from a painful chastisement?

29. Say: He is the Beneficent God—we believe in Him and on Him do we rely! So you will come to know who it is that is in clear error.

30. Say: Do you see if your water should go down, who is it then that will bring you flowing water?

943. He goes against the laws of God.

CHAPTER 68

AL-QALAM : THE PEN

(Makkah—2 sections : 52 verses)

THIS chapter takes its title from the mention of *Pen* in the second verse—the inkstand and the pen, as representing the spread of knowledge in the world, being referred to here as witnesses to the truth of the Holy Prophet. The idea which finds special mention in this chapter is that moral greatness can only be attained through communion with God while estrangement from Him leads to moral degeneration. Hence the chapter, while commencing with a mention of the moral eminence at which the Holy Prophet stood, ends with the statement that the Holy Qur'an was a source of eminence for the world.

SECTION 1.—Prophet's sublime Morals

In the name of Allāh, the Beneficent, the Merciful.

1. The inkstand : And the pen and what they write.⁹⁴⁴
2. By the grace of thy Lord thou art not mad.
3. And for thee is surely a reward never to be cut off.
4. And thou surely art (possessor) of sublime morals.⁹⁴⁵
5. So thou wilt see, and they (too) will see,
6. Which of you is afflicted with madness.

944. Attention is called to the fact that the Holy Qur'an will always continue to occupy a unique position among all the books that are ever written.

945. The Holy Prophet had already won from his compatriots the recognition of his sublime morality, inasmuch as he had won the title of *Al-amin*, or *the one who may be trusted*. By giving the Prophet that title the people expressed their high appreciation of this sublime morality.

7. Surely thy Lord best knows him who errs from His way, and He best knows the followers of the right course.

8. So yield not to the rejecters.

9. They wish that thou shouldst be pliant, so they (too) would be pliant.⁹⁴⁶

10. And yield not to any mean swearer,

11. Defamer, going about with slander,

12. Forbiddor of good, outstepping the limits, sinful,

13. Ignoble, besides all that, known for his evil character—

14. Because he possesses wealth and sons.⁹⁴⁷

15. When Our communications are recited to him, he says : Stories of those of yore—

16. We shall soon brand him on the nose.⁹⁴⁸

17. Surely We shall try them as We tried the owners of the garden, when they swore that they would cut the produce in the morning,

18. And would not set aside a portion (for the poor).

19. Then there encompassed it a visitation from thy Lord while they were sleeping

20. So it became as black, barren land,

21. And they called out one to another in the morning :

946. The first desire of the Quraish was no doubt, owing to their great respect for the Holy Prophet, that he should not condemn their moral decrepitude in strong language, and thus they too would not be severe in opposition to him.

947. This is, in fact, a picture of the moral degeneration of a people who cease to have faith in God. Thus we have, on the one hand, mention of the moral sublimity of the man who held communion with God, and, on the other, of the moral falling off of those whose connection with God is entirely cut off.

948. *Branding on the nose* is equivalent to *bringing a man to disgrace which will stick to him*.

22. Go early to your tilth if you would cut (the produce).

23. So they went, while they consulted together secretly,

24. Saying: No poor man should enter it to-day on you.

25. And in the morning they went, having the power to prevent.

26. But when they saw it, they said: Surely we have gone astray:

27. Nay, we are made to suffer privation.

28. The best of them said: Did I not say to you, Why do you not glorify (Allāh)?

29. They said: Glory be to our Lord! Indeed we were unjust.

30. Then some of them turned to others blaming each other.

31. They said: O woe to us! We were inordinate.

32. Maybe, our Lord will give us instead one better than it; to our Lord we make our humble petition.⁹⁴⁰

33. Such is the chastisement. And the chastisement of the Hereafter is certainly greater; did they but know!

SECTION 2.—A Reminder for the Nations

34. Surely for those who keep their duties are gardens of bliss with their Lord.

⁹⁴⁰ What is foretold here happened about twenty years afterwards at the conquest of Makkah. The Quraish lost and their power in the land was frustrated; but they then saw their error, came over to Islam, and were made the rulers of vast kingdoms. Thus their Lord gave them instead one better because they made their humble petition to Him.

35. Shall We then treat those who submit as the guilty ?

36. What has happened to you ? How do you judge !

37. Or, have you a Book wherein you read,

38. That you have therein what you choose ?

39. Or, have you covenants from Us on oath, extending to the day of Resurrection, that you shall have what you judge ?

40. Ask them which of them will vouch for that ?

41. Or, have they associates ? Then let them bring their associates if they are truthful.

42. On the day when there is a severe affliction, and they are called upon to make obeisance, but they shall not be able—

43. Their looks cast down, abasement will cover them. And they were called upon to make obeisance indeed while yet they were safe and sound.

44. So leave Me (to deal) with those who reject this announcement. We shall overtake them step by step from whence they know not ;

45. And I will give them respite. Surely My plan is firm.

46. Or, dost thou ask a reward from them so that they are burdened with debt ?

47. Or, have they (the knowledge of) the unseen, so that they write (it) down ?

48. So wait patiently for the judgment of thy Lord, and be not like the companion of the fish—when he cried while he was in distress.⁹⁵⁰

950. The Prophet Jonah is here called the companion of the

49. Were it not that favour from his Lord had reached him, he would have been cast down upon the naked ground while he was blamed.

50. Then his Lord chose him, and He made him of the good ones.

51. And those who disbelieve would almost smite thee with their eyes when they hear the Reminder, and they say : Surely he is mad.

52. And it is naught but a Reminder to the nations.

CHAPTER 69

AL-HĀQQAH: THE GREAT REALITY

(Makkah—2 sections ; 25 verses)

Al-Hāqqah, or the *Great Reality*, which is spoken of in the first verse, gives its name to this chapter. The first section deals with the meting out of reward to the two parties, the one exerting to annihilate the Truth and the other exerting itself to establish it, while the second deals with the allegations that the Prophet was a poet or a diviner or an impostor.

SECTION 1.—The Great Reality

In the name of Allāh, the Beneficent, the Merciful.

1. The great Reality !
2. What is the great Reality ?
3. And what would make thee realize what the great Reality is !⁹⁵¹
4. Thamūd and 'Ād called the striking calamity a lie.
5. Then as to Thamūd, they were destroyed by an excessively severe punishment.
6. And as to 'Ād, they were destroyed by a roaring, violent blast,
7. Which He made to rage against them for seven nights and eight days successively, so that thou mightest have seen people therein

951. *Al-hāqqah* is derived from the root *haqq*, meaning the truth, and is interpreted in several ways. It is synonymous with *haqiqah* meaning Reality. It also signifies a severe calamity, the happening of which is fixed or established or the hour when the truth is triumphant. The triumph of truth is brought about in this world as well, and the instances quoted do not leave the least doubt that the triumph of truth is brought about in this life as well. That truth must triumph is the great Reality established by the Holy Qur'ān.

prostrate, as if they were the trunks of hollow palms.

8. Canst thou see any remnant of them?

9. And Pharaoh and those before him and the overthrown cities wrought evil.

10. And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

11. Surely We carried you when the water rose high, in the ship,

12. So that We may make it a reminder to you, and that the retaining ear might retain it.

13. And when the trumpet is blown with a single blast,

14. And the earth and the mountains are borne away and crushed with a single crushing,

15. On that day will the great event come to pass.

16. And the heaven will cleave asunder, so that on that day it will be frail,

17. And the angels will be on the sides thereof. And above them eight will bear on that day the throne of thy Lord.⁹⁵²

18. On that day you will be exposed to view—no secret of yours will remain hidden.

19. Then as for him who is given his book in his right hand he will say: Lo! read my book;

20. I knew that I shall meet my account.

⁹⁵² The reference in *eight* bearers of the throne seems to be to the four chief attributes of the Divine Being mentioned in the opening chapter by which the world subsists, the number being doubled on account of a new manifestation of these attributes on the day of Resurrection.

21. So he will be in a life of pleasure,
 22. In a lofty garden,
 23. The fruits of which are near at hand :
 24. Eat and drink pleasantly for what you
 did beforehand in the days gone by.
 25. And as for him who is given his book
 in his left hand, he will say : O ! would that
 my book had never been given me :
 26. And I had not known what my
 account was :
 27. O would that (death) had made an end
 (of me) :
 28. My wealth has availed me nothing :
 29. My authority is gone away from me.
 30. Lay hold on him, then put a chain
 on him,
 31. Then cast him into the burning fire,
 32. Then thrust him into a chain the
 length of which is seventy cubits.⁹⁵³
 33. For he did not believe in Allāh,
 the Great,
 34. Nor did he urge the feeding of the poor.
 35. So he has not here this day a true
 friend,
 36. Nor any food except refuse,
 37. Which none but sinners eat.

⁹⁵³ It should be noted that in these verses the spiritual torture of this world is represented as a physical punishment in the next. The chain to be put upon the neck, for instance, represents the desires of this world, which keep a man with his head bent upon the earth, and it is these desires that will assume the shape of a chain. Similarly, the entanglements of this world will be seen as chains on the feet. The heart-burnings of this world will likewise be seen clearly as flames of burning fire. The seventy cubits of the chain represent the average years of man's life.

SECTION 2.—False Allegations Refuted

38. But nay, I call to witness that which you see,

39. And that which you do not see ;

40. Surely it is the word of an honoured Messenger.

41. And it is not the word of a poet ; little is it that you believe ;

42. Nor the word of a soothsayer ; little is it that you mind.

43. It is a revelation from the Lord of the worlds.

44. And if he had fabricated against Us some of the sayings,

45. We would have seized him by the right hand,

46. Then We would have cut off his aorta.

47. And not one of you could have withheld Us from him.

48. And surely it is a reminder for those who keep their duty.

49. And surely We know that some of you are rejecters.

50. And surely it is a cause of grief to the unbelievers.

51. And surely it is the true certainty.

52. So glorify the name of thy Lord, the Great.

CHAPTER 70

AL-MA'ĀRIJ : THE WAYS OF ASCENT

(Makkah—2 sections; 44 verses)

THE title of this chapter is taken from v. 3, where God is called the Lord of the *Ways of Ascent*. While holding out the certainty of the punishment in the clearest and most emphatic words, this chapter points out that the real aim of revelation is to show the ways of ascent towards Allāh, these ways being stated towards the close of the first section. The second section speaks very clearly of the disgrace which the opponents will meet with, a new nation being raised in their place.

SECTION 1.—The Ways of Ascent to God

In the name of Allāh, the Beneficent, the Merciful.

1. One demanding demanded the chastisement which must befall
2. The unbelievers—there is none to avert it—
3. From Allāh, the Lord of the ways of Ascent.⁹⁵⁴
4. To Him ascend the angels and the spirit in a day the measure of which is fifty thousand years.⁹⁵⁵
5. So endure with a goodly patience.
6. For they think it to be far off,
7. And We see it nigh.

954. The Divine Being is here stated to be the Lord of the ways of ascent, as indicating that He points out the ways by which man may be exalted. These means of exaltation are pointed out in vv. 22-35. But instead of accepting the truth, the unbelievers demand that punishment should come to them for rejecting the truth.

955. The length of the day is simply to show how great the progress is which man can make, a day of that progress being equal to fifty thousand years.

8. On the day when the heaven will be as molten brass,

9. And the mountains will be as tufts of wool ;

10. And friend will not question after friend,

11. (Though) they will be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by his children,

12. And his wife and his brother,

13. And the nearest of his kinsfolk who gave him shelter,

14. And all those that are in the earth, (wishing) then (that) this might deliver him—

15. By no means ! It is a flaming fire.

16. Plucking out the very extremities—

17. It will claim him who retreats and turns the back,

18. And amasses (wealth), then shuts (it) up.

19. Man is surely created impatient,

20. Being greatly grieved when evil afflicts him,

21. And niggardly when good befalls him,

22. Except those who pray,

23. Those who are constant at their prayer,

24. And those in whose wealth there is a fixed portion,

25. For him who begs and for him who is denied (good),

26. And those who accept the truth of the judgment day,

27. And those who are fearful of the

chastisement of their Lord—

28. Surely the chastisement of their Lord is (a thing) not to be felt secure of—

29. And those who guard their private parts,

30. Except in the case of their wives or those whom their right hands possess—for these surely are not to be blamed—

31. But whoever seeks to go beyond this, these it is that exceed the limits—

32. And those who are faithful to their trusts and their covenant,

33. And those who are upright in their testimonies,

34. And those who keep a guard on their prayer.

35. These will be in gardens, honoured.

SECTION 2.—A New Nation will be raised up

36. But what is the matter with those who disbelieve that they hasten on to thee,

37. From the right hand and from the left, in groups?⁹⁵⁶

38. Does every man of them desire that he should be made to enter the garden of bliss?

39. By no means! We have surely created them for what they know.⁹⁵⁷

956. It is a prophetic statement showing that time would come when those who disbelieve will hasten on to the Prophet and believe in him. See chapter 110 where it is stated how the unbelievers entered Islam in troops.

957. I.e., the object of their creation is to exalt them, but man cannot attain to high degrees by merely saying that he believes (v. 38). They can only be exalted by following the ways of ascent that have already been pointed out.

40. But nay, I call to witness the Lord of the Easts and the Wests that We are certainly Powerful

41. (So as) to bring instead (others) better than these, and We are not to be overcome.

42. So leave them alone to go on with their false discourses and to sport until they come face to face with that day of theirs with which they are threatened ;

43. The day when they will come forth from their graves in haste, as if they were hastening on to a goal,

44. Their eyes cast down ; disgrace will cover them. Such is the day which they are promised.⁹⁵⁸

958. This is a prophetic picture of the final defeat of the opponents of Truth.

CHAPTER 71

NOAH

(*Makkah—2 sections; 28 verses*)

THE entire chapter is devoted to the preaching of *Noah*, after whom it is named, pointing out the way of man's eminence, and to his prayer that the transgressors may be destroyed, so that evil may not prosper on earth, the two subjects being dealt with respectively in the two sections.

SECTION 1.—*Noah's Preaching*

In the name of Allāh, the Beneficent, the Merciful.

1. We sent Noah to his people, saying : Warn thy people before there come to them a painful chastisement.

2. He said : O my people ! I am a plain warner to you :

3. That you should serve Allāh and keep your duty to Him and obey me :

4. He will forgive you some of your sins and grant you respite to an appointed term. Surely the term of Allāh when it finally comes is not postponed. Did you but know !

5. He said : My Lord ! I have called my people night and day :

6. But my call has only made them flee the more :

7. And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears and cover themselves with their garments, and persist and are puffed up with pride :

8. Then I called to them aloud :

9. Then I spoke to them in public and I spoke to them in secret :

10. Then I said, Ask forgiveness of your Lord, for He is the most Forgiving :

11. He will send down upon you the cloud, pouring down abundance of rain :

12. And help you with wealth and sons, and make for you gardens and make for you rivers.

13. What is the matter with you that you hope not for greatness from Allāh ?⁹⁵⁹

14. And indeed He has created you through various grades.⁹⁶⁰

15. Do you not see how Allāh has created the seven heavens alike,

16. And made the moon therein a light, and made the sun a lamp ?

17. And Allāh has made you to grow as a growth from the earth,

18. Then He returns you to it, then will He bring you forth a (new) bringing forth.

19. And Allāh has made for you the earth a wide expanse,

20. That you may go along therein in wide paths.

959. The words may be taken either as a continuation of Noah's preaching or as being addressed by the Prophet. Even in the former case, the opponents are told in the story of Noah that if they follow the Prophet they will be made a great nation.

960. There is a clear reference to the theory of evolution. We are here told that man has been brought to the present state of physical perfection after passing through various conditions : why does he not believe in spiritual evolution ?

SECTION 2.—Noah's Prayer

21. Noah said : My Lord ! They disobey me and follow him whose wealth and children increase him in nothing but ruin.

22. And they have planned a very great plan.

23. And they say : By no means leave your gods, nor leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.

24. And they have led many astray. And do not increase the unjust in aught but perdition.

25. Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allāh.

26. And Noah said : My Lord ! Leave not any dweller from among the unbelievers on the land :

27. For if Thou shouldst leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children) :

28. My Lord ! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women ; and increase not the unjust in aught but destruction !

CHAPTER 72

THE JINN

(Makkah—2 sections ; 28 verses)

THE revelation of this chapter is generally ascribed to the time of the Holy Prophet's return from Tā'if, which took place two years before the Hijrah, and thus the chapter belongs to a time when opposition had reached its climax. The Quraish were deaf to all preaching and warning, and the visit to Tā'if was even more disappointing. Under these circumstances an assurance was sorely needed, and a very emphatic assurance is given in this chapter. But beyond an assurance, we are told here that if the Arabs persisted in unbelief, Islam was making spiritual conquests outside Arabia, for the jinn spoken of here seem to have been some foreigners.

SECTION 1.—Foreign Believers

In the name of Allāh, the Beneficent, the Merciful.

1. Say : It has been revealed to me that a party of the jinn listened, so they said : We have heard a wonderful Qur'ān,⁹⁶¹

2. Guiding to the right way, so we believe in it ; and we will not set up any one with our Lord :

3. And that He—exalted be the majesty of our Lord—has neither taken a consort, nor a son :

4. And that the foolish amongst us used to

961. The existence of jinn or ethereal beings like the angels (the former being the spirits of evil and the latter the spirits of good), is a question quite distinct, but it is clear that the jinn spoken of here did not belong to this class. I have already shown in commenting on 46 : 29-31 that the word jinn is there applied to foreigners who believed in the Holy Qur'ān. The jinn spoken of here were Jews, while from what is stated here it appears that these jinn were Christians. The statement made here may, however, be merely prophetic, indicating that Christians would also believe in the Holy Prophet's message.

forge extravagant things against Allāh :

5. And that we thought that men and jinn did not utter a lie against Allāh :

6. And that persons from among men used to take shelter with persons from among jinn, so they increased them in wrong-doing :

7. And that they thought, as you think, that Allāh would not raise any one :

8. And that we sought to reach heaven,⁹⁶² but we found it filled with strong guards and flames :

9. And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him :

10. And that we know not whether evil is meant for those who are on earth or whether their Lord means to direct them aright :

11. And that some of us are good and others of us are below that—we are sects following different ways :

12. And that we know that we cannot escape Allāh in the earth, nor can we escape Him by flight :

13. And that when we heard the guidance, we believed in it ; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace) :

14. And that some of us are those who

962. By reaching heaven is meant learning secrets of the heaven or news of the future. It shows that there were diviners and astrologers among them who thought that they could read the secrets of the future from the stars. The reference in strong guards is to the inaccessibility of the secrets of the future and in flames to their failures. The next verse refers to their failure especially in opposition to the Holy Prophet.

submit, and some of us are the deviators. And whoever submits, these aim at the right way :

15. And as to the deviators, they are the fuel of hell :

16. And that if they should keep to the (right) way, We would give them to drink of abundant water,

17. So that We might try them with respect to it ; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement :

18. And that the mosques are Allāh's therefore call not upon any one with Allāh :

19. And that when the servant of Allāh stood up calling upon Him, they well-nigh crowded him (to death).⁹⁶³

SECTION 2.—Protection of Revelation

20. Say : I call upon my Lord only ; and I do not associate any one with Him.

21. Say . I do not control for you evil or good.

22. Say : No one can protect me against Allāh, nor can I find besides Him any place of refuge :

23. (It is) only a delivering (of communications) from Allāh and His messages. And whoever disobeys Allāh and His Messenger for him is the fire of hell, to abide therein for long ages.

24. Until when they see what they are threatened with, they will know which party

963. Such was the Prophet's experience at Ta'if. The reference to mosques where only men pray, in v. 18, clearly shows that these jinn belonged to the human race.

is weaker in helpers and fewer in number.⁹⁶⁴

25. Say : I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term—

26. The Knower of the unseen ! He reveals not His secrets to any,

27. Except to him whom He chooses as a messenger ; He makes indeed a guard to march before him and after him,

28. That He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.

964. A clear prophecy of the triumph of Islam uttered at time of the greatest dejection.

7. Surely thou hast in the day-time a prolonged occupation.⁹⁶⁸

8. And remember the name of thy Lord and devote thyself to Him with (exclusive) devotion.

9. The Lord of the East and the West—there is no God but He—so take Him for a protector.

10. And bear patiently what they say and part from them a goodly parting.

11. And leave Me (to deal) with the rejecters, the possessors of ease and plenty, and respite them a little.

12. Surely with Us are heavy fetters and a flaming fire,

13. And food that chokes and a painful chastisement.

14. On the day when the earth and the mountains will quake and the mountains will be (as) heaps of sand let loose.

15. Surely We have sent to you a Messenger—a bearer of witness to you as We sent a messenger to Pharaoh.⁹⁶⁹

16. But Pharaoh disobeyed the messenger, so We seized him with a violent hold.

17. How, then, will you guard yourselves, if you disbelieve, against the day which will make children grey-headed?

968. Thus the Prophet's nights were spent in prayer to God and his days in inviting men to the Truth.

969. The Holy Prophet's likeness to Moses is stated in the clearest terms in this, one of the earliest revelations. Thus he claimed to be the promised prophet of Deut. 18:18. Hence it is that the Holy Qur'ān is in all later revelations described as *verifying what is before it*, or coming in fulfilment of earlier prophecy, the truth of which is thus confirmed.

submit, and some of us are the deviators. And whoever submits, these aim at the right way :

15. And as to the deviators, they are the fuel of hell :

16. And that if they should keep to the (right) way, We would give them to drink of abundant water,

17. So that We might try them with respect to it ; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement :

18. And that the mosques are Allāh's therefore call not upon any one with Allāh :

19. And that when the servant of Allāh stood up calling upon Him, they well-nigh crowded him (to death).⁹⁶³

SECTION 2.—Protection of Revelation

20. Say : I call upon my Lord only ; and I do not associate any one with Him.

21. Say . I do not control for you evil or good.

22. Say : No one can protect me against Allāh, nor can I find besides Him any place of refuge :

23. (It is) only a delivering (of communications) from Allāh and His messages. And whoever disobeys Allāh and His Messenger for him is the fire of hell, to abide therein for long ages.

24. Until when they see what they are threatened with, they will know which party

⁹⁶³. Such was the Prophet's experience at Ta'if. The reference to mosques where only men pray, in v. 18, clearly shows that these jinn belonged to the human race.

is weaker in helpers and fewer in number.⁹⁶⁴

25. Say : I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term—

26. The Knower of the unseen ! He reveals not His secrets to any,

27. Except to him whom He chooses as a messenger ; He makes indeed a guard to march before him and after him,

28. That He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.

964. A clear prophecy of the triumph of Islam uttered at time of the greatest dejection.

CHAPTER 73

AL-MUZZAMMIL : THE ONE WRAPPED UP

(Makkah—2 sections ; 20 verses)

THE chapter receives its title from the Holy Prophet's description in the first verse as one who had *wrapped up* himself, as signifying one who had prepared himself for prayer. The chapter opens with an injunction to the Holy Prophet to pass the night in prayer, ending with a general injunction to all believers to be ever mindful of prayer. Thus it is through prayer, we are told here, that the Holy Prophet attained to perfection, and through prayer that the faithful can attain to perfection. In the order of revelation, it is the third, being revealed after the one that follows it.

SECTION 1.—The Prophet is enjoined to pray

In the name of Allāh, the Beneficent, the Merciful.

1. O thou who hast wrapped up thyself !⁹⁶⁵
2. Rise to pray in the night except a little,
3. Half of it, or lessen it a little,
4. Or add to it, and recite the Qur'ān well-arranged.
5. We shall send down to thee a weighty word.⁹⁶⁶
6. The rising by night is surely the firmest way to tread and makes the speech most effective.⁹⁶⁷

965. The Prophet is here called *Muzzammil* or *one who has wrapped up himself*. It may be explained as meaning *one who considers an affair to be easy, one who prepares himself for prayer, one who is burdened with a great affair*. In all its senses and particularly in the last mentioned, every follower of the Holy Prophet is addressed.

966. Being burdened with the guidance of the whole world was indeed a weighty word.

967. Prayer during night is the *firmest way to tread*, to overcome evil and give strength to the spiritual wayfarer, and makes the **speech—the invitation to Truth—most effective*.

7. Surely thou hast in the day-time a prolonged occupation.⁹⁶⁸

8. And remember the name of thy Lord and devote thyself to Him with (exclusive) devotion.

9. The Lord of the East and the West—there is no God but He—so take Him for a protector.

10. And bear patiently what they say and part from them a goodly parting.

11. And leave Me (to deal) with the rejecters, the possessors of ease and plenty, and respite them a little.

12. Surely with Us are heavy fetters and a flaming fire,

13. And food that chokes and a painful chastisement.

14. On the day when the earth and the mountains will quake and the mountains will be (as) heaps of sand let loose.

15. Surely We have sent to you a Messenger—a bearer of witness to you as We sent a messenger to Pharaoh.⁹⁶⁹

16. But Pharaoh disobeyed the messenger, so We seized him with a violent hold.

17. How, then, will you guard yourselves, if you disbelieve, against the day which will make children grey-headed?

968. Thus the Prophet's nights were spent in prayer to God and his days in inviting men to the Truth.

969. The Holy Prophet's likeness to Moses is stated in the clearest terms in this, one of the earliest revelations. Thus he claimed to be the promised prophet of Deut. 18:18. Hence it is that the Holy Qur'ān is in all later revelations described as *verifying what is before it*, or coming in fulfilment of earlier prophecy, the truth of which is thus confirmed.

18. The heaven will rend asunder thereby. His promise is ever brought to fulfilment.

19. Surely this is a reminder ; so let him who will, take the way to his Lord.

SECTION 2.—Prayer enjoined on Muslims

20. Thy Lord knows that thou passest in prayer nearly two-thirds of the night and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with thee. And Allāh measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), so read as much of the Qur'ān as you find easy. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allāh, and others who fight in Allāh's way, so read as much of it as you find easy, and keep up prayer and pay the poor-rate and set apart for Allāh a goodly portion. And whatever of good you send on beforehand for yourselves, you will find it with Allāh—better and greater in reward. And ask forgiveness of Allāh Allāh is surely Forgiving, Merciful.

CHAPTER 74

AL-MUDDATHTHIR: THE CLOTHED ONE

(Makkah—2 sections; 56 verses)

THE previous chapter tells the Prophet how to attain to perfection. Here he is told to get out of solitude so as to make others perfect by warning them of the evil consequences of evil, and by pointing out to them the ways of purification. It is the second in order of revelation.

SECTION 1.—The Prophet is enjoined to warn

In the name of Allāh, the Beneficent, the Merciful.

1. O thou who art clothed !
2. Arise and warn,
3. And thy Lord do magnify,
4. And thy garments keep purified,⁹⁷⁰
5. And uncleanness do shun,
6. And bestow not favours that thou mayest receive again with increase,
7. And for the sake of thy Lord, be patient.
8. For when the trumpet is sounded,
9. That, at that time will be a difficult day
10. For the unbelievers—anything but easy.
11. Leave Me (to deal) with him whom I created alone,
12. And gave him vast riches,
13. And sons dwelling in his presence,
14. And I made life smooth for him ;
15. Yet he desires that I should add more !

970. "Purification is half the faith," according to a saying of the Prophet (Mishkāt, 3).

16. By no means ! He rebels against Our communications.

17. I will make a distressing punishment overtake him.

18. For he reflected and determined—

19. But may he be cursed how he determined !

20. Again, may he be cursed how he determined !

21. Then he looked,

22. Then he frowned and scowled,

23. Then he turned back and was big with pride,

24. And said : This is naught but enchantment, narrated (from others) ;

25. This is naught but the word of a mortal.

26. I will cast him into hell.

27. And what will make thee realize what hell is ?

28. It leaves naught, nor does it spare aught.

29. It darkens the colour of man.

30. Over it are nineteen.⁹⁷¹

31. And We have not made the guardians of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the Book may be certain and those who believe may increase in faith, and those who have been

971. It should be noted that this is called a *parable* in the next verse. The commentators think that nineteen angels or nineteen classes or nineteen ranks may be meant. The particular number is considered to be due to the abuse of nineteen faculties.

given the Book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say : What does Allāh mean by this parable ? Thus does Allāh leave in error whom He pleases and He guides whom He pleases. And none knows the hosts of thy Lord but he Himself. And this is naught but a reminder to the mortals.

SECTION 2.—The Warning

32. Nay, by the moon,
33. And the night when it departs,
34. And the daybreak when it shines ;
35. Surely it is one of the gravest (misfortunes)—
36. A warning to mortals—
37. To him among you who wishes to go forward or remain behind.
38. Every soul is held in pledge for what it earns,
39. Except the people of the right hand.
40. In gardens, they will ask each other
41. About the guilty :
42. What has brought you into hell ?
43. They will say : We were not of those who prayed ;
44. And we used not to feed the poor ;
45. And we used to enter into vain discourse with those who entered into vain discourses ;
46. And we used to call the day of judgment a lie ;
47. Till there came to us what was certain (to come).

48. So the intercession of intercessors will not avail them.

49. What is then the matter with them that they turn aside from the Reminder,

50. As if they were asses taking fright

51. That had fled from a lion?

52. Nay, every one of them desires that he may be given pages spread out;⁹⁷²

53. Nay, but they do not fear the Hereafter.

54. Nay, it is a reminder.

55. So whoever pleases may mind it.

56. And they will not mind unless Allāh please. He is worthy to be feared and worthy to forgive.

972. *I.e.* every one of them would have a revelation granted to him direct from heaven.

CHAPTER 75

AL-QIYĀMAH : THE RESURRECTION

(Makkah—2 sections ; 40 verses)

THIS chapter continues the subject dealt with at the end of the last, namely, that the Qur'ān is a reminder which will raise to eminence those who follow it. This spiritual *Resurrection*, which gives its name to this chapter, is cited as a proof of the great *Resurrection*. The chapter thus speaks of the rising to life of the dead.

SECTION 1.—The truth of the Resurrection

In the name of Allāh, the Beneficent, the Merciful.

1. Nay, I call to witness the day of Resurrection,
2. Nay, I call to witness the self-accusing spirit.⁹⁷³
3. Does man think that We shall not gather his bones ?
4. Yea, We are able to make complete his very fingers.⁹⁷⁴

973. The primary significance of *qiyāmah* is only *rising*, and by the resurrection is here meant the spiritual resurrection of the Arabs, as also the greater Resurrection. The spiritual rising of Arabia at the Prophet's voice is here stated to be an evidence of the greater Resurrection. The *self-accusing spirit* explains this, for it is the first sign of spiritual life in man. By the self-accusing spirit is meant the condition of man when he begins his struggle against evil, so that his inner self accuses him of having done wrong when he commits an evil deed. This is the first stage of the growth of spiritual life in man, the second or the higher stage being that which is called the *spirit at rest* (89 : 27), when spiritual life becomes so highly developed that man overcomes all evil tendencies.

974. In the make of his fingers lies the superiority of man. The gathering of bones in the previous verse is not to be taken literally, because the bones are elsewhere declared as becoming dust.

5. Nay, man desires to give the lie to what is before him

6. He asks : When is the day of Resurrection ?

7. When the sight becomes confused,

8. And the moon becomes dark,

9. And the sun and the moon are brought together.⁹⁷⁵

10. Man will say on that day : Whither to flee ?

11. By no means ! No refuge !

12. With thy Lord alone on that day will be the place of rest.

13. On that day man will be informed of what he sent before and (what he) put off.⁹⁷⁶

14. Nay, man is evidence against himself,

15. Though he put up his excuses.⁹⁷⁷

16. Move not thy tongue with it to make haste with it.⁹⁷⁸

17. Surely on Us (rests) the collecting of it and the reciting of it.⁹⁷⁹

975. By the sun and the moon being brought together is meant both becoming *dark*. Some commentators consider these to be the signs of the approach of death.

976. *What he sent before* implies the evil deeds which he did but ought not to have done ; *what he put off* being the good deeds which he failed to do but which he ought to have done.

977. Man being evidence against himself signifies that he is able to distinguish between right and wrong ; but he always "puts up excuses" for leaving the right and adopting the wrong course.

978. Compare 20 : 114 : " Hasten not with the Qur'ān." In the verses that follow here the Prophet is told that the recitation and collection of the whole of the Qur'ān, together with its effective explanation to the opponents, were matters which God had decided to bring about, and the Prophet should have no anxiety on that account.

979. There can be no clearer evidence that the collection of the verses into chapters and of the chapters into one whole is here claimed by the Qur'ān to be a matter which like its

18. So when We have recited it, follow its recitation.

19. Again, on Us rests the explaining of it,⁹⁸⁰

20. Nay, but you love the present life,

21. And neglect the Hereafter.

22. (Some) faces on that day will be bright.

23. Looking to their Lord ;

24. And some faces on that day will be gloomy,

25. Knowing that there will be made to befall them some great calamity.

26. Nay, when (the soul) comes up to the throat,

27. And it is said : Who will be a physician ?

28. And he is sure that it is the (hour of) parting,

29. And affliction is combined with affliction ;

30. To thy Lord on that day is the driving.

SECTION 2.—The Dead will rise

31 So he did not accept the truth, nor did he pray,

32. But called the truth a lie and turned back,

revelation, was to be entirely carried out under Divine guidance by the Holy Prophet himself. The Holy Book was thus from the first intended to be arranged and collected into one whole.

980. The explanations that the Prophet gave by his words and deeds were therefore given under Divine guidance.

33. Then he went to his people, walking away in haughtiness.

34. Woe to thee and woe,

35. Again, woe to thee and woe.

36. Does man think that he is to be left to wander without an aim ? ⁹⁸¹

37. Was he not a small life-germ in the seminal elements ?

38. Then he was a clot of blood, so He created (him) and made (him) complete ;

39. Then He made of him two kinds, the male and the female.

40. Is not He Able to give life to the dead ?

981. The verse draws attention to the seriousness of life and to man's responsibility for his actions—a doctrine denied as much to-day as it was by the Arabs.

CHAPTER 76

AL-INSĀN: THE MAN

(Makkah—2 sections ; 31 verses)

THE last chapter having shown the truth of the resurrection which stands for the spiritual life of man, this deals with man's attainment to perfection, which is the true object of that life, and is accordingly called *The Man*, the word itself occurring in the opening verse of the chapter. It is here shown that in the attainment of perfection there are two stages, the first stage being the perfect suppression of all evil tendencies or the stage of attaining to sinlessness, but this is not the goal to which the spiritual wayfarer should aspire. The goal lies far beyond. The pilgrim must be prepared to accomplish the most difficult tasks and to perform astonishing deeds of sacrifice in the way of God.

SECTION 1.—Attainment of Perfection

In the name of Allāh, the Beneficent, the Merciful.

1. There surely came over man a period of time when he was not a thing that could be spoken of.

2. We have created man from a small life-germ by union (of the sexes)—We mean to try him—so We have made him hearing, seeing.

3. We have shown him the way : he may be thankful or unthankful.

4. We have prepared for the unbelievers chains and shackles and a burning fire.

5. The righteous surely drink of a cup the admixture of which is camphor,⁹⁸²

982. The word *kāfūr*, used in connection with the state of the just, is derived from *kafr*, meaning to cover and to suppress, and refers to the total extinction of worldly love and the complete suppression of sinful tendencies. In the spiritual advancement of man this is the first stage, because it is not until the evil tendencies of man are completely suppressed that he is able to advance to the higher stages

6. A fountain from which the servants of Allāh drink; they make it to flow a (good) flowing forth.

7. They fulfil the vow and fear a day of evil of which is far-spreading.

8. And they give food out of love for F to the poor and the orphan and the captive :

9. We only feed you for Allāh's sake—desire from you neither reward nor thanks.

10. Surely we fear from our Lord a stressful day.

11. So Allāh saved them from the of that day and caused them to meet with and happiness.

12. And rewarded them, because they were patient, with garden and silk,

13. Reclining therein on raised couches; see therein neither sun nor intense cold.

14. And close down upon them are shadows, and its fruits, are made near (to the being easy to reach.

15. And there are made to go round about them vessels of silver and goblets which of glass,

16. (Transparent as) glass, made of silver they have measured them according to measure.

17. And they are made to drink the a cup the admixture of which will be ginger-

18. (Of) a fountain therein which is named Salsabīl.

of spiritual perfection. Sinlessness, according to the Holy Q is not the goal of perfection, but only the first stage on the way to that goal.

19. And round about them go youths never altering in age ; when thou seest them thou wilt think them to be pearls scattered broadcast.

20. And when thou seest there, thou wilt see blessings and a great kingdom.

21. Upon them are garments of fine green silk and thick silk interwoven with gold , and they are adorned with bracelets of silver, and their Lord will make them drink a pure drink.

22. This is a reward for you, and your striving is recompensed.

SECTION 2.—A New Generation

23. Surely We have revealed the Qur'ān to thee, revealing (it) in portions.

24. So wait patiently for the judgment of thy Lord, and obey not from among them a sinner or an ungrateful one.

25. And glorify the name of thy Lord morning and evening—

26. And during part of the night adore Him, and give glory to Him long night.

27. Surely these love the transitory and neglect a grievous day before them.

28. We created them and made firm their make, and when We please We can bring in their place the like of them by a change.

29. This is a reminder ; so whoever will, may take a way to his Lord.

30. And you will not please unless Allāh please. Surely Allāh is ever Knowing, Wise :

31. He makes whom He pleases to enter into His mercy. And the unjust—He has prepared a painful chastisement for them.

CHAPTER 77

AL-MURSALĀT : THOSE SENT

(Makkah—2 sections ; 50 verses)

THIS chapter is, as it were, a supplement to the one that preceded it, for while it is shown therein how the righteous attain perfection, being the accepters of the message, here the fate of the rejecters is made clear. *Those Sent* are the messengers, the rejection of whose message brings evil consequences, and that word, occurring in the first verse, gives its name to this chapter.

SECTION 1.—Consequences of Rejection

In the name of Allāh, the Beneficent, the Merciful.

1. By those that are sent with (the message) of goodness,
2. Then those that drive off the chaff,
3. And those that spread (the seed of goodness) far and wide,
4. Then those that make a distinction,
5. Then those that bring down the Reminder,
6. To clear or to warn :⁹⁸³
7. What you are threatened with must come to pass.
8. So when the stars are made to disappear,
9. And when the heaven is rent asunder,

983. These words are explained variously as applying to win angels or Divine messengers, but v. 5 makes it quite clear that they apply only to the last mentioned, for it is they only that bring down the Reminder. The opponents the Holy Prophet are told that they should consider how truth was spread by former prophets. In the first verse they are spoken of as being sent with goodness; in the second, as "driving off the chaff" of falsehood before them; in the third, as scattering the seed of goodness far and wide or giving it to a dead earth; in the fourth, as ultimately bringing about a distinction between truth and falsehood, and they give the Reminder that one party may be cleared and the other warned.

10. And when the mountains are carried away as dust

11. And when the messengers are made to reach their appointed time—

12. For what day is the doom fixed?

13. For the day of Decision.

14. And what will make thee comprehend what the day of Decision is?

15. Woe on that day to the rejecters!

16. Did We not destroy the former generations?

17. Then We followed them up with later ones.

18. Even thus shall We deal with the guilty (now).

19. Woe on that day to the rejecters!

20. Did We not create you from water held in mean estimation?

21. Then We placed it in a secure resting-place,

22. Till an appointed term,

23. So We proportion it—how well are We at proportioning (things)!

24. Woe on that day to the rejecters!

25. Have We not made the earth to draw together to itself

26. The living and the dead?

27. And made therein lofty mountains, and given you to drink of sweet water?

28. Woe on that day to the rejecters!

29. Walk on to that which you called a lie—

30. Walk on to the shadow of three branches,⁹⁸⁴

984. It is most likely that by the three branches of the shadow

31. Neither having the coolness shade, nor availing against the flame.
 32. It sends up sparks like palaces,
 33. As if they were tawny camels.
 34. Woe on that day to the rejecters
 35. This is the day on which they speak,
 36. And permission will not be given them so that they should offer excuses.
 37. Woe on that day to the rejecters
 38. This is the day of Decision—Woe gathered you and those of yore.
 39. So if you have a plan, plan again (now).
 40. Woe on that day to the rejecters

SECTION 2.—Consequences of Rejection

41. Those who keep their duty are shades and fountains
 42. And fruits such as they desire.
 43. Eat and drink pleasantly because of what you did.
 44. Thus do We reward the doers of good.
 45. Woe on that day to the rejecters
 46. Eat and enjoy yourselves for a while, surely you are guilty.
 47. Woe on that day to the rejecters
 48. And when it is said to them, Bow they bow not down.

are meant its three characteristics stated in the verses that follow, viz., that it gives no shade and does not avail against the flames and sends up sparks. The sparks are likened to *qasr*, i.e. palaces, tawny camels in colour, signifying that it is inordinate love of things that will take the shape of such sparks on the Resurrection.

49. Woe on that day to the rejecters!

50. In what announcement, then, after it,
will they believe?

CHAPTER 78

AN-NABA' : THE ANNOUNCEMENT

(Makkah—2 sections ; 40 verses)

THE doom of the unbelievers being certain, they ask when will it come ? This *Announcement* gives its title to, and forms the subject-matter of, this chapter.

PART XXX

SECTION 1 —The Day of Decision

In the name of Allāh, the Beneficent, the Merciful

1. Of what do they ask one another ?
2. Of the great announcement,⁹⁸⁵
3. About which they differ.
4. Nay, they will come to know ;
5. Nay, nay, they will come to know.
6. Have We not made the earth an even expanse ?
7. And the mountains as projections (thereon) ?
8. And We created you in pairs,
9. And We made your sleep for rest,
10. And We made the night as a covering,
11. And We made the day for seeking livelihood.
12. And We made above you seven firmaments.

985. This great announcement is the prophecy of the utter discomfiture of the opponents of the Holy Prophet ; see 38 : 67. Some commentators take it to signify the Holy Qur'ān, others the prophethood of Muḥammad, and still others the day of Resurrection.

13. And We made a shining lamp,
14. And We send down from the clouds abundant water,
15. That We may bring forth thereby corn and herbs,
16. And gardens, dense and luxuriant.
17. The day of Decision is (a day) appointed:
18. The day on which the trumpet is blown, so you come forth in hosts.
19. And the heaven is opened so that it is as doors,
20. And the mountains are moved off so that they remain a mere semblance.
21. Hell indeed lies in wait—
22. A place of resort for the inordinate :
23. Living therein for long years⁹⁸⁶
24. They shall not taste therein cool nor drink,
25. Save boiling and intensely cold water—
26. A fitting requital !
27. For they hoped not for a reckoning,
28. And called Our communications a lie, giving the lie (to the truth).
29. And We have recorded everything in a book—
30. So taste ! No increase shall We give you except in chastisement.

986. *Ḥuqub*, of which *aḥqāb* is a plural, denotes *eighty years* or *seventy years*, or *a year* or *years*, or *a long time*. Whatever significance may be adopted, the use of the word leaves no doubt that the punishment of hell is for a limited time.

SECTION 2.—The Day of Decision

31. For those who keep their duty
achievement—

32. Gardens and vineyards,

33. And those showing freshness of youth
equals in age,

34. And a pure cup.

35. They will not hear therein any
words nor lying.

36. A reward from thy Lord, a
sufficient—

37. The Lord of the heavens and
earth and what is between them, the Bene-
cent God. They have not the power to add
Him—

38. The day on which the spirit
the angels stand in ranks.⁹⁸⁷ None shall
except he whom the Beneficent God per-
and who speaks the right thing.

39. That is the sure day; so who
desires may have a recourse to his Lord.

40. Surely We have warned you of a
isement near at hand: the day when man will
what his two hands have sent before and
unbeliever will say: O! would that I
dust!

987. The spirit (*rūḥ*) stands here for those righteous
of God who intercede for others.

CHAPTER 79

AN-NĀZI'ĀT : THE DRAWERS

(Makkah—2 sections ; 46 verses)

THIS chapter receives its title from the description of the believers as *drawing forth* to the full, the reference being to the later wars and the drawing of bows, thus, indicating that the fall of the unbelievers, their doom, with which the last chapter deals, was to be brought about in wars. The fate of Pharaoh, who was drowned, while pursuing the Israelites, is referred to; while the second section, after recounting Divine benefits, speaks of the certainty of the punishment, here as well as hereafter.

SECTION 1.—The Great Commotion

In the name of Allāh, the Beneficent, the Merciful.

1. By those who draw forth to the full,
2. And those who go forth briskly.
3. And those who busy themselves going
to and fro,
4. Then those who are foremost, going
ahead.
5. Then those who manage the affair.⁹⁸⁸
6. The day on which the quaking one will
quake,
7. What must happen afterwards will
follow it.⁹⁸⁹

988. See f. n. 984. What is said in these five verses relates to the true believers, but may also apply to people undertaking the doing of an affair generally. The believers are here described as drawing themselves fully out of every evil and falsehood (v. 1), as walking briskly in the way of truth and virtue (v. 2), as busying themselves in the doing of good to others and carrying the message of truth in all directions (v. 3), as trying to be foremost (v. 4), and managing the affair (v. 5).

989. The quaking of the earth stands for the great commotions that take place before the transformation is wrought, and what happens afterwards is the consequence or the doom of the opponents and the triumph of the faithful.

8. Hearts on that day will palpitate
9. Their eyes cast down.
10. They say : Shall we indeed be restored to (our) first state ?
11. When we are rotten bones ?
12. They say : This then would be return bringing loss.
13. But it will be only a single cry,
14. When lo ! they will be awakened.
15. Has not there come to thee the story of Moses ?
16. When his Lord called him in the holy valley, Tuwā :
17. Go to Pharaoh—surely he is inordinate.
18. Then say : Hast thou (a desire) to purify thyself :
19. And I will guide thee to thy Lord so that thou shouldst fear.
20. So he showed him the mighty sign.
21. But he rejected (the truth) and disobeyed.
22. Then he went back hastily ;
23. So he gathered (men) and called out,
24. And said : I am your Lord, the most High,
25. But Allāh seized him with an exemplary punishment of the Hereafter and the former life.
26. Surely there is in this a lesson to him who fears.

SECTION 2.—The Great Calamity

27. Are you the stronger in creation or the heaven ? He made it.

28. He raised high its height, then put it into a right good state,

29. And He made dark its night and brought out its light.

30. And the earth, He spread it after that.

31. He brought forth from it its water and its pasturage.

32. And the mountains He made them firm—

33. A provision for you and for your cattle.

34. But when the great disaster comes ;

35. The day on which man calls to mind what he strove for,

36. And the hell is made manifest to him who sees.

37. Then as for him who is inordinate,

38. And prefers the life of this world,

39. Surely hell is the refuge.

49. And as for him who fears to stand in the presence of his Lord and restrains the soul from low desires,

41. Surely the garden is the refuge.

42. They ask Thee about the Hour, whither is its destination ?

43. About what ? Thou art one to remind of it.

44. To thy Lord is the goal of it

45. Thou art only a warner to him who would fear it.

46. On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

CHAPTER 80

'ABASA : HE FROWNED

(Makkah—42 verses)

OPENING with a touching incident as to how a blind man interfered with the Holy Prophet's conversation with some of the chiefs of the Quraish and how he frowned at this interference, this chapter, to which this incident gives its title, really states that those poor and humble followers who had accepted the truth would be raised to eminence, and the eminent men who rejected the message would be abased. The chapter thus speaks of the greatness to which the Qur'an would raise its followers.

In the name of Allāh, the Beneficent, the Merciful.

1. He frowned and turned (his) back,
2. Because there came to him the blind man.⁹⁹⁰
3. And what would make thee know that he would purify himself?
4. Or be reminded so that the reminder should profit him?
5. As for him who considers himself free from need,
6. To him thou payest regard.
7. And no blame is on thee if he would not purify himself.
8. And as to him who comes to thee striving hard,

990. The blind man was Ibn Umm Maktūm who came to the Holy Prophet while he was explaining the doctrines of Islam to an assembly made up of the leaders of the Quraish, hoping that the conversion of eminent men would end the troubles of Islam. The blind man interrupting, asked to be taught what God had revealed. The Holy Prophet took this untimely interruption ill—he frowned and turned his back—on which he received this revelation.

9. And he fears,—
10. Wilt thou be unmindful of him?
11. Nay, surely it is (a source of) eminence.
12. So let him who will mind it,—
13. In honoured books,
14. Exalted, purified.
15. In the hands of scribes,
16. Noble, virtuous.⁹⁹¹
17. Cursed be man! How ungrateful
is he!
18. Of what thing did He create him?
19. Of a small life-germ. He created him,
and proportioned him,
20. Then the way— He made it easy (for
him),
21. Then He causes him to die, then assigns
to him a grave,
22. Then, when He pleases He will raise
him to life again.
23. Nay, but he has not done what He bade
him.
24. So let man look to his food:
25. We pour down the water pouring (it)
down in abundance.
26. Then We cleave the earth cleaving (it)
asunder.
27. Then We cause to grow therein the
grain,
28. And grapes and clover,
29. And the olive and the palm,
30. And thick gardens,

991. Vv. 11-16 are really a solace to the Holy Prophet for the hint contained in the first ten, that the leaders would not mind his warning or accept his message, and that therefore he must apply himself to the poor, who would be raised to eminence by the Qur'an

31. And fruits and herbage—
32. A provision for you and for your cattle.
33. But when the deafening cry comes,
34. The day when man will flee from his
brother,
35. And his mother and his father,
36. And his spouse and his sons —
37. Every man of them will on that day
have a concern making him indifferent (to
others).
38. Faces on that day will be bright,
39. Laughing, joyous.
40. And faces on that day will have dust on
them,
41. Darkness will cover them.
42. Such are the unbelievers, the wicked.

CHAPTER 81

AT-TAKWĪR : THE FOLDING UP

(Makkah—29 verses)

THIS chapter, whose title is taken from the statement made in the first verse relating to the *folding up* of the sun, also speaks prophetically of the greatness to which Islam would rise, and of the utter failure of all opposition to it. It speaks of many things which took place in the lifetime of the Holy Prophet, but at the same time it contains many references to the distant future, and refers to things which are clearly being witnessed in our own time. The consequence of all that is stated is that the final triumph of Islam in Arabia, and through Arabia in the whole world, is the greatest of all certainties. Like the last chapter, it is one of the earliest revelations.

In the name of Allāh, the Beneficent, the Merciful.

1. When the sun is folded up,
2. And when the stars darken.
3. And when the mountains are made to pass away,
4. And when the camels are given up,
5. And when the wild animals are herded together,
6. And when the cities are made to swell,
7. And when men are united,
8. And when (about) the one buried alive it is asked :
9. For what sin she was killed,
10. And when the books are spread,
11. And when the heaven has its covering removed,
12. And when the hell is kindled up,
13. And when the garden is brought nigh—⁹⁹²

992. The first two verses tell us that the old order will be changed and give place to a new one ; the 3rd speaks of the removal

14. Every soul will (then) know
has prepared.
15. But, nay, I call to witness those
back,
16. That run their course (and) hid
selves,⁹⁹³
17. And the night when it departs,
18. And the morning when it bright
19. Truly it is the word of a nob
senger,
20. The possessor of strength, ha
honourable place with the Lord of the Th
21. One (to be) obeyed, and
worthy.⁹⁹⁴
22. And your companion is not mad
23. And of a truth he saw himself
clear horizon.⁹⁹⁵
24. Nor is he a tenacious concealer
unseen.
25. Nor is it the word of the

of all obstacles; the 4th contains a prophecy relating to days when camels are given up in favour of some other conveyance; the 5th, 6th and 7th relate to the advance of knowledge; the 10th speaks of the spread of knowledge and so on. The 11th, while the 12th and 13th tell us that hell and hell-fire are brought near. Some of these prophetic statements have been brought to clear fulfilment in our own time, while others may be taken figuratively, the result of all being that it is the word of the Messenger (v. 19).

993. This is generally accepted to be a description of the disbelievers and their going back and hiding themselves is taken as their setting. But the words may as well signify the disbelievers themselves, who opposed truth like the slinking devil.

994. The noble Messenger, the one to be obeyed, the one worthy, is no other than the bearer of the Divine message, the description given is as well true of the Prophet Muhammad as of the angel Gabriel.

995. The Prophet's seeing himself on the clear horizon is a reference to the splendour of his light, for which comparison

devil—⁹⁹⁶

26. Whither then will you go?

27. It is naught but a Reminder for the nations,

28. For him among you who pleases to go straight.

29. And you will not please unless Allāh, the Lord of the worlds, please.

996. *I.e.*, these are not the conjectures of a soothsayer.

CHAPTER 82

AL-INFITĀR: THE CLEAVING ASUNDER

(Makkah—19 verses)

THIS chapter, which receives its title from a statement made in its opening verses as to heaven being *cleft asunder*, is as it were a counterpart of the one preceding it: for while that chapter, after mentioning certain signs, draws the conclusion of the final triumph of Islam, this refers to that triumph in its opening verses, and as a result of that triumph draws attention in particular to the unalterable law according to which every deed bears fruit.

In the name of Allāh, the Beneficent, the Merciful.

1. When the heaven is cleft asunder,
2. And when the stars disperse,
3. And when the rivers are made to flow
forth,
4. And when the graves are laid open—
5. Every soul will know what it has sent
before and held back.
6. O man! What beguiles thee concerning
thy Lord, the Gracious one
7. Who created thee, then made thee com-
plete, then made thee symmetrical?
8. Into whatever form He pleased, He con-
stituted thee.
9. Nay, but you give the lie to the judg-
ment.
10. And surely there are guardians over
you,
11. Honourable recorders,⁹⁹⁷

997. That every action of man is recorded and bears fruit is one of the principal doctrines of the religion of Islam. The terminology of *writing down, books and recorders* is only meant to show that every deed is preserved so that it has a certain effect, for the best method known to man of preserving what has happened is *writing*.

12. They know what you do.
13. The righteous will be in bliss,
14. And the wicked will be in burning fire.
15. They will enter it on the day of judgment.
16. And they will not be able to absent themselves from it.
17. And what will make thee realize what the day of judgment is?
18. Again, what will make thee realize what the day of judgment is?
19. The day on which no soul will control anything for (another) soul; and the command on that day is entirely Allāh's.

CHAPTER 83

AT-TAṬFĪF: THE DEFRAUDING

(Makkah—36 verses)

THIS chapter condemns the *defrauders*, and is entitled accordingly. On the other hand, those who fulfil their duties are exalted. The last chapter showed that every deed of every human being was recorded; this one deals with the records of the wicked and the righteous respectively.

In the name of Allāh, the Beneficent, the Merciful.

1. Woe to the defrauders,
2. Who, when they take the measure (of their dues) from men, take it fully,
3. And when they measure out to others or weigh out for them give less.
4. Do they not think that they will be raised,
5. For a mighty day—
6. The day on which men will stand before the Lord of the worlds?
7. Nay, the book of the wicked is in the prison.
8. And what will make thee know what the prison is?
9. It is a written book.⁹⁹⁸

998. *Sijjīn* is the equivalent of *siġn*, meaning a prison. The record or book of the deeds of the wicked is here said to be in a prison and then that prison is explained to be itself a written book in v. 9, and a similar statement follows in the case of the righteous in vv. 18-20, with this difference that the book of the righteous is said to be in the highest places. The book of deeds and the place where it is are thus identical. In other words, the book of deeds is within the man, because the deeds are preserved by the effect that they leave on man; see note on 13:11. And it is said to be in a prison because the evil deeds hamper a man's progress and keep his faculties for good and great deeds shut up, as it were, within a prison.

10. Woe on that day to the rejecters,
11. Who give the lie to the day of judgment.
12. And none gives the lie to it but every exceder of limits, sinful one ;
13. When Our communications are recited to him, he says : Stories of those of yore.
14. Nay, rather, what they used to do has become like rust upon their hearts.
15. Nay, they will on that day be debarred from their Lord.
16. Then they will burn in hell.
17. Then it will be said : This is what you gave the lie to.
18. Nay, the book of the righteous is in the highest places.⁹⁹⁹
19. And what will make thee know what the highest places are ?
20. It is a written book—
21. Those who are drawn near (to Allāh) will witness it.
22. The righteous will certainly be in bliss,
23. On raised couches, they will gaze ;
24. Thou wilt recognise in their faces the brightness of bliss.
25. They are made to quaff of a pure drink that is sealed—
26. The sealing of it is (with) musk. And for that let the aspirers aspire.
27. And the admixture of it is a water

999. 'Ilīyyūn is from 'alā, meaning it was high, and means the highest of places and the most exalted of grades and (bringing a man) nearest to God in the latter abode. The highest places are thus the records of the best deeds, which enable a man to soar high and cut off the chains which bind him to low desires.

coming down from above,¹⁰⁰⁰

28. A fountain from which drink they who are drawn near (to Allāh).

29. They who are guilty used indeed to laugh at those who believe.

30. And when they passed by them, they winked one at another.

31. And when they returned to their people they returned exulting.

32. And when they saw them, they said: These are truly in error—

33. And they were not sent as keepers over them.

34. So this day those who believe laugh at the unbelievers¹⁰⁰¹—

35. On raised couches, they will look.

36. The disbelievers are indeed rewarded as they did.

1000. The water coming from above signifies spiritually the knowledge of God, because it is from this source that those who are drawn nigh to God (v. 28) are made to drink.

1001. The laughing of the believers is not to be taken literally. The word *dzāhik*, which literally means *laughing*, also occurs elsewhere regarding the faces of the righteous (80: 39), and signifies only the brightness of hope in their faces.

CHAPTER 84

AL-INSHIQĀQ : THE BURSTING ASUNDER

(Makkah—25 verses)

THIS chapter receives its title from the statement made in the opening verse as to the *bursting asunder* of the cloud. Just as the bursting asunder of the cloud gives life to the dead earth, so does revelation from God give life to dead hearts.

In the name of Allāh, the Beneficent, the Merciful.

1. When the heaven bursts asunder,
2. And listens to its Lord and is made fit,
3. And when the earth is stretched,
4. And casts forth what is in it and becomes empty,
5. And listens to its Lord and is made fit.¹⁰⁰²
6. O man ! Thou must strive (to attain) to thy Lord a hard striving until thou meet Him.
7. Then as to him who is given his book in his right hand,
8. His account will be taken by an easy reckoning,
9. And he will go back to his people joyfully.
10. And as to him who is given his book behind his back,
11. He will call for perdition,
12. And enter into burning fire.

1002. The first five verses of this chapter speak of an ordinary phenomenon of nature, viz. the coming down of rain and the growth of vegetation, as a reference to the transformation which was to be brought about by the Divine revelation. By the heaven listening to its Lord here, and the earth listening to its Lord in v. 5, is meant their obedience to His commandments.

13. For he was (erstwhile) joyful among his people.

14. He thought that he would never return (to God).

15. Yea, surely his Lord is ever Seer of him.

16. But nay, I call to witness the sunset redness,

17. And the night and that which it gathers (of darkness),

18. And the moon when it grows full,

19. That you shall certainly enter one state after another.¹⁰⁰³

20. But what is the matter with them that they do not believe,

21. And when the Qur'ān is recited to them, they do not make obeisance?

22. Nay, those who disbelieve give the lie to the truth.

23. And Allāh knows best what they hide.

24. So announce to them a painful chastisement,

25. Except those who believe and do good —for them is a reward never to be cut off.

1003. Verses 16-18 draw attention to another phenomenon of nature. The *shafaq*, or the sunset redness, stands here for the disappearing sun of the power of the opponents, to be followed by the night of adversity which was now to overtake them. But they were not to remain submerged in darkness for ever, for the moon (the Holy Prophet) had already made its appearance and would soon grow full, when the Arab nation was to march forth to conquer the world.

CHAPTER 85

AL-BURŪJ : THE STARS

(Makkah—22 verses)

THIS chapter takes its title from the mention in the first verse of the heaven full of stars. It continues the subject-matter of the last chapter, and points out the different states of the powerful opponents of the Holy Prophet.

In the name of Allāh, the Beneficent, the Merciful.

1. By the heaven full of stars,
2. And the threatened day,
3. And the bearer of witness and those against whom the witness is borne.¹⁰⁰⁴
4. Cursed be the companions of the trench—¹⁰⁰⁵
5. Of the fire (kept burning) with fuel,
6. When they sit by it,
7. And they are witnesses of what they do against the believers.
8. And they did not take vengeance on them for aught except that they believed in Allāh, the Mighty, the Praised,
9. Whose is the kingdom of the heavens

1004. The three opening verses draw a comparison between the first condition of the opponents of the Prophet and their final state as predicted by him. The *heaven full of stars* stands for a prosperous nation. As against this prosperous state of the nation is the *threatened day*, i.e. the day of the downfall of their power, because it was with that that they were again and again threatened. The *bearer of the witness* is the Prophet, and those against whom the witness is borne are the rejecters of the Prophet.

1005. The reference is here understood to be to the persecution of some Christians by Dhū Nawās, a king of Yaman, who was of the Jewish religion, or to Nebuchadnezzar's casting Shadrach, Meshach, and Abednego into the fiery furnace (Dan. 3 : 19-21). I think there may, as well, be a prophetic reference here to the great Arab army against which the Muslims were compelled to defend themselves by means of a trench, in what is called the battle of the Allies, or the battle of the Ditch.

and the earth. And Allāh is a Witness of all things.

10. Those who persecute the believing men and the believing women, then do not repent, will have the chastisement of hell, and they will have the chastisement of burning.

11. Those who believe and do good will have gardens in which rivers flow—that is the great achievement.

12. The grip of thy Lord is indeed strong.

13. He it is Who originates and reproduces,

14. And He is the Forgiving, the Loving,

15. Lord of the Throne, the Glorious,

16. The great Doer of what He will.

17. Has not there come to thee the story of the hosts,

18. Of Pharaoh and Thamūd?

19. Nay, those who disbelieve give the lie to the truth.

20. And Allāh encompasses them on every side.

21. Nay, it is a glorious Qur'ān,

22. In a guarded tablet.¹⁰⁰⁶

1006. The Qur'ān being in a guarded tablet signifies that it will be guarded against all attacks, or protected against change and alteration.

CHAPTER 86

AṬ-ṬĀRIQ : THE COMER BY NIGHT

(Makkah—17 verses)

THIS chapter states how great was the difficulty which the Prophet had before him in bringing light to his benighted countrymen, and it is for this reason that he is called the *comer by night* in the first verse, and this gives the chapter its name. But he is given the comfort that a spiritual resurrection will be brought about.

In the name of Allāh, the Beneficent, the Merciful.

1. By the heaven and the comer by night ;
2. And what will make thee know what the comer by night is ?¹⁰⁰⁷
3. (It is) the star of piercing brightness!
4. There is not a soul but over it is a keeper.¹⁰⁰⁸
5. So let man consider of what he is created :
6. He is created of water pouring forth,
7. Coming from between the back and the ribs.

1007. *Ṭāriq* (from *ṭarq*, primarily meaning the striking of a thing) originally signifies a *comer by night*, because one who comes by night finds the doors shut, and knocking at the doors becomes necessary. The *comer by night* is here the Holy Prophet; the revelation of the Qur'ān is also spoken of as taking place on a blessed night (44 : 3 and 97 : 1). *Aṭ-ṭāriq* is also the name given to the *morning-star*, because it comes in the end of the night. But in that sense, too, the word is applicable to a *great man* or a *chief*, as in the saying of Hind on the day of Uhud : " *We are the daughters of the morning-star* " (Ar. *Tāriq*) ; where the meaning is that *we are the daughters of a chief*, likening him to the star in elevation. It is for this reason that in the next verse, he is called the star of piercing brightness, indicating that all darkness will be dispelled before the resplendent brightness of the Holy Prophet.

1008. The reference is to the guarding of the good and evil deeds which a man does. See 82 : 10-12.

8. Surely He is able to return him (to life).
9. On the day when hidden things are made manifest,¹⁰⁰⁹
10. Then he will have neither strength nor a helper.
11. By the cloud pouring rain,
12. And the earth splitting (with plants):
13. Surely it is a decisive word,¹⁰¹⁰
14. And it is no joke.
15. They make a scheme,
16. And I (too) make a scheme.
17. So grant the unbelievers a respite—let them alone for a while.

1009. The hidden things are the consequences of one's good or evil deeds, which will be made palpably manifest in Resurrection.

1010. The *decisive word* is the Holy Qur'ān. Just as when rain comes down, the earth must produce vegetation, so the coming of the Divine revelation is bound to raise a dead nation to life, and no efforts against it would hamper its progress.

CHAPTER 87

AL-A'LĀ: THE MOST HIGH

(Makkah—19 verses)

THE title of this chapter is taken from the injunction to the Prophet to glorify the *Most High Lord*, thus indicating the high position to which he would rise.

In the name of Allāh, the Beneficent, the Merciful.

1. Glorify the name of thy Lord, the Most High,
2. Who creates, then makes complete,
3. And Who makes (things) according to a measure, then guides (them to their goal),¹⁰¹¹
4. And Who brings forth herbage,
5. Then makes it dried up, dust-coloured.
6. We shall make thee recite, so thou shalt not forget,¹⁰¹²
7. Except as Allāh please. Surely He knows the manifest, and what is hidden.

1011. Everything is made according to a certain measure so that it cannot go beyond that limit, and then God has shown to every created thing the way by which it can attain the perfection which is destined for it.

1012. Here we have one of the most wonderful miracles that has ever been witnessed. The Prophet was made to recite the Holy Qur'ān, and the sign of its being a Divine revelation was that he never forgot it. He was as apt to forget things as other mortals are, as plainly pointed out in v. 7, but he never forgot a word of the Holy Qur'ān though he had sometimes to receive long chapters containing as many as twenty sections, and though at other times he received verses belonging to the same chapter at a distance of several years. Everything that he received was at once put in writing and committed to memory by his companions. He could neither read nor write, nor were the manuscripts in his possession so that he should be able to consult them, and yet he never forgot a word of the Holy Qur'ān.

8. And We shall make thy way smooth to a state of ease.

9. So do remind, for reminding does profit.

10. He who fears will mind,

11. And the most unfortunate one will avoid it,

12. Who will enter the great fire ;

13. Then therein he will neither die nor live.

14. He indeed is successful who purifies himself,

15. And magnifies the name of his Lord and prays.

16. Nay, you prefer the life of this world,

17. While the Hereafter is better and more lasting.

18. Certainly this is in the earlier scriptures,

19. The scriptures of Abraham and Moses.

CHAPTER 88

AL-GHĀSHIYAH : THE OVERWHELMING
EVENT*(Makkah—26 verses)*

THE *Overwhelming Event*, whose mention in the first verse supplies a name to this chapter, is the doom of the opponents in this life and their punishment hereafter, because truth could not be established in the land without their overthrow.

In the name of Allāh, the Beneficent, the Merciful.

1. Has there come to thee the news of the overwhelming event?

2. (Some) faces on that day will be down-cast.

3. Labouring, toiling,

4. Entering into burning fire,

5. Made to drink from a boiling spring.

6. They will have no food but of thorns,

7. Which will neither fatten nor avail against hunger.

8. (Other) faces on that day will be happy,

9. Well-pleased because of their striving,

10. In a lofty garden,

11. Wherein they will hear no vain talk.

12. Therein is a fountain flowing.

13. Therein are thrones raised high,

14. And drinking cups ready placed,

15. And cushions set in rows,

16. And carpets spread out.

17. Do they not consider the clouds, how they are created?

18. And the heaven, how it is raised high?

19. And the mountains, how they are set up?
20. And the earth, how it is made a vast expanse ?
21. So remind, for thou art only one to remind.
22. Thou art not a watcher over them ;
23. But whoever turns back and disbelieves,
24. Allāh will chastise him with the greatest chastisement.
25. Surely to Us is their return,
26. Then for Us is to call them to account.

CHAPTER 89

AL-FAJR: THE DAYBREAK

(Makkāh—30 verses)

THE important *Daybreak* which gives its name to this chapter is the first morning of the month of *Dhu-l-Hijjah*, or the month of the pilgrimage, because pilgrimage gave Makkah a great importance as a trade centre and made its residents enjoy a life of ease, the trade of the whole country being brought to their very doors. A warning is given here of punishment that must overtake the city.

In the name of Allāh, the Beneficent, the Merciful.

1. By the daybreak,
2. And the ten nights,
3. And the even and the odd,¹⁰¹³
4. And the night when it departs.
5. Truly in that there is an oath for those who possess understanding.
6. Seest thou not how thy Lord dealt with 'Ād,
7. (The people) of Iram,¹⁰¹⁴ possessors of lofty buildings,
8. The like of which were not created in the cities?
9. And (with) *Thamūd* who hewed out the rocks in the valley?
10. And (with) Pharaoh, the lord of hosts

1013. The *daybreak* is the daybreak of the first of the month of *Dhu-l-Hijjah*; the *ten nights* are the first ten nights, the tenth day being the day of sacrifices; the *even* may stand for the two days following the tenth, during which certain rites of the pilgrimage are performed, the odd signifying the thirteenth day, which was the day of departure. Or, the *odd* refers to the Creator who is One and the *even* to creation which has all been created in pairs.

1014. Iram was, according to one account, the name of the grandfather of 'Ād, from whom the tribe took its name, and according to another, the name of a city in which it lived.

11. Who committed inordinacy in the cities?

12. So they made great mischief therein.

13. Therefore thy Lord let down upon them a portion of the chastisement;

14. Surely thy Lord is watching;

15. Then as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me.

16. But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.¹⁰¹⁵

17. Nay, but you do not honour the orphan,

18. Nor do you urge one another to feed the poor,

19. And you eat away the heritage, devouring (it) indiscriminately,¹⁰¹⁶

20. And you love wealth with exceeding love.

21. Nay, when the earth is made to crumble to pieces,

22. And thy Lord comes and the angels, rank on rank.

23. And hell is made to appear on that day -- on that day man will be mindful, and what will being mindful (then) avail him?

24. He will say: O! would that I had sent before for (this) my life!

1015. There is neither honour in abundance of wealth, nor disgrace in the straitening of the means of subsistence. Real honour was in laying one's life for the amelioration of the distresses of humanity, as shown in vv. 17, 18.

1016. Women and children were not allowed to have any share in the inheritance.

25. But on that day no one will chastise
with (anything like) His chastisement,
26. And no one will bind with (anything
like) His binding.
27. O soul that art at rest !
28. Return to thy Lord, well-pleased (with
Him), well-pleasing (Him).
29. So enter thou among My servants,
30. And enter thou My garden.¹⁰¹⁷

1017. The concluding verses of this chapter refer to the highest stage of the spiritual development of man, the stage in which he *rests contented* with his Lord, and finds his quietude, his happiness, and his delight in Him. This is the stage of life which we term the heavenly life. The pure and perfect sincerity, truth, and righteousness of a person are rewarded by Almighty God by granting him a heaven on this earth. All others look to a prospective paradise, but he enters paradise in this very life.

11. Who committed inordinacy in the cities?

12. So they made great mischief therein.

13. Therefore thy Lord let down upon them a portion of the chastisement;

14. Surely thy Lord is watching;

15. Then as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me.

16. But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.¹⁰¹⁵

17. Nay, but you do not honour the orphan,

18. Nor do you urge one another to feed the poor,

19. And you eat away the heritage, devouring (it) indiscriminately,¹⁰¹⁶

20. And you love wealth with exceeding love.

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CHAPTER 90

AL-BALAD : THE CITY

(Makkah—20 verses)

THE City spoken of in the first verse, from which this chapter receives its name, is Makkah—the city which has been warned in the last chapter. But it was to be the Prophet's city, and there is a clear prophecy in the second verse that a time would come when not only would the Muslims be not persecuted in that city, but they would enter it as conquerors. But the Muslims must face difficulties.

In the name of Allāh, the Beneficent, the Merciful.

1. Nay, I call to witness this city—
2. And thou wilt be made free from obligation in this city—¹⁰¹⁸
3. And the begetter and whom he begot;¹⁰¹⁹
4. Certainly We have created man to face difficulties.¹⁰²⁰
5. Does he think that no one has power over him?
6. He will say: I have wasted much wealth.¹⁰²¹

1018. This city is Makkah, and the statement made here is prophetic, indicating that the Prophet would be made free from obligation in respect to its sacredness, being allowed to enter it by force, as he did at the conquest of Makkah, to which, in fact, the words refer. There is also a saying of the Holy Prophet in support of this.

1019. The great begetter is none other than Abraham, the progenitor of the Arabs, and by whom he begot is meant either Ishmael, who assisted Abraham in raising the foundations of the Ka'bah, or the Holy Prophet himself, who was the object of Abraham's prayer. Both Abraham and Ishmael were witnesses to the truth of the Holy Prophet.

1020. Man's existence is necessarily one of struggle with difficulties in this life. The Muslims are thus told that they must be prepared to face difficulties to establish Truth.

1021. The reference is apparently to the ultimate state of the

7. Does he think that no one sees him ?
8. Have We not given him two eyes,
9. And a tongue and two lips,
10. And pointed out to him the two conspicuous ways ? ¹⁰²²
11. But he would not attempt the uphill road ;
12. And what will make thee comprehend what the uphill road is ?
13. (It is) the setting free of a slave,
14. Or the giving of food in a day of hunger
15. To an orphan, having relationship,
16. Or to the poor man lying in the dust. ¹⁰²³
17. Moreover he is of those who believe and charge one another to show patience, and charge one another to show compassion.
18. These are the people of the right hand.
19. And those who disbelieve in Our communications—they are the people of the left hand.
20. On them is fire closed over.

opponents when, after spending all their wealth in opposition to the Holy Prophet, they would find the Prophet's cause triumphant, and would then say that they really wasted their wealth in opposition to him. Compare 8 : 36.

1022. The two conspicuous ways are *the way of good* and *the way of evil*.

1023. The doing of good to the oppressed, the poor and the orphans is called an uphill road, because of the difficulty of doing it. The constant reference to the helping of the poor and the orphans and the setting free of slaves brings to light the real character of the Holy Prophet, and the great message of Islam.

CHAPTER 91

ASH-SHAMS : THE SUN

(Makkah—15 verses)

THE Prophet is the *Sun* of righteousness (the word giving its title to this chapter) with whose rising, the way to perfection is pointed out to man, but only those who purify themselves are really successful, while those who give themselves over to corruption fail to attain the object.

In the name of Allāh, the Beneficent, the Merciful.

1. By the sun and his brightness,
2. And the moon when she borrows light from him,
3. And the day when it exposes it to view,
4. And the night when it draws a veil over it,
5. And the heaven and its make,
6. And the earth and its expansion,
7. And the soul and its perfection;¹⁰²⁴
8. So He intimated to it by inspiration its wrong and its right;¹⁰²⁵
9. He will indeed be successful who purifies it,
10. And he will fail who corrupts it.
11. Thamūd gave the lie (to the truth) in their inordinacy,
12. When the most unfortunate of them broke forth with mischief,
13. So the Messenger of Allāh said to

1024. The Perfect Man, we are here told, possesses the great attributes which are seen working in nature, and through which the evolution of nature is brought about.

1025. The two ways of good and evil are made manifest to man by Divine revelation.

them : (Leave alone) Allāh's she camel, and
(give) her (to) drink.

14. But they called him a liar, then slaughtered her ; so their Lord crushed them for their sin and levelled them (with the ground),

15. And He fears not its consequence.

CHAPTER 92

AL-LAIL : THE NIGHT

(Makkah—21 verses)

THE object of this chapter is to show that the *Night* of unbelief and ignorance (hence the title) will give place to the light of the day, for inasmuch as men strive after different objects, those who strive to establish good will have facility, while those who go after evil will find themselves in difficulties.

In the name of Allāh, the Beneficent, the Merciful.

1. By the night when it draws a veil,
2. And the day when it shines in brightness,
3. And the creating of the male and the female,
4. Your striving is surely (directed to) various (ends).
5. Then as for him who gives in charity and keeps his duty,
6. And accepts the best,
7. We shall facilitate for him the easy end.
8. And as for him who is niggardly and considers himself free from need (of Allāh),
9. And rejects the best,
10. We shall facilitate for him the difficult end.
11. And his wealth will not avail him when he perishes.
12. Surely Ours is it to show the way,
13. And surely for Us is the latter (life) and the former.
14. So I warn you of the fire that flames.

15. None shall enter it but the most unhappy one,

16. Who gives the lie (to the truth) and turns (his) back.

17. And away from it is kept the one who keeps best his duty,

18. Who gives away his wealth, purifying himself.

19. And no one has with him any boon for which he should be rewarded,

20. Except the seeking of the pleasure of his Lord, the Most High,

21. And he will soon be well-pleased.

CHAPTER 93

ADZ-DZUHĀ : THE EARLY HOURS*(Makkah—11 verses)*

THIS chapter draws attention to the gradual spreading of the light of the sun of Islam, and is therefore given the title of *The Early Hours* of the day. The last two chapters metaphorically speak of the advent of the Holy Prophet as the rising of the sun, and the metaphor is continued here. As sunshine is not fully resplendent immediately after the rising of the sun, so truth would only shine in its full brightness gradually.

In the name of Allāh, the Beneficent, the Merciful.

1. By the early hours of the day,
2. And the night when it covers with darkness,
3. Thy Lord has not forsaken thee, nor is He displeased.¹⁰²⁶
4. And the latter portion is certainly better for thee than the former.¹⁰²⁷
5. And soon will thy Lord give thee so that thou wilt be well-pleased.
6. Did He not find thee an orphan and give thee shelter?¹⁰²⁸

1026. The statement is really prophetic. The cause of Islam will go on advancing but there may be set-backs in the great struggle which truth must keep on. People may think that God had forsaken the Prophet or his religion, but that would never be; and the light of truth would finally spread in the whole world.

1027. Such is truth that although it may gain ground only inch by inch after severe struggle with the forces of falsehood, yet it does continue to advance. Every succeeding moment was to be better for the Holy Prophet than the last, and this not only proved to be true in his lifetime, but remains true to this day, and will remain true for ever. The latter portion is therefore better than the former.

1028. The Prophet's father died about three months before he was born

7. And find thee unable to see and show the way ?¹⁰²⁹

8. And find thee in want and make thee to be free from want ?

9. So, as for the orphan, oppress (him) not.

10. And as for him who asks, chide (him) not.

11. And as for the favour of thy Lord, do announce (it).

1029. *Dzāll* is one who errs, also one who is unable to see his way. That *erring* is not the significance here is shown conclusively by 53:2, which says: "Your companion *did not err*." The context also makes this meaning clear. Vv. 6, 7, 8 stand in close relation respectively to vv. 9, 10, and 11; v. 6 tells the Prophet that he was himself an orphan, and the conclusion that he should not therefore oppress the orphan is drawn in v. 9; v. 8 speaks of the Divine favour on him in making him free from want, and the conclusion is drawn in v. 11 that he should therefore announce the Divine favour to him. Now, v. 10 plainly speaks of *one who asks* to be guided to the truth or a petitioner generally who needs the help of another, being unable himself to do a thing or undertake a task. The Holy Prophet was no doubt a *sā'il* in this sense. He did not worship idols, but neither could he, without the help of God, find out the way for the regeneration of his people, for which his soul yearned so eagerly. Hence he was *unable to see the way by himself*. The significance is thus that God found the Prophet in quest of the way, but unable to chalk out a way for himself, and therefore He guided him by Divine light.

CHAPTER 94

AL-INSHIRĀH: THE EXPANSION

(Makkah—8 verses)

THIS chapter, like its predecessors, also comforts the Prophet. His difficulties were not to continue, but would soon be followed by ease, and it was a sufficient indication of this that his breast was opened or expanded for the truth (whence the title of this chapter), and the great burden which almost broke his back, his deep anxiety for humanity, had been removed by the grant of Divine revelation to him.

In the name of Allāh, the Beneficent, the Merciful.

1. Have We not expanded for thee thy breast,¹⁰³⁰
- 2 And taken off from thee thy burden,
3. Which weighed down thy back,¹⁰³¹
- 4 And exalted for thee thy fame?¹⁰³²
5. Surely with difficulty is ease—
6. With difficulty is surely ease.¹⁰³³

1030. There is a report according to which Gabriel opened the breast of the Holy Prophet while he was yet a boy in the charge of his nurse, and washed his heart. Its authenticity has been questioned on critical grounds. The same incident is related to have taken place again when the Holy Prophet was entrusted with his Divine mission. The incident was therefore evidently a *kashf*, or a clear vision, which signifies exactly what the expanding of the breast signifies elsewhere, see 6: 126, and 20: 25. The expansion of the breast signifies in fact, as a commentator puts it, "its illumination with wisdom and its vastness for the reception of what was to be revealed to him".

1031. The burden was his anxiety for raising his people from the ignorance and superstitions in which they were involved. Compare 26: 3.

1032. A prophecy of the glorious eminence to which the Holy Prophet was to be raised, uttered at a time when he was alone and unknown.

1033. In consonance with what is said in v. 4, the ease refers to the ultimate triumph of the Holy Prophet, and the difficulty to the trials which he was then undergoing. The statement is repeated showing that Islam would twice be under great difficulties and trials, and that on both occasions it would come out with ultimate triumph.

7. So when thou art free, strive hard,¹⁰³⁴
8. And make thy Lord thy exclusive object.

1034. The Prophet's being *free* signifies *his freedom from anxiety*, in reference to what is said in the previous verses. Being now free from all anxiety he was to strive hard for the regeneration of his people and make his Lord his exclusive object.

CHAPTER 95

AT-TĪN : THE FIG

(Makkah—8 verses)

THIS chapter draws a comparison between the Mosaic dispensation (of which the *Fig* is a symbol, thus giving its name to this chapter), which was to wither away like the fig in the Gospel, and the Islamic dispensation, which is represented by the olive, which being neither Eastern nor Western, its oil would light the world for ever. Man is so created, it tells us, that he can rise to the highest degree of eminence if he sets before himself the right principles and acts on them, and he degrades himself to the lowest position in creation if he is not guided by right principles, or, being so guided, fails to act upon them.

In the name of Allāh, the Beneficent, the Merciful.

1. By the fig and the olive,
2. And mount Sinai,
3. And this city made secure,¹⁰³⁵
4. Certainly We created man in the best make.
5. Then We render him the lowest of the low,¹⁰³⁶

1035. The *fig* and the *olive* stand respectively for the law given on mount Sinai and that revealed in the sacred city of Makkah; the two verses that follow make it clear. It must be remembered that comparison between Moses and the Holy Prophet Muḥammad is introduced in very early revelations, as here and in 52: 1—6 and 73: 15. That the fig stands for the Jewish dispensation is a fact admitted by all commentators of the Bible, and this is the significance underlying that otherwise inexplicable circumstance relating to Jesus' cursing the fig-tree and its withering away; see Matt. 21: 19. As for the olive being a symbol of Islam, see 24: 35.

1036. Man has been created in the best of moulds, i.e. with enormous capability for progress, but he so abases himself as to make himself the lowest of the low, by ignoring the spiritual values of life. Only by a wild stretch of imagination could the words be applied to the so-called fall of Adam and its supposed consequences.

6. Except those who believe and do good—
their's is a reward never to be cut off.

7. So who can give thee the lie after (this)
about the judgment?

8. Is not Allāh the best of the judges?

CHAPTER 96

AL-'ALAQ : THE CLOT

(Makkah—19 verses)

THE first five verses of this chapter are by universal admission the first revelation which the Holy Prophet received. In the arrangement of chapters, however, it is given its present place because the chapters preceding it lay the greatest stress upon the perfection and eminence to which the Holy Prophet was to rise, as well as the perfection and eminence to which he was to raise those who followed him—a goal which could not be attained by human effort; and hence the opening words of this chapter tell him to seek the assistance of the Divine Being. The chapter is called *The Clot* because of the statement made in the second verse that God created man from a clot of blood, which contains a hint that, as a beautiful human form is evolved out of such a humble origin, even so the Holy Prophet would be made to rise to the greatest eminence from the humble circumstances in which he was placed.

In the name of Allāh, the Beneficent, the Merciful.

1. Read in the name of thy Lord who created—
2. He created man from a clot.
3. Read and thy Lord is Most Generous,
4. Who taught (to write) with the pen,¹⁰³⁷
5. He taught man what he knew not.
6. Nay, man is inordinate,
7. Because he sees himself free from want.
8. Surely to thy Lord is the return.
9. Hast thou seen him who forbids
10. A servant when he prays ?

1037. The mention of the *pen* in this, the very first revelation of the Holy Prophet, is significant. It not only indicates "the powerful help for propagating the knowledge of the Divine Unity" which the Holy Prophet was to find in the *pen* (Rodwell), but signifies as well that the pen was to prove a most powerful instrument in the uplift of humanity. "Read and write" is thus the very first message of Islam—the message of the Unlearned Prophet—and it was for this reason that the rise of Islam gave an impetus to learning which is not met with in the history of any other religion.

11. Hast thou seen if he is on the right way,
12. Or enjoins the keeping of duty ?
13. Hast thou seen if he gives the lie to the truth and turns (his) back ?
14. Does he not know that Allāh sees ?
15. Nay, if he desist not, We would certainly smite his forehead—
16. A lying, sinful forehead.
17. Then let him summon his council—
18. We too would summon the helpers (of the cause).
19. Nay, obey him not, and make obeisance and draw nigh (to Allāh).

CHAPTER 97

AL-QADR : THE MAJESTY

(Makkah—5 verses)

THE last chapter contains what was revealed first of all, and it is suitably followed in arrangement by one that relates when the revelation of the Qur'ān began. It was the night of Majesty which first witnessed the shining of that light which was destined to illumine the whole world, and its very name points to the majesty and grandeur of the message which was delivered in it.

In the name of Allāh, the Beneficent, the Merciful.

1. We revealed it on the grand night.¹⁰³⁸
2. And what will make thee comprehend what the grand night is ?
3. The grand night is better than a thousand months.
4. The angels and the spirit descend in it by the permission of their Lord for every affair—
5. Peace ! It is till the break of the morning.¹⁰³⁹

1038. *Lailat-ul-qadr*, which I have rendered as the grand night, and which literally means the night of majesty or grandeur or greatness, is a well-known night in the month of Ramadẓān, being the 25th, 27th or 29th night of the month. In 44 : 3, it is called the blessed night. It was in this night that the revelation of the Holy Qur'ān began.

1039. "Peace" is the chief distinction of *lailat-ul-qadr*. This peace comes to the hearts of the faithful in the form of a tranquil mind which makes them fit to receive Divine blessings.

CHAPTER 93

AL-BAYYINAH : THE CLEAR EVIDENCE

(Makkah—8 verses)

THE Holy Prophet, who received the mightiest of the revelations, is here called the *Clear Evidence* (the words supplying the name of this chapter), because it was through his message that idolatry, superstition and a thousand other evils were swept off from Arabia, all attempts to regenerate Arabia before him having proved a failure.

In the name of Allāh, the Beneficent, the Merciful.

1. Those who disbelieved from among the People of the Book and the polytheists could not have obtained freedom (from sin) till the clear evidence came to them.

2. A Messenger from Allāh, reciting pure pages,¹⁰⁴⁰

3. Wherein are (all the) right books.¹⁰⁴¹

4. And those who were given the Book did not become divided except after clear evidence came to them.

5. And they are not enjoined aught but that they should serve Allāh, being sincere to Him in obedience, upright, and keep up prayer

1040. The Arabs were a people about whom all hopes of reformation had been given up. The Jews and the Christians had tried their best to reform Arabia, but both movements failed—and they themselves were submerged in the evils of Arabia. The indigenous movement of the Ḥanīis had sprung up and failed without bringing about any change in the condition of Arabia. And last of all came a Messenger—reciting pure pages of Divine revelation—who swept off every superstition and every evil from the face of Arabia: this was indeed a clear evidence of his being from God.

1041. In the Holy Qur'ān all those right directions are to be met with which were revealed in any other book, as well as those not previously revealed but which were necessary for the guidance of man. The Qur'ān thus claims to contain all the good points of other sacred books, and, in addition, to supply their deficiencies.

and pay the poor-rate, and that is the right religion.

6. Those who disbelieve from among the People of the Book and the polytheists will be in the fire of hell, abiding therein ; they are the worst of creatures.

7. Those who believe and do good, they are the best of creatures.

8. Their reward is with their Lord—gardens of perpetuity in which rivers flow, abiding therein for ever. Allāh is well-pleased with them and they are well-pleased with Him. That is for him who fears his Lord.

CHAPTER 99

AZ-ZILZĀL : THE SHAKING

(Makkah—8 verses)

THE *shaking* spoken of in the first verse of this chapter, from which it receives its title, is a prophecy of the great disasters which shook Arabia at the advent of the Holy Prophet, and of the unprecedented disasters which are shaking the whole world now. A transformation was to be brought about by the Prophet as pointed out in the last chapter, but the awakening could not be brought about unless the people were shaken from the lethargy into which they had fallen.

In the name of Allāh, the Beneficent, the Merciful.

1. When the earth is shaken with her
(violent) shaking,

2. And the earth brings forth her burdens,

3. And man says : What has befallen her ?

4. On that day she will relate her news,

5. As if thy Lord had revealed to her.¹⁰⁴²

6. On that day men will come forth in
sundry parties that they may be shown their
deeds.

7. So he who has done an atom's weight of
good will see it.

8. And he who has done an atom's weight of
evil will see it.¹⁰⁴³

1042. Considered in connection with this life, the prophecies refer to the time when, after being severely shaken, as Arabia was, the earth was to bring forth its dead, who would then be raised spiritually to life. The relating of her news by the earth signifies the appearance of circumstances which would make manifest what evil and injustice had been wrought on her. Some consider the verses to describe the signs of the latter days, or of the approach of the judgment day, the words indicating in that case that great earthquakes and other disasters would shake the whole of the earth.

1043. Such is the clear law of good and evil. Not an atom's weight of good or evil, whoever may be the doer of it, is left without its reward.

CHAPTER 100

AL-'ĀDIYĀT : THE RUNNERS

(Makkah—11 verses)

THIS chapter receives its title from the prophetic mention of the *Runners* in the first verse, showing that the great disasters spoken of in the last chapter were to be brought about by means of wars. This proved true not only in the time of the Prophet, but its truth shines still more clearly in our own day, and the unprecedented wars of our time are no doubt a precursor of a great spiritual awakening, even as they proved in Arabia thirteen centuries ago.

In the name of Allāh, the Beneficent, the Merciful.

1. By the runners breathing pantingly,
2. Then those striking sparks of fire,
3. Then those that press forward at morn,
4. And thereby raise dust,
5. Then penetrate thereby into an assembly
(of the foe):
6. Surely man is ungrateful to his Lord.¹⁰⁴⁴
7. And he is a witness of that.
8. And surely he is tenacious in the love
of wealth.
9. Does he not know when what is in the
graves is raised?
10. And what is in the hearts is made
apparent?
11. Their Lord this day is fully Aware of
them.

1044. According to most commentators, the description in the first five verses is applicable either to camels or to horses, and refers to the horses employed in wars, the reference being of course prophetic. The reference may as well be to the warriors themselves. The sixth verse calls attention to the ungratefulness of the people in rejecting the Holy Prophet.

CHAPTER 101

AL-QĀRI'AH: THE GREAT CALAMITY

(Makkah—11 verses)

THE Great Calamity of this chapter, which gives it its title, is the same as the shaking of Ch. 99.

In the name of Allāh, the Beneficent, the Merciful.

1. The great calamity!¹⁰⁴⁵
2. How terrible the great calamity!
3. And what will make thee comprehend how terrible the great calamity is?
4. The day on which men will be as scattered moths,
5. And the mountains will be as carded wool.
6. Then as for him whose measure of good deeds is heavy,
7. He will live a pleasant life.
8. And as for him whose measure of good deeds is light,
9. His abode will be the abyss.¹⁰⁴⁶
10. And what will make thee know what it is?
11. A burning fire.

1045. *Al-qāri'ah* (from *qar'*, meaning *striking with severity*) signifies a very great calamity, and the word occurs without the definite article *al* in 13:31, where it is used to denote one of those great calamities which befell the Quraish from time to time. In 69:4, *al-qāri'ah* signifies the doom of a people. The word as used here signifies the *promised or threatened* calamity; and thus it includes both the threatened calamity of this life and that of the Hereafter.

1046. The original word for abode is *umm*, which means a mother. A place of habitation or abode is also called *umm*, because it grants protection to a man as does the mother to a babe. The abyss or hell is here called a mother to indicate that man's connection with hell is similar to that of a baby with its mother, viz. that his abode there fits him for progress in the spiritual world. Thus hell is only a stage in the spiritual progress of those who have wasted their opportunity in this life.

CHAPTER 102

AT-TAKĀTHUR : RICHES

(Makkah—8 verses)

THIS chapter, which is entitled *Riches*, from the occurrence of that word in the first verse, states that the desire for the abundance of worldly goods and of the comforts of this life is the great impediment which keeps men away from the real object of life.

In the name of Allāh, the Beneficent, the Merciful.

1. The desire of increasing riches diverts you,
2. Until you come to the graves.¹⁰⁴⁷
3. Nay, you will come to know,
4. Nay, nay, you will come to know.
5. Nay, if you had known with a certain knowledge,
6. You would certainly have seen the hell,¹⁰⁴⁸
7. Then you will see it with the eye of certainty ;
8. Then on that day you will be questioned about the boons.

1047. *Coming to the graves* stands for death. The object of diversion is omitted here, and the context shows that diversion from the object of life is meant.

1048. Hell can be seen even in this life according to this verse which shows clearly that hell, like heaven, begins with this life: only a man must have the eyes to see it. Hell is, therefore, another name for the consequences of evil deeds. The last verse of the chapter shows that man goes to hell for spoiling his opportunity here.

CHAPTER 103

AL-'AŞR : TIME

(Makkah—3 verses)

THIS chapter draws attention to the testimony of *Time* in showing that those alone will prosper who accept the truth, the rejecters being utterly lost, and hence its title.

In the name of Allāh, the Beneficent, the Merciful.

1. By the (fleeting) time,
2. Surely man is in loss,
3. Except those who believe and do good,¹⁰⁴⁹
and exhort one another to truth, and exhort
one another to patience.¹⁰⁵⁰

1049. Every moment that passes away is a moment lost unless it is utilized in doing good. The statement also draws attention to past history of the righteous and prophetically to the time of the Holy Prophet.

1050. The preaching of truth brings man face to face with difficulties, and unless he is patient and forbearing under hardships he cannot adhere to the truth.

CHAPTER 104

AL-HUMAZAH : THE SLANDERER

(Makkah—9 verses)

AS opposed to those who are spoken of in the last chapter as believing, doing good, and enjoining truth and patience, we have here a description of those who, instead of doing any permanent good, amass wealth, and instead of enjoining truth, slander others - whence the name.

In the name of Allāh, the Beneficent, the Merciful.

1. Woe to every slanderer, defamer,
2. Who amasses wealth and considers it a provision (against mishap); ¹⁰⁵¹
3. He thinks that his wealth will make him abide.
4. Nay, he will certainly be hurled into the crushing disaster, ¹⁰⁵²
5. And what will make thee realize what the crushing disaster is?
6. It is the fire kindled by Allāh,
7. Which rises above the hearts. ¹⁰⁵³
8. It is closed over on them,
9. In extended columns.

1051. The slanderers and defamers are condemned here generally, with particular reference to the opponents who started their persecution of the Holy Prophet by bitterly slandering and defaming him.

1052. *Al-ḥumazah* is derived from *ḥatima*, meaning it became broken in pieces. The name is applied to hell, because it crushes everything that is cast into it. I translate it as the crushing disaster, so that it may include both hell and the other disasters which were prophesied to crush the wealthy defamers of the Holy Prophet, their punishment being called by this name because they wanted to crush the Holy Prophet and the truth he brought.

1053. It should be noted that the fire of hell is described as rising above the hearts, showing that it is within the heart of man that the origin of hell-fire lies. A man's hell is thus within his own heart in this life, and it will assume a more palpable shape in the life to come.

CHAPTER 105

AL-FĪL : THE ELEPHANT

(Makkah—5 verses)

THIS chapter speaks of the protection of the Ka'bah as against the powerful armies of Abrahah, the Christian viceroy of Yaman, and is entitled the *Elephant* on account of the presence of elephants in the invading army, and prophetically refers to the protection of the Holy Prophet as against his powerful enemies.

In the name of Allāh, the Beneficent, the Merciful.

1. Hast thou not considered how thy Lord dealt with the possessors of the elephant ?¹⁰⁵⁴

2. Did He not cause their war to end in confusion,

3. And send down (to prey) upon them birds in flocks,

4. Hurling on them hard stones ?

5. So he rendered them like straw eaten up.¹⁰⁵⁵

1054. The reference is to the memorable invasion of Makkah by Abrahah, the Christian viceroy of the king of Abyssinia, at Yaman. Abrahah's object was to destroy the Ka'bah so as to divert the Arab religious enthusiasm to Ṣan'ā where he had built a magnificent cathedral for the purpose, as well as the Arab trade. This army is known in Arabia as the *aṣḥāb al-fil* or the *possessors of the elephant*, because of the presence in it of one or more elephants. The year in which the invasion took place is known as *the year of the elephant*, being the year 570 of the Christian era, and coinciding with the year of the Holy Prophet's birth. Unable to defend the Holy Place against the huge army, and failing to dissuade Abrahah who was now encamped some three days' march from Makkah, from his sacrilegious purpose, 'Abd al-Muṭṭalib, thus prayed aloud, leaning upon the door of the Ka'bah : "Defend, O Lord ! Thine own House ; and suffer not the Cross to triumph over the Ka'bah !" Then the whole population of Makkah repaired to the hills around the holy city. Meanwhile a virulent form of smallpox or some other pestilence broke out in Abrahah's army, with such severity that the army retreated in confusion and dismay, many of them, being unable to find their way back, perishing in the valleys, while a part was swept away by floods.

1055. The historians tell us that the army was destroyed by smallpox. The mention of birds is merely intended to show that

CHAPTER 106

THE QURAISH

(Makkah—4 verses)

THIS chapter is closely connected with the last, and in fact continues the subject-matter, reminding the Quarish (after whom it is named) of the great benefits conferred on them because of their guardianship of the Ka'bah.

In the name of Allāh, the Beneficent, the Merciful.

1. For the protection of the Quraish—
2. Their protection during their journey in the winter and the summer¹⁰⁵⁶—
3. So let them serve the Lord of this House,
4. Who has provided them with food against hunger and given them security against fear.¹⁰⁵⁷

the birds feasted on their corpses, tearing off flesh from the dead bodies by hurling stones at them. Hence their dead bodies are compared to *straw that is eaten up*.

1056. The meaning is that Divine protection of the Ka'bah and destruction of its enemies was a special favour granted to the Quraish, for it led to their protection. Being guardians of the Ka'bah, they were respected when they set out on their trade journeys to Syria in the summer and to Yaman in the winter.

1057. The pilgrimage gave a special impetus to their trade and the necessities of life were brought to their very doors, while they were totally secure from all fear of attack, to which the other Arab tribes were constantly exposed, because the territory around Ka'bah was held sacred by the whole of Arabia.

CHAPTER 107

AL-MĀ'ŪN : THE ALMS

(Makkah—7 verses)

NOTWITHSTANDING the favours conferred upon the Quraish, spoken of in the last two chapters, they denied judgment, and trampled upon the rights of the orphans and the poor. It is on account of their withholding the *alms* from the poor that the chapter is entitled *The Alms*. It is an error to regard it as a Madīnah revelation; it undoubtedly belongs to the early Makkah period.

In the name of Allāh, the Beneficent, the Merciful.

1. Hast thou seen him who gives the lie to religion?¹⁰⁵⁸
2. That is the one who treats the orphan with harshness,
3. And urges not (others) to feed the poor.
4. So woe to the praying ones,
5. Who are unmindful of their prayers,
6. Who do (good) to be seen,
7. And withhold alms.

¹⁰⁵⁸ *Din* signifies both *religion* and *judgment*. The essence of religion is here described to be the taking care of the orphan and feeding the poor. Even the prayer of those who withhold alms because the object of prayer is the perfection of self, and no one can be said to have attained perfection who does not serve the cause of humanity.

CHAPTER 108

AL-KAUTHAR : ABUNDANT GOOD

(Makkah—3 verses)

THIS is one of the earliest of revelations, and promises abundance of good of every kind (whence the name) to the Holy Prophet, while it shows that his enemies will be deprived even of that good which was given to them as a favour in this life.

In the name of Al'āh, the Beneficent, the Merciful.

1. We have given thee abundance of good,¹⁰⁵⁹
2. Therefore pray to thy Lord and make a sacrifice.
3. Thy enemy—he is the one cut off (from good).

1059. *Al-kauthar* signifies abundance, specially of good, and according to Rāzī, includes the good of this life and the good of the Hereafter. The existence in paradise of a river of this name, from which all other rivers flow, only shows that the abundant good granted to the Holy Prophet is such that others will also draw their good from him. It is related that Ibn 'Abbās explained *kauthar* as meaning abundant good, and when it was said to him that people say it is a river in paradise, he replied : "That too is of the abundant good."

CHAPTER 109

AL-KĀFIRŪN : THE UNBELIEVERS

(Makkah—6 verses)

THE *Unbelievers* (hence the title) are told in this chapter that they will be requited for their misdeeds.

In the name of Allāh, the Beneficent, the Merciful.

1. Say : O unbelievers !
2. I serve not that which you serve,
3. Nor are you servers of Him whom I serve :
4. Nor was I (ever) a server of that which you served.¹⁰⁶⁰
5. Nor are you servers of Him whom I serve.
6. You will have your recompense and I shall have my recompense.

1060. While the 3rd and 5th verses are in identical words, showing that the unbelievers did not really worship God, the 2nd and 4th verses differ from each other, the second verse referring to the present and the fourth to the past, the latter showing that the Holy Prophet never worshipped idols. There is also historical testimony to the effect that when quite a child and accompanying his uncle in his journey to Syria, the Holy Prophet expressed strong hatred for idol-worship.

CHAPTER 110

AN-NAṢR : THE HELP

(Makkah—3 verses)

THIS chapter speaks of the great Divine *Help* and victory (from which it receives its title) with which the Holy Prophet's endeavours in the cause of truth were crowned. Ibn 'Umar says that this chapter was revealed during the last pilgrimage of the Holy Prophet, and that he lived only eighty days after its revelation. Hence, though classed with the Madi'nah revelation, it was actually revealed at Makkah. As a complete chapter it may be said to be the last revelation of the Holy Prophet, and, coming down at Makkah, it showed how the wonderful prophecies, announced in utter loneliness and helplessness at Makkah, were now fulfilled by the Prophet visiting that sacred city with over a hundred thousand followers.

In the name of Allāh, the Beneficent, the Merciful.

1. When there comes the help of Allāh and the victory,
2. And thou seest men entering the religion of Allāh in companies,
3. Celebrate the praise of thy Lord, and ask His forgiveness; for He is Oft-returning (to mercy).¹⁰⁶¹

1061. The tenth year of Hijrah witnessed a mass movement towards Islam, tribe after tribe accepting the religion. The great and wonderful prophecies of the reformation of Arabia being thus clearly fulfilled, the Prophet was given to understand that the time had now come when he should prepare to meet the Lord. The asking of forgiveness was for the people who were now joining Islam, because on account of his approaching death, the Holy Prophet had no time to ground them well in faith.

CHAPTER 111

AL-LAHAB : THE FLAME

(Makkah—5 verses)

WHILE the last chapter speaks of the peaceful end of a righteous man, because he attains the great object of his life, the present chapter shows that the fiery-tempered opponents of truth lead their lives in heart-burning which assumes the palpable shape of flames of fire in another life. It is therefore entitled the *Flame*.

In the name of Allāh, the Beneficent, the Merciful.

1. Perdition overtake both hands of the father of the flame, and he will perish.¹⁰⁶²
2. His wealth and what he earns will not avail him.
3. He will burn in fire that flames,
4. And his wife, the bearer of slander,
5. Upon her neck a halter of strongly twisted rope.¹⁰⁶³

1062. A man of a fiery temper may be called *abū-lahab* or *father of flame*. 'Abd al-'Uzzā, an uncle of the Holy Prophet, was known by this name, perhaps on account of his severe opposition to the Holy Prophet. It is related that the Holy Prophet, being commanded to warn his near relatives, called them together and delivered the Divine message, at which 'Abd al-'Uzzā cried out: "May you perish! Was it for this that you summoned us?" It is also related that he followed the Prophet when he went forth to preach, saying to the people that the Prophet was a mad relative of his. He is related to have died seven days after hearing of the defeat of the Quraish at Badr.

1063. Abū Lahab's wife was Umm Jamilah, the sister of Abū Sufyān. She used to spread evil reports against the Holy Prophet. The halter of strongly twisted rope represents a punishment corresponding to sin, for it is related that she used to gather thorns bound with a rope, which she brought on her own head to spread in the Prophet's way, and she died, being strangled by that rope.

CHAPTER 112

AL-IKHLĀṢ : THE UNITY

(Makkah—4 verses)

THIS is really the concluding chapter of the Holy Qur'ān—the two chapters that follow only show how the protection of the Lord is to be sought—and it gives the sum and substance of the teachings of the Holy Qur'ān, which is the declaration of the *Unity* of the Divine Being, the chapter receiving its title from that circumstance.

In the name of Allāh, the Beneficent, the Merciful.

1. Say : He, Allāh, is One.
2. Allāh is He on Whom all depend.
3. He begets not, nor is He begotten ;
4. And none is like Him.¹⁰⁶⁴

1064. Shirk, or the setting up of equals with the Divine Being, is of four kinds, viz., a belief in the plurality of gods, a belief that other things may possess the perfect attributes of the Divine Being, a belief that any one may be related to him, and, a belief that others may do what is ascribable only to the Divine Being. These four kinds of shirk are rejected in the first, second, third and fourth verses respectively.

CHAPTER 113

AL-FALAQ : THE DAWN

(Makkah—5 verses)

THIS chapter and the one that follows teach man how to seek refuge in God and how to betake himself to His protection. This subject being referred to in Makkan revelations, as in chapters 16 and 41, the two chapters must have been revealed at Makkah, and they are amongst the earliest Makkan revelations according to Rodwell, who considers them to be the sixth and seventh respectively in order of revelation. The many stories regarding their Madinah origin, as stated by some commentators, are not to be found in any authentic report, and consequently such stories must be rejected. Thus the Qur'an opens with the seeking of assistance from the Divine Being in *Bismillāh*, and ends with the seeking of refuge in Him, in these two chapters.

In the name of Allāh, the Benefice nt, t'ie Merciful.

1. Say: I seek refuge in the Lord of the dawn,
2. From the evil of what He has created,
3. And from the evil of the utterly dark night when it comes,
4. And from the evil of those who cast (evil suggestions) in firm resolutions,
5. And from the evil of the envier when he envies.¹⁰⁶⁵

1065. The *dark night* of v. 3 stands for the difficulties through which a man is unable to see his way; the *naffāthāt* of v. 4 are those who would mislead others by their evil suggestions, when they set to work; while the 5th verse tells us that when success attends a man's efforts, there are those who envy that success, and therefore at all stages of an affair man stands in need of seeking Divine protection. It should be noted that *naffāthāt* is from *nafth* which signifies the putting a thing into the heart or an evil suggestion, and *'uqad* is the plural of *'uqdah*, which means the regulating of one's affair or one's resolution.

CHAPTER 114

AN-NĀS : THE MEN

(Makkah—6 verses)

THE introductory note on the last chapter may also be read here.

In the name of Allāh, the Beneficent, the Merciful.

1. Say : I seek refuge in the Lord of men,
2. The King of men,
3. The God of men,
4. From the evil of the whisperings of the
slinking (devil),
5. Who whispers into the hearts of men,
6. From among the jinn and the men.¹⁰⁶⁶

END

1066. These verses are, as it were, a complement to the previous chapter. Three kinds of mischief are pointed out there which may be done to the cause of truth. Here a fourth, but the gravest mischief of all, is pointed out. This is the mischief of the slinking devil who comes stealthily and casts evil suggestions into the hearts of men. The whispering of the evil one is the greatest mischief because its source is in the heart of man.

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