

HOLY QUR'AN

Translation and Commentary

**TAFSIR
-UL-
QUR'AN**

By

MAULAN ABDUL MAJID DARYABADI

VOL.2



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(VOL. II)

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SYSTEM OF TRANSLITERATION

Below is given the system of transliteration adopted in this work :

ا a	ظ z
ء ' (as =ع, 'u=ع, 'i=ع)	
ب b	غ gh
ت t	ف f
ث th	ق q
ج j	ك k
ح h	ل l
خ kh	م m
د d	ن n
ذ z	ه h
ر r	و u (as vowel)
ز z	و w (as consonant)
س s	ي i (as vowel)
ش sh	ي y (as consonant)
ص s	“ un
ض dh	” an (above the line)
ط t	— in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthians.
2. Cor.	=	Paul's Second Epistle to the Corinthians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy: The Fifth Book of Moses.
Ex.	=	Exodus: The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
1. Gr. Jn.	=	The First Epistle General of John.
2. Gr. Jn.	=	The Second Epistle of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis: The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
Je.	=	The Book of Jeremiah.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Lk.	=	Gospel according to St. Luke.
Le.	=	Leviticus: The Third Book of Moses.
Mi.	=	Micah.

Mk.	=	Gospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers: The Fourth Book of Moses.
1. Pe.	=	The First Epistle General of Peter.
2. Pe.	=	The Second Epistle General of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Paul's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes.	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epistle to Thessalonians.
1. Ti	=	Paul's First Epistle to Timothy.
2. Ti	=	Paul's Second Epistle to Timothy.
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) GENERAL

AAM.	=	Abul 'Alā Maududi, Urdu translator and commentator of the Holy Qur'ān.
"Ant."	=	Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh 'Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of Saḥīḥ al-Bukhārī.
AV.	=	Authorised Version of the Bible.
AYA.	=	'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh.	=	Nāsir-ud-Din 'Abdullah Baidhāvī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK.	=	'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE.	=	McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
C.E.	=	Christian Era.
DB.	=	Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murry, London).

- DCG. = Hasting's Dictionary of Christ and the Gospels, 2 Vols.
- DV. = Douay Version of the Bible.
- EBi. = Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).
- EBr. = 'Encyclopedia Britannica,' 29 Vols. 11th Edition. (London).
'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.
- El. = Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
- EMK. = Hammerton's Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).
- ERE. = Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
- ESS. = Seligman's 'Encyclopedia of the Social Science,' 15 Vols. (Macmillan, London).
- ET. = Cohen's 'Everyman's Talmud,' (Dent, London).
- FWN. = Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
- GB. = Ragg's 'The Gospel of Barnabas.' (Oxford).
- GRE. = Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
- HHW. = 'Historians' History of the World,' 25 Vols. (*The Times*, London).
- HJ. = *The Hibbert Journal*. (Constable: London).
- IA. = Hadhrat 'Abdullāh Ibn-i-'Abbās. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
- IQ. = Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'
- JE. = 'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
- LL. = Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
- LSK. = Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).
- M.A. = Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

- NSBD. = A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
- NSD. = 'New Standard Dictionary of the English Language,' 4 Vols. (Funk and Wagnalls, New York).
- NT. = The New Testament.
- OT. = The Old Testament.
- PC. = Tylor's 'Primitive Culture,' 2 Vols. (Murray, London).
- Rgh. = Al-Rāghib al-Asfāhānī, Husain b. Muhammad, Al-Mufradāt fi Gharīb il-Qur'ān.
- RV. = Revised Vesion of the Bible.
- RZ. = Imām Fakhruddīn Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
- SOED. = 'Shorter Oxford English Dictionary,' 2 Vols. (Oxford).
- SPD. = Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
- Th. = Maulānā Ashraf 'Alī Thānavī (B. 1280 A.H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
- UHW. = Hammerton's 'Universal History of the World', 8 Vols. (New York).
- VJE. = Vallentine's 'One Volume Jewish Encyclopedia.' (London).
- WGAL. = Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
- Zm. = Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C. E.) Com-mentator of the Holy Qur'ān.

تَفِيضُ مِنَ الدَّمْعِ بِمَا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَا لَنَا
 لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۖ وَنُظَمُّ أَنْ يَدْخُلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ۝ فَآتَاهُمْ
 اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ۝ وَالَّذِينَ
 كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرَّمُوا طَيِّبَاتِ
 مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا

PART VII

83. (واذا . . . الشاهدين) And when they¹ hear² what has been sent down to the messenger thou seest³ their eyes overflow with tears⁴ because of the truth they have recognised.⁵ They say: our Lord! we believe;⁶ so write us down with the witnesses.⁷

84. (وما لنا . . . الصالحين) And why should we not believe in Allah⁸ and in what has come down to us of the truth? And we long that our Lord will enter us⁹ with the righteous people.

85. (فاتاهم . . . المحسنين) Therefore Allah will reward them, for what they said, with Gardens beneath which rivers flow as abiders therein. Such is the recompense of the well-doers.

86. (والذين . . . الجحيم) And those who disbelieved and belied Our signs, they shall be the inmates of the Flaming Fire.

SECTION 12

87. (يا أيها . . . المعتدين) O you who believe! forbid not¹⁰ to yourselves the good things¹¹ Allah has allowed to you,¹² and trespass not;¹³ verily Allah does not love the trespassers.¹⁴

1. The reference is to the good-natured Christians of the Prophet's time, who eventually became converts to Islam.

2. (as it is read out to them).

3. (O Prophet!).

4. (generated by the tenderness of their emotion). That the physical side of the tender emotion specially involves the lachrymal organs is a commonplace with the students of psychology. 'The lachrymal organs—gland and sac—are specifically affected under the tender feeling.' (Bain, *Mental Science*, p. 241). 'The circulation is accelerated by joy and tenderness, as is proved by the shining of the eyes. The

appearance of tears would be the natural consequence.' (Ribot, *Psychology of Emotions*, p. 236).

5. (in this new Dispensation). Cf. the OT. 'For all the people wept' when they heard the words of the law.' (Ne. 8 : 9).

6. And thenceforth they were Muslims.

7. (to the truth of the holy Prophet and the Holy Qur'ān).

8. (as that belief is taught in the Qur'ān).

9. (in the Paradise).

10. (unto yourselves by taking vows).

11. (whether they be articles of food, or of clothing, or any other lawful pleasures).

12. Some well-meaning Muslims, imitating certain self-denying Christians, had vowed not to partake of delicious foods and to abstain from going in to their wives. This the holy Prophet strongly disapproved, declaring that he would have no monks and ascetics in Islam. The Quranic verse is also directed at such persons.

13. (the bounds of the Divine Law, by either forbidding the lawful or allowing the forbidden).

14. There is no sense and no merit in self-imposed vows of penance and abstinence unless they be in strict accordance with the rules set up by the Revelation.

الشَّيْطَانُ

وَرَأَىٰ السُّجُودَ

وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۖ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْسَابِكُمْ ۖ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْآيَاتَانَ ۚ فَكَلِمَاتٌ رَّطَبَتْهُنَّ إِطْعَامٌ وَعَشْرَةٌ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ ۖ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةٌ لِمَا كَلِمَاتُكُمْ ۚ وَإِذَا حَلَقْتُمْ ۚ وَأَحْفَلُوا ۚ أَيْسَابَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا الْحَمِيمُ ۖ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ ۖ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ

88. (وكلوا . . . مؤمنون) And eat of that with which Allah has provided you as lawful and good;¹⁵ and fear Allah,¹⁶ in whom you are believers.

89. (لا يؤاخذكم . . . تفكرون) Allah shall not take you to task¹⁷ for¹⁸ the vain in your oaths;¹⁹ but He shall take you to task for what your oaths make binding.²⁰ Its atonement²¹ is the feeding of ten poor men with the middle sort²² of that with which you feed your household, or the clothing of them or the freeing of a slave;²³ but he who cannot afford,²⁴ for him is a fasting of three days.²⁵ That is the atonement of your oaths when you have sworn,²⁶ and bear in mind your oaths.²⁷ Thus²⁸ does Allah expound to you His commandments,²⁹ that haply you may return thanks.³⁰

90. (يا أيها . . . تفلحون) O you who believe! wine³¹ and gambling³² and stone altars³³ and *divining* arrows³⁴ are only an abomination, a handiwork of Satan; so shun it, that haply you may thrive.

15. (and do not forbid them to you as an act of merit).

16. (who alone has a right to allow this and to forbid that).

17. (in this world; and so He has not instituted any expiation).

18. *i. e.*, for the violation of.

19. لغو applied to speech is 'nought; of no account'. Vain oaths are those that are rash, unpremeditated and without design. See P. II, 490.

20. *i. e.*, oaths of a promissory character, which are a sort of pledge referring to the future عقدت إيمانكم signifies 'ratification'.

21. *i. e.*, of these deliberate oaths.

22. *i. e.*, with the average; with what is neither prodigal nor niggardly.

23. *i. e.*, freeing of a believer from slavery. رقة is 'by a synecdoche, a slave, male and female; and a captive And نك رقة released a slave or a captive.' (LL).

24. (access to these alternatives).

25. (in succession).

26. (but are not going to fulfil them).

27. 'so that no unfulfilled oath may go unexpiated.' (Th).
28. *i. e.*, in this wise way.
29. *i. e.*, all other commandments. آيات is here obviously statutes, ordinances or commandments, not signs or tokens.
30. *i. e.*, (to Him for these acts of Grace and Wisdom).
31. خمر includes all inebriating liquors. Wine is considered a sacred drink among the Jews. Far from being forbidden it is an integral part of their religious festivities. As 'wine gladdens the heart of men' and forms an important element in a festive meal, it has been ordered that 'our meal on the eve of Sabbath and Festival should begin with a cup of wine in honour of the day, and that mention should be made of the holiness of the day before partaking of the wine. The *Kidduah* consists of two blessings: one over the wine, and one that refers to the holiness of the day.' (Friedlander, *The Jewish Religion*, p. 341). The Bible condemns it not as such but only its abuse, and goes as far as to say that 'it cheereth God and man.' (Judg. 9: 13) Drunkenness had been, and is, the bane of many civilizations, ancient and modern, not excluding the religious classes. The evidence, in fact, shows that the vice 'was never absent from the Church nor from its clergy, and that it attained enormous proportions among the latter in our own islands, and in the 8th and 9th centuries on the continent also.' (DCA. I, p. 585) The place that wine occupied amidst the staple articles of food in the NT times is well shown by the fact that, in the case of a fire on the Sabbath day, only three necessities of life were to be rescued, *viz.*, a basket of loaves, a cake of dried figs and a jar of wine.' (EBi. c. 1569) See also P. II, nn. 438, 440.
32. 'A passion confined to no race or country, to no rank of society, to no plane of civilisation.' (ERE. VI, p. 170). ميسر includes all games of chance. By these two total prohibitions, the holy Prophet of Islam 'did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society—evils to the intensity of which the Christian governments of the nineteenth century are hardly yet beginning to awake.' (Bosworth Smith, *op. cit.* 258.) See also P. II, nn. 439, 440.
33. 'In Arabia, where sacrifice by fire is almost unknown, we find no proper altar, but in its place a rude pillar or heap of stones, beside which the victim is slain, the blood being poured out over the stone or its base The sacred stones, . . . are called *ansāb*, *i. e.*, stones set up, pillars.' (Robertson Smith, *Religion of the Semites*, p. 281). See also P. VI, n. 163.
34. See P. VI, n. 165.

الصَّلَاةِ، فَهَلْ أَنْتُمْ مُنْتَهَوْنَ ۝ وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأَحْذَرُوا، فَإِنَّ تَوَلَّيْتُمْ
فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ۝ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعَنُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا، وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْلُغُوا إِلَى اللَّهِ يُسْرًا، وَالصَّيْدُ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ
يَبْلُغُهُمُ اللَّهُ مِنْ يَخَافُهُ بِالْغَيْبِ، فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا
الصَّيْدَ وَأَنْتُمْ حُرْفٌ، وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّمَّا قَتَلَ مِنَ النَّعِيمِ يُعْطَمُ بِهِ ذَوْعًا لَا

91. (انبا . . . متهون) Satan only seeks to breed enmity³⁵ and spite³⁶ among you³⁷ by means of wine³⁸ and gambling³⁹ and would keep you from the remembrance of Allah and from prayer;⁴⁰ will you *not* then desist?⁴¹

92. (واطيعوا . . . المين) Obey Allah and obey the messenger,⁴² and beware;⁴³ and if you turn away, then know that upon Our messenger *rests* only the plain preaching.⁴⁴

93. (ليس . . . الحسين) No sin is on those who believe and work righteous *works* for what they have eaten⁴⁵ so long as they abstained⁴⁶ and believed and worked righteous *works*,⁴⁷ and shall *again* abstain⁴⁸ and believe,⁴⁹ and shall *again* abstain⁵⁰ and do well; and Allah loves the well-doers.

SECTION 13

94. (يا ايها . . . المين) O you who believe! Allah shall surely test you⁵¹ with aught of the chase⁵² which your hands and your lances may reach,⁵³ in order that Allah may know⁵⁴ whoever fears Him unseen;⁵⁵ but he who will trespass⁵⁶ thereafter,⁵⁷ for him is a torment afflictive.

35. (in your behaviour).

36. (in your breasts).

37. (and thus subvert your solidarity).

38. 'The close relationship of alcoholism and crime is well known; and the statistics of Baer, Kurella, Gallavandis, and Sichart, show that from 25 to 85 per cent of all malefactors are drunkards.' (JE. I, p. 333). 'There is universal testimony as to the close relationship between excessive drinking and breaches of the moral law and the laws of the State. This is a direct consequence of the paralysis of the higher faculties, intellectual and moral, and the resulting free play given to the lower inclinations.' (ERE. I, p. 301). 'Alcohol belongs to a family of poisonous chemicals. Its theoretic food-value is of no use in practical dietetics. It is never a stimulant. It has a sedative drug-action in moderate doses, and a narcotic poison-action in excess . . . Its use as a beverage is physiologically unsound, economically disastrous, socially disruptive, and materially poisonous!' (Dastur, *op. cit.*, pp. 108-109).

39. The devastating results of the gambling on a large scale are too patent to be dwelt on at length. And as to the ethics, even according to the European moralists, gambling is nothing short of robbery by mutual agreement. (See ERE. VI, p. 166). Gambling houses are almost everywhere notorious centres of crime and prostitution. 'Sexual activity,' as observed by a German writer, 'is often combined with gambling, as is anything which will induce a state of high nervous excitement'. And gambling, remarks another observer, generally 'leads to other excesses—little good comes from easily got money; one is in the mood for pleasure, and he who loses seeks to drown his care—and so takes refuge in both wine and woman.' Says an English chronicler speaking of the 11th century England:—'Suicide was a thing that happened very often during this extraordinary period as the result of heavy betting; and wild extravagance was not confined to the young men, for the old gamblers were the most inveterate and the most reckless of the time. Staid statesmen lost as heavily and as madly as the raw striplings; and the insidious disease spread to the women . . . Among the women gamblers the greatest tragedy was that many of them paid the debts which they could not meet in cash by the sacrifice of their honour.' (EMK. V, p. 2386). And who has not heard of the ancient Indian king Yudhishthira playing away all his wealth and kingdom, and finally his brothers, himself and his wife Drupidi, in a game of dice ?

40. (which is the highest form of the remembrance of God).

41. (from such pernicious practices when their abominable nature has become apparent).

42. (in all their commandments). See P. V, n. 203.

43. (of infringing their statutes).

44. (of Our message; and that duty he has performed to the full).

45. (of things lawful in their days). The verse refers to the case of those Muslims who were dead before wine and gambling were declared forbidden, and who naturally had not abstained from them, altogether.

46. *i. e.*, far from being sinners, they were wont to abstain from things forbidden in their days.

47. This presupposes their fear of God and their faith in Him.

48. (from a thing now forbidden but hitherto declared lawful).

49. (in all the Divine commandments, great or small).

50. (from it, if once more a thing now lawful is declared forbidden).

51. (in the near future).

52. *i. e.*, by offering you plenty of it, while you are in pilgrims' garb and thus barred from the chase.

53. *i. e.*, game at close quarters; within reach of your hands and your lances.

54. (demonstrably).

55. (and does not succumb to the temptation of hunting birds and beasts when closely surrounded by them).

56. (the bounds of law in this respect).

57. *i. e.*, after the gaming is declared forbidden.

الكعبة

وراداً تمشرون

مِنْكُمْ هُدًى بِلِغَةِ الْكَعْبَةِ أَوْ كِفَارَةً طَعَامٍ مَنْكِبِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبِأَلِّ أَمْرِهِ عَفَا اللَّهُ عَنْمَا سَلَفَ، وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ، وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝ أَحِلَّ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَاعًا لَكُمْ وَلِلْيَتَامَى، وَحُزْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرَمًا، وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ، ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ، وَ

95. (يا أيها... انتقام) O you who believe! do not kill chase while you are in a state of sanctity,⁵⁸ and he among you who kills it wittingly, *his* compensation is the like⁵⁹ of what he has killed, in *domestic* flocks,⁶⁰ which two equitable persons⁶¹ among you will judge: an offering brought to the K'aba;⁶² or as an expiation the feeding⁶³ of the needy, or its equivalent in fasts⁶⁴ that he may taste the enormity of his deed.⁶⁵ Allah has pardoned what is past,⁶⁶ but he who returns,⁶⁷ Allah shall take retribution from him;⁶⁸ verily Allah is Mighty, Lord of Retribution.^{68-A}

96. (احل... تمشرون) Allowed to you⁶⁹ is the game of the sea and its eating: a provision for you and for the caravan.^{69-A} And forbidden to you is the game of the land⁷⁰ while you are in a state of sanctity. And fear Allah to Whom you shall be gathered.

97. (جعل... عليم) Allah has made the K'aba,⁷¹ the Sacred House,⁷² a maintenance⁷³ for mankind, and *so also*⁷⁴ the Sacred Month,⁷⁵ and the offering and the *victim* garlanded.⁷⁶ That is in order that you may know⁷⁷ that Allah knows all that is in the heavens and all that is in the earth, and that Allah is knower of everything.⁷⁸

98. (اعلوا... رحيم) Know that Allah is Severe in chastising⁷⁹ and that Allah is Forgiving,⁸⁰ Merciful.⁸¹

58. See P. VI, n. 139.

59. *i. e.*, equivalent in value.

60. See P. VI, n. 136.

61. *i. e.*, persons of integrity, honour and experience.

62. الكعبة, as a proper noun, with the definite article, signifies the Sacred House; the square, or cubic, building in the centre of the Sacred Mosque in Makka; said to be so called because of its square or cubic form, or because of its height and its square form. (LL) See P. I, nn. 563, 578.

63. (for the value of that animal).

64. One fast computed as equivalent to the feeding of one pauper.

65. The purport of the entire passage is that the offender, by way of compensation, shall bring an offering to the Sanctuary of Makka, to be slain there and distributed among the poor, of some domestic or tame animal, equal in value to the wild animal he has killed; such as a sheep in lieu of an antelope. And this value is to be adjudged by two prudent and competent persons. Or the offender shall give a quantity of food to the poor equal in value to the animal-offering. Or else, he shall fast a proportionate number of days. (*Bdh.*)

66. *i. e.*, previous either to this particular revelation or to the prohibition of hunting while in the state of sanctity.

67. (to the offence after this express injunction).

68. (for his persistent disobedience).

68-A. See P. III, n. 220.

69. (while yet you are in the state of sanctity).

69-A. Notably the seafarers.

70. *e.*, the catching of it, which does not necessarily imply the eating of it.

71. A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of an open parallelogram of about 500 ft. by 530 ft. known as the Sacred Mosque, and having a door 7 ft. from the ground. See n. 62 above.

72. (to which due reverence is to be paid). See P. I, nn. 563, 566

73. *i. e.*, a source of maintenance; an asylum of security.

74. *i. e.*, of like sanctity.

75. (of Zul-Hijja in the second week of which the ceremonies of the Pilgrimage are performed).

76. (to mark them as offerings to God).

77. (by reflecting on the perfections of these Divine teachings).

78. *i. e.*, His knowledge of everything, big or small, is perfect. Incidentally this repudiates the foolish doctrine of certain Greek philosophers that God has knowledge of 'universals' only, and not of particulars.

79. *i. e.*, strict in enforcing respect for His commandments and in chastising those who violate what He has sanctified.

80. (so hasten to ask His forgiveness).

81. (so turn to Him in repentance and beseech His mercy).

الْمَلَكُوتِ

وَأَذَانِهِمْ

اللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَيْرُ وَالشَّرُّ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْرِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن شَيْءٍ إِن تَبَدَّلَ لَكُمْ نِسْوَةٌ ۚ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْآنُ تُبَدَّلْ لَكُمْ عَفَا اللَّهُ عَنْهَا ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكَ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۚ وَأَكْثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

99. (ما على . . . تكتمون) Naught rests on the messenger save the preaching,⁸² and Allah knows what you disclose⁸³ and what you hide.⁸⁴

100. (قل . . . تفلحون) Say thou:⁸⁵ equal are not the foul⁸⁶ and the pure⁸⁷ even though the abundance of the foul may please thee.⁸⁸ So fear Allah,⁸⁹ O men of understanding! that haply you may thrive.

SECTION 14

101. (يا أيها . . . حليم) O you who believe! ask not of things which if disclosed to you, may annoy you, and if you ask of them while the Qur'an is yet being revealed, they may be disclosed to you.⁹⁰ Allah has pardoned that,⁹¹ and Allah is Forgiving,⁹² Forbearing.⁹³

102. (قد . . . كفرين) Surely people have asked *questions*⁹⁴ before you, and were then found disbelieving therein.⁹⁵

103. (ما جعل . . . يعقلون) It is not Allah who appointed⁹⁶ *ought* of the bahīra⁹⁷ or the sā'iba⁹⁸ or the wasīla⁹⁹ or the hām;¹⁰⁰ but it is the disbelievers who have fabricated a lie against Allah,¹⁰¹ and most of them do not reflect.

82. (of Our message; and that duty He has performed to the full).

83. (by words and deeds).

84. (in your hearts) *i. e.*, your secret thoughts and inner feelings.

85. (O Prophet!).

86. *i. e.*, that which is disapproved of and condemned by God.

87. *i. e.*, that which wins His approval.

88. (seeing that it is displeasing to God and yet so abundant O reader!)

اعجاب is inducing or exciting one to wonder and astonishment mixed with admiration.

89. (and seek His goodwill).

90. This anathematizes frivolous questioning on the part of the ignorant Arabs, sometimes merely to abate their idle curiosity, sometimes arising out of a false sense of piety.

91. *i. e.*, He has overlooked much questioning so far, so be now mindful of the future.
92. (so He has forgiven your past misdeeds in this respect).
93. (so be not deceived, if He, even in the future, does not award immediate punishment in this world).
94. (of their prophets).
95. (by paying not the slightest heed to the answers returned by the prophets). *Cf.* the NT:—‘Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.’ (Lk. 22 : 67).
96. (as imagined by the pagans).
97. *i. e.*, mother-camel whose milk was dedicated by the pagan Arabs to their gods. ‘Bahīra was the name given to a camel which had had ten young ones, her ear was then slit and she was turned loose to feed. When she died her flesh was eaten by the men only, the women being forbidden to touch it.’ (Palmer).
98. *i. e.*, a camel, turned loose, as a consecrated animal, to feed and exempted from common services. ‘Sāiba signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow.’ (Palmer).
99. ‘Wasīla was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition.’ (Palmer).
100. *i. e.*, the dedicated stallion. ‘Hām was stallion camel which after begetting ten young ones was turned loose.’ (Palmer).
101. (that He would be pleased with these superstitions) *i. e.*, these superstitious rites are no ordinances of God, but the inventions of foolish pagans.

الَّذِينَ

كَلَّمَ اللَّهُ

أُولَٰئِكَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسِكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اخْتَدَىٰ يَتَّبِعُهُ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا ۖ يُبَيِّنُ لَكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَينَ مَن غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِثْلَ بَعْدِ الصَّلَاةِ فَيُقْسِمُن بِاللَّهِ إِنْ أَرَبْتُمْ أَلَّا تَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّسِنَ الْأَعْمَىٰ ﴿١٠٦﴾ وَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحْتَقَا إِنَّمَا فَخْرِيْنَ يَقُومُن مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمُن بِاللَّهِ

104. (واذا . . . يهدون) And when it is said to them: come to what Allah has sent down and to the messenger, they say:¹⁰² enough for us is what we found our fathers on.¹⁰³ What: *even* though their fathers knew not *ought*¹⁰⁴ nor were guided.¹⁰⁵

105. (يا ايها . . . تعملون) O you who believe! on you rests the case of yourselves;¹⁰⁶ it cannot harm you as to whoso strays so long as you keep yourselves guided.¹⁰⁷ To Allah is the return of you all,¹⁰⁸ then He will declare to you what you were wont to work.¹⁰⁹

106. (يا ايها . . . الايمن) O you who believe! the testimony among you,¹¹⁰ when you are face to face with death, at the making of a bequest¹¹¹ shall be that of two equitable persons¹¹² from among you, or two others from among those not of you,¹¹³ if you be journeying in the land and death afflicts you.¹¹⁴ You should detain the twain¹¹⁵ after the prayer,¹¹⁶ if you¹¹⁷ be in doubt,¹¹⁸ and they should swear by Allah affirming: we shall not barter¹¹⁹ it for a price,¹²⁰ even though he¹²¹ be a kinsman,¹²² and we shall not hide the testimony of Allah,¹²³ lest we should be of the sinners.¹²⁴

102. (in sheer self-complacency).

103. To most of the polytheistic peoples, like the Arab pagans, religion is not a matter of sound reason and Divine Revelation, but a mere *usage*—a set of rites and dogmas handed down from the fathers to the sons.

104. *i. e.*, never based their faith on sound reason.

105. (by Divine Revelation).

106. (primarily and in the first place). The first and foremost duty of every individual is to save his own soul, and not to be unduly worried over others. Cf. the NT:—'Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.' (Ga. 6: 4, 5).

107. *i. e.*, so long as you keep to the path of right and virtue, and do your duty to others by persuading them to follow the course of rectitude, it matters little

to you if they persist in their course of wickedness and wilful disobedience.

108. 'So do not lose patience if the culprits do not immediately get their deserts.' (Th).

109. (and shall judge each accordingly).

110. (in the matter of bequests).

111. The injunction to appoint executors is only advisory or recommendatory, not obligatory.

112. *i. e.*, men of honour and integrity.

113. *i. e.*, other than the Muslims.

114. (and no Muslim executors are available).

115. (in order to prevent any influence being brought to bear upon them.)

116. Preferably after the afternoon ('asr) prayer, but the hour of any other prayer would serve equally well if there is a sufficient gathering. The address is to the men of authority among the Muslims.

117. (O heirs of the deceased!).

118. (as to the truth of the executors' statements).

119. *i. e.*, our evidence.

120. *i. e.*, for a bribe.

121. *i. e.*, the beneficiary.

122. (of ours, and his interests may be served by our evidence).

123. *i. e.*, the true evidence, as enjoined by God.

124. The object of all this is obviously to eliminate the chances of false evidence in the matter.

132. (the bounds of truth).
133. *i. e.*, true to the language and intention of the testator.
134. *i. e.*, oaths, by the heirs contradicting and rebutting the executors' oaths.
 135. (which fear would deter the executors from uttering falsehoods).
 136. (O believers, one and all! by sticking to the truth and not having recourse to prevarication of any sort whatever).
 137. (to his laws and commandments).
 138. *i. e.*, a people given to violating His laws and commandments in this world.
 139. (in the presence of their rebellious peoples).
 140. (by your people when you preached to them).
 141. (of what was in their minds while we were alive, nor of what and how they were going to believe and act after our death).
 142. (so also of how they perverted and mutilated our Message after us).

الْأَيُّهَا

يَا إِسْمَاعِيلُ

يَا ذِي، وَإِذْ نُفِرُوكُ الْمَوْتَى يَا ذِي، وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٠٠﴾ وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي، قَالُوا يَا مَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١٠١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ، قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٠٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١٠٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ، وَارْتَضَيْنَا وَأَنْتَ

110. (اذ . . . مين) *Call to mind* when Allah will say: O 'Isā, son of Maryam, remember My favour upon thee and thy mother¹⁴³ when I aided thee with the holy spirit,¹⁴⁴ so that thou spoke to mankind in the cradle¹⁴⁵ and in maturity,¹⁴⁶ and when I taught thee¹⁴⁷ the Book¹⁴⁸ and wisdom and Taurāt and the Injil,¹⁴⁹ and when¹⁵⁰ thou formedest out of clay as though the likeness of a bird¹⁵¹ by My command¹⁵² and thou breathedest into it and it became a bird¹⁵³ by My command,¹⁵⁴ and thou healedest the born blind¹⁵⁵ and the leper¹⁵⁶ by My command;¹⁵⁷ and when thou causedest the dead to come forth¹⁵⁸ by My command¹⁵⁹; and when I restrained the Children of Israel from thee¹⁶⁰ when thou camest to them¹⁶¹ with evidences,¹⁶² and those of them who disbelieved said: this¹⁶³ is but magic manifest.¹⁶⁴

111. (واذ . . . مسلمون) *Re-call* when I revealed to the disciples:¹⁶⁵ believe in Me and My messenger, they said:¹⁶⁶ we have believed,¹⁶⁷ and bear thou witness that verily we are Muslims.¹⁶⁸

112. (اذ . . . مؤمنين) *Re-call* when the disciples said: O 'Isā, son of Maryam,¹⁶⁹ can thy Lord send down¹⁷⁰ to us some food¹⁷¹ from the heaven? He said: fear Allah,¹⁷² if you are *indeed* believers.

113. (قَالُوا . . . الشاهدين) They said:¹⁷³ we mean that we may eat of it¹⁷⁴ and we may set our hearts at rest¹⁷⁵ and we get assured¹⁷⁶ that thou hast spoken the truth to us¹⁷⁷ and we should be¹⁷⁸ its witnesses.¹⁷⁹

143. Notice that it is God who as the Creator and Ruler is conferring His favours, and Jesus and Marv as creatures are honoured recipients of them.

144. (in a special way). For holy spirit see P. III, n. 7.

145. *i. e.*, while yet an infant. 'Only one Evangelist, St. Luke, makes any mention in his Gospel of the years between the great events that signalled Christ's birth at Bethlehem and the day, some thirty years later, when He began His public ministry. And even St. Luke only tells us of one happening during that time, the encounter with the doctors in the Temple when he was twelve years old.

All the act of his childhood and boyhood is dismissed in two short sentences.' (*The Catholic Times*, London, 14-1-46). See P. III, n. 423.

146. See P. III, n. 424.

147. So Jesus (peace be on him!) was taught of God, even as our own holy Prophet was.

148. *i. e.*, the revealed Books in general. The word is used in the generic sense.

149. (in particular). And so in all these matters the man Jesus stood in need of tutelage of God.

150. (to generate conviction in the minds of thy audience).

151. *i. e.*, the form of a bird; the counterfeit bird. 'He also made figures of birds which could fly, and of animals which could walk.' (Budge, *op. cit.*, Intro. p. XXIX). See P. III, nn. 437; 438.

152. *i. e.*, by the Divine will, and not by Jesus' own will.

153. *i. e.*, a real live bird. 'On another occasion Jesus was said to have been playing with some boys on the Sabbath, modelling birds, oxen, camels out of clay. A Pharisee happened to pass by and after rebuking them for profaning the Sabbath proceeded, to their great grief, to destroy their handiwork with his foot. When Jesus saw this He clapped His hands over the sparrow He had made and cried, "Go! Fly through all the world and live." Immediately the clay sparrow became alive and to the astonishment of the bystanders spread her wings and soared up into the sky.' (*The Catholic Times*, London, 14-12-45).

154. So all those miracles were caused *for* Jesus, and not *by* him.

155. Cf. Mt. 9: 27-30; Mk. 8: 22-25; Jn. 9: 1-7.

156. Cf. Mt. 8: 3; LK, 17: 14, See P. III, n. 441.

157. *i. e.*, by the sole will of the Creator, and not by that of His apostle or messenger.

158. 'The earlier rationalism strove to extrude from the story of Jesus all the miracles . . . The later rationalism draws a distinction between the miracles of healing for which analogies can be found elsewhere, and the "nature miracles"—such as multiplying the loaves, raising the dead, walking on the sea, etc. The former, or some of them, are retained as well-attested and historical; the latter are rejected. The dilemma is a peculiar one. For, on the one hand, the same records preserve both classes of works with the same simplicity, directness, and relevance; on the other hand, the supposed distinction is not grounded on objective science, but has been created for the express purpose of dealing with the gospel story. Science has not yet drawn any such line as this imaginary one.' (ERE. VII, pp. 513-14). 'More than one legend tells us how Jesus, out of His great love and pity for mankind, recalled the dead to life. One day, as He was at play, Jesus heard the sound of bitter wailing and on enquiring was told that it was a poor mother weeping over her dead son. He thereupon hurried to the house, and touching the

dead child on the breast said, "I say to thee, live and give joy to thy mother." "The dead boy opened his eyes, looked up and smiled." (*The Catholic Times*, London, 14-12-45). See P. III, n. 442.

159. Notice the constant refrain: 'by My command,' emphasizing the humanity of Jesus and deliberately combating the Christian idea of his divinity.

160. (Several times in thy life, when they attempted to do violence to thee). Cf. Jn. 8: 59; 10: 39.

161. 'Jesus did make his appeal steadily and unweariedly to Israel as the people of God When he sent out disciples to preach in his name (alike the twelve and the seventy), He commanded them to address "the lost sheep of the house of Israel."' (ERE, VII, p. 520). See also p. III, n. 450.

162. (of thy messengership). The word includes both arguments and miracles.

163. (working of wonders and miracles).

164. According to the Jewish sources, 'Jesus learned magic in Egypt and performed his miracles by means of it The accusation of magic is frequently brought against Jesus,' (JE. VII, p. 171). 'The nearest approach to a defined opinion about Him in the Talmud is the statement that "he practised magic and deceived and led astray Israel,"' (ERE. VII p. 551). 'Now when the wise men saw that all were believing in him, straightway they bound him fast and led him before Helene, the queen, under whose hand was the land of Israel. They said unto her, This man is a sorcerer, and he deceiveth the world.' (Schoufield, *According to the Hebrews*, p. 41).

165. (through you, O Jesus!) For حواری see P. III, n. 458.

166. (to thee in reply).

167. (in thy Message and messengership).

168. Or 'we have surrendered (to the behests of God).'

169. This form of address is to indicate that not even the closest associates of Jesus regarded him as anything but a human being born of a woman. 'Apart from the Birth stories at the opening of Matthew and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human.' (EBr. XIII, p. 16).

170. 'Can thy Lord send down—' on the tongue of the believing disciples only amounts to this: may there not be something in the Divine Plan to present the occurrence of such and such a miracle?

171. مائدة is not only 'a table with food upon it,' but also 'food itself even without a table' (LL). In the context, clearly it has no reference to 'a table' at all. It was only a miracle of 'cooked heavenly food' that the believing disciples asked for.

172. (and be not too free with asking signs and wonders frivolously).

173. (repudiating the implication of fun and frivolity).

174. (and to be blessed thereby). This was their first objective.
175. (by having this additional evidence). This is their second reason.
176. (all the more).
177. (as an apostle of God). The greater the evidence, the firmer the conviction.
178. (before others; and thus shall be better able to proselytize them). This is the third reason.
179. *i. e.*, of thy miracle.

الْبَيْتَةِ

وَإِذْ أَسْمِعُوا

حَدِيرُ الرَّزِيقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزَّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مَنكُم مَّا قَدْ آتَيْتَنِي بِهَا فَقَدْ كَفَرَ بِهَا إِذْ أَسْمِعُوا ۚ وَإِذْ قَالَ اللَّهُ لِيُعِيسَى ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الْهَيْلِينَ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِهِ حِجْقٌ ۚ إِنَّ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٥﴾ مَا قُلْتَ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٦﴾ إِنَّ تَعْدِيهِمْ فَأَنْتَ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَمَا تَنْكُرُ

قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الْهَيْلِينَ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِهِ حِجْقٌ ۚ إِنَّ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٥﴾ مَا قُلْتَ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٦﴾ إِنَّ تَعْدِيهِمْ فَأَنْتَ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَمَا تَنْكُرُ

114. (قال . . . الرزقين) 'Isā, son of Maryam,¹⁸⁰ said: Allah, our Lord!¹⁸¹ send down to us some food¹⁸² from the heaven, that it¹⁸³ may become an occasion of joy¹⁸⁴ to us—the first of us¹⁸⁵ and the last of us¹⁸⁶—and sign from Thee,¹⁸⁷ provide us Thou,¹⁸⁸ and Thou art the Best of Providers.¹⁸⁹

115 (قال . . . العليين) Allah said: surely I am going to send it down to you,¹⁹⁰ but whoever, of you¹⁹¹ disbelieves¹⁹² afterwards, I shall torment him with a torment which I shall not do to any of My creatures¹⁹³ of the worlds.

SECTION 16

116. (واذ . . . الغيوب) Recall¹⁹⁴ when Allah will say:¹⁹⁵ O 'Isā, son of Maryam! was it thou who said¹⁹⁶ to the people:¹⁹⁷ take me and my mother as two gods¹⁹⁸ beside Allah? 'Isā¹⁹⁹ will say: hallowed be Thou:²⁰⁰ it was not for me²⁰¹ to say²⁰² that to which I had no right;²⁰³ had I said it, Thou wast sure to know it.²⁰⁴ Thou knowest what is in my mind,²⁰⁵ and I²⁰⁶ do not know what is in Thy mind.²⁰⁷ Verily Thou, only Thou art the Great Knower of things hidden.

117. (ما لك . . . شهيد) I said not to them aught save what thou badest me:²⁰⁸ worship Allah. Lord of me and Lord of you.²⁰⁹ I was a witness over them²¹⁰ so long as I abode among them;²¹¹ then when Thou tookest me²¹² up, Thou hast been the Watcher,²¹³ and Thou²¹⁴ art a witness over everything.

180. (now satisfied that there was nothing disrespectful or arrogant about the prayer of the disciples).

181. Very noticeable is the fact that in the first and second Gospels the word 'Lord' is never used to describe Christ, though frequently used of God. (EBr. XIII, p. 16).

182. (cooked, not raw).

183. *i. e.*, this cooked food descending from heaven.

184. (and pride), عيد is not necessarily 'a festival' or 'a periodical festival' as generally mistranslated. It is 'an occurrence that befalls, or besides, one of that

happens to one,' or 'the time of return of joy and of grief.' There is no allusion here to the 'Last Supper' or any other Christian legend.

185. *i. e.*, those of the present generation, who are naturally rejoiced and feel themselves honoured at this special mark of Divine grace.

186. *i. e.*, those who shall come after us, who shall be happy in the thought that their fathers were the recipients of so distinguished an honour.

187. (of my prophetic office and Thy favour, strengthening the faith of the believers).

188. (with the food we are praying for).

189. *i. e.*, the sole fountain-head of all our sustenance.

190. *i. e.*, the disciples on whose behalf Jesus had prayed.

191. *i. e.*, of the people of Jesus.

192. Or 'disacknowledgeth.' **سخر** (he behaved ungratefully) is literally the antithesis of **سخر** (he behaved gratefully). The warning is conveyed to those who would fall short of their duty to a sign of God so clear and unambiguous.

193. *i. e.*, any other people of the time. The meaning is that the penalty of such an offender shall be worse than that of others;

194. (O reader!).

195. (on the Day of Judgment).

196. (whilst thou wast living on the earth).

197. *i. e.*, those who call themselves thy people; the Christians.

198. *i. e.*, as objects of worship and adoration. The reference obviously is to the cult of Mary or Madonna—Mariolatry—common to most Christians. Compare the Angelical Salutation of the Roman Catholics:—

'Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.'

And their *Angeleo Domini*:—

'Pray for us, O Holy Mother of God.'

And the prayer of St. Bernard:—

'O most pious Virgin Mary! . . . I cast myself at thy sacred feet, humbly deploring my sins, and beseeching thee to adopt me for thy child, and to take upon thee the care of my eternal salvation.'

And this Litany of the Blessed Virgin:—

'We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers.'

And their *Salve Regina*:—

'Hail! holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears.'

'Of the growth of the Marian cultus,' the existence of which is undisputed, writes a modern Christian scholar 'alike in the East and in the West,

after the decision at Ephesus it would be impossible to trace the history Popular devotion gradually developed the entire system of doctrine and practice which Protestant controversialists are accustomed to call by the name of Mariolatry.' (EBr. XIV, p. 1000).

The Anatolian aspiration, according to another distinguished scholar, was to look for the divine nature in a feminine personality, 'and this was found at last in the idea of the "Mother of God." It was at Ephesus, the city of the goddess, that the earliest proof is found of an established cult of the Virgin Mary as the Mother of God; and in the Council held at Ephesus in A. D. 431 this cult was definitely established as a feature of the Orthodox ritual.' (ERE. IX, p. 908). See also P. VI, n. 265.

199. (greatly hurt with the blasphemous attitude of his so-called adherents). 'There is a great difference . . . between the Christian religion and Christ's religion; between the structure of dogma erected by Greek philosophy on a Jewish soil, and the faith held by Christ himself;—the simple faith which every man can hold in common with him.' (Baily Saunders, in the Introductory Note to Harnack's *Christianity and History*, p. 15).

200. (from all these horrible blasphemies), *i. e.*, the very idea of my partnership with Thee is repugnant to me.

201. (as one who could have no possible doubt as to Thy uniqueness).

202. (and preach).

203. (either in reason or in revelation), *i. e.*, a thing so palpably false and so absurd in my mouth.

204. (and as there is no such thing in Thy all-comprehensive knowledge, it is clear that I could not have uttered any such blasphemy).

205. (and lies there unuttered; much more dost Thou know what I have uttered).

206. —a mere mortal; a created being like others—

207. (unless told by Thyself). This positively refutes and repudiates the Christian doctrine that the knowledge of Christ is coextensive with that of God. 'Our Lord as God is omniscient, since this is a property of the Divine nature. This is infinite knowledge.' (CD. p. 532)

208. —as befitted an humble servant and trusted messenger of Thee—

209. 'Thou shalt worship the Lord thy God, and Him only thou shalt serve.' (Mt. 4: 10; Lk. 4: 8). See also P. VI, n. 526.

210. *i. e.* I could be aware of their words and deeds.

211. (as a living human being). And in the life-time of Jesus there was no dogma either of Trinity or of Sonship.

212. (unto Thyself, whether alive, as at first, or dead, as the time of my death). See also P. III, n. 469.

213. (and I can have no knowledge at all as to how and why they strayed from the path of Truth).

214. (and Thou alone).

تِلْكَ آيَاتُهَا
الْمَائِدَةِ

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَ
الْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

118. (ان . . . الحكيم) Shouldst Thou torment them,²¹⁵ then verily they are Thy creatures²¹⁶ and shouldst Thou forgive them,²¹⁷ then verily Thou, only Thou, art the Mighty,²¹⁸ the Wise.²¹⁹

119. (قال . . . العظيم) Allah will say,²²⁰ this is a Day when their truthfulness²²¹ will benefit the truthful. Theirs *shall be* Gardens beneath which rivers flow; *they shall* abide there for ever. Well-pleased is Allah with them,²²² and well-pleased are they with Allah;²²³ this is an achievement supreme.²²⁴

120. (الله . . . قدير) Allah's is the kingdom or the heavens and the earth and whatsoever is therein and He is Potent over everything.

215. (for their infamous blasphemies).

216. (and Thou as their Creator, Master and Owner hast every right to deal with them as Thou pleasest). The English word 'creature' is, at such places, more expressive of the Arabic *عبد* than its usual rendering 'servant' or 'bondman.'

217. All this is in repudiation of the Christian dogmas of atonement and judgment. It is God alone who shall be the Judge and Arbiter on the Last Day, and not any of His saints, prophets or apostles, nor Christ. Contrast this with the polytheistic doctrine of the Church:—'For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth when He will. For the Father judgeth no man, but hath committed all judgment to the Son.' (Jn. 5 : 22). 'Our Lord, while affirming His filial subordination to the Father . . . yet declares that He exercises the Father's whole power and authority:—the power to quicken those dead in sin, the power to raise men from literal death at the Last Day, and the power to judge the world.' (Dummelow, *Commentary on the Holy Bible*, p. 783-84).

218. *i. e.*, Able to forgive one and all.

219. *i. e.*, only forgiving those who in accordance with Thy infinite wisdom and universal Plan have borne witness to Thy unity.

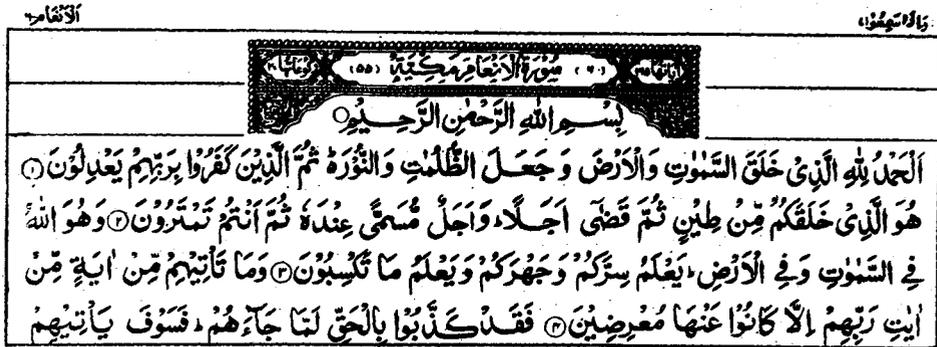
220. (after this discourse is over).

221. *i. e.*, their conformity to the true doctrines.

222. Which is the key to the highest and lasting bliss.

223. As a corollary to this, one may say that the true believer accepts the life of the universe also with passionate happiness rather than in the drab, discoloured way of stoic resignation.

224. *i. e.*, achievement incomparable to any success in the world below.



Sūrat-ul-An'ām

The Cattle. VI

(Makkan, 20 Sections and 166 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . بعد لون) *All praise to Allah,²²⁵ who created the heavens and the earth²²⁶ and made the darkness and the light,²²⁷ yet those who disbelieve equalize *others* with their Lord²²⁸*
2. (هو الذي . . . تمترون) *He it is who created you of clay,²²⁹ and then decreed a term²³⁰ a term determined²³¹ is with Him²³²—and yet you waver.²³³*
3. (وهو . . . تكسبون) *He is Allah in the heavens and the earth.²³⁴ He knows your secret²³⁵ and your publishment²³⁶ and He knows²³⁷ what you earn.²³⁸*
4. (وما . . . معرضين) *And not a sign comes to them²³⁹ of the signs of their Lord, but that they have been backsliding therefrom*

225. See P. I, n. 11.

226. (as also all other substances). He is the sole Creator, with no intermediate agencies or sub-deities as supposed by certain Greek philosophers. This also completely repudiates the Hindu conception of the universe, in which both Heaven and Earth are regarded as gods, and as the parents of gods, even though they are said to have been generated by gods. Sometimes one god,—Indra, or Agni, or Rudra, or Soma—sometimes all the gods together, are said to have generated or created heaven and earth, the whole world; and the act of creating is metaphorically expressed as building, sacrificing, or weaving.' (ERE. IV, p. 156). See also P. II, n. 111, 113; XV, n. 117.

227. (as also all other properties). Both are created beings and God is the source and Creator of both. This strikes at the root of dualism, and repudiates the

position of those religions which hold light and darkness as uncreated beings existing from the beginning, and that light is the creation of good gods while darkness is associated with evil spirits. Cf. the OT:—'I form the light and create darkness.' (Is. 45: 7).

228. (as objects of worship, attributing a co-partner or co-partners to Him), *i. e.*, they are addicted to creature-worship ranging from fetishism—populating the universe with a variety of gods and goddesses—to Christolatry or Mariolatry.

229. (through Adam, the first man, O mankind!)

230. (of life for you).

231. (*i. e.*, the time of Resurrection).

232. (alone). That time is known to Him only.

233. (Concerning Resurrection).

234. *i. e.*, no other God or co-God exists anywhere in any form; there are no separate 'Heaven-gods' and 'Earth-gods.'

235. *i. e.*, what you seek to conceal.

236. *i. e.*, what you openly profess.

237. (by your deeds).

238. *i. e.*, the rejectors of faith.

239. *i. e.*, of the portents of His glory; of the arguments supporting the truth of His messengers.

الأنعام

وَأَوْسُخُوهُ

أَنْبَأُوا مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَانَهُمْ فِي الْأَرْضِ
 مَا لَمْ نَكُنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ
 بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ۝ وَكَوْنُزُلْنَا عَلَيْكَ كِتَابًا فِي قُرْطَابٍ فَلَسَّوهُ
 بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْحَرُ مِثْمِينَ ۝ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ مَلَكٌ وَكَوْ
 أَنْزَلْنَا مَلَكَ لَقَضَى الْأَمْرَ لَمْ لَا يُنظَرُونَ ۝ وَكَوْجَعَلْنَاهُ مَلَكًا جَعَلْنَاهُ رَجُلًا وَكَلَبْنَا عَلَيْهِمْ مَا يَلْسُونُ ۝
 وَقَدْ اسْتَهْزَى بِرُسُلٍ مِنْ قَبْلِكَ فَمَا بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ قُلْ

5. (فقد . . . يستهزئون) Assuredly they belied the truth when it came to them, so now there is coming to them the tidings of what they have been mocking at.²⁴⁰

6. (الم . . . اخرين) Have they²⁴¹ not observed how many a generation before them We have destroyed²⁴² whom We had established on the earth as We have not established you,²⁴³ and upon whom We had poured²⁴⁴ rains from heaven, and beneath whom We had made the rivers flow²⁴⁵; yet We destroyed them for their sins,²⁴⁶ and We produced after them a generation of others.

7. (ولو . . . مين) And had We sent down to them a Book *written* upon parchment²⁴⁷ which they could have touched with their hands, *even then* those who disbelieve would have said:²⁴⁸ this is naught but magic manifest.

8. (وقالوا . . . ينظرون) And they²⁴⁹ say: Why has not an angel²⁵⁰ been sent down to him?²⁵¹ Were We to send down an angel, the affair would have been decreed,²⁵² and they would not be respited.²⁵³

9. (ولو . . . يلسون) And had We made him²⁵⁴ an angel,²⁵⁵ We would *still* have made him a man,²⁵⁶ and We²⁵⁷ would have confounded for them what they have now been confounding.²⁵⁸

10. (واقعد . . . يستهزئون) And assuredly mocked were the messengers before thee,²⁵⁹ then at²⁶⁰ what they scoffed beset those who had been mocking.²⁶¹

240. *i. e.*, they shall soon come to realize the terrible punishment which they are making a jest of.

241. *i. e.*, the infidels of the Prophet's time.

242. (by way of punishment). The argument is from the history of the past nations, great, strong and wealthy, but now completely vanquished.

243. *i. e.*, We had endowed them with far greater power and prosperity than We have endowed you with.

244. *i. e.*, very copious showers of rain which fertilized their soils abundantly.

245. (in their cornfields and gardens). Or 'fertile streams.'

246. (in general, and the sin of polytheism in particular).
247. (O Prophet!) *قُرطاس* literally is 'what one writes upon.' It was parchment that was commonly used as writing material in the Prophet's time.
248. (in sheer pugnacity).
249. *i. e.*, the Arab pagans.
250. (whom we could see and talk to).
251. *i. e.*, the holy Prophet.
252. (forthwith). *i. e.*, their doom would have been sealed. So it was an act of mercy on the part of God that their demands were not complied with.
253. (to turn in repentance to God).
254. *i. e.*, Our messenger.
255. —who is by nature invisible to human eye—
256. (in form and appearance, as men cannot bear the sight of an angel in his original form).
257. (as the ultimate cause of all causes).
258. *i. e.*, even then they would have been confronted with the same difficulty which, according to them, is confronting them now.
259. (so the thing is not new in the history of the prophets and need not be taken too seriously, O Prophet!) *Cf.* the OT:—'They laughed them to scorn and mocked them,' (2 Ch. 30: 10). 'They laughed us to scorn and despised us, and said, What is this thing that ye do?' (Ne. 2: 19).
260. *i. e.*, the judgment of God.
261. *Cf.* the OT:—'But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' (2 Ch. 36: 16).

الأنعام

سورة الأنعام

سَيَرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ﴿٢٦٢﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ
 قُلْ لِلَّهِ ۗ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ۗ لِيَجْمعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ ۗ لَا رَيْبَ فِيهِ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
 فَهُمْ لَا يُؤْمِنُونَ ﴿٢٦٣﴾ وَلَهُ مَا سَكَنَ فِي الْبَيْتِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٦٤﴾ قُلْ أَعْبُدُوا اللَّهَ ۗ أَتَّخِذُ وَلِيًّا
 فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أَمَرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا
 تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٢٦٥﴾ قُلْ إِنِّي أَخَافُ ۗ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢٦٦﴾ مَنْ يُصْرَفْ
 عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۗ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿٢٦٧﴾ وَإِنْ يَسْسَسْكَ اللَّهُ بَصْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ

SECTION 2

11. (قل . . . المكذبين) Say thou:²⁶² go about in the land and see how has been the end of the beliers.²⁶³

12. (قل . . . يؤمنون) Say thou: whose is all that is in the heavens and the earth?²⁶⁴ Say thou; Allah's. He has prescribed mercy for Himself.²⁶⁵ Surely He shall gather you together on the Day of Judgement, of which there is no doubt ²⁶⁶ Those who have lost their souls²⁶⁷ shall not come to believe.²⁶⁸

13. (وله . . . العليم) His is whatsoever dwells in the night and the day; ²⁶⁹ and He is the Hearer,²⁷⁰ the Knower.²⁷¹

14. (قل . . . المشركين) Say thou:²⁷² shall I take for patron any other than Allah, the Maker²⁷³ of the heavens and the earth.²⁷⁴ He feeds,²⁷⁵ and is not fed.²⁷⁶ Say thou: I am commanded that I be the first²⁷⁷ who surrenders himself,²⁷⁸ and that: be thou not of the polytheists.

15. (قل . . . عظيم) Say thou:²⁷⁹ verily I fear,²⁸⁰ if I disobey my Lord, the torment²⁸¹ of a Mighty Day.

16. (من . . . المين) From whom it is averted²⁸² on that Day, upon him indeed He has had mercy; that²⁸³ is a supreme achievement.

262. (to these blasphemers, O Prophet !)

263. *i. e.*, look at the ruins of the disobedient nations with great and glorious past.

264. *i. e.*, all that exists in Space.

265. (in dealing with those who repent; so come to believe in His Unity and to profit by His mercy).

266. (and shall deal with each according to his deserts).

267. *i. e.*, those who have destroyed their souls by refusing to give their ear to the Prophet, and thus wasting their innate propensities to good.

268. *i. e.*, they do not exercise their will to believe, however earnest may be thy preaching to them.

269. *i. e.*, all that exists in Time. So He is the Owner of whatever is in Time as well as of whatever is in Space. See n. 264 above.

270. (of what you utter by mouth).

271. (of what you have in heart).

272. (to the polytheists, after this fresh enunciation of the doctrine of monotheism, O Prophet!)

273. *i. e.*, Creator out of nothing, by His mere all-powerful Will.

274. The two most common objects of worship. 'Of all the phenomena of nature the most universal is perhaps the sky . . . No wonder that a phenomenon so universal and so impressive should at an early date have mystified men with wonder and awe and found a place in their religion.' (FWN. I, p. 19). And naturally in the polytheistic mythology the earth is the counterpart of the sky. 'In mythology the Earth, regarded as a person, is often conceived of as the wife of the Sky-god. We have seen that among the ancient Aryans of India the Sky and Earth were thus personified as Husband and Wife under the names of Dyaus and Prithivi, the father and mother of all living creatures.' (p. 316). Frazer, in his voluminous work, gives minute and accurate details of 'Sky-worship' in Vedic India, Iran, Greece, Rome, Babylonia, Egypt, China, Korea, Annam, Western Africa, Congo, Southern Africa, and Eastern Africa, and of 'Earth-worship' in Vedic India, Greece, Rome, Babylonia, Assyria, China, modern India, and in various parts of Africa and America.

275. (all His creatures).

276. (by any, because He is Independent of all needs). According to the crudities of the polytheistic peoples, the gods actually consume the food and drinks that are offered to them. The Babylonian gods, for instance, 'conceived of in such human wise, knew thirst and hunger as did men, and had to be propitiated by drink and food.' (Woolley, *Abraham*, p. 157). Also ERE. VI, p. 63; PC. II, p. 375. Christian nations have gone one better. Leaving the stage of feeding one's gods far behind, they unabashedly proceed *to eat their god!* What else is their well-known festival of Eucharist? 'The Catholic Church teaches that in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with His Soul and divinity for the nourishment of souls, by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ, which takes place in the unbloody sacrifice of the New Testament, *i. e.*, the Mass.' (CD. p. 345). And this is what is openly taught in the approved and authorised Catholic Catechism:—

Q. What is the Eucharist?

A. The sacrament of the body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine.

Q. Are both the body and blood of Christ under the appearance of bread and under the appearance of wine?

- A. Yes; Christ is whole and entire, true God and true man, under the appearance of each ?
- Q. Are we to believe that the God of all Glory is under the appearance of our corporal food ?
- A. Yes; as we must also believe that the same God of all Glory suffered death under the appearance of a criminal on the cross ?
- Q. How can the bread and wine become the body and blood of Christ ?
- A. By the goodness and power of God, with whom no work shall be impossible.'
277. (among my nation).
278. (to God entirely) *i. e.*, I am commanded to be the first and foremost Muslim of my time.
279. (O Prophet! *i. e.*, publish it to the world).
280. —even I, the infallible Prophet of God—
281. (prepared and meant for the rebellious).
282. —as it shall be from every believing and dutiful person—
283. *i. e.*, this deliverance from torment and being the object of Divine mercy.

الْقَاهِرُ

وَأَن يَمْسَسَكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَأَن يَمْسَسَكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝
 قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ
 بِهِ ۖ وَمَنْ بَلَغَ ۖ أَيْتَكُمْ لَتَشْهَدُوا أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۖ قُلْ لَآ إِلَهَ إِلَّا هُوَ إِلَهٌ
 وَاحِدٌ ۖ وَأَنبَىٰ بَرِيءٌ مِّمَّا تَشْرِكُونَ ۝ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ ۖ وَالَّذِينَ
 خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ إِنَّهُ
 لَا يُفْلِحُ الظَّالِمُونَ ۝ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنُ شُرَكَائِكُمْ ۖ الَّذِينَ كُنتُمْ

17. (وان . . . قدیر) If Allah *touches* them with harm,²⁸⁴ there is none to reverse it but He, and if He *touch* thee with good²⁸⁵ then He is Potent over everything²⁸⁶

18. (هو . . . الخیر) He²⁸⁷ is the Supreme above His creatures, and He²⁸⁸ is the Wise, the Aware.

19. (قل . . . تشرکون) Say thou:²⁸⁹ what thing is the greatest in testimony?²⁹⁰ Say thou: Allah is Witness between me and you,²⁹¹ and this Qur'ān²⁹² has been Revealed to me that I may thereby warn you and whomsoever it may reach.²⁹³ Would you indeed testify that there is another god along with Allah?²⁹⁴ Say thou:²⁹⁵ [296] do not testify.²⁹⁷ Say thou:²⁹⁸ verily He is the One God, and I am quit of what you join *with Him*.²⁹⁹

20. (الذین . . . یؤمنون) Those to whom We have given the Book³⁰⁰ recognize him³⁰¹ as they recognize their *own* children;³⁰² yet those who have lost their souls will not believe.³⁰³

SECTION 3

21. (ومن . . . الظالمون) And who is a greater wrong-doer than he who fabricates a lie against Allah³⁰⁴ or belies His signs?³⁰⁵ Verily the wrong-doers shall not thrive.³⁰⁶

284. (either in this world or the Next, O man!).

285. (either in this world or the Next).

286. (and everyone else is powerless; so no false god can be of any avail to thee).

287. (in His infinite power).

288. (in His infinite knowledge and wisdom).

289. (O Prophet!) *i. e.*, ask these infidels.

290. *i. e.*, whose evidence can be the strongest in deciding a case.

291. (in the matters of dispute between us).

292. (the incomparability of whose excellences in itself constitutes Divine evidence).

293. (of the punishment to be meted out to the rebellious).
294. (either as His co-equal or sub-deity or incarnation, O infidels!)
295. (now that further argumentation with men of this perverse mentality would be futile).
296. (for my part).
297. (to a proposition so palpably absurd).
298. (O Prophet! *i. e.*, publish it to the world).
299. (either as a Person or in His attributes).
300. The reference is to the Jews.
301. (as the true Prophet of God by his description in their Books). There is little doubt, says a Christian biographer of the holy Prophet, that some at least among the Jews assured him that he might be, 'or even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren' (Muir, *op. cit.*, p. 98). Some preferred to watch and wait, but 'some going further bore a direct and unequivocal testimony to his mission' (p. 99).
302. *i. e.*, the prophets of their own race. The plural pronoun **هم** in **آيَاتِهِمْ** is used collectively, that is, not for individual Jews and their offspring, but for the race of Israel.
303. See nn. 267, 268 above.
304. (affirming what he ought to deny, such as the existence of gods and godlings).
305. (denying what he ought to affirm such as the description of the holy Prophet in the old Scriptures).
306. *Cf.* the OT: 'Their sorrows shall be multiplied that run after another god.' (Ps. 16: 4).

نَادَى الْمُؤْمِنِينَ

الْقَاتِلِينَ

تَزْعُمُونَ ۖ ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ۖ أَنْظِرْ كَيْفَ كَذَبُوا عَلَىٰ
 أَنفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْكَرُونَ ۖ وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ، وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ
 يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا، وَإِنْ يَرَوْا كَلِمًا أَيِّ مَا لَا يَأْمِنُونَ بِهَا، حَتَّىٰ إِذَا جَاءَهُمْ يُجَادِلُونَكَ يَقُولُ
 الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ۖ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ، وَإِنْ يُهْلِكُونَ إِلَّا
 أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۖ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا
 وَنَكُونُ مِنَ الْمُؤْمِنِينَ ۖ بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُحْفَوْنَ مِنْ قَبْلُ، وَلَوْ رَدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ

22. (ويوم . . . تزعمون) And *let them beware* the Day when We shall gather them all³⁰⁷ together, then We shall say to those who associated: where are your associate-gods whom you have been asserting?³⁰⁸

23. (ثم . . . مشركين) Then they will have no excuse but to say:³⁰⁹ by God our Lord, we have not been associaters.³¹⁰

24. (انظر . . . يفكرون) See! how they lied against themselves!³¹¹ and then these failed them what they had been fabricating.³¹²

25. (ومنهم . . . الاولين) And of them³¹³ are some who hearken to thee,³¹⁴ and We have set veils³¹⁵ over their hearts so that they understand it not,³¹⁶ and in their ears heaviness, and any sign³¹⁷ though they may see, they will not believe in it;³¹⁸ inasmuch as when they come to thee, they dispute with thee.³¹⁹ Then those who disbelieve say: this³²⁰ is naught but the fables of the ancients.³²¹

26. (وهم . . . يشعرون) And³²² they prohibit *others* from it,³²³ and they³²⁴ themselves withdraw from it, and they destroy not³²⁵ but their *own* souls, yet they perceive not.

27. (ولو . . . المؤمنين) And couldst thou see when they shall be held over the Fire;³²⁶ and then they will say:³²⁷ would that we were sent back³²⁸ to the world and this time we shall not belie the signs of our Lord and we shall be of the believers.

307. *i. e.*, the whole of mankind.

308. (as Our peers or equals).

309. *i. e.*, exclaim, by way of protest, in utter bewilderment.

310. On the very first manifestation of God's might and glory the infidels will turn round on their most cherished beliefs.

311. This shows the weakness of their position subjectively or in point of their own conviction.

312. This shows the weakness of their position objectively or in point of fact and reality.

313. *i. e.*, of these infidels of the Prophet's time.

314. (when thou art reciting the Qur'ān, O Prophet!).
315. (because they are not seekers of truth at all, and they never mean to profit by the Qur'ān).
316. See P. I, n. 47 ff.; P. XV, n. 122.
317. A more idiomatic rendering would be, 'every one of the signs.'
318. So pertinacious are they in their refusal to accept the truth!
319. (O Prophet!) *i. e.*, whenever they come to thee, instead of giving thee a patient hearing, they come but to dispute and wrangle with thee. Such is the measure of their aversion to Islam.
320. *i. e.*, the Holy Qur'ān.
321. 'اساطير' . . . signifies, lies; or falsehoods; or fictions; or stories having no foundation, or no right tendency or tenor لا نظام لها: such as we commonly term legends: or wonderful stories of the ancients.' A similar charge of 'borrowing from the ancient Scriptures', based on a list of 'parallel passages' is still hurled at the Holy Writ by a number of 'learned' Jews and Christians of the modern age—as if that could be any proof at all of the falsity of the Qur'ān! But it is something to note that by now some of their own scholars have come to recognize the utter hollowness of this charge. 'Is a religion less true because it recognizes itself in other garbs, because it incorporates in itself all that is best in the system which it expands or supplants? What if we found the whole Sermon on the Mount dispersed about in the writings of the Jewish Rabbis, as we unquestionably find some part of it.' (Bosworth Smith, *op. cit.*, p. 13).
322. —to mark their utter aversion to the Qur'ān.
323. *i. e.*, from believing in the Qur'ān.
324. (in their folly).
325. (thereby).
326. (to be flung therein, O Prophet!).
327. *i. e.*, cry in extreme anguish.
328. (into the world).

الانعام.

كذّابون.

إِنَّهُمْ لَكَاذِبُونَ ۖ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۖ وَلَوْ تَرَىٰ إِذُ وَقَفُوا عَلَىٰ رَبِّهِمْ،
 قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بلىٰ وَرَبِّنَا قَالَ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ كَاْفُرُونَ ۖ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
 بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا لِمَ نَحْسُرُنَا عَلَىٰ مَا فَزَّطْنَا فِيهَا، وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
 عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزُرُونَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لُوبٌ وَلَهُمْ فِيهَا وَلَدَارُ الْآخِرَةِ خَيْرٌ
 لِلَّذِينَ يُتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ۖ قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِن
 الظَّالِمِينَ يَأْتِي اللَّهَ يَحْدُونَ ۖ وَلَقَدْ كَلَّمْتُ رُسُلًا مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا حَتَّىٰ

28. (بل . . . لكدبون) Yea! manifest has become to them³²⁹ what they had been hiding.³³⁰ And were they sent back³³¹ they would surely revert to what was prohibited to them;³³² and surely they are *perfect* liars.³³³

29. (وقالوا . . . بمعونين) And they³³⁴ say: there is naught but the life of this world, nor are we to be raised³³⁵

30. (ولو . . . تكفرون) And couldst thou see when they shall be held before their Lord!³³⁶ He will say: is this³³⁷ not real³³⁸? They will say:³³⁹ aye! by our Lord! He will say: taste you then the torment,³⁴⁰ for you have been disbelieving.

SECTION 4

31. (قد . . . يزرون) Lost surely are those who belie *their* meeting with Allah until when the Hour³⁴¹ comes on them on a sudden, *and* they will exclaim, Woe betide us, that we neglected it!³⁴² while they will be bearing their burdens³⁴³ on their backs. Lo! vile is what they will bear.

32. (وما . . . تعقلون) And naught is the life of this world³⁴⁴ but a play³⁴⁵ and a sports.³⁴⁶ and surely the abode of the Hereafter³⁴⁷ is better³⁴⁸ for those who fear.³⁴⁹ Do you not then reflect?³⁵⁰

33. (قد . . . يححدون) We know well that surely what they say³⁵¹ grieves thee, but it is not thee³⁵² they belie;³⁵³ it is the signs of Allah the ungodly gainsay.³⁵⁴

329. (contrary to what they expected).

330. i. e., the vileness of their actions.

331. (into the world according to their desire).

332. So that their contrition even before the seat of Judgment is not sincere, and signifies no change of heart on their part.

333. ل used as corroborative 'is sometimes difficult to express in English except by emphasis on pronunciation; as in *امانه لجل كريم* verily, or now surely, he is a generous man.' (LL) Here the sense is sought to be conveyed by adding 'perfect'.

334. *i. e.*, the Arab pagans.

335. Pagan Arabia was no less materialistic than superstitious. And perhaps the greatest stumbling-block in its acceptance of Islam was this doctrine of Resurrection. 'All that Muhammed's opponents denied was the moral, and to their minds absurd doctrine of the resurrection and the other world.' (ERE. I, p. 672). 'The other world occupied a very small space in Semitic thought. Religion confined itself to this life; after death, it was held, even religion came to an end.' (Menzies, *History of Religion*, p. 161)

336. (for Judgment, O Prophet!).

337. *i. e.*, life after death.

338. (and has in truth come to pass).

339. (and perforce admit).

340. (due to you).

341. (of death) *القاء* is not only 'the resurrection' but also 'the death of any man.'

342. (in our lifetime).

343. (of sins and blasphemies).

344. (which alone the infidels consider as real).

345. (in being as unreal and unsubstantial).

346. (in being as transitory and ephemeral).

347. (which the infidels deny).

348. (as being higher and more lasting).

349. (their Lord).

350. Cf. the OT: 'And mine age is as nothing before thee; verily every man at his best state is altogether vanity. Surely every man walketh in a vain show.' (Ps. 39 : 5, 6). 'Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.' (Ps. 62 : 9)

351. (by way of unbelief and blasphemy).

352. (as a person, O Prophet!).

353. (The allusion is to a saying of Abū Jahl). He is reported to have said: 'Muhammad is certainly truthful; he has never uttered a falsehood. We do not impugn his honesty. What we stoutly deny is the message he claims to have received from High above.'

Curiously enough, one finds about exactly the same sentiments regarding the holy Prophet echoed and re-echoed by some of the modern and most *finished* European scholars. Dr. Roberts, for example, while admiring his many noble qualities, and above all 'his uprightness,' 'his simplicity' and 'his unselfishness,' finds it difficult to defend him from being labelled 'an impious impostor' because of his 'fictitious revelations.' (Roberts, *op. cit.*, p. 1)

354. (so do not grieve overmuch, O Prophet! it is We who shall deal our affairs with them).

362. (whereby thou mayest penetrate into the inward parts of the earth).
363. (such as they desire from bowels of the earth or from above the skies).
The holy Prophet in his irrepressible eagerness for the conversion and salvation of his worst persecutors, sometimes longed for particular miracles and wonders, named and specified by the pagans, to be performed. The reply of the Qur'ān in effect is: if so many signs and evidences had failed to carry conviction to these malcontents, where was the good of effecting specific miracles and wonders?
364. (in His infinite wisdom and in conformity with His universal Plan).
365. (on the right path).
366. (but His Plan is that only those shall find guidance who would seek it).
367. (now that the Divine Scheme is revealed).
368. (to the call of the Messenger with an open heart and with fairness of mind). That is the cardinal Divine law of guidance.
369. (to the call of the truth).
370. (for retribution). So the infidels are sure to be visited by the judgment in the Hereafter, and none should be lulled into the comforting thought that they have escaped punishment in this world.
371. *لولا فعلت كذا* is 'wherefore', not 'unless' as generally mistranslated. *لولا فعلت كذا* means, Wherefore didst not do thou such a thing? and *لولا تفعل كذا* means, Wherefore wilt not thou do such a thing?' (LL)
372. (such as we desire).
373. (by way of giving a visible demonstration to his apostleship). Cf. the NT: 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah.' (Mt. 16: 4). 'And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them. (Mk. 8: 12)
374. 'A sign' signifies 'any sign', 'any wonder'.
375. (the consequence of what they ask) *viz.* if miracles were to be performed to order, and the infidels still refused to believe, immediate death and destruction would be their doom.
376. (and on the sea).
377. *طائر* is anything flying, whether bird or insect.
378. (in this respect, that they also would be raised after their death and made to stand before God).
379. (of Our eternal decree) *i. e.*, everything is registered in our Tablet of Knowledge).
380. *i. e.*, men and animals all.

الانعام

وَرَدَّ السُّعْوَاءَ

بُضْلِلَهُ، وَمَنْ يَشَأْ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ
 أَعْبَرِ اللَّهُ تَدْعُونَ، إِنْ كُنْتُمْ صَادِقِينَ ۝ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَ
 تَنْسَوْنَ مَا تَشْرِكُونَ ۝ وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
 يَتَضَرَّعُونَ ۝ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا
 يَعْمَلُونَ ۝ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَحَصَّنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فُرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ
 بِنِقْمَتِهِ فَإِذَا هُمْ مُبْلِسُونَ ۝ فَحَقَّقْ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ قُلْ

39. (والذين . . . مستقيم) And those who belie Our signs are deaf³⁸¹ and dumb,³⁸² in darkness.³⁸³ Allah sends astray³⁸⁴ whom He will,³⁸⁵ and He puts on the right path whom He will.³⁸⁶

40. (قل . . . صدق) Say thou; look you now: were Allah's torment to come upon you,³⁸⁷ or the Hour come upon you, would you *then* cry to other than Allah,³⁸⁸ if you are truthful?³⁸⁹

41. (بل . . . تشركون) Aye! to Him alone you would cry,³⁹⁰ and if He willed, He would remove that for which you cried to Him,³⁹¹ and you would forget at *that time* what you now join with Him.

SECTION 5

42. (ولقد . . . يضرعون) And assuredly We sent *Messengers* unto communities before thee,³⁹² then³⁹³ We seized them with adversity³⁹⁴ and distress,³⁹⁵ that haply they may humble themselves.³⁹⁶

43. (فلولا . . . يعملون) Wherefore did they not, when the affliction upon them came from Us, humble themselves?³⁹⁷ But their hearts became hardened³⁹⁸ and Satan made fair-seeming to them what they were wont to do.³⁹⁹

44. (فلما . . . مبلسون) Then when they forgot that of which they were reminded,⁴⁰⁰ We opened upon them the doors of everything,⁴⁰¹ until when they boasted of what they were given,⁴⁰² We seized them on a sudden, and lo! they were dumbfounded.

45. (فقطع . . . العالين) Then the people who committed wrong⁴⁰³ were cut off completely. And *all* praise is to Allah, the Lord of the worlds.⁴⁰⁴

381. (to the call of truth).

382. (in declaring truth).

383. (profound and manifold).

384. (in consequence of his own misuse of his discretion).

385. (in conformity with His Universal Plan).

386. (out of His grace and mercy).
387. (as it came upon generations of old).
388. (for help and deliverance).
389. (in respect of your belief in other deities) *i. e.*, if consistent and honest in your profession you must call upon those other deities and not upon God in moments of extreme danger and affliction.
390. (as is evidenced every day when you are confronted with serious difficulties).
391. (to deliver you from).
392. (O Prophet!).
393. (when those peoples rejected them).
394. (such as famine and scarcity). *مَلَأَ* has special reference to poverty.
395. (such as diseases and mortality). *ضَرَأَ* has special reference to sickness.
396. *i. e.*, that their hearts may be softened by these calamities. *Cf.* the OT: 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee' (Dt. 8 : 2). 'It is good for me that I have been afflicted; that I might learn thy statutes.' (Ps. 119 : 71).
397. (and become penitent, so that they would have been forgiven).
398. (and they deserved their doom). 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.' (Pr. 29 : 1).
399. (and confirmed them in their career of crime and guilt).
400. (constantly by their prophets).
401. (Good and pleasant), *i. e.*, We gave them all manner of plenty, and their prosperity became a snare to them.
402. (and became steeped in denial and defiance).
403. (and persisted in their course of irreligion and impiety).
404. (who in His beneficence utterly destroyed this rebellious element).

وَأَنذِرُوا

الْكَافِرِينَ

أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَلَّمَ عَلَى قُلُوبِكُمْ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ ؕ أُنظُرْ
 كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَشْرَكْتَ عَذَابَ اللَّهِ بَعْثَةً أَوْ جَهْرَةً
 هَلْ يُهْلِكَ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مَبَشِّرِينَ وَمُنذِرِينَ ؕ فَمَنْ آمَنَ
 وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا مَشَهُمُ الْعَذَابِ بِمَا كَانُوا
 يَفْسُقُونَ ﴿٤٩﴾ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ؕ إِنْ
 اتَّبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ ؕ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ؕ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ الَّذِينَ

46. (قل . . . يصدفون) Say thou:⁴⁰⁵ look you now, were Allah to take away your hearing⁴⁰⁶ and your sight⁴⁰⁷ and seal up your hearts⁴⁰⁸ what god, other than Allah will bring them to you?⁴⁰⁹ See how variously We propound the signs,⁴¹⁰ yet they turn aside.⁴¹¹

47. (قل . . . الظالمون) Say thou:⁴¹² look you now, were Allah's chastisement to come upon you suddenly and openly,⁴¹³ would there be destroyed any but the wrong-doers?⁴¹⁴

48. (وما . . . يحزنون) We do not send the sent ones except as bearers of glad tidings⁴¹⁵ and warners.⁴¹⁶ Then whoever believes and amends⁴¹⁷ on such shall come no fear nor they shall grieve.

49. (والذين . . . يفسقون) And then who belie Our signs—torment shall overtake them⁴¹⁸ for they have been transgressors.

50. (قل . . . تفكرون) Say thou: I do not say *that* with me⁴¹⁹ are the treasures of Allah,⁴²⁰ nor I know the Unseen:⁴²¹ nor I say to you *that* I am an angel.⁴²² I but follow what has been Revealed to me.⁴²³ Say thou: are the blind⁴²⁴ and the seeing⁴²⁵ equal? Will you not then ponder?

405. (to these infidels, O Prophet!).

406. (so that you could hear nothing).

407. (so that you could see nothing).

408. (so that you could know and comprehend nothing).

409. *i. e.*, has any of your false deities any such power?

410. (and arguments of Our true religion).

411. (from pondering on the conclusions that their accepted premises lead to).

412. (to these infidels, O Prophet!).

413. (and preceded by some sign or warning).

414. (by that Divine visitation).

415. (to the believers and the godly).

416. (to the rejectors and the ungodly). In neither case it is the business of a prophet to work wonders at the bidding of the scoffers. The proper role of a messenger is only to deliver the Divine message.

417. (his life and conduct according to the teachings of the Prophet).

418. (either in this world or the Next).

419. *i. e.*, in my power.

420. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

421. (except that portion of it which has been taught to me by God).

422. (but am a mere human being).

423. Contrast with this sublime doctrine of prophethood in Islam the role of Christ in Christianity: 'The Father loveth the Son, and hath given all things into his hands.' (Jn. 3 : 35). 'I and my Father are one.' (Jn. 10 : 30). 'All things that the Father hath are mine.' (Jn. 16 : 15). Surely the polytheists of the grossest variety could hardly go further !

424. *i. e.*, the believer in polytheism.

425. *i. e.*, the believer in monotheism.

الذائق

ولذا يتقون

يَخَافُونَ أَنْ يُخَشَّرُوا إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٤٢٦﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٤٢٧﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنِ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٤٢٨﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَّمَ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْ أَتَى مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهَا وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٤٢٩﴾ وَكَذَلِكَ نَقُصُّلِ الْآيَاتِ وَلِتَسْتبينَ

SECTION 6

51. (وانذره . . . يتقون) And warn thou therewith⁴²⁶ those who fear *God* that they shall be gathered before their Lord, *when* there shall be no patron nor intercessor beside Him; haply they may become *God-fearing*.⁴²⁷

52. (ولا . . . الظالمين) And do not drive away⁴²⁸ from before thee those⁴²⁹ who call upon their Lord morning and evening seeking His grace⁴³⁰. Not on thee is their reckoning,⁴³¹ nor on them aught of thy reckoning,⁴³² so that thou mayest drive them away⁴³³ and thus become of the wrong-doers.⁴³⁴

53. (وكذلك . . . بالشكرين) And thus⁴³⁵ We have tried some of them⁴³⁶ by means of others, that they⁴³⁷ might say:⁴³⁸ are those they whom Allah has favoured among us?⁴³⁹ Is not Allah the Best Knower of the thankful?⁴⁴⁰

54. (وإذا . . . رحيم) And when those who believe in Our signs come to thee,⁴⁴¹ say thou: peace be on you, your Lord has prescribed mercy on Himself;⁴⁴² so that any of you who does an evil through ignorance⁴⁴³ then repents and amends,⁴⁴⁴ then verily He is Forgiving,⁴⁴⁵ Merciful.⁴⁴⁶

426. *i. e.*, with the Holy Qur'an, O Prophet!

427. (and mend their ways by thy warning).

428. (from thy company, O Prophet!).

429. (of the humble and lowly Muslims).

430. Or 'goodwill'. *وجه*, besides 'face or countenance', also signifies 'pleasure'. Some of the conceited Quraish had suggested to the holy Prophet to send away the humble Muslims from his presence so that the Quraish notables might come and join his company.

431. *i. e.*, decision as to their inner motives and intentions.

432. *i. e.*, decision as to thy inner motives and thoughts.

433. (on that account) *i. e.*, on the ground of their hidden insincerity.

434. *i. e.*, a doer of that which is not meet or proper.

435. *i. e.*, in this wise; by making the Muslims poor and lowly and the

infidels rich and influential.

436. By 'some of them' are meant the infidels. It is they who are put on trial.

437. *i. e.*, the rich and proud pagans.

438. (of the humble Muslims).

439. 'Are they the elect of God?' Could these persons with empty purses and with no position be said to be the favourites of God?' Thus spoke the 'leaders' of the Quraish in derision and scorn.

440. *i. e.*, God alone knows best who performs his duty by Him and who does not, and He guides each according to his desert. This moral capacity has nothing to do with poverty and riches.

441. (O Prophet!).

442. (in dealing with you).

443. (clouding his judgment).

444. (his conduct for the future).

445. (so He will not take him to task).

446. Mercy is the positive counterpart of the attribute of forgiveness.

وَأَذَانَهُمْ

الْقَامِر

سَبِيلَ الْمَجْرِمِينَ ۗ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَّا آتِيَهُمْ أَهْوَاءُكُمْ قَدْ ضَلَّكَ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ۗ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۗ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۗ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَفْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ۗ قُلْ لَوْ أَن عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقَضِيَ الْأَمْرُ يُبْقَىٰ وَبَيْنَكُمْ دَوْلَةٌ آخِلُم بِالظَّالِمِينَ ۗ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمِ الْأَرْضِ وَلَا نَوْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ۗ وَهُوَ الَّذِي يَتَوَقَّكُمْ بِالْأَيْلِ وَ

55. (وكل ذلك . . . المجرمين) And thus We expound revelations so that the way of the culprits may be shown up.⁴⁴⁷

SECTION 7

56. (قل . . . المهتدين) Say thou: verily I am forbidden to worship those whom you call upon beside Allah. Say thou: I shall not follow your vain desires,⁴⁴⁸ for then I shall be gone astray, and shall not remain of the guided.

57. (قل . . . الفصلين) Say thou: I *stand* upon an evidence from my Lord, and you belie it;⁴⁴⁹ not with me⁴⁵⁰ is what you would hasten on.⁴⁵¹ Then decision is but of Allah.⁴⁵² He recounts the truth, and He is the Best of Deciders.⁴⁵³

58. (قل . . . بالظالمين) Say thou: if what you fain would hasten on⁴⁵⁴ is with me, the affair would have been decided between me and you,⁴⁵⁵ and Allah is the Best Knower of the ungodly.⁴⁵⁶

59. (و عنده . . . مبین) And with Him are the keys of the Unseen; none knows them but He.⁴⁵⁷ And He knows whoever is in the land and in the sea. Not a leaf falls but He knows it, nor a seed-grain grows in the darkness of the earth, nor aught of fresh⁴⁵⁸ and dry⁴⁵⁹ but is in a luminous Book.⁴⁶⁰

447. (and the path of light may become entirely distinct from the path of darkness).

448. (respecting Godhead).

449. (out of sheer perversity; without rhyme or reason).

450. *i. e.*, not in my power.

451. *i. e.*, some miraculous punishment from high above instantaneously killing the defiant infidels.

452. (and He has not as yet decreed an immediate destruction).

453. (whose decisions are invariably based on Wisdom and Discernment).

454. *i. e.*, your destruction by some miraculous punishment.

455. (by now) *i. e.*, out of my solicitude for your guidance I would have performed any miracle that you demanded, and you as incorrigible offenders would

have rejected them as well, and this would have brought on you immediate destruction.

456. (and of how to deal with them).

457. *i. e.*, far from possessing them, none has even a knowledge of them.

He alone is Omniscient, Omnipotent.

458. Or 'green'.

459. Or 'withered'.

460. Already recorded in God's Register of Decrees.

وَأَن تَعْلَمُوا

وَأَن تَعْلَمُوا

يَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى، ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٥٠﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً، حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْعَرُّونَ ﴿٥١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ ذَٰلِكُمْ الْحُكْمُ ۗ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٥٢﴾ قُلْ مَنْ يُبْعَثُكُمْ ۖ مَنْ ظَلَمْنَا وَبِئْسَ مَا كَفَرْنَا ۚ وَنَحْنُ نَعْتَدُكَ نَصْرًا وَحَقِيقَةً ۚ لَئِن أُنجَيْنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٥٣﴾ قُلْ اللَّهُ يُجِيبُكُم مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْكُرُونَ ﴿٥٤﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ

60. (و هو . . . تعلمون) And He it is who takes your souls by night⁴⁶¹ and knows what you earn by day. Then He raises you⁴⁶² therein⁴⁶³ that there may be fulfilled⁴⁶⁴ the term allotted.⁴⁶⁵ Thereafter to Him shall be your return; and then He shall declare to you what you have been working.⁴⁶⁶

SECTION 8

61. (و هو . . . يفرطون) And He is *the* Supreme⁴⁶⁷ over His creatures⁴⁶⁸ and He sends guardians over you⁴⁶⁹ until when death comes to one of you Our messengers⁴⁷⁰ take his soul, and they do not fail.⁴⁷¹

62. (ثم . . . الحسين) Then they *all* shall be taken back to Allah, their true Master.⁴⁷² Lo! His shall be the decision,⁴⁷³ and He is the Most Swift of Reckoners.

63. (قل . . . الشكرين) Say thou:⁴⁷⁴ who delivers you from the darkness⁴⁷⁵ of the land and the sea, *when* you cry unto Him⁴⁷⁶ in humility and secretly;⁴⁷⁷ if He delivers us from this, we will surely be of the thankful.⁴⁷⁸

64. (قل . . . تشركون) Say thou:⁴⁷⁹ Allah delivers you from this and from every pain, *yet* you join thereafter⁴⁸⁰ others with Him.⁴⁸¹

461. (in sleep). A sleeping person may truly be said to be non-existing. Cf. Hume, the British philosopher: 'When my perceptions are removed for any time, as by sound sleep, so long am I not sensible of myself, and may be truly said not to exist.'

462. *i. e.*, He restores to you your souls.

463. *i. e.*, in the day time.

464. (thereby) *i. e.*, by this periodic recurrence of sleep and wakefulness, unconsciousness and consciousness, on night and day.

465. *i. e.*, the term of life for every individual.

466. (and shall deal with each accordingly).

467. القاهر as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He

pleaseth, with and against their will.' Or 'the Overcomer, or Subduer, of all created beings.' (LL)

468. (by His majesty).

469. *i. e.*, angles to act as your guardians and to register your deeds.

470. *i. e.*, angels; the angel of death and his assistants.

471. (in their duty) *i. e.*, they take the soul when and where commanded.

472. (that He may judge them). Literally مولیٰ is a lord or chief.

473. (and no other's). This is specially to combat the Christian doctrine representing Christ as Judge. 'The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, (Mt. 16: 27). 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father.' (Mt. 25: 31-34). 'That there will be a General Judgment is an article of faith. The judge will be Christ.' (CD. p. 523). 'In the Gospels, while the Father is spoken of as Judge, Christ's influence at the Judgment is also spoken of and more generally He Himself is Judge, and exercises this function on all men.' (ERE. V, p. 325)

474. (unto mankind, O Prophet!).

475. *i. e.*, terrors.

476. for your deliverance.

477. *i. e.*, with proper devotional attitude.

478. And the first ingredient of this gratitude and thankfulness is to abjure all forms of polytheism.

-479. *i. e.*, return thou the obvious answer, O Prophet!

480. *i. e.*, after your delivery from distress.

481. (with Him, and revert to idolatry, which is the basest form of ingratitude.)

الانذار

كَلَامًا مَّيْمُونًا

شَيْعًا وَيُذَيِّقُ بَعْضُكُمْ بَأْسَ بَعْضٍ، أَنْظِرْ كَيْفَ نَصَرَفَ الْآيَاتِ لِعَالِمِهِمْ يَفْقَهُونَ ۖ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ، قُلْ أَسْتُ عَلَيْكُمْ بِوَكِيلٍ ۖ لِكُلِّ نَبِيٍّ مَسْتَفْتَرٌ، وَسَوْفَ تَعْلَمُونَ ۖ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ، وَإِنَّمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَعْقُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ۖ وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذُكِّرُوا لِعَالِمِهِمْ يَتَّقُونَ ۖ وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَتَرْتَهُمُ الْحَيٰوةَ الدُّنْيَا وَذُكِّرُوا بِهِ، أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَكِيٌّ وَلَا سَفِيحٌ، وَإِن

65. (قل . . . يفقهون) Say thou: He is Able⁴⁸³ to stir up chastisement on you from above you⁴⁸³ or from beneath your feet⁴⁸⁴ or to confound you by faction⁴⁸⁵ and to make you taste the violence of one another.⁴⁸⁶ Behold! how variously We propound the signs⁴⁸⁷ that haply they may understand.

66. (وكذب . . . بوكيل) And thy people⁴⁸⁸ belie it,⁴⁸⁹ while it is certain to befall, Say thou: I am not a guardian over you.

67. (لكل . . . تعلمون) For every announcement⁴⁹⁰ is a set time;⁴⁹¹ and presently you will know.⁴⁹²

68. (وإذا . . . الظالمين) And when thou seest those who plunge in Our revelations,⁴⁹³ keep away from them until they plunge in a discourse other than that;⁴⁹⁴ and if Satan causes thee to forget,⁴⁹⁵ then sit not thou after recollection with the impious people.

69. (وما . . . يتقون) And naught on their account⁴⁹⁶ shall be on those who are God-fearing,⁴⁹⁷ but admonition⁴⁹⁸ that haply they also may become God-fearing.⁴⁹⁹

482. (just as He is Able to protect and deliver you).

483. *i. e.*, some celestial disaster, such as a hailstorm.

484. *i. e.*, some terrestrial disaster, such as an earthquake.

485. *i. e.*, by violent internal dissensions.

486. *i. e.*, internecine warfare. Notice as a concrete instance of this form of Divine wrath, the division of modern Europe into several armed camps and the ever-present dread of a general conflagration.

487. (and arguments of Our unity and of Resurrection).

488. *i. e.*, the people of Makka.

489. *i. e.*, the advent of Divine Judgment.

490. (to come off; to be fulfilled).

491. (in Divine fore-knowledge).

492. (O men of Makka!).

493. (cavilling at them, O reader!) *يخوضون في آياتنا* means 'who enter into false, or vain discourse or speech, respecting our signs; meaning the Kuran.' (LL)

494. The precept to keep away from all scoffers of religion includes all such education as aims at 'secularisation' and tends to destroy, or even diminish, in the student respect for faith.

495. *i. e.*, this injunction.

496. *i. e.*, no sin attaches to the believers on account of the scoffers.

497. (and are themselves on their guard from frequenting the society of scoffers). It will be no sin for these godly and righteous person if they happen to visit the ungodly on some business.

498. (is incumbent upon them so far as practicable).

499. *i. e.*, that the impious also may learn better.

الانعام

تَاوَسِعُوا

تَعْدِلَ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا، أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا، لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَىٰ الْهُدَىٰ امْتِنَّا، قُلْ إِنْ هَدَىٰ اللَّهُ فَمَا لَبَسَ مَا تَلْمِزُونَ ﴿٧١﴾ وَهُوَ الَّذِي يُحَسِّرُونَ ﴿٧٢﴾ وَالصَّلَاةَ وَالزَّكَاةَ وَهُوَ الَّذِي يُحَسِّرُونَ ﴿٧٣﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَالْحَقُّ بِهِ وَیَوْمَ يَقُولُ كُنْ فَيَكُونُ هُوَ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَاتُ

70. (وذر . . . يكفرون) And leave those alone who⁵⁰⁰ have taken their religion⁵⁰¹ as a play and a sport,⁵⁰² and whom the life of the world has beguiled.⁵⁰³ And admonish thou them by verses⁵⁰⁴ lest a soul may be given up to perdition⁵⁰⁵ for what it has earned,⁵⁰⁶ when for him there shall be no friend or intercessor besides Allah,⁵⁰⁷ and when if he offers every equivalent it shall not be accepted of him. Those are they who are given up to perdition⁵⁰⁸ for what they have earned. For them shall be drink of boiling water and an afflictive torment, for they were wont to disbelieve.

SECTION 9

71. (قل . . . العالین) Say thou:⁵⁰⁹ shall we call upon, beside Allah, what can neither profit us⁵¹⁰ nor hurt us,⁵¹¹ and shall we turn our heels after Allah has guided us, like one whom devils have beguiled to wander bewildered in the land, his companions calling him to the right path: come to us?⁵¹² Say thou: verily the guidance of Allah is the real Guidance,⁵¹³ and we are bidden to submit ourselves to the Lord of the worlds:

72. (وان . . . تحشرون) And that: establish prayer and fear Him, and it is He to whom you shall be gathered.

500. —like many of the moderns—

501. 'Their religion' is the religion which it was incumbent upon them to accept, that is, the religion of Islam. (Th).

502. (and long association with whom is sure to weaken, if not altogether undermine, the Muslim's pride in the peculiar theocratic culture of Islam).

503. (in the worship of mammon and power).

504. i. e., by means of the Holy Qur'ān.

505. اسبغ is synonymous with عرضه meaning 'He gave him up, delivered him, delivered him over, or consigned him, to destruction, or to punishment.' (LL)

506. (of its misdeeds).

507. And so the doctrine of vicarious atonement is purely illusory.

508. (for they did not profit by admonition and paid no heed to the voice of reason).

509. (on behalf of the Muslim community, O Prophet!).

510. (if we worship it).

511. (if we deny it).

512. The purport is : shall we revert to the worship of the lifeless, powerless, false gods? In that case we should be like one whom the devils have led away in the desert, and his former companions continue calling him to the right path, but he in utter confusion and bewilderment pays no heed to their call.

513. and that we fortunately possess.

وَهُوَ الْحَكِيمُ الْغَيْبِيُّ ۝ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِذْ رَأَى أَنَّهُ اتَّخَذَ أَصْنَامًا لِلْهَيْئَةِ، إِنِّي أَرَأَيْتَ إِذْ أُنزِلَ عَلَيْكَ مِنَ السَّمَاءِ الْقُرْآنُ فَتَقْرَأَهُ قَوْمُكَ مِنْ دُونِكَ أَتَقْنَطُونَ مِنْهُ ۝ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكُوفَةَ، قَالَ هَذَا رَبِّي، فَلَمَّا أَقْبَلَ قَالَ لَا أُحِبُّ الْإِذْلِينَ ۝ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي، فَلَمَّا أَقْبَلَ قَالَ لَيْسَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ، فَلَمَّا أَكَلَتْ قَالَ يُعْمِرُ اتِّي بَرِيءٌ وَمَتَى تَشْرَكُونَ ۝ إِنِّي وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا

73. (وهو . . . الخبير) It is He who has created the heavens and the earth with a purpose.⁵¹⁴ And the Day when he says: be, it⁵¹⁵ shall become.⁵¹⁶ His saying is the Reality.⁵¹⁷ His will be the dominion⁵¹⁸ the Day the Trumpet will be blown.⁵¹⁹ Knower of the Unseen⁵²⁰ and the seen,⁵²¹ He is the Wise,⁵²² the Aware.⁵²³

74. (وإذ . . . مبین) Re-call when Ibrāhīm⁵²⁴ said to his father, Āzar:⁴²⁵ takest thou idols for gods?⁵²⁶ I see thou and thy people in manifest error.⁵²⁷

75. (وكذلك . . . الموقنين) And in like manner did We show Ibrāhīm the governance of the heavens and the earth,⁵²⁸ in order⁵²⁹ that he might become of the convinced.⁵³⁰

76. (فلما . . . الاظلمين) Then when⁵³¹ the night darkened on him, he saw a star.⁵³² He said:⁵³³ this is my Lord.⁵³⁴ Then when it set, he said:⁵³⁵ I love not the setting ones.⁵³⁶

77. (فلما . . . الضالين) Then⁵³⁷ when he saw the moon rising up,⁵³⁸ he said: this is my Lord. Then when it set he said: were it not that my Lord kept me guiding,⁵³⁹ I must have been of the erring people.⁵⁴⁰

78. (فلما . . . تشركون) Then⁵⁴¹ when he saw the sun rising up,⁵⁴² he said: this is my Lord! this is the greatest.⁵⁴³ Then when it set, he said: O my people! I am quit of what you associate⁵⁴⁴ with God.

514. i. e., with purpose, and not out of fun and frivolity.

515. i. e., that Day.

516. i. e., shall come into being forthwith; so that that Day is neither far away nor difficult to arrive.

517. i. e., whatever He utters must and shall be accomplished in fact. الحق here is not 'the truth.' It expresses the idea of the overpowering efficacy of His word.

518. —apparent to one and all—

519. for the second time, and every dead being is raised to life.

520. i. e., whatever is kept secret.

521. *i. e.*, whatever is open and public.

522. *i. e.*, recompensing each as is meet and proper.

523. *i. e.*, One from whom none can hide anything.

524. Abraham of the Bible. (2160-1985 B. C.). See P. I, nn. 556, 559, 618 ff.

525. 'Terah' of the Bible; variously spelt as Zarah and Therach in the Talmud and Athar by Eusebius. 'The chief officer of King Nimrod, and a great favourite with his royal master; (Polano, *op. cit.*, p. 30). 'The apocryphal books of the Old Testament such as the Book, Jasher, represent Terah to have been a great soldier and commander of the armies of the king of Babylon.' (Marston, *The Bible is True*, p. 108). That he was an idolater is also affirmed by the Bible. 'Your fathers dwelt on the other side of the flood in old time, even Terah, the Father of Abraham, and the father of Nachor: and they served other gods' (Josh. 24: 2). 'According to Midrash, Terah, in addition to being an idolater himself, made and sold idols.' (JE. XII, p. 107). According to Muslim traditions he was a carver of idols.

526. 'Idolatry and image-worship form a very striking feature of the Babylonian religious system, and already meet us in an advanced stage of development in the earliest cultural period of which material 'remains have been preserved.' (ERE. VII, p. 117). 'Even Therach, who still remained chief officer to the king, became a worshipper of idols. In his house he had twelve large images of wood and stone, a separate god for each month in the year, and to these he prayed and made obeisance (Polano, *op. cit.*, p. 34). See also n. 525 above.

527. *i. e.*, steeped in gross polytheism. The Babylonian religion was an admixture of animism, image-cult, and nature-worship. 'The religion of Babylonia in the earliest form known to us may be defined as a combination of local cults with animistic conceptions of the power of nature, with which man was either brought into immediate contact, or which affected his aims and his welfare. Each centre had its special patron deity—in most cases conceived as masculine—who was brought into association with some natural phenomenon. The two powers most commonly chosen were the sun and the moon, and by the side of these we find streams and stones personified as gods.' (DB. V, pp. 536-37).

528. *i. e.*, We gave him a right apprehension of the government of the world and the heavenly bodies.

529. (this We did).

530. *i. e.*, may grow firmer in his faith. Cf. the Talmud. 'From his earliest childhood Abraham was a lover of the Lord. God had granted him a wise heart ready to comprehend and understand the majesty of the Eternal, and able to despise the vanity of idolatry. (Polano, *op. cit.*, p. 33).

531. (once upon a time).

532. This may be either Jupiter (Marduk), the chief god or Venus (Ishtar)

the chief goddess, of Babylonia.

533. (to his people, by way of chiding them).

534. (and yours, as you assert). The star-worship of the Babylonians is almost proverbial. It formed an important and integral part of their religion.

535. *i. e.*, uttered publicly.

536. (as Lords) *i. e.*, the bodies that suffer change at the hands of some one else are not fit to be assumed as gods. Obviously, this reasoning of Abraham is not to convert himself, but to convince the polytheists all around him.

537. —after this argument had no effect on the polytheists—

538. (and shined forth in splendour and impressed the onlookers). ‘Then the moon rose and when Abram saw it shining in the heavens surrounded by its myriads of stars, he said, “Perhaps these are the gods who have created all things,” and he uttered prayers to them. But when the morning dawned and the stars paled, and the moon faded into silvery whiteness, Abram knew God, and said, “There is a higher power, a Supreme Being, and these luminaries are but His servants, the work of His hands.” From that day even until the day of his death, Abram knew the Lord and walked in His ways.’ (Polano, *op. cit.*, p. 34).

539. (by such signs and arguments). When quite a child, beholding the brilliant splendour of the noonday sun and the reflected glory which is cast upon all objects around, he said, “Surely this brilliant light must be a god, to him will I render worship.” (Polano, *op. cit.*, p. 33). According to Josephus, the monotheism of Abraham ‘was derived from the irregular phenomena that were visible both on land and sea as well as those that happen to the sun, and moon, and all the heavenly bodies.’ (“Ant”, I. 7: 1).

540. *i. e.*, of the moon-worshippers. ‘Temples to the moon-god are found in all the large cities of Babylonia and Assyria. (EBr. XX, p. 703). Ur, the Chaldean capital, ‘was an ancient seat of lunar worship.’ (JE. XII, p. 380). ‘The great temple of the Third Dynasty at Ur was dedicated to the Moon Goddess. The temple was the abode of the patron deity, and the city was its appanage; the chief priest as the representative of the deity was the ruler of the city and state.’ (Gregory, *op. cit.*, p. 13).

541. —after even this argument had had no effect on his people—

542. (and shine forth in splendour).

543. (and the highest, as the same appears to the naked eye). ‘In ancient Babylonia the Sun was worshipped from immemorial antiquity. The ideogram of the Sun, like that of the moon, in the Babylonian language is always preceded by a determinative which implies divinity . . . There was no deity of the pantheon whose worship enjoyed an equally continued popularity from the earliest to the latest time both in Babylonia and Assyria.’ (FWN. I, pp. 529-530).

544. (*i. e.* idols and heavenly bodies). ‘As the twilight deepened the youth ceased his supplications, saying, “No, this cannot be a god. Where then can I find the Creator, He who made the heavens and the earth?” ‘He looked towards the west, the south, the north, and to the east.’ (Polano *op. cit.*, p. 33).

التقاریر

وَلَا تُشْرِكُونَ

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۖ وَحَاجَّةٌ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يُشَاءَ رَبِّي شَيْئًا ۚ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ أَفَلَا تَتَذَكَّرُونَ ۖ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَاصْحُ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۚ إِنْ كُنْتُمْ تَعْلَمُونَ ۖ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ۖ ۗ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۖ ۗ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ

79. (ابن . . . المشركين) Verily I have set my face⁵⁴⁵ towards Him who has created the heavens and the earth, upright, and I am not of the associators.⁵⁴⁶

80. (وحاجه . . . تذكرون) And his people contended with him.⁵⁴⁷ He said: do you contend with me regarding Allah⁵⁴⁸ when⁵⁴⁹ He has guided me?⁵⁵⁰ I am not *at all* afraid of what you associate with Him,⁵⁵¹ save aught that my Lord may will.⁵⁵² My Lord comprehends everything *in His* knowledge.⁵⁵³ Will you not then be admonished?

81. (وكيف . . . تعلمون) And how should I fear what you have associated⁵⁵⁴ with Him, while you do not fear to associate with Allah that for which⁵⁵⁵ He has sent down to you no authority? Which then of the two parties⁵⁵⁶ is worthier of security, if you but knew?

82. (الذين . . . مهتدون) *It is* those who believe and do not confound their belief with wrong-doing.⁵⁵⁷ These! theirs is the security⁵⁵⁸ and they are the guided.

SECTION 10

83. (وتلك . . . علم) This was the argument which We gave to Ibrāhīm against his people. We raise in degrees⁵⁵⁹ whom We please; verily thy Lord is Wise,⁵⁶⁰ Knowing.⁵⁶¹

545. (already firmly and truly).

546. (and now I declare my faith openly). See also P. I, nn. 618, 619.

547. (after the wont of all foolish, disbelieving peoples).

548. *i. e.*, concerning a thing so obvious.

549. The particle *و* here is expressive of simultaneous action, and should be rendered 'when'.

550. (to His way) *i. e.*, does it behove men of ignorance to wrangle with a man of this confident Faith?

551. —devoid of power as they absolutely are—

552. (against me). The purport is:—What have I, with my true knowledge

of God and faith in Him, to fear from them? It is you, the godless, who have just grounds for fear. So I am not all afraid of your powerless gods who cannot hurt me, except that God be pleased to afflict me Himself.

553. *i. e.*, He is all-knowing as also He is all-Powerful, whereas your gods possess neither power nor knowledge.

554. (considering the absolute impotence of these beings).

555. *i. e.*, for whose divinity.

556. *i. e.*, the one of the believers, and the other of the infidels.

557. (the worst form of which is polytheism).

558. (from punishment in the Hereafter).

559. (of knowledge, wisdom and piety).

560. (Who gives to each what befits him).

561. (Who knows well the capacities of all).

الأنعام

ذُرِّيَّتِهِمْ

وَسُلَيْمَانَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝ وَذَكَرْنَا وَعِيسَى وَعِيسَى وَالْيَاسِينَ
 كُلًّا مِّنَ الصَّالِحِينَ ۝ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُوشَعَ وَحَدَادَةَ وَكَوْنَانَ وَقُلُوبَةَ وَكَوْنَانَ وَكَوْنَانَ وَكَوْنَانَ
 ذُرِّيَّتِهِمْ وَإِحْوَانِهِمْ ۝ وَهَدَيْنَاهُمُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن
 يَشَاءُ مِنْ عِبَادِهِ ۝ وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ ۝ أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ
 وَالنَّبِيَّةَ ۝ قَانَ يَكْفُرُ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُو بِهَا بِكُفْرِينَ ۝ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِمُ
 آتَيْنَاهُ قُلُوبًا لَّا تَسْمَعُ عَلَيْهَا جُرْأْدَانٌ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝ وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرَهُ إِذْ قَالُوا مَا

84. (ووهنا . . . الحسين) And We bestowed upon him Is'hāq⁵⁶² and Y'aqūb:⁵⁶³ each one We guided.⁵⁶⁴ And Nūh⁵⁶⁵ We had guided before, and of his⁵⁶⁶ progeny Dāūd^{566-A} and Sulaimān^{566-B} and Ayyūb^{566-C} and Yūsuf^{566-D} and Mūsā^{566-E} and Hārūn;⁵⁶⁷ and thus We recompense the well-doers.

85. (وزكريا . . . الصالحين) And also Zakariyya^{567-A} and Yahyā^{567-B} and 'Isā^{567-C} and Ilyās:⁵⁶⁸ each one was of the righteous.

86. (واسماعيل . . . العالين) And also Ismā'il and Al-yasā,⁵⁶⁹ and Yūnus and Lūt: each of them We preferred⁵⁷⁰ above the worlds.

87. (ومن . . . مستقيم) And also some of their fathers and their progeny and their brethren; We chose them and guided them on the right path.

88. (ذلك . . . يعملون) This is the guidance of Allah with which He guides whomsoever of His creatures He wills. And if they⁵⁷² had associated⁵⁷² to naught would have come all that they were wont to do.⁵⁷³

89. (اولئك . . . بكافرين) Those are they to whom We gave the Book and judgement and prophethood.⁵⁷⁴ Wherefore if those⁵⁷⁵ disbelieve therein,⁵⁷⁶ We have surely entrusted it⁵⁷⁷ to a people who are not disbelievers therein.⁵⁷⁸

90. (اولئك . . . للعالين) Those⁵⁷⁹ are they whom Allah had guided;⁵⁸⁰ so follow thou their guidance.⁵⁸¹ Say thou: I ask no wage⁵⁸² for it⁵⁸³ it is but an admonition to the worlds.⁵⁸⁴

562. (as a son). Isaac of the Bible. (2060-1880 B.C.)

563. (as a grandson) Jacob of the Bible. (2000-1850 B.C.)

564. (and put on the right path as an apostle and also as a measure of grace on Abraham).

565. (Noah of the Bible: an ancestor of Abraham).

566. The antecedent of this pronoun is Abraham who is the principal person spoken of in the passage.

566-A. David of the Bible (D. 962 B. C.)

566-B. Solomon of the Bible. (D. 932 B.C.)

- 566-C. Job of the Bible. Date uncertain. See P. XVII, n. 181; XXIII, n. 391.
- 566-D. Joseph of the Bible. (1910—1800 B.C.)
- 566-E. Moses of the Bible. (1520-1400 B.C.)
567. (all of them We guide). Aaron of the Bible.
- 567-A. Zacharias (Zachriah) of the N. T. (1 Ch. 24: 10; Lk. 1: 5ff)
- 567-B. John the Baptist. (D. 30 C.E.)
- 567-C. Jesus of the NT. (B.C. 29 C.E.)
568. For the identity of Ilyās see P. XXIII, n. 226.
569. Elisha of the Bible, the successor of Elijah. See 1 Ki. 19: 16, 19 etc.
- ‘Of no biblical personage are so many miracles recounted as of him.’ (VJE. p. 202).
570. (by his apostleship).
571. —even they, the chosen ones, the favoured ones—
572. with Him.
573. This entirely negatives and refutes the charge of heinous offences and idolatrous practices brought against these high and holy personages by the compilers of the Bible.
574. (and yet they were denied by their peoples).
575. *i. e.*, the present-day infidels.
576. *i. e.*, in thy prophethood!
577. *i. e.*, belief in thy prophethood, O prophet!
578. (so be consoled and grieve not, O Prophet!). The reference is to the Refugees (*muhājirīn*) and the Helpers (*ansār*) of the holy Prophet’s time.
579. *i. e.*, the prophets named in the preceding verses.
580. in the ways of patience and perseverance.
581. (in this respect, and be not downcast or dejected, O Prophet!).
582. (which I should covet, and the loss of which I should fear).
583. *i. e.*, for this preaching and publishing of the Holy Qur’ān. I have no purpose of my own to serve by this vocation.
584. (for their own benefit). Note the universality of the Qur’ānic message. It addresses itself not to the Arabs, but to the world at large. The Holy Book, even according to the testimony of the non-Muslim observers, ‘has exercised a great control over the destinies of mankind, and still serves as a rule of life to a very large portion of our race’. (Draper, *Intellectual Development of Europe*, I, p. 340). And to them it is a matter of wonder . . . ‘how deeply to this book Asia and Africa are indebted for daily guidance, how deeply Europe and America for the light of science.’ (p. 345). According to one of the most recent European scholars ‘though the youngest of the epoch-making books, the Koran is the most widely read book ever written.’ (Hitti, *op. cit.*, p. 126).

الأنعام

نَزَّلْنَا سَمُورًا

أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ وَقُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ لِيَجْعَلَونَهُ
قُرْآنًا يُتْلَىٰ بِهَا وَيُذَكَّرُونَ كَثِيرًا ۗ وَعَلَيْكُمْ مَا كُمْ تَعَلَّمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلْ اللَّهُ شَمَّ ذَرْهُمْ فِي خَوْضِهِمْ
يَلْعَبُونَ ۗ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكًا مُصَدِّقًا لِّذِي بَيْنَ يَدَيْهِ وَلِيُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۗ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ ۗ وَوَقَالَ سَأَنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَىٰ

SECTION 11

91. They⁵⁸⁵ did not estimate Allah with an estimation due to Him, when they said;⁵⁸⁶ on no human being has God sent down anything at all.⁵⁸⁷ Say thou: who sent down the Books with which Mūsā came, a light and guidance to mankind, which you have made into *separate* parchments.⁵⁸⁸ Some of it you disclose and much of it you conceal.⁵⁸⁹ And you were taught what you know not,⁵⁹⁰ neither you⁵⁹¹ nor your fathers. Say thou: Allah.⁵⁹² And leave them alone sporting⁵⁹³ in their vain discourse.

92. And this is a Book⁵⁹⁴ We have sent down,⁵⁹⁵ blessed⁵⁹⁶ and confirming what has been before it.⁵⁹⁷ And *it is sent* that thou mayest warn with it the mother of towns⁵⁹⁸ and those around it.⁵⁹⁹ And those who believe in the Hereafter believe in it⁶⁰⁰ and they guard the prayer.

585. *i. e.*, the infidels in general; the Jews in particular.

586. (going so far in their perversity as to deny the gift of Revelation altogether).

587. (by way of verbal and literal Revelation).

588. Or, the separate 'Books' of the Old Testament! O Jews!

589. (as it may suit your purpose).

590. (before receiving that Book).

591. (of the present generation of Israel).

592. *i. e.*, it is He Who sent down that Book.

593. (and cavilling).

594. (similar to the Torah).

595. (to thee, O Prophet!).

596. *i. e.*, abounding in good. 'Blessed' not only in the sense that it has received God's blessings, but also in the sense that it brings blessings, both temporal and spiritual, to others. 'A book which has . . . been the consolation and the support of millions in many ages.' (Lecky, *op. cit.*, II, p. 106).

597. (of other Scriptures).

598. (Primarily and in the first instance *ام القرى* is the mother of the towns; the metropolis particularly Makka; because asserted to be in the middle of the earth; or because it is the Kiblah of all men, and thither they repair; or because it is the greatest of towns in dignity.' (LL) See also P. XXV. n. 30.

599. (in general). *i. e.*, the whole of mankind.

600. *i. e.*, in this Book.

تِلْكَ آيَاتُهَا
الْكَافِرِينَ

اللَّهُ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْكِرُونَ ۝ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ، وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُونَ ۝ إِنَّ اللَّهَ قَالِقُ الْحَقِّ وَالنَّوَىٰ يُخَيِّرُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخَوِّرُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ۝ فَالِقُ الْإِصْبَارِ، وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ وَهُوَ الَّذِي جَعَلَ لَكُمُ النَّجْمَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا وَمُسْتَوْدَعًا قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ

93. (ومن . . . تسكرون) And who is a greater wrong-doer than one who fabricates a lie against Allah or says: a Revelation has come to me whereas no Revelation has come to him in aught, and one who says⁶⁰¹ i shall send down the like of what Allah has sent down. Would that thou seest when the wrong-doers are in the pangs of death while the angels⁶⁰² are stretching forth their hands⁶⁰³ saying: yield up your souls; to-day you will be awarded a torment of ignominy for what you have been saying of Allah other than the truth, and against His signs you were wont to be stiff-necked.⁶⁰⁴

94. (ولقد . . . تزعمون) And now⁶⁰⁵ ye are come to Us singly⁶⁰⁶ even as We created you for the first time,⁶⁰⁷ and you have left behind your backs what We had granted to you;⁶⁰⁸ and We do not see along with you your intercessors⁶⁰⁹ whom you fancied were *Our* associates in respect of you⁶¹⁰ as you asserted. Now⁶¹¹ are the ties between you⁶¹² severed, and strayed from you is what you were wont to assert.

SECTION 12

95. (ان . . . توكون) Allah is the Cleaver of seed-grain and the date-stone.⁶¹³ He brings forth the living from the lifeless⁶¹⁴ and *He* is the Bringer-forth of the lifeless from the living.⁶¹⁵ Such is Allah;⁶¹⁶ whither away are you then deviating?

96. (فالق . . . العليم) Cleaver of the dawn.⁶¹⁷ He has appointed the night as a repose⁶¹⁸ and appointed the sun and the moon⁶¹⁹ according to a reckoning.⁶²⁰ That⁶²¹ is the disposition of the Mighty,⁶²² the Knowing.⁶²³

97. (وهو الذى . . . يبلون) It is He who has made for you⁶²⁴ the stars that you may be guided⁶²⁵ with them in the darkness⁶²⁶ of the land and the sea.⁶²⁷ Surely We have expounded the signs⁶²⁸ for a people who know.

601. in a jeering mood.

602. (of death). The plural form of the word denotes the class of angels.

603. (to snatch the souls of these ungodly people). The phrase may also

mean: 'The angels being made to have dominion over them by absolute force and power.' (LL)

604. All this will have the effect of striking further terror in their hearts.
605. *i. e.*, on the Day of Judgment. Thus would God address the culprits.
606. *i. e.*, alone, and separated from all your allies of whose support you were so confident in your lifetime.
607. *i. e.*, naked and helpless; bereft of all your possessions.
608. (of property, and of which you used to be so proud).
609. *i. e.*, your saviours on whose intercession you presumed so much.
610. (and your affairs).
611. (when face to face with full reality).
612. *i. e.*, between you and your 'saviours'.
613. (so that He produces from them green leaves and fruits).
614. (as a bird from an egg).
615. (as an egg from a bird).
616. The matchless, the Unequaled, the One without a second.
617. (from the dark). In this instance, the 'Clever' has the same sense as the 'Creator.' (LL)
618. (and tranquillity).
619. (and their movements).
620. *i. e.*, subjected them to a definite Plan.
621. *i. e.*, this ordinance of the regular movements of the astronomical universe.
622. *i. e.*, Able to order whatever He will.
623. *i. e.*, well Aware of the capacities, potentialities and needs of His creatures.
624. (to serve as beacons).
625. How foolish then of mankind to worship as gods the heavenly bodies that are themselves subservient to the affairs of men.
626. *i. e.*, while journeying in dark night.
627. Stars are of equal service to the travellers of the desert and to the mariners.
628. (of Our might, favour and uniqueness). They demonstrate that these heavenly bodies are as much subject to His will and control as any of the humblest objects in the universe.

وَالَّذِينَ

وَالَّذِينَ

يَفْقَهُونَ ۖ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُحْرِمُ مِنْهُ
حَبًّا مُتَرَاكِبًا، وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّيْحَانَ مَشْتَبِهًا
وَعَيْرَ مُنْتَشِبِهِ، أَنْظَرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ۝ وَجَعَلُوا لِنَبِيِّ
شُرَكَاءَ الْأَجْنِ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ۝ بَدِيعُ السَّمٰوٰتِ
وَالْأَرْضِ ۗ إِنِّي يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً ۗ وَخَلَقَ كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ذَلِكُمْ اللَّهُ
رَبُّكُمْ ۗ لَا إِلٰهَ إِلَّا هُوَ ۗ خَالِقُ كُلِّ شَيْءٍ ۗ قَاعِبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ لَا تَدْرِكُهُ الْبَصَارُ ۗ وَهُوَ يُدْرِكُ

98. (وهو الذي . . . يفقهون) It is He who has produced you from one person,⁶²⁹ and *provided for you* an abode⁶³⁰ and a depository.⁶³¹ Surely We have expounded the signs⁶³² for a people who understand.

99. (وهو الذي . . . يؤمنون) It is He who has sent down water from the heaven⁶³³ and We have thereby brought forth growth⁶³⁴ of every kind,⁶³⁵ and out of it We have brought forth green stalks from which We produce⁶³⁶ close-growing seed-grain. And from the date-stone: from the spathe thereof *come forth* clusters of dates low-hanging; and gardens of grapes, and the olive, and the pomegranate, like unto one another and⁶³⁷ unlike. Look at the fruit thereof when it fruits⁶³⁸ and the reforming thereof.⁶³⁹ Verily in them⁶⁴⁰ are signs⁶⁴¹ for a people who believe.⁶⁴²

100. (وجعلوا . . . يصفون) And they⁶⁴³ have set up genii⁶⁴⁴ as associates of Allah,⁶⁴⁵ whereas He has created them,⁶⁴⁶ and they⁶⁴⁷ impute to Him falsely⁶⁴⁸ without knowledge, sons and daughters.⁶⁴⁹ Hallowed be He and far Above what they ascribe!

SECTION 13

101. (بدیع . . . علم) Originator of the heavens and the earth!⁶⁵⁰ How should He have a son when there is for Him no spouse?⁶⁵¹ He has created everything⁶⁵² and He is the Knower of everything.⁶⁵³

102. (ذلكم . . . وكيل) Such is Allah, your Lord!⁶⁵⁴ There is no God but He,⁶⁵⁵ the Creator of everything: so worship Him.⁶⁵⁶ And He is of everything a Guardian.

629. (O mankind!) *i. e.*, from one single person, Adam. This clearly enunciates the unity of the human race. Races of men, however diverse they may be and however divergent in their characteristics, have nevertheless a common origin and have sprung from the same ancestry. See P. IV, n. 477; IX, n. 346; XXIII, n. 481.

630. (in the wombs of your mothers).

631. (in the loins of your fathers).

632. (of Our right, power and uniqueness).
633. 'From heaven' means 'from the direction of heaven.' (Bdh.)
634. نبات is anything that vegetates or germinates in the earth.
635. *i. e.*, of diverse qualities, although the source—rain—is single.
636. (at the harvest time).
637. (some others).
638. *i. e.*, when it is beginning to fruit and is yet raw and unfit for use.
639. *i. e.*, when it has grown to maturity and is perfectly fit for use.
640. *i. e.*, in all these processes and changes.
641. (of Our might and majesty).
642. Or 'a people who are minded to believe.' (Th.)
643. *i. e.*, the pagans.
644. *Jinn* are a definite order of conscious beings, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink, and propagate their species, and are subject to death, much in the same way as human beings are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form.
645. (and these the Arab pagans were wont to placate by offering sacrifices and to conjure by magical formulae). 'In the belief of the heathen Arabs', says Robertson Smith, 'nature is full of living beings of superhuman kind, the *Jinn* or demons,' (*Religion of the Semites*, p. 119). 'The *Jinn* like "demons" and their kind, 'explains an annotator, Dr. S. A. Cook' 'serve conveniently to explain whatever is not due to "natural" causes, or that has a supernatural origin, and cannot be associated with any of the known gods or spirits . . . The *jinn* is rather a class-god or species.' (pp. 538, 539). 'The Bedouin peopled the desert with living things of beastly nature called *jinn* or demons. These *jinn* differ from the gods not so much in their nature as in their relation to man. The gods are on the whole friendly; the *jinn*, hostile . . . To the gods belong the regions frequented by men; to the *jinn* belong the unknown and untrodden parts of the wilderness' (Hitti, *op. cit.*, p. 98).
646. (much in the same way as he has created humankind. So how can a mere creature be, in any sense, a partner or an equal to his Creator?)
647. *i. e.*, another class of infidels.
648. A variant of the verb is *خرقوا*, which intensifies the sense of false imputation.
649. The allusion is both to the Christian and pagan blasphemies.
650. (and of all else by a simple act of His all-powerful will, out of nothing). See P. I, nn. 525, 527.
651. This refutes the polytheism of several peoples like the Hindus, the Babylonians, and the Egyptians, which maintained that each god had a female companion or consort. Indian polytheism went still further. 'Even God', according

to the Upanishads, 'had a desire for progeny and wanted a wife unto Himself for propagation.' (Indra, *Status of Women in Ancient India*, pp. 129-133). See P. V, n. 513.

652. (big or small, out of nothing).

653. He is Omniscient as He is Omnipotent.

654. *i. e.*, The Being with all these attributes of Perfection.

655. This is not monolatry, but the highest, the purest and the most uncompromising monotheism ever found in the religious literature of the world. See P. II, n. 108.

656. (to the exclusion of all other worships).

الانعام

وَالَّذِينَ هُمْ

الْأَبْصَارَ وَهُوَ الْغَيْبُ ۖ قَدْ جَاءَكُمْ بِصَافِرٍ مِنْ رَبِّكُمْ ۖ فَمَنْ أَنْصَرَ فَلَنْفُسِهِ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ
 وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۗ وَكَذَلِكَ نُصَرِّفُ الْأَبْصَارَ لِيَعْلَمُوا لِقَوْمِهِمْ يَعْلَمُونَ ۗ إِنَّمَا مَا
 أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ
 عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۗ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ
 عِلْمٍ ۚ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۗ وَأَقْسَمُوا بِاللهِ
 جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ
 لَا يُؤْمِنُونَ ۗ وَنَقَلِبُ أَقْدَانَهُمْ ۚ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ ۚ وَنَلْنَاهُمْ فِي طَعْيَانِهِمْ يَعْمَهُونَ ۗ

103. (لاتدرکه . . . الخیر) Sights comprehend Him not,⁶⁵⁷ He comprehends all sights;⁶⁵⁸ and He is the Subtle,⁶⁵⁹ the Aware.⁶⁶⁰

104. (قد جاءکم . . . بحفیظ) Surely there has come to you enlightenment⁶⁶¹ from your Lord. Whatsoever then will see will *do so* for his own soul,⁶⁶² and whosoever blinds himself, will *do so* to his own hurt. And say thou: I am not over you an overseer.⁶⁶³

105. (وکذلك . . . یعلون) And thus We variously propound the revelation,⁶⁶⁴ and *this is* in order that⁶⁶⁵ they⁶⁶⁶ may say:⁶⁶⁷ thou hast studied;⁶⁶⁸ and that We may expound it⁶⁶⁹ to a people who know.

106. (اتبع . . . المشرکین) Follow thou⁶⁷⁰ what has been revealed to thee by thy Lord; no god is there but He, and turn thou away from the polytheists.⁶⁷¹

107. (ولو شاء . . . بوکیل) Had Allah willed,⁶⁷² they would not have joined others *with Him*;⁶⁷³ and We have not made thee a watcher over them, nor art thou an overseer unto them.

108. (ولا . . . یعلمون) Revile not⁶⁷⁴ those whom they⁶⁷⁵ invoke⁶⁷⁶, besides Allah, lest they may revile Allah spitefully without knowledge. Thus fair-seeming to every community We have made their work;⁶⁷⁷ then to their Lord is their return, and then He will declare to them what they were wont to work.⁶⁷⁸

109. (واقسموا . . . لا یؤمنون) And they⁶⁷⁹ swore by God with thee their solemn oaths if there came to them a sign⁶⁸⁰ they would surely believe therein. Say thou: signs are but with Allah,⁶⁸¹ and what will make you perceive⁶⁸² that *even* if it⁶⁸³ came they will not believe.

110. (ونقلب . . . یعمون) And We shall turn aside⁶⁸⁴ their hearts⁶⁸⁵ and their eye-sights,⁶⁸⁶ even as they disbelieved therein⁶⁸⁷ for the first time, and We shall let them wander in their exorbitance perplexed.⁶⁸⁸

657. *i. e.*, the Incomprehensible; the Illimitable.

658. (by His knowledge as well as His power).

659. *i. e.*, the Invisible to the eye ; the Imperceptible to the senses.

660. *i. e.*, the All-Knowing.

661. *i. e.*, clear evidences for the unity of God and the messengership of His Prophet.

662. *i. e.*, the advantage thereof will redound to his own soul.

663. *i. e.*, my duties end with the preaching.

664. (that thou mayest preach them to all).

665. *i. e.*, a consequence of thy preaching will be that.

666. *i. e.*, the arch-infidels.

667. (in the frenzy of their denial and defiance).

668. (deep and well at the Jewish and Christian sources, and thou retailtest to us what thou hast learnt of them). A charge repeated and reiterated with amazing uniformity by the modern lights of Judaism and Christianity.

669. *i. e.*, the subject-matter of the Holy Qur'ān.

670. (as thou hast hitherto followed, O Prophet!).

671. (taking no notice of their denial ; ignoring them).

672. (in His universal Plan).

673. (and everyone, irrespective of his 'will to believe', would have automatically followed the right course).

674. (while arguing with the infidels, O believers!).

675. *i. e.*, the infidels.

676. (as gods).

677. (in this world, and do not inflict punishment on them immediately).

This world of phenomena is a world of trial and temptation, and not of requital and retribution.

678. (and will judge accordingly).

679. *i. e.*, some of the infidels.

680. (of their choice), *i. e.*, a miracle such as they desired and demanded.

681. Here is one of the most important teachings of Islam. Miracles, signs, wonders, portents, or whatever they might be called, in no case occur by any action of the messenger of God, but by the power of God Himself. No miracle, however clear its evidentiary value, is ever an act of a mortal. The prophet or apostle has no hand in its causation ; he only uses it, by the command of God, as an evidence of the veracity of his claim. A miracle is nothing but an invasion of the order of nature, *as known to us in common experience, by the command of the Creator of nature*, to exhibit the veracity of the claims of His messenger. See P. I, nn. 534, 537 and

n. 538 and also P. XIII, n. 223.

682. (O believers!). Some of the Muslims fondly imagined that the infidels might yet be won over if a miracle of their choice did really occur.

683. *i. e.*, a sign or portent of their choice:

684. (as a consequence to their wilful and deliberate rejection of the truth).

685. (from willing to believe).

686. (from perceiving the truth of Islam).

687. *i. e.*, in the Holy Qur'ān, itself the greatest of miracles.

688. (and distracted, as hitherto).

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾
 وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ
 غُرُورًا وَإِنَّا لَنُوحِي لَكَ فَاعْلَمْ أَنَّهُ مَا وَعَدَنَا قَدْ زُفِرُوا وَمَا يُفْتَرُونَ ﴿١١٢﴾ وَلَتَصْنَعِيَ إِلَيْهِ أَفْدَةً الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
 وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيَّرَ اللَّهُ أُمَّتِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ
 الْكِتَابَ مُفَصَّلًا وَالَّذِينَ اتَّخَذْتُمُ الْكِتَابَ يُعْلَمُونَ أَنَّهُ نَزَّلَ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ

PART VIII

SECTION 14

111. (ولو اذننا . . . يجهلون) And even though We had sent down angels to them,¹ and the dead had spoken to them,² and We had gathered together about them everything³ face to face,⁴ they were not such as could believe,⁵ unless Allah willed:⁶ but most of them speak ignorantly.⁷

112. (وكذلك . . . يفترون) In this wise⁸ We have appointed to every prophet⁹ an enemy—devils¹⁰ among men and jinn—inspiring to each other gilded speech¹¹ as a delusion. And had thy Lord willed,¹² they could not have done so. So leave them alone¹³ to their fabrication.

113. (ولتصنعى . . . مقترون) And *this is*¹⁴ in order that¹⁵ the hearts of those who do not believe in the Hereafter may incline to it,¹⁶ and¹⁷ that they may remain pleased with it,¹⁸ and¹⁹ that they may do what they are doing.²⁰

1. *i. e.*, to these cavilling and carping infidels, who had demanded that the Prophet should raise their dead ancestors in their sight, or prevail on God and angels to appear before them bodily.

2. In order to satisfy their insensate love of the miraculous.

3. —even the hidden ones—

4. (so that they would have seen those things with their own eyes).

5. So perverse are they!

6. (and had transformed their hearts completely).

7. *i. e.*, without seriously intending at all what they say.

8. *i. e.*, as these Makkan pagans bear enmity against the Prophet.

9. (of old).

10. *i. e.*, the evil ones. See P. I, n. 63.

11. *i. e.*, fair-seeming untruths and falsehoods.

12. (in His universal Plan, that the crooked ones should have no power of evil suggestions).

13. (O Prophet!).
14. *i. e.*, this machination of the crooked ones.
15. (in the first place).
16. *i. e.*, towards that gilded world of lie and deceit. Inclination of heart towards ungodliness in the first step to infidelity.
17. (as the next stage).
18. *i. e.*, they might approve of the acts of infidelity.
19. (finally).
20. The final step is the stage of action. The misguided and the beguiled ones now not only think corruptly and wish wickedly, but also *act* viciously. Their fall by now is complete.

الأنعام

وَلَوْ كُنْتُمْ

مِنَ الْمُتَرَدِّينَ ۝ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ وَإِنْ تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۝ إِنْ رَبُّكَ هُوَ أَعْلَمُ مَن يُضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ فَكُلُوا مِنَّمَا ذَكَرَ اللَّهُ عَلَيْكُمْ إِن كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ۝ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذَكَرَ اللَّهُ عَلَيْهِ وَقَدْ فَضَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِهِمْ يَعْبِرُ عَن لِّمَّةِ رَبِّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ۝ وَذَرُوا ظَاهِرَ الْأَيْدِي وَالْبَاطِنَ طَائِفَةَ الَّذِينَ يَكْسِبُونَ

114. (افغير . . . المسترين) Say thou:²¹ shall I then²² seek as judge²³ other than Allah, when it is He who has sent down toward you²⁴ the Book²⁵ detailed?²⁶ And those²⁷ whom We have vouchsafed the Book²⁸ know²⁹ that it³⁰ has been sent down by thy Lord in truth; so be not thou of the doubters.³¹

115. (ومجت . . . العلم) Perfected is the word of thy Lord³² in veracity³³ and justice;³⁴ and none can change His words³⁵ And He is the Hearer,³⁶ the Knower.³⁷

116. (وان . . . يخرصون) If thou obeyest most of them on earth, they would lead you away from the way of Allah,³⁸ they follow only *their* fancy and they but conjecture.³⁹

117. (ان . . . بالهتدين) Surely thy Lord! He knows best who strays and He knows best the guided ones.

118. (فكلوا . . . مؤمنين) Eat⁴⁰ of that⁴¹ flesh⁴² over which the name of Allah has been pronounced,⁴³ if you are believers in His revelations.

119. (ومالكم . . . بالهتدين) And why should you not eat that *flesh* over which the name of Allah has been pronounced, while He has surely detailed for you what He has forbidden you,⁴⁴ unless you are driven thereto?⁴⁵ Surely many⁴⁶ lead *others* astray by their desires without knowledge. Surely thy Lord! He knows best the transgressors.

21. (O Prophet!).

22. *i. e.*, after God has endowed me, with plain proofs and strong evidences of my apostleship.

23. (to decide between me and you).

24. انزل اليك is not quite the same thing as انزل عليك. Hence the rendering of the former phrase as 'sent down toward you.'

25. Unique in the whole class of religious scriptures, and miraculous in its excellences both literary and spiritual.

26. (in all its injunctions).

27. (of old).
28. The word is here used in generic sense.
29. (by its description in their Books).
30. *i. e.*, the Holy Qur'ān.
31. (O reader !):
32. (as it has found expression in the Qur'ān).
33. (as regards the tenets and doctrines it inculcates).
34. (as regards the laws and practices it formulates).
35. Here is the boldest challenge affirming the purity, for all time, of the Holy Text.
36. (of the words uttered by the infidels).
37. (of the designs concealed by the infidels).
38. As the majority of them are wrong-headed.
39. *i. e.*, their guess-work is absolutely divorced from true and certain knowledge.
40. —now that the evil of following the lead of the infidels has been amply demonstrated,
41. (O Muslims !).
42. (lawful meat).
43. (at the time of slaughter, unassociated with any other name).
44. So that every other meat, not so specified, is perfectly lawful.
45. (by sheer necessity, which makes even forbidden animals lawful).
46. (of the infidels).

الْأَنْفَامِ

وَلَوْ كُنْتُمْ

إِلَهُمْ سَيَجْزُونَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفُسْقٌ وَإِنَّ الشَّيْطَانَ لِيُؤْخَذُونَ إِلَىٰ أُولَئِكَ لِيُجَادِلُوكُمْ ۗ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوْ مَن كَانَ مَسِيئًا فَاحْتَبَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۗ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مَّجْرُمِينَ لِيُذَكَّرُوا فِيهَا ۗ وَمَا يَزِيدُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا إِنَّا تُومِنُ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ

وَلَوْ كُنْتُمْ

120. (وَذَرُوا . . . يَفْتَرُونَ) Leave the outside sin and its inside.⁴⁷ Surely those who earn sin shall be requited for what they have earned.

121. (وَلَا . . . لَمُشْرِكُونَ) And do not eat of that over which the name of Allah has not been pronounced;⁴⁸ that is sinful.⁴⁹ Surely the devils are *ever* inspiring their friends to wrangle with you. If you⁵⁰ obey them⁵¹ then you *will become* associators indeed⁵².

SECTION 15

122. (أَوْ مَن . . . يَعْلمُونَ) Is he who was dead⁵³ and We quickened him,⁵⁴ and appointed for him a light with which he walks among mankind,⁵⁵ like him⁵⁶ who is in darkness⁵⁷ from which he can not emerge?⁵⁸ Even so is made fair-seeing to the infidels what they are wont to do.⁵⁹

123. (وَكَذَلِكَ . . . يَشْعُرُونَ) And even so We set up in every town great ones as sinners⁶⁰ that they may plot therein;⁶¹ and⁶² they plot not save against themselves⁶³ and they do not perceive.

47. i. e., sins both open and secret.

48. (when striking a lawful animal for slaughter).

49. (from rectitude). فسق literally is 'a going forth or a departure'; in religious speech it means 'a departure from that which is right.'

50. (O Muslims!).

51. (by either forbidding a lawful animal or allowing a forbidden one).

52. For this means the joining of others with God as the Supreme Authority.

53. (in spirit).

54. (to the life of faith).

55. (and is safe from all risks and dangers).

56. (in regard to his fate).
57. (of impiety and unbelief).
58. The meaning is that the difference between a believer and an infidel is infinite.
59. So that they persist in their career of sin and unbelief.
60. It is the influential leaders of a city who start violent opposition to the messengers of God.
61. (against God's religion).
62. *i. e.*, whereas in fact.
63. *i. e.*, they cause their own undoing.

الأنعام .

دونوات

شَدِيدٌ بِمَا كَانُوا يَكْفُرُونَ ﴿١٢٤﴾ فَمَنْ يُرِدِ اللهُ أَنْ يُهْدِيَهِ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ، وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ، كَذَلِكَ يَجْعَلُ اللهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطَ رَبِّكَ مُسْتَقِيمًا ، قَدْ فَضَّلْنَا الْآيَةَ لِقَوْمٍ يَذَكِّرُونَ ﴿١٢٦﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَيْلَهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ، نَبَشِّرُ الْمُجْرِمَ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ ، وَقَالَ أَوْلِيؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْمِمْ بَعْضًا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا ، قَالَ الْإِنْسُ مَثُوبُكُمْ خَلِيدِينَ فِيهَا إِلَّا مَا شَاءَ اللهُ ، إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ

124. (واذا . . . يذكرون) And when there comes to them a sign,⁶⁴ they say: we shall not believe until we⁶⁵ are vouchsafed the like of what is vouchsafed to the messengers of Allah.⁶⁶ Allah knows best⁶⁷ where to place His messenger-ship.⁶⁸ Surely⁶⁹ vileness before Allah⁷⁰ and severe chastisement⁷¹ shall befall those who have sinned for what they were wont to plot.

125. (فن . . . يؤمنون) So whom Allah wills that He shall guide,⁷² He expends his breast for Islam;⁷³ and whom He wills that He shall send astray,⁷⁴ He makes his breast strait, narrow,⁷⁵ as if he was mounting up to the heaven.⁷⁶ Thus Allah lays the abomination on those who believe not.⁷⁷

126. (وهذا . . . يذكرون) And this⁷⁸ is the path of thy Lord, straight. Certainly We have explained the revelation to a people who would be admonished.

127. (لهم . . . يعملون) Theirs is an abode of peace⁷⁹ with their Lord;⁸⁰ and He shall be their Patron for what they have been doing.

128. (ويوم . . . علم) On the day when He will gather them *all* together:⁸¹ O company of jinn! you have made much of mankind.⁸² And their friends among mankind will say:⁸³ Our Lord! much use some of us made of others,⁸⁴ and *now* we have reached the appointed term which Thou appointedest for us.⁸⁵ He will say:⁸⁶ the Fire shall be your abode where *you shall be as* abiders,⁸⁷ save as Allah may will. Surely thy Lord is Wise,⁸⁸ Knowing.⁸⁹

64. (confirming the truth of Our message and messenger).

65. (ourselves).

66. Such as the gift of prophecy, the sight of angels, etc.

67. *اعلم* is here suppressed being implied by *اعلم*.

68. He alone, in His infinite wisdom and knowledge, knows who is fit to carry out His commission and to receive His highest gifts.

69. *i. e.*, in the Hereafter.

70. (as a meed for their inordinate vanity and conceit).

71. (as a meed for their careers of sin and rebellion).
72. (to the true faith).
73. (so that he becomes eager to receive the truth).
74. (as a consequence to his career of persistent defiance and arrogance).
75. (so that the acceptance of Islam seems to him the hardest of tasks).
76. (panting and gasping).
77. *i. e.*, those who wilfully reject the truth of Islam;
78. (religion of Islam).
79. (and everlasting security).
80. (in the Hereafter). 'دارالسلام' is an appellation of Paradise, as being the abode of everlasting safety, or security.' (LL)
81. (He will address the wicked genii thus).
82. (by way of tempting and seducing them to sin and infidelity).
83. (by way of confession).
84. 'Some of us' refers to men, and 'others' to genii. Sinners among men will confess that they greatly profited by the company of the evil spirits.
85. (The advent of which we always denied and ridiculed).
86. (to the infidels, both from among men and genii).
87. (for ever).
88. Whose punishment is always just, reasonable and duly proportioned.
89. Who is well aware of the amount of guilt of everyone.

وَأَنذَرْتَهُمْ
 نُوْنِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَسِرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
 يَقُضُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَعَدَّ لَهُمْ
 الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا الْكَافِرِينَ ﴿١٣٠﴾ ذَلِكَ أَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ
 بِظُلْمٍ وَأَهْلِهَا غَفُلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ
 الْعَزِيزُ ذُو الرِّحْمَةِ إِنَّ يَشَاءُ يَذُوبِكُمْ وَإِسْخَافَ مِنْ بَعْدِكُمْ مَا يَشَاءُ لَكُمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ
 قَوْمٍ آخَرِينَ ﴿١٣٣﴾ إِنَّ مَا تَعُدُّونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي

129. (وذلك . . . يكسبون) And thus We shall keep some of the wrong-doers close to others⁹⁰ for what they were wont to earn.

SECTION 16

130. (بمعسر . . . كافرين) Company of jinn and mankind! Did not there come to you messengers from amongst you recounting to you My signs and warning you of your meeting of this Day? They shall say: we witness against ourselves.⁹¹ Indeed the life of the world has deluded them,⁹² and they shall bear witness against themselves that they had been infidels.

131. (ذلك . . . غفلون) This⁹³ is because thy Lord is not one to destroy townships⁹⁴ *arbitrarily* for its wrong-doing while their people are unaware.⁹⁵

132. (ولكل . . . يعملون) For all⁹⁶ there will be degrees⁹⁷ in accordance with what they did, and thy Lord is not unaware of what they do.

133. (وربك . . . آخريين) And thy Lord is Self-sufficient,⁹⁸ the Owner of Mercy.⁹⁹ If He wills, he can take you¹⁰⁰ away,¹⁰¹ and make those succeed you, after you, whom He pleases, even as He raised you from the seed of another people.¹⁰²

134. (ان . . . معجزين) Certainly what you are promised¹⁰³ is sure to arrive,¹⁰⁴ and you cannot escape.

90. (bound as they were to each other in the world).

91. (and we have no defence to offer).

92. (here and now).

93. *i. e.*, God's sending of apostles and messengers.

94. (even in this world). God invariably sends a messenger to every people to warn and to instruct them in His way.

95. (and have not been fully warned).

96. *i. e.*, for each one of the responsible sentient beings.

97. (of recompense).

98. (and Independent, standing in no need of our prayer or service). غني is one who is free from wants, the quality of غني denoting the absence or non-existence of wants. التي (with the definite article) is applicable to none but God.

99. So it is out of His unbounded mercy and for their own good that He sends His messengers to His creatures.

100. (all). The address is to the men of the Prophet's generation.

101. (from the world, immediately and abruptly).

102. i. e., from your ancestors who are no more.

103. (through Our messengers).

104. The reference is to the Day of Judgment.

الأنعام

وَأَنبَأْنَا

عَامِلٌ، فَسَوْفَ تَعْلَمُونَ، مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِذْ إِنَّكَ لَا تُفْلِحُ الظَّالِمُونَ ﴿١٠٥﴾ وَجَعَلُوا لِلَّهِ وَمَا
 ذُرًّا مِنَ الْحَرثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا، فَمَا كَانَ لِشُرَكَائِهِمْ
 فَلَا يَصِلُ إِلَى اللَّهِ، وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ، سَاءَ مَا يَحْكُمُونَ ﴿١٠٦﴾ وَكَذَلِكَ زَيَّنَّا لِكَثِيرٍ
 مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْزُقُوهُمْ وَلِيَلْسِنُوا عَلَيْهِمْ وَيُنْفِثُ اللَّهُ مَا فَعَلُوا
 فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٠٧﴾ وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِمْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِزْقِهِمْ
 وَأَنْعَامٌ حَرَّمَتْ طَهْرًا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِمْ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٠٨﴾

135. (قل . . . الظالمون) Say thou:¹⁰⁵ O my people!¹⁰⁶ go on acting in your way;¹⁰⁷ indeed I am going to act *in my way*;¹⁰⁸ presently¹⁰⁹ you shall know what¹¹⁰ will be the *happy* end of the abode; and surely the wrong-doers shall not fare well.

136. (وجعلوا . . . يحكون) And they¹¹¹ set aside for Allah¹¹² a portion¹¹³ of the tilth and cattle He¹¹⁴ has produced, and they say according to their fancy:¹¹⁵ this is for Allah,¹¹⁶ and: this is for our associate-gods. Then what is for their associate-gods¹¹⁷ does not reach Allah,¹¹⁸ while what is for Allah reaches their associate-gods;¹¹⁹ vile is the way they judge!¹²⁰

137. (وكذلك . . . يفترون) And even so their associate-gods¹²¹ have made fair-seeing to many of the idolaters¹²² the killing of their offspring,¹²³ so that they may cause them¹²⁴ to perish¹²⁵ and that they may confuse them in their faith.¹²⁶ And had Allah *so willed*¹²⁷ they would have not done it. Therefore thou¹²⁸ leave them alone and what they fabricate.¹²⁹

105. (O Prophet!).

106. The address is to those who were bent on rejecting the Prophet.

107. (rebellng against the authority of God and His messenger).

108. (patiently bearing your persecution and proclaiming the message of God as usual).

109. *i. e.*, in the Hereafter.

110. (among us).

111. *i. e.*, the Makkan pagans.

112. (as also for their associate-gods).

113. 'The settled Arabs paid to the god a regular tribute from their fields apparently by marking off as his a certain portion of the irrigated and cultivated ground.' (Robertson Smith, *Religion of the Semites*, p. 110). Though Allah was not worshipped as He deserved, the cult of Allah was not entirely neglected. A species of tithing, or offering of the first fruits of grain and cattle, was offered to Allah as well as to the other gods.' (Andre, *op. cit.*, p. 30)

114. —and not any of the so-called deities—
115. The Makkan pagans were in the habit of dividing the produce of their fields and flocks into two parts, one for God, and one for associate-gods or inferior deities.
116. Which share was chiefly employed in relieving the poor and the wayfarer.
117. which share was employed in paying the priests.
118. Who—thus the pagans argued—wanted nothing, stood in no need of presents and sacrifices from His worshippers and was well able to take care of His own interests.
119. ‘When they planted fruit trees or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for God; if any of the fruits happened to fall from the idol’s part into God’s, they made restitution; but if from God’s part into idol’s they made no restitution . . . In the same manner if the offering designed for God happened to be better than that for the idol, they made an exchange, but not otherwise.’ (SPD. pp. 36-37)
120. To consider their godlings as standing in need of presents and sacrifices from men, and yet to continue worshipping them was indeed the acme of stupidity.
121. *i. e.*, the devils.
122. *i. e.*, the sight of many pagan nations.
123. This may possibly refer to the ancient Semitic practice of child-sacrifice, which had been very general. (*vide* ERE. I, pp. 390-391). Infanticide with a religious motive has also been wide-spread. In India, for example, ‘children were thrown into the sacred river Ganges, and adoration paid to the alligators who fed on them.’ (EBr. XIV, p. 516, 11th Ed.). The allusion may also be to the modern craze for ‘contraception’—a subtle form of infanticide.
124. (thereby; by this foul practice).
125. (both in a material and a spiritual sense).
126. ‘Their faith’ means the true religion of Abraham and Ismā‘il, which they ought to have followed.
127. (in His universal Plan).
128. (O Prophet!).
129. (and grieve not over their fate).

136. *i. e.*, the Makkan pagans.
137. (*i. e.* reserved as food).
138. *i. e.* the foetus.
139. *i. e.*, men and women both.
140. (to Him of these superstitions).
141. Awarding retribution at its proper time.
142. Allowing none of the culprits to escape.
143. The practice of infanticide has been almost universal, neither Greece nor Rome being immune. So the reform effected by Islam was a world-reform. 'In sharp contrast to the modern anxiety to lessen child mortality' is the extent in the ancient civilizations 'of the practice of infanticide or of putting new-born infants to death or of allowing them to die' (EBr. XII, p. 322). The reference may also be to the practice of coitus interruption and other methods of birth control.
144. *i. e.*, on the flimsiest and the most superstitious of grounds; with no support in reason or Revelation.
145. (to themselves as food or as offspring).
146. *i. e.*, against His laws, natural or revealed.
147. —not any god of agriculture or any other cosmic being, as imagined by the pagans—. 'Polytheism acknowledges, beside great fetish-deities like Heaven and Earth, Sun and Moon, another class of great gods whose importance lies not in visible presence, but in the performance of certain great offices in the course of Nature and the life of Man . . . The deity of Agriculture may be a cosmic being affecting the weather and the soil, or a mythic giver of plants and teacher of their cultivation and use' (PC. II, pp. 304-5).
148. *i. e.*, resembling each other in shape, figure, colour, and other qualities.
149. (to the poor).
150. *i. e.*, the alms thereof.
151. *i. e.*, the extravagant; those who are too profuse in spending.

الأنعام

وَالْأَنْعَامِ

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝ ثَمَنِيَّةً أَرْوَاحٍ ۝ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ النَّعَمِ
 اثْنَيْنِ ۝ قُلْ لِلذَّكَرَيْنِ حَرَمٌ أَمِ الْإُنثَيَيْنِ ۝ أَمَا اشْتَمَلَتْ عَلَيْهِنَّ أَرْحَامُ الْإُنثَيَيْنِ ۝ مَتَّبِعْتَنِي يَٰعِلْمُ
 إِن كُنْتُمْ صَادِقِينَ ۝ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۝ قُلْ لِلذَّكَرَيْنِ حَرَمٌ أَمِ الْإُنثَيَيْنِ
 أَمَا اشْتَمَلَتْ عَلَيْهِنَّ أَرْحَامُ الْإُنثَيَيْنِ ۝ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَضَعَكُمُ اللَّهُ فِي بُحُلُومِكُمْ ۝ قُلْ إِن كُنْتُمْ
 أَقْرَبَىٰ عَلَى اللَّهِ كَذِبًا يُضِلُّ النَّاسَ بِغَيْرِ عِلْمٍ ۝ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝ قُلْ لَا آجِدُ فِي
 مَا أُرْسِي إِلَىٰ حُرْمَتَا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مِيتَةً ۝ أَوْ دَمًا مَّسْفُوحًا ۝ أَوْ لَحْمَ خَيْرٍ فَإِنَّهُ

142. (ومن . . . ميين) And of the cattle *He has created*¹⁵² beasts of burden and small ones.¹⁵³ Eat of what Allah has provided for you and follow not the footsteps of Satan,¹⁵⁴ for he is a manifest foe to you.

143. (ثمنية . . . صدقين) *Allah has created*¹⁵⁵ eight pairs;¹⁵⁶ of the sheep a twain,¹⁵⁷ of the goats a twain.¹⁵⁸ Say thou:¹⁵⁹ is it the two males¹⁶⁰ *He* has forbidden or the two females, or what the wombs of the females contain?¹⁶¹ Declare to me with knowledge if you are truth-tellers.¹⁶²

144. (ومن . . . الظالمين) Of the camels *He has created*¹⁶³ a twain¹⁶⁴ and of the oxen a twain.¹⁶⁵ Say thou: is it the two males *He* has forbidden or the two females, or what the wombs of the females contain? Were you¹⁶⁶ present¹⁶⁷ when Allah enjoined this¹⁶⁸ on you? Who then does greater wrong¹⁶⁹ than he who fabricates a lie against Allah that he may lead people astray:¹⁷⁰ surely Allah does not guide a wrong-doing people.

152. In the text the whole of this meaning is conveyed by the grammatical case of the words.

153. Such as are fit for human consumption—goats, sheep, etc.

154. (by forbidding the lawful foods, or by imitating the practices of the pagans).

155. See n. 152 above.

156. (of males and females). Reference is to the four classes of the animals of general domestic use, *viz.*, sheep, goats, camels and oxen. 'Next to the camel in economic value for the Arab nomads are their sheep and goats. Although many Bedouin tribes possess a greater or less number of goats and sheep to in addition to their camels, they are more abundant on the Syrian borderland and in such other regions of Arabia as are better watered.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 69). Even the kine, though of far lesser importance, 'are found in many villages and settled habitations . . . They are also found in Yaman . . .' Mr. Bertram Thomas has reported the presence of 'rich herds of cows in the forested parts of the Qara mountains' (*Central South Arabia*, p. 71).

157. *i. e.*, male and female.
158. *i. e.*, male and female.
159. (O Prophet! to the pagans).
160. (of sheeps and goats).
161. *i. e.*, the unborn young of the two.
162. (and when you have no solid ground, then these prohibitions must be due to your superstitious folly).
163. See n. 152 above.
164. *i. e.*, male and female.
165. *i. e.*, male and female.
166. (yourselves)
167. —as many of you are no believers in the agency of angels and apostles at all—
168. (prohibition, as you fancy).
169. (to his own soul).
170. The person particularly intended here was one 'Omar bin Luhai, the arch introducer of idolatry and superstition in Arabia.

رَجَسَ أَوْ فَسَقًا أَهْلَ لَيْعٍ إِلَّا اللَّهُ بِهِ، فَمَنْ اضْطَرَّ غَيْرَ بَازٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٧١﴾ وَعَلَى الَّذِينَ
 هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْعِزِّ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
 أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٧٢﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّكُمْ ذُو
 رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٧٣﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ
 اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَاقُوا
 بَأْسَاءَ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخَرِّجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٧٤﴾

SECTION 18

145. (قل . . . رحيم) Say thou:¹⁷¹ I do not find in what has been revealed to me aught¹⁷² forbidden to an eater who eats thereof except it be carcase, running blood or swine-flesh,¹⁷³ for that¹⁷⁴ indeed is foul,¹⁷⁵ or an abomination¹⁷⁶ over which is invoked¹⁷⁷ the name of other than that of Allah.¹⁷⁸ Then whosoever is driven¹⁷⁹ thereto¹⁸⁰ neither lusting¹⁸¹ nor transgressing,¹⁸² thy Lord is indeed Forgiving, Merciful.

146. (وعلى . . . لصدقون) And to them who are Judaised We forbade every animal with cloven hoof;¹⁸³ and of the bullock and the goats We forbade to them the fat thereof, save what is borne on their backs or entrails or what sticks to the bones. Thus We requited them for their rebellion¹⁸⁴ and We are the Truthful.¹⁸⁵

147. (فان . . . المجرمين) Now if they belie thee,¹⁸⁶ say thou:¹⁸⁷ your Lord is Owner of extensive mercy,¹⁸⁸ and His wrath shall not be turned aside¹⁸⁹ from the guilty people.¹⁹⁰

148. (يقول . . . تخرصون) Soon will those who associate¹⁹¹ say:¹⁹² had Allah willed we would not have associated, nor our fathers,¹⁹³ neither could we¹⁹⁴ have forbidden aught. Likewise¹⁹⁵ belied those before them, until they tasted Our wrath. Say thou:¹⁹⁶ is there with you *any* authority¹⁹⁷ that you may bring it forth to us?¹⁹⁸ You are following only *your* fancy and only conjecturing.

171. (O Prophet!)

172. (of the meats which you prohibit and declare unlawful).

173. For carrion and swine flesh see P. II, nn. 144, 145, VI, n. 155.

174. *i. e.*, the swine.

175. (and therefore it is forbidden in its entirety).

176. *i. e.*, what is an abomination.

177. (by way of adoration).

178. See P. II, nn. 146, 147.

179. (by extreme and uncontrollable hunger).

180. *i. e.*, to a prohibited food.
181. (for its taste).
182. (the limits of bare necessity).
183. *Cf.* Le. 11 : 4; Dt. 14 : 7. ظفر to every ruminant is synonymous with *i. e.*, a cloven hoof; and كل ذي ظفر in the text comprises the camels and ostriches.
184. So this prohibition was in the nature of punishment.
185. So if there is anything contradicting this in the present collection of the OT books, it is certainly false.
186. (after this true narration of facts).
187. (O Prophet!)
188. (and is not hasty in His judgment).
189. (at its proper and appointed time).
190. Though long-suffering and extremely slow to anger, His judgment cannot be averted indefinitely and none has power to withstand it. *Cf.* the OT :— 'The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire' (Is. 66 : 15). And the NT :— 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Th. 1 : 7, 8, 9).
191. (others with God).
192. (by way of apology).
193. The pagans used the word 'willed' in the sense of 'pleased' or 'approved'—they confused the former with the latter—and therein lay the fallacy. Their meaning was : if God really approved of the faith of Islam and disapproved of idolatry, He would not let us go on with our worship of the false gods. *Thus they confused the power and ability bestowed by God on everyone to do whatever he chose with the approval of every course of action.* Surely it is God the Creator who has brought into being the deadliest of poisons ; does it follow that He approves of the business of the professional poisoners ?
194. (of ourselves).
195. *i. e.*, like the denial and defiance of the present generations of the infidels.
196. (O Prophet!).
197. (for this assertion of yours that Divine *will* implies Divine *approval*).
علم in the context is 'authority' and not 'knowledge.'
198. No, you have none whatever.

وَلَوْ كُنَّا

الْمُتَّبِعِينَ

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۗ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝ قُلْ هَلَمْ شَهِدَاكُمْ الَّذِينَ يُشْهِدُونَ
 أَنَّ اللَّهَ حَزَرَ هَذَا ۚ إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا
 يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْتَابُونَ ۗ قُلْ تَعَالَوْا أَكْتُبْ مَا حَزَرَ رَبِّكُمْ عَلَيْكُمْ إِلَّا تَشْكُرُوا بِهِ
 شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ قُلُوبًا مَلِيحًا ۚ مَن تَزَوَّجْكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا
 الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَضَعَتْكُمْ
 فِيهِ لَعْنَتُهُمْ تَعْقِلُونَ ۝ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا

149. (قل . . . اجمعين) Say thou:¹⁹⁹ with Allah rests the argument evident.²⁰⁰ Therefore²⁰¹ had He so willed,²⁰² He would have guided you all.²⁰³

150. (قل . . . يدلون) Say thou:²⁰⁴ here with your witnesses²⁰⁵ those who will testify that He has forbidden *all* this. Then *even* if they testify, testify thou not²⁰⁶ with them.²⁰⁷ And follow thou not²⁰⁸ caprices of those who belie our signs²⁰⁹ and those who believe not in the Hereafter while they ascribe equals to their Lord.

SECTION 19

151. (قل . . . تعقلون) Say thou:²¹⁰ come, I shall recite what your Lord has forbidden to you:²¹¹ associate not aught with Him and *show* kindness to the parents, and kill not your offspring²¹² for fear of want—*We it is who* shall provide for you and them²¹³—and approach not indecencies, whether openly or in secret,²¹⁴ and slay not anyone whom Allah has forbidden,²¹⁵ except for a just cause.²¹⁶ In this wise He exhorts you that perhaps you may reflect.²¹⁷

199. (O Prophet! to the pagans, after the exposure of their untenable position).

200. *i. e.*, the most sound and convincing argument, الحججة البالغة is the argument 'that reaches home', or penetrates the heart.

201. *i. e.*, now when instead of bowing to the logic of Islam you choose to remain out of it.

202. (in His universal Plan, and had He so constituted the world).

203. But instead of making you automata, He has endowed you, one and all, with personal responsibility—with power to deliberate and to choose.

204. (O Prophet!).

205. —now that you have been worsted in argument and your reasoning has proved worthless—

206. (O Prophet!).

207. (as that testimony must necessarily be false and must be treated as trash).

208. (O reader!).

209. (and therefore are not disposed to make an honest and diligent search for the true religion).

210. (O Prophet!).

211. (really) as opposed to the imaginary taboos and superstitious prohibitions of the pagans.

212. 'The real motive for the act was doubtless that which is assigned in the Qurān, namely poverty. It is well-known that the same cause has led to infanticide in other countries' (ERE. I, p. 669). 'The chief motive to infanticide', says a modern authority on pagan Arabia, 'was the scarcity of food which must always have been felt in the desert.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 130). The prohibition may well be extended to the modern craze for 'birth-control', or the use of contraceptives to limit the number of offspring or to prevent pregnancy altogether. Now the whole of neo-Malthusianism—as is called this application of the theory of restricting the population—is based on the assumption that the reproductive powers of man exceed his power of increasing his food supply. But experience has demonstrated absolute untenability of this very assumption, and the means of subsistence, not only in one country but in the world at large, have, since the time of Malthus, the first modern promulgator of the doctrine, more than kept pace with the growth of population.

213. It is in consonance with this Divine guarantee that, contrary to what Malthus and his disciples calculated, population has not outrun the means of subsistence, and the truth of the old economic adage has been completely vindicated that 'while every addition to the population means another mouth to feed, it also implies another pair of hands'.

214. Note that it is not only open adultery that is condemned but all the more subtle forms and lesser stages of the same.

215. (to be slain).

216. *i. e.*, except with justification, as, for instance, in retaliation of a murder.

217. (and act accordingly).

الأنعام

الأنعام

الْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ، لَا تُكَلِّفُ نَفْسًا إِلا وُسْعَهَا ، وَإِذَا قُلْتُمْ قَاعِدُوا لَوْ كَانِ ذَا قُرْبَىٰ ،
 وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَضَعَمُ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنْ هَذَا صِرَاطٌ مُسْتَقِيمٌ
 فَاتَّبِعُوهُ ، وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَضَعَمُ بِهِ لَعَلَّكُمْ يَتَّقُونَ ﴿١٥٣﴾ ثُمَّ
 آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَلْقَآءَ
 رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا
 إِنَّمَا أَنْزَلَ الْحِكْمَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَلَئِنْ كُنَّا هُنَّ وَأَنْتُمْ لَنَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ

152. (ولا . . . تذكرون) And do not approach²¹⁸ the substance of an orphan save with what is best²¹⁹ until he reaches the maturity,²²⁰ and fill up the measure and balance with equity. We burthen not a soul except according to its capacity.²²¹ And when you speak,²²² be fair,²²³ even though it²²⁴ be against a kinsman: and fulfil the covenant of Allah.²²⁵ In this wise He enjoins you that perhaps you may be admonished.

153. (وان . . . تقون) And also that: this²²⁶ is My path,²²⁷ straight; follow it then,²²⁸ and do not follow other ways; that will deviate you from His way.²²⁹ In this wise He enjoins you that perhaps you fear Allah.

154. (ثم . . . يؤمنون) To²³⁰ Mūsā²³¹ We gave the Book,²³² perfect for him who would do good and detailing everything²³³ and a guidance and a blessing, that perhaps in the meeting of their Lord they²³⁴ would believe.

SECTION 20

155. (وهذا . . . ترحمون) And this is a Book We have sent down, blest,²³⁵ follow it then and fear Allah, that you may be shown mercy.

156. (ان . . . لغفارين) Lest you²³⁶ should say,²³⁷ the Book was only sent down to the two sects²³⁸ before us, and we were in fact unaware of their readings.²³⁹

218. i. e., meddle not with—

219. i. e., save with the sole object of improving that estate; save in the interest of orphans themselves.

220. (and comes of age). See P. IV, n. 518; V, nn. 542-47.

221. So these ordinances are not at all hard to be observed, and none of the duties imposed by the law of Islam is too irksome.

222. (something by way of judgment, or as a piece of evidence).

223. (and truthful in your pronouncement).

224. i. e., your pronouncement.

225. i. e., be truthful in your oaths, pledges, etc.

226. *i. e.*, the religion of Islam with all its doctrines and commandments.

227. (which I, as His messenger, publicly preach).

228. (to the exclusion of other ways).

229. This entirely reprovcs and repudiates the specious and complacent doctrine held by the Romans, and in fact by many polytheistic nations, that 'different paths adapted to different notions and grades of knowledge converge to the same Divinity, and that the most erroneous religion is good if it forms good dispositions and inspires virtuous actions.' (Lecky, *op. cit.*, I, p. 70).

230. There is no 'abruptness' here as misconceived by Rodwell and Wherry. The word ﷻ introduces the subject of prophethood after the doctrine of the Oneness of God has been dwelt upon at some length.

231. The Arab pagans also were well-acquainted with the renowned apostleship of Moses.

232. (so why should you be so surprised at the apostleship of the Prophet Muhammad ?

233. *i. e.*, detailed rules of everyday conduct, and not only general principles and maxims.

234. *i. e.*, the Children of Israel for whom the Book of Moses was meant.

235. See P. VII, n. 596.

236. (O Arab pagans !).

237. (On the Day of Judgment).

238. (*i. e.*, the Jews and Christians).

239. Thus the silencing of the Arab pagans is also one of the purposes of the Holy Qurān being revealed to the Arabs in their own language.

252. (by believing in part and disbelieving in part).

253. *i. e.*, the true, original religion of theirs.

254. *i. e.*, have formed schisms. The allusion seems to be in particular to the interminable schisms and endless squabbles, divisions and subdivisions of the Church, as it existed in the time of the Holy Prophet. The Church, at this time, writes an American Christian, 'through the ambition and wickedness of its clergy, had been brought into a condition of anarchy. In the East, . . . the Church had been torn in pieces by contentions and schisms. Among a countless host of disputants may be mentioned Arians, Basilidians, Carpocratians, Collyridians, Eutychians, Gnostics, Jacobites, Marcionites, Marionites Nestorians, Sabellians, Valentinians. Of these, the Marionites regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary; the Collyridians worshipped the Virgin as a divinity, offering her sacrifices of cakes.' (Draper, *History of the Conflict between Religion and Science*, pp. 78-79).

255. (O Prophet!).

256. *i. e.*, thou hast nothing to do with them; they alone are responsible for their irreligion and impiety.

257. Who is watching them all along.

258. (on the Day of Judgment).

259. (and shall requite them accordingly).

الْأَنْعَامِ

وَلَوْ أَنْتُمْ

قُلْ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزِي إِلَّا وِثْقَالُهَا ۖ وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي
 هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ دِينًا قَدِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾
 قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ
 وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغْدِرَ اللَّهُ أَيْبَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تُكْسِبُ كُلُّ نَفْسٍ
 إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَفُونَ ﴿١٦٤﴾
 وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغُكُم فِي مَا أُنزِلَ إِلَيْكُمْ ۚ إِنَّ
 رَبَّكَ سَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَكَفُورٌ رَحِيمٌ ﴿١٦٥﴾

160. (من . . . يظلمون) Whoso will come²⁶⁰ with a virtue, for him there shall be ten like thereof,²⁶¹ and whoever will come with vice shall not be requited save with the like thereof,²⁶² and they shall not be wronged.²⁶³

161. (قل . . . المشركين) Say thou:²⁶⁴ as for me, my Lord has guided me²⁶⁵ to a straight path, a right religion, the faith of Ibrāhīm, the upright, and he was not of the polytheists.²⁶⁶

162. (قل . . . العالمين) Say thou:²⁶⁷ surely my prayer and my rites and my life and my death are all for Allah, Lord of the worlds.²⁶⁸

163. (لا شريك . . . المسلمين) No associate has He.²⁶⁹ To this I am bidden, and I am the first of the Muslims.²⁷⁰

164. (قل . . . تتخلفون) Say thou:²⁷¹ shall I²⁷² seek a Lord, other than Allah,²⁷³ while He is the Lord of everything? And no person earns anything²⁷⁴ save against himself,²⁷⁵ and no bearer of burthen shall bear another's burthen.²⁷⁶ Thereafter,²⁷⁷ to your Lord shall be your return and He shall declare to you that concerning which you have been disputing.²⁷⁸

165. (وهو . . . رحيم) And He it is Who has made you²⁷⁹ vicegerents²⁸⁰ in the earth, and has raised some of you over others in degrees,²⁸¹ that He might try you in what He has bestowed on you.²⁸² Surely Swift is thy Lord in retribution,²⁸³ and surely He is Forgiving,²⁸⁴ Merciful.²⁸⁵

260. (in the Hereafter).

261. i. e., he shall receive a tenfold recompense. So generous is God!

262. (and no more). So just is God!

263. (in any way; neither through an act of omission nor through an act of commission). Compare a saying of the holy Prophet:—'If man embraceth Islam and is sincere in it, God will forgive him every evil deed he had (previously) committed. And after that, the requital shall be: for a good deed, ten times to seven

hundred times; and for an evil deed, one time—unless God forgiveth it.' (ASB. II) 31: 41).

264. (O Prophet!).

265. (through direct Revelation).

266. See P. I, nn. 618, 619.

267. (O Prophet! to further elucidate the Message).

268. This entire consecration of self to the true God is the gist of Islam, and this absolute, unqualified, monotheism is the cardinal, central doctrine of the Qur'ān.

269. (in any form of existence). In this abhorrence of everything savouring of polytheism Islam stands alone among the religions of the world.

270. (among my nation). 'The first of the Muslims! Mohammad is absolutely justified in so designating himself. He is the first representative of a new and independent religious type. Even to-day, after a period of development of thirteen centuries, one may clearly discern in genuine Islamic piety the uniqueness which is ultimately derived from its founder's personal experience of God,' (Andre, *op. cit.*, pp. 11-12).

271. (O Prophet!).

272. —after all these emphatic denunciations of idolatry—

273. (in order to win your approval).

274. (of demerit).

275. *i. e.*, everyone shall have the meed of his misdeeds on himself only.

276. (as you suppose) *i. e.*, no sinner shall bear the sin of another. 'This is said in answer to the idolaters who offered to take the guilt upon themselves if the Prophet would only conform to their ways of worship.' (Bdh). This also completely contradicts the Christian doctrine of atonement.

277. *i. e.*, after this life is over.

278. (and deal with each accordingly).

279. (O men of the present generation!).

280. (to the generations past).

281. (of worldly advantages).

282. (of His gifts).

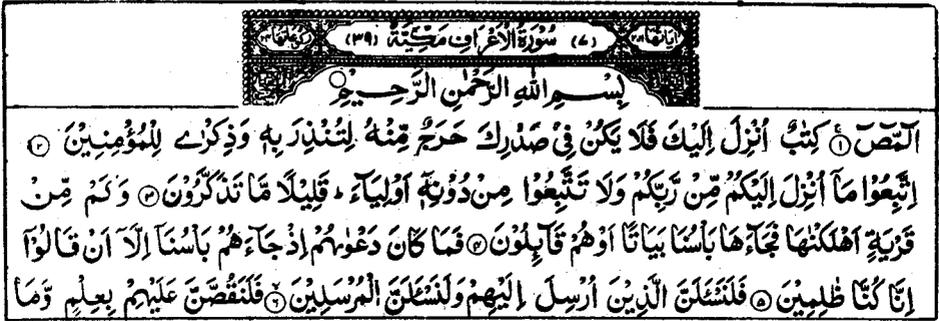
283. (to the confirmed offenders).

284. (to the repentant).

285. (to the believers).

الأعراف

قُلُوبِكُمْ



Sūrat-ul-A'arāf

The Heights. VII

(Makkan, 24 Sections and 206 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (المص) Alif Lam, Mim, Suad.²⁸⁶
2. (كتب . . . للمؤمنين) *This is a Book sent down to thee:*²⁸⁷ so let there be no straitness in thy breast therefor:²⁸⁸ that thou mayest warn, and *this is* an admonition to the faithful.
3. (اتبعوا . . . تذكرون) Follow²⁸⁹ what has been brought down to you²⁹⁰ from your Lord, and do not follow *any* patrons beside Him; yet little are you²⁹¹ admonished.
4. (وكم . . . قاتلون) And many a town²⁹² We have destroyed;²⁹³ upon them Our scourge came at night²⁹⁴ or while they were taking *their* midday rest.²⁹⁵
5. (فا . . . ظلمين) Then naught was their cry²⁹⁶ when Our scourge²⁹⁷ came upon them save that they said: indeed we have been the wrong-doers.²⁹⁸
6. (فلنسلن . . . المرسلين) Then We wil surely question those to whom were *Our messengers*²⁹⁹ sent, and We will surely question the sent ones.³⁰⁰

286. See P. I, n. 28.

287. (O Prophet!).

288. (if thou art rejected and spurned).

289. (O mankind!).

290. (through the Prophet).

291. *i. e.*, most of you.

292. *i. e.*, the inhabitants thereof.

293. (by some sudden catastrophe).
294. The usual time of sleep.
295. In warm climates the importance of the midday rest cannot be overrated.
296. دعوى in addition to its other meanings is 'A call, a cry; and particularly, calling, or crying, for aid or succour.' (LL)
297. (in the form of some deadly catastrophe).
298. (hoping thereby to secure deliverance, but forgetting that the time of repentance had passed and that it was too late to profit by confession).
299. (who will bear witness to the integrity and faithfulness of the messengers).
300. (themselves, who will testify against their peoples).

الاعتراف

وَلَوْ أَنَّنَا

كُنَّا غَافِينَ ۝ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَسَنُتَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ حَقَّتْ
مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۝ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ
جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۝ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ
اسْجُدُوا لِآدَمَ ۖ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ۝ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ
قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ۝ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ
تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الضَّالِّينَ ۝ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۝ قَالَ إِنَّكَ مِنَ

7. (فلنقصن . . . غافين) Then We will³⁰¹ surely recount to them³⁰² with knowledge,³⁰³ and We have not been absent.³⁰⁴

8. (والوزن . . . الفلحون) And the weighing³⁰⁵ on that Day is certain; ³⁰⁶ then those whose scales will be heavy,³⁰⁷ shall fare well.

9. (ومن . . . يظلمون) And those whose scales will be light³⁰⁸ — —they are those who lost themselves in respect of Our signs.

10. (ولقد . . . تشكرون) And assuredly We established you³⁰⁹ in the earth and appointed for your livelihood³¹⁰ therein : yet little thanks do you return.³¹¹

SECTION 2

11. (ولقد . . . الساجدين) And assuredly We created³¹² you,³¹³ then We fashioned you,³¹⁴ and thereafter³¹⁵ We said to the angels; make obeisance to Adam;³¹⁶ then they made obeisance;³¹⁷ not so Iblis: he was not of those who made obeisance.³¹⁸

12. (قال . . . طين) Allah said; what prevented thee,³¹⁹ that thou shouldst not make obeisance, when I commanded thee? Iblis said:³²⁰ I am better than he;³²¹ me Thou hast created of fire³²² and him Thou hast created of clay.³²³

13. (قال . . . الصغرين) Allah said: then³²⁴ get thee down from hence, not for thee is to be stiff-necked herein;³²⁵ so go thou forth; surely thou art of the abject ones.³²⁶

14. (قال . . . يبعثون) Iblis said: respite me till the Day they will be raised up.

301. (the All-Knowing).

302. (their deeds).

303. Even a truth so plain as the all-encompassing and all-pervading character of Divine knowledge required some emphasis in view of the grotesque notions of polytheistic peoples and some of the pagan philosophers.

304. (from them at any place of time).

305. (of man's actions and beliefs to a nicety).

306. 'The old Jewish writers make mention as well of the books to be produced at the last day, wherein men's actions are registered, as of the balance wherein they shall be weighed; and the Scripture itself seems to have given the first notion of both.' (SPD. p. 145).

307. (with faith).

308. *i. e.*, void of faith.

309. (O mankind!).

310. The term *ما يش* is very comprehensive, and includes all the material things that are necessary for life on the earth.

311. (and do not become believers).

312. *i. e.*, brought in the first stage of being.

313. *i. e.*, (through your first progenitor, Adam).

314. *i. e.*, gave you definite shape and figure.

315. *i. e.*, after the creation and formation of Adam.

316. See P. I, n. 150.

317. See P. I, n. 151.

318. See P. I, nn. 152, 153.

319. (O Iblis!).

320. (by way of explaining his conduct).

321. (and a superior should never bow down to an inferior). This premise in the devil's reasoning is glaringly false. Superiors on many occasions have to bow down to an inferior, for very good reasons.

322. Note that the devil was made of fire, and not, like the angels, of light.

323. (while fire is decidedly superior to clay). Another false assumption in the devil's reasoning. Fire and clay are both created inert substances, and neither of them can be held to be decidedly and in every particular superior to the other.

324. *i. e.*, when thou hast proclaimed thy rebellion.

325. *i. e.*, in the heavens where everyone has to be meek and lowly.

326. (and the heavens are only meant for the honourable ones). Satan in Islam is the most contemptible being conceivable, and has nothing in common with the Miltonic phantasmagory of wars in heaven and the great revenge by the expelled arch-angel.

الظالمين

كَلِمَاتِهِ

الْمُنْظَرِينَ ۝ قَالَ فِيمَا أُغْوَيْتَنِي لِأَفْعَدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۝ ثُمَّ لَا تَجِدُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ۝ قَالَ آخِرُ مِنْهَا مَذُومًا مَدْحُورًا ۚ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ۝ وَيَادْمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۝ فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِمِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ۝ وَقَتَّاسَهُمَا إِلَىٰ كَيْفَا لَيْنِ

15. (قال . . . المنظرين) Allah said : surely thou art of the respited. .

16. (قال . . . المستقيم) Iblīs said : because Thou hast seduced me³²⁷ I will beset for them³²⁸ Thy straight path.³²⁹

17. (ثم . . . شكرين) Then surely I will come upon before them and from behind them and from their right and from their left,³³⁰ and Thou shalt not find most of them thankful.³³¹

18. (قال . . . اجمعين) Allah said : go thou forth from hence, scorned, driven away; whoever of them³³² follows thee, then of a surety I will fill Hell with you all.³³³

19. (ويادم . . . الظلمين) And:³³⁴ O Adam! dwell thou and thy spouse in the Garden, and eat you twain thereof what³³⁵ you will, and also not approach yonder tree,³³⁶ lest you twain become of the wrong-doers.³³⁷

20. (فوسوس . . . الخالدين) Then Satan whispered to the twain³³⁸ in order that he might discover to them what lay hidden from them of their shame,³³⁹ and said:³⁴⁰ your Lord did not forbid you yonder tree but lest³⁴¹ you should become angels³⁴² or become of the immortals.³⁴³

327. (by inviting me to do a thing whereby I have erred). Another instance of the devil's habitual lying. It was not God who misled him. It was his own conduct that degraded him.

328. *i. e.*, the progeny of Adam ; mankind.

329. (to decoy them into the paths of evil).

330. *i. e.*, I shall attack and assail them on every side that I shall be able to.

331. (to Thee for all Thy favours and benefits).

332. *i. e.*, of God's creatures.

333. 'You all' means Satan and all his followers.

334. (We said).

335. (and whatsoever).

336. Note that the tree remains nameless in the Qur'an.

337. (and sinners) *i. e.*, those who wrong their own souls.

338. (out of spite and malice). Note that it is Satan who inspired sin unto Adam, which makes it plain that sin is not inherent in man but is suggested from without.

339. *سورة* literally is the external portion of the organs of generation of a man, and of a woman. This completely negatives the Biblical version:—‘And they were both naked, the man and his wife, and were not ashamed.’ (Ge. 2: 25).

340. This is the evil suggestion whispered by Satan.

341. *i. e.*, for no other reason than that—

342. (by eating the fruit thereof).

343. Satan’s evil inspiration amounted to this: The effect of eating the fruits of that particular tree is to transform human mortals into immortal angels, and as this was not suited to you in your early years your Lord God forbade you an approach to that tree, but in the present stage of your development that reason for prohibition holds good no longer, so now there is absolutely no harm in approaching the tree.

وَلَوْ كُنْتُمْ

الْمُحْسِنِينَ

قَدْ لَهْمَا بِمُرُورِهِ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ
وَرَقِ الْجَنَّةِ ۗ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
مُبِينٌ ۖ قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۖ قَالَ
أهبطوا بعضكم لبعض عدو، ولكم في الأرض مستقبر ومتاع إلى حين ۖ قَالَ فِيهَا تَحْيَوْنَ وَ
فِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ۗ يَلْبِقَىٰ أَذَىٰ مَرَّ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَمَوَاتِكُمْ وَرِيشًا
وَلِبَاسُ الْقُوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ ۖ يَبْنِي أَدَمَ لَا يُفْتِنُكُمُ الشَّيْطَانُ

21. (وقاسمها . . . المحسنين) And³⁴⁴ he swore to them both:³⁴⁵ I am of your good counsellors.³⁴⁶

22. (فدلها . . . مين) In this wise with guile he caused the twain to fall.³⁴⁷ Then when they tasted of the tree, their shame³⁴⁸ was discovered to them,³⁴⁹ and they began to cover themselves with leaves from the Garden. And their Lord called out to them: did I not forbid you yonder tree, and did I not tell you Satan is to you a manifest foe?³⁵⁰

23. (قالا . . . الحسرين) The twain said:³⁵¹ our Lord! we have wronged our souls,³⁵² and if Thou does not forgive us, we shall of a surety be of the losers.

24. (قال . . . حين) Allah said: get you³⁵³ down,³⁵⁴ one of you an enemy to another; and for you there shall be on the earth a dwelling and provision for a time.³⁵⁵

25. (قال . . . تخرجون) Allah said: on it you shall live and on it you shall die, and from it you shall be raised up.³⁵⁶

SECTION 3

26. (يبنى . . . يذكرون) O Children of Adam! surely We have sent down to you³⁵⁷ a garment³⁵⁸ covering your shame³⁵⁹ and as an adornment;³⁶⁰ and the garment of piety³⁶¹—that is the best.³⁶² This³⁶³ is of the signs of Allah,³⁶⁴ that perhaps they³⁶⁵ may be admonished.

344. (to impress them all the more, and to profess yet more his friendship for them).

345. And neither Adam nor his consort could in their innocence imagine that anybody would have the audacity to perjure himself.

346. (desiring your own good).

347. Thus the Qur'ān exonerates completely and in a language that is unmistakable and unequivocal Adam and his consort of all deliberate sin. ل denotes a fall both physical and spiritual. (Th).

348. *i. e.*, their private parts which were hitherto enrobed in the light garments of Paradise.
349. (as the immediate consequence of their action).
350. (and My injunctions were quite clear).
351. (by way of penitence immediately on the discovery of their mistake).
352. (by not pondering over Thy injunctions). The word ظلم does not necessarily imply a wilful sin. Primarily it signifies نقص as meaning the making to suffer loss or detriment. (LL). And it is here used to convey the sense of 'detriment.'
353. (all). The number is plural, not dual, and covers the progeny of Adam as well as of Satan, yet unborn.
354. (to the earth).
355. *i. e.*, till the expiry of your term of life. Existence on the earth would not be eternal, but only of a short duration.
356. (at the Resurrection).
357. (as Our special gift).
358. *i. e.*, not only its materials but also ingenuity of mind and dexterity of hand to make use of them.
359. This condemns, by implication, the cult of the nude revived in modern times under various names.
360. Dress, according to the Western investigators, 'owes its origin, at least in great many cases, to the desire of men and women to make themselves mutually attractive.' (Westermarck, quoted in EBr. VIII. p. 649).
361. *i. e.*, besides these outer physical apparels there is also an inner, moral garment.
362. *i. e.*, that is the main thing.
363. (gift of garments and costumes).
364. *i. e.*, of the signs of His grace and favour.
365. *i. e.*, the recipients of such gifts and favours.

القرآن

:توالتفاهم

كَمَا أَخْرَجَ آبَاؤَكُمْ مِنَ الْجَنَّةِ يُدْرَعُ عَنْهُمَا لِبَاسُهُمَا لِيُبَيِّنَ لَهُمَا سَوَاءَهُمَا إِنَّهُ يَتُوبُ كَمَا هُوَ قَبِيلُهُ مِنْ
 حَيْثُ لَا تَرَوُهُمْ ؕ إِنَّا جَعَلْنَا الشَّيْطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ۖ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا
 وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ؕ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ؕ اتَّقُوا اللَّهَ عَلَى اللَّهِ
 مَا لَا تَعْلَمُونَ ۖ قُلْ أَمْرِي بِالْقِسْطِ ؕ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ
 لَهُ الدِّينَ ؕ كَمَا بَدَأَكُمْ تَعُودُونَ ۖ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ؕ إِنَّهُمْ اتَّخَذُوا
 الشَّيْطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّكُمْ مُّهْتَدُونَ ۖ بَلْبَدَىٰ ادْمَاجًا وَارْتِيَابًا عِنْدَ

27. (بني . . . يؤمنون) O Children of Adam! let not Satan tempt you,³⁶⁶ as he has driven forth your parents from the Garden, divesting the twain of the garment, that he might discover to the twain their shame.³⁶⁷ Surely he beholds you, he and his tribe, in a way that you do not behold them.³⁶⁸ Certainly We have made the satans patrons of those *only* who are not believers.³⁶⁹

28. (واذا . . . تعلمون) And when they³⁷⁰ commit an indecency³⁷¹ they say:³⁷² we found our fathers on it and Allah has enjoined it on us.³⁷³ Say thou:³⁷⁴ certainly Allah does not enjoin an indecency,³⁷⁵ you say falsely of Allah³⁷⁶ what you do not know.

29. (قل . . . تودون) Say thou:³⁷⁷ my Lord has enjoined equity,³⁷⁸ and that you³⁷⁹ shall set your faces³⁸⁰ aright³⁸¹ at every prostration,³⁸² and call on Him, making faith pure for Him.³⁸³ Even as He has begun you,³⁸⁴ you shall be brought back.³⁸⁵

30. (فريقاً . . . مهتدون) A party³⁸⁶ He has guided, and upon a party³⁸⁷ straying has been justified.³⁸⁸ Assuredly they have taken the satans as patrons instead of Allah and they fancy that they are guided ones.

366. (and turn you into infidels).

367. (so be on your guard against the machinations of your hereditary enemy).

368. This emphasizes the subtlety of Satan's attacks.

369. (and thus strong faith is the surest antidote to Satanic influences).

370. *i. e.*, the Arab pagans.

371. Or 'a filthy action.' The Arab pagans used to encompass the K'aba in a state of nudity. The allusion here is to this particular indecency.

372. (to justify their immodesty).

373. 'Excessively conservative by nature, the people observed the customs of their fathers without troubling their minds about their original significance, offered sacrifices to the gods (rude stone fetishes for the most part), and marched in procession round their sanctuaries.' (HHW. VIII, p. 9).

374. (to them, O Prophet!).
375. (such indecencies being indeed contrary to the pure nature of God).
376. *قال عليه* is 'He lied, or said what was false, against him'. (LL).
377. (O Prophet!)
378. (and other forms of righteousness).
379. (O mankind!).
380. Or 'your hearts.'
381. (towards Him).
382. *i. e.*, prayer.
383. *i. e.*, with devotion exclusive to Him.
384. (by His mere will).
385. (and called to account in the Hereafter).
- 386, 387. (of mankind).
388. *i. e.*, upon those who voluntarily chose the devils as their friends and associates.

وَقَاتِلُوا

الْمُكْرِمِينَ

كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَأْذِنُونَ ﴿٣٤﴾ يَذُنِّي أَمْرًا يَا تَتِيَّبِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ الْآيَاتِ ۖ فَمَنْ أَتَىٰ وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ

31. (يعنى . . . المرين) O Children of Adam! take your adornment³⁸⁹ at every worship;³⁹⁰ and eat³⁹¹ and drink,³⁹² and be not extravagant; surely He does not approve of the extravagants.

SECTION 4

32. (قل . . . يعلمون) Say thou:³⁹³ who has forbidden the adornment³⁹⁴ that Allah has produced for His servants and the clean things of food?³⁹⁵ Say thou: on the Day of Resurrection these³⁹⁶ shall belong to them alone who in the life of this world were believers.³⁹⁷ Thus We expound the signs³⁹⁸ to a people who know.

33. (قل . . . تعلمون) Say thou: my Lord has forbidden the indecencies, the open thereof³⁹⁹ and the hidden thereof,⁴⁰⁰ and sin⁴⁰¹ and high-handedness without justice⁴⁰² and that you associate *ought* with Allah that for which He has sent down no warranty and that you speak of Allah what you know not.

34. (ولكل . . . يستقدمون) For every community⁴⁰³ there is a doom;⁴⁰⁴ then when its doom is come, not an hour will they stay behind nor go in advance.⁴⁰⁵

389. (and be not in a state of nakedness). See n. 371, 373 above. زينة here signifies decent clothing.

390. (for which you enter a mosque). 'Worship' here is to be taken in its widest application, which includes prayer, circumambulation of K'aba and other forms of devotion. Compare the teachings of Judaism. 'The pious of ancient times occupied an hour in preparation for prayer. Ezra's ordinance required scrupulous washing of the body immediately before prayer. One must be properly attired. Raba b. Huna put on red gaiters, another rabbi placed a mantle over his shoulders and reverently crossed his hands,' like a servant in the presence of his master. (J.E. X, p. 168).

391. (freely of clean, lawful foods).

392. (freely of clean, law beverages).

393. (O Prophet!).

394. *i. e.*, goodly apparel.

395. There are, in the code of Islam, certain meats which are unclean and therefore forbidden, and the rest are lawful. This definite division of meats into clean and unclean repudiates the Christian doctrine that 'there is nothing from without a man, that entering into him can defile him.' (Mk. 7: 15).

396. (gifts of God).

397. (and therefore made right and proper use of these gifts, and not for those who abused them). The meaning is that the believers alone can truly enjoy these gifts of God in this world with no aftermath of pain and penalty to fear in the Hereafter.

398. (and commandments).

399. *i. e.*, indecencies practised openly, such as the circuiting of K'aba in nakedness.

400. *i. e.*, indecencies practised secretly, such as fornication.

401. (of every variety).

402. *i. e.*, without a just cause.

403. *i. e.*, for each individual member of the community.

404. (in the Divine Plan).

405. (but shall meet with requital exactly at the arrival of the appointed hour).

الكَافِرِينَ،

وَالَّذِينَ كَفَرُوا

وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَتَالَهَمُ نَصِيْبَهُمْ مِّنَ الْكِتَابِ ۗ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَقَّوْنَهُمْ ۗ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ ۗ مِنْ دُونِ اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالإِنسِ فِي النَّارِ ۗ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّىٰ إِذَا دُرُّوا فِيهَا جَمِيعًا ۗ قَالَتْ أُخْرِينَهُمْ لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَصْلُوتُنَا فآتِهِم عَذَابًا صِغْعًا مِّنَ النَّارِ ۗ قَالَ لِكُلِّ

35. (يعني . . . يحزنون) O Children of Adam!⁴⁰⁶ if there came to you messengers from among you recounting My signs to you, then whoever shall fear Allah and act right,⁴⁰⁷ on them *shall come* no fear, nor shall they grieve.

36. (والذين . . . خلدون) And those who belie Our signs and are stiff-necked, against them—they shall be fellows of the Fire and therein they *shall* be abiders.

37. (فن . . . كفرين) Who does greater wrong than he who fabricates a lie against Allah⁴⁰⁸ or belies His signs?⁴⁰⁹ These! their *full* portion⁴¹⁰ from the Book⁴¹¹ shall reach them⁴¹² until when Our messengers⁴¹³ come to them⁴¹⁴ causing them to die, and say: where is that which you were wont to call upon beside Allah? These⁴¹⁵ will say: they have strayed from us. And they will testify against themselves that they have been infidels.⁴¹⁶

406. This was said to men while yet they were in the world of spirits. (Th).

407. (i. e. on this way).

408. (and accepts as His words which are not His).

409. (and refuses to accept as His words which are His).

410. (of worldly happiness).

411. (of Divine decrees) i. e., what is written for them in the Book of eternal decrees.

412. (in this world).

413. i. e., angels of death and punishment.

414. (at the expiry of their term of life).

415. i. e., the infidels.

416. (while in this world). Obviously such confession at the time of death or on the Day of Judgment would be of no avail whatever.

الْقُرْآن.

تِلْكَ آيَاتُهَا.

ضَعُفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَهُمْ لِإِخْرَجُهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتِّهُمُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي
الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَ
نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ فَجَرْنَهُ مِنْ تَحْتِهِمْ الْأَنْهَادُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا

38. (قال . . . تعلقون) *Allah* will say: ⁴¹⁷ enter the Fire ⁴¹⁸ among the commu-
nities ⁴¹⁹ of those who have passed before you, of jinn and mankind. So oft as a
community enters it, it shall curse its sister, ⁴²⁰ until, when all have arrived one
after another therein, the last of them ⁴²¹ will say of the first of them: ⁴²² our Lord:
these led us astray; so mete out to them a double torment of the Fire. *Allah* will
say: to each, ⁴²³ double; ⁴²⁴ but you know not. ⁴²⁵

39. (وقالت . . . تكسبون) The first of them ⁴²⁶ will say ⁴²⁷ to the last of them: ⁴²⁸
you have then no preference over us. ⁴²⁹ Taste than *you all* the torment ⁴³⁰ for
what you were wont to earn.

SECTION 5

40. (ان . . . المجرمين) Assuredly those who belie Our signs and are stiff-
necked against them, for them ⁴³¹ will not be opened the portals of heaven ⁴³² nor
will they enter the Garden until a camel passes through the eye of a needle. ⁴³³
Thus do We requite the culprits.

41. (لهم . . . الظلمين) Theirs will be a bed ⁴³⁴ in Hell, and over them cover-
ings. ⁴³⁵ Thus do We requite the wrong-doers.

42. (والذين . . . خلدون) And those who believed and worked righteous
works—We burthen not a soul except according to its capacity ⁴³⁶—they are the
fellows of the Garden; therein they *shall be* abiders.

417. (on the Day of Judgment).

418. (O infidels!).

419. (of infidels).

420. (community) *i. e.*, like her in point of fidelity.

421. *i. e.*, the rank and file of the infidels.

422. *i. e.*, the chiefs and ringleaders of infidels.

423. (of the two classes, the leaders and followers alike).

424. (will be the torment). Of the ringleaders, because they set the
example and occasioned the transgression of others; of the common folk, because of

their own infidelity and their imitating an evil example. (Bdh).

425. (just now; at the commencement of the torment). The torment of every one will grow in volume and intensity every moment.

426. *i. e.*, the leaders of unbelief and impiety.

427. (after they have heard the reply from God).

428. *i. e.*, to the rank and file of the infidels.

429. (in the matter of the lightness of punishment).

430. (doubled and multiplied to you and us alike).

431. *i. e.*, for their souls after their death.

432. (when trying to ascend to heaven).

433. The phrase is symbolic of an impossibility. Compare for a somewhat similar passage, the NT:—'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' (Mt. 19: 24). Such proverbs and comparisons occur in many languages.

434, 435. (of fire).

436. So good works are never very difficult to perform. The phrase is parenthetical.

الْقَارُونَ

ذَوَاتِنَا

لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ، لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ ، وَنُودُوا أَنْ
 تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣٧﴾ وَتَادَا أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ
 وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ، قَالُوا نَعَمْ ، فَاذَنْ مُؤْذِنٌ
 بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٣٨﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ،
 وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٣٩﴾ وَبَيْنَهُمَا حِجَابٌ ، وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ ،
 وَتَادَا أَصْحَابُ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ ، لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٤٠﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ

الْقَارُونَ

الْقَارُونَ

43. (و نزعنا . . . تعملون) And We shall recover⁴³⁷ whatever of rancour⁴³⁸ may be in their breasts,⁴³⁹ rivers flowing beneath them, and they will say:⁴⁴⁰ *all measure of praise* be to Allah who has guided us on to this, we were not such as to find guidance⁴⁴¹ were it not that Allah had guided us; the messengers of our Lord came with truth.⁴⁴² And this shall be cried out to them:⁴⁴³ this is the Garden ; it you inherit for what you have been working.⁴⁴⁴

44. (و نادى . . . الظالمين) And the fellows of the Garden shall cry out to the fellows of the Fire : surely we have found true what our Lord had promised us,⁴⁴⁵ have you found true what your Lord had promised you?⁴⁴⁶ They shall say: yea!⁴⁴⁷ Then a crier⁴⁴⁸ in-between them shall cry;⁴⁴⁹ the curse of Allah be upon the wrong-doers—

45. (الذين . . . كفرون) Those who turned away from the way of Allah and would seek to render it crooked and in the Hereafter they were disbelievers.

46. (و بينهما . . . يطمعون) And between the twain⁴⁵⁰ there will be a veil,⁴⁵¹ and on the heights⁴⁵² will be men recognising them all by their marks;⁴⁵³ and they will cry to the fellows of the Garden: peace be on you!⁴⁵⁴ They will not have yet entered it while they will be longing.⁴⁵⁵

437. (and cause to be forgotten).

438. (that they might have felt against each other in their lifetime).

439. (and shall replace it with sincere love and amity). This will sharply contrast the dwellers of Heaven with the inmates of Hell whose breasts will rankle with envy, hatred and rancour.

440. (in true humility, and overpowered with gratitude).

441. (ourselves ; single-handed).

442. (of which we are now convinced by ocular demonstration).

443. The crier will be some angel.

444. (in your lifetime). Good works in this world are the immediate, proximate cause of man's felicity in the Next while the real, ultimate cause is the grace of God.

445. (that sound belief and good works would lead to Paradise).
446. (that unbelief and infelity would lead to Hell).
447. (all these promises have come true to the very letter).
448. Who would be some angel.
449. (to aggravate further the misery of the damned).
450. *i. e.*, between the blessed and the damned.
451. *i. e.*, a dividing wall.
452. (thereof). اعراف literally is an elevated place or an elevated portion of the earth or ground; and الاعراف is applied to a wall between Paradise and Hell, or its upper parts (LL).
453. *i. e.*, by their very looks; by their facial expression.
454. This, with a negligible grammatical modification, is the usual form of salutation among the Muslims.
455. (to enter it). They will be the people whose good and bad deeds are equal, and who, though eventually due to be received in Paradise are not immediately fit for admittance thereinto.

رَبُّكَ أَتَىٰ

الْأَعْرَافِ،

تَلْقَاءِ أَصْحَابِ النَّارِ، قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَتَادَى أَصْحَابِ الْأَعْرَافِ
 رِيحًا لَا يَعْرفُونَهُمْ لِيَسْمِعَهُمْ قَالُوا مَا آغَىٰ عَنْكُم جَنَّتُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهْؤُلَاءِ
 الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾
 وَتَادَى أَصْحَابِ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالُوا لَآئِلَآئِ
 اللَّهِ حَرَمٌ مِّمَّا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا ۗ
 قَالِیَوْمَ نُنسأهم كَمَا نَسُوا لِقَاءَ یَوْمِهِمْ هَذَا ۖ وَمَا كَانُوا بِآیَاتِنَا یُحَدِّثُونَ ﴿٥١﴾ وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ

47. (و اذا . . . الظالمین) And when their eyes⁴⁵⁶ will be turned to the fellows of the Fire, they will cry:⁴⁵⁷ our Lord! place us not with *these* wrong-doing people.

SECTION 6

48. (و نادى . . . تسكبون) The fellows of the heights⁴⁵⁸ will cry to the men⁴⁵⁹ whom they would recognise by their marks,⁴⁶⁰ and say: your multitude⁴⁶¹ availed you naught nor that⁴⁶² over which you were wont to be stiff-necked.

49. (اهولاء . . . تحزنون) Are these⁴⁶³ the men of whom you swore⁴⁶⁴ that Allah would not reach them with *His* mercy?— Enter the Garden, on you *shall come* no fear nor shall you grieve.

50. (و نادى . . . الكفرین) And the fellows of the Fire⁴⁶⁵ will cry to the fellows of the Garden: pour out on us some water or aught what Allah has provided you with.⁴⁶⁶ They will say: surely Allah has forbidden⁴⁶⁷ them both to the infidels—

51. (الذین . . . یحذون) Who took their religion⁴⁶⁸ as an idle sport and a play and whom the life of the world beguiled. So⁴⁶⁹ Today We shall forget them⁴⁷⁰ even as they neglected⁴⁷¹ the meeting of this Day of theirs and as they were ever gainsaying Our signs.

456. Literally 'sights'.

457. (horror-struck at the sight).

458. See nn. 452, 455 above.

459. (of Hell).

460. *i. e.*, by their very looks; by their facial expression.

461. (on which you presumed so much).

462. *i. e.*, your overweening conceit and inordinate self-esteem.

463. *i. e.*, the dwellers of Heaven.

464. (despisingly).

465. (overpowered with pangs of hunger and thirst).

466. (of refreshments).

467. 'Forbidden' not in the moral, legal, sense of the word, but physically. It would be physically impossible for the inmates of Hell to enjoy any of the comforts and the pleasures of Paradise. They would have no apparatus within them to receive those blessings.

468. 'Their religion' means the religion which it was incumbent upon them to accept.

469. —what can they expect to reap when they sowed nothing at all?—

470. 'Forgetting them' is here clearly in the sense of ignoring them.

471. *i. e.*, deliberately ignored.

الْمُتَّقِينَ

وَلَوْلَا فَتَنَّا

فَصَلَّنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ
يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ هَهُلَ لَنَا مِنْ شَفَعَاءَ فَيَسْأَلُونَ
لَنَا أَوْ تَرَدُّ فَتَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾
إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يُعْشَىٰ
الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۗ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ اُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

52. (ولقد . . . يؤمنون) And surely We have brought to them⁴⁷² a Book⁴⁷³ which We have detailed according to knowledge, a guidance⁴⁷⁴ and a mercy to a people who believe.⁴⁷⁵

53. (هل . . . يفترون) They⁴⁷⁶ await only⁴⁷⁷ its fulfilment,⁴⁷⁸ The Day whereon its fulfilment arrives those who had been negligent to it will say:⁴⁷⁹ surely the messengers of our Lord brought the truth;⁴⁸⁰ are there no intercessors for us that they might intercede for us or could we be sent back⁴⁸¹ that we might work otherwise than we were wont to work? Surely they have lost themselves, and there has strayed from them what they were wont to fabricate.

SECTION 7

54. (ان . . . العالين) In truth your Lord is Allah who created⁴⁸² the heavens and the earth⁴⁸³ in six days,⁴⁸⁴ then established Himself on the Throne,⁴⁸⁵ making the night cover the day, seeking it swiftly,⁴⁸⁶ and created the sun and the moon and the stars subjected to His command.⁴⁸⁷ Lo! His⁴⁸⁸ is the creation⁴⁸⁹ and the command.⁴⁹⁰ Blessed⁴⁹¹ is Allah, the Lord of worlds.

55. (ادعوا . . . المعتدين) Call on⁴⁹² your Lord⁴⁹³ in humility⁴⁹⁴ and in secrecy;⁴⁹⁵ surely He approves not the trespassers.⁴⁹⁶

472. *i. e.*, the infidels of the Qur'ānic and the post-Qur'ānic period.

473. Notice once again that the Qur'ān speaks of itself as a Book, intended from the very first to be a complete volume. Perhaps it is the only Sacred Book that so clearly proclaims itself to be a Book. See also P. I, n. 30.

474. (to one and all).

475. *i. e.*, only the believers profit by it and therefore are the fit objects of Divine mercy.

476. *i. e.*, the infidels who remain unmoved by the Qur'ān.

477. —as it seems—

478. *i. e.*, the actual fulfilment of the threats uttered in the Qur'ān.

479. *i. e.*, shall cry in bewilderment.

480. (and fools we were to reject them).

481. (into the world).

482. (out of nothing).

483. Heavens and earth are all created like other beings, and there exist no such absurdities as a 'sky god' or an 'earth-goddess.'

484. These pre-creation 'days' are obviously not the 'days' of a few hours' duration such as we know them in our experience caused by the movements of the sun and the earth, both of which were till then non-existent. The Bible also assigns a period of six days to the creation of heavens and the earth. 'And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.' (Ge. 1: 31).

485. (of authority and majesty). *عرش* is literally 'a booth, or shed, or thing constructed for shade.' It also signifies 'might, or power; regal power; sovereignty; dominion.' *العرش* is applied to the *عرش* of God, which is not definable, and is immeasurable (LL). It is not as the vulgars hold, the seat or throne of God, 'for were it so it would be support to Him, not supported' (LL). The phrase means, 'He reigned as King' (LL).

486. *i. e.*, each seeking the other in rapid succession.

487. So all these grand heavenly bodies, adored and worshipped by so many polytheistic nations and peoples, are mere helpless, inert, created beings; and it is the height of folly to offer homage to any of the 'nature-gods,' solar or lunar.

488. (alone, involving no co-partnership).

489. God is the sole Creator, the sole Originator, and the sole 'Creative Principle' with no minor gods to help and assist Him.

490. God is the Sole Ruler, the sole Sovereign, the sole Maintainer of the universe. It is not, as the Hindus believe, that He 'having performed his legitimate part in the mundance evolution by His original creation of the universe, has retired into the background' (EBr, XI, p. 577), leaving the governance of the world to minor local deities. Nor is His divine activity, as the deists imagine, confined 'to creation of the world and fixation of its primary collocation' (EBr, VII, p. 144), the world-process being determined by these alone.

491. (with every perfection).

492. (O mankind!).

493. (and on none other; in every need and on all occasions).

494. (and not in annoyance and vanity).

495. (and not in ostentation). *Cf.* the NT:—'But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking' (Mt. 6: 7).

496. *i. e.*, those who go beyond the proper limits in prayer, and are either vain, vociferous or frivolous in their prayers. The Hindus believe that *mantras*, or magical formulae, if enchanted punctiliously by a Brahman, 'will constrain the gods to gratify the worshipper's wishes' (EBr, III, p. 1012). And 'prayer' in the Hindu sense of the term, 'denotes a compulsory, not a devotional attitude in the officiant.' Clearly Islam repudiates all this.

تِلْكَ آيَاتُهَا
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾
وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَكَلَتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرِبُ نَبَاً شُهُ يَأْذِنُ رَبِّهِ ۗ وَالَّذِي خَبَتْ لَا يُخْرِبُ إِلَّا زَكَاةً
كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يُشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَٰهٍ غَيْرُهُ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ

56. (ولا . . . المحسنين) Act not corruptly on the earth⁴⁹⁷ after its good ordering,⁴⁹⁸ and call on Him⁴⁹⁹ fearing⁵⁰⁰ and longing,⁵⁰¹ surely the mercy of Allah is nigh to the well-doers.

57. (وهو . . . تذكرون) He it is who sends forth heralding winds before His mercy,⁵⁰² until when they have gathered up heavy-laden cloud, We drive it on to a dead land⁵⁰³ and send down rain thereby, bringing forth with it all manner of fruit. In this wise⁵⁰⁴ We raise the dead; perchance you may take heed.⁵⁰⁵

58. (والبلد . . . يشكرون) A good soil ! Its herbage comes forth⁵⁰⁶ by the will of Lord, and that which is barren brings forth⁵⁰⁷ scantily. In this wise We vary the signs⁵⁰⁸ for a people who return thanks.

SECTION 8

59. (لقد . . . عظيم) Assuredly We sent Nūh⁵⁰⁹ to his people,⁵¹⁰ and he said: O my people! worship Allah, no god you have other than He;⁵¹¹ verily I fear for you the torment of a Mighty Day.⁵¹²

497. (by means of your blasphemous conduct).

498. *i. e.*, after God has sent His prophets and revealed His will for the good order and moral government of mankind.

499. (in all your devotions).

500. (and not presuming on your merits) Cf. the NT:—'Work out your own salvation with fear and trembling' (Ph. 2: 12).

501. (and not despairing of His grace).

502. *i. e.*, rains. 'In northern Arabia, rain is brought by the prevailing winds from the Mediterranean across Palestine in the winter. It makes the desert blossom in the spring (*Ar-Rabi*); and ushers in two months of comparative peace and plenty for the Bedouins. All prosperity depends upon the rain, which the Arabs, consequently, call "God's mercy" (*Rahmat Allah*), the words "rain" and "beneficence" being synonymous in the Arabic language.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 24).

503. *i. e.*, land depending for its productive power upon the rain alone.
504. *i. e.*, in a manner analogous.
505. (by these parables and similitudes).
506. (abundantly).
507. —if it comes forth at all—
508. —(and arguments demonstrating Our providence, power and unity).
509. (as a Prophet). He is Noah of the Bible, but unlike the Biblical character, he is a true apostle of God, an embodiment of piety and virtue, and has nothing about him of the shameless drunkenness so shamelessly imputed to him in the Bible: 'And he drank of the wine, and was drunken; and he was uncovered within his tent' (Ge. 9: 21). Probable dates:—2948-1998 B.C.
510. A people of very great antiquity, who lived probably in Iraq or Mesopotamia.
511. (so renounce polytheism in all its forms).
512. (if you reject me and my message).

وَأَنذَرْتَهُمْ
الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنُرِيكَ فِي ضَلَالٍ مُّبِينٍ ۝ قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ ۝ أَبْلَغِكُمْ رَسُولِي أَنِ انصُرْ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝
أَوْحَيْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ
تُرْحَمُونَ ۝ فَكَذَّبُوهُ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ۝ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۝ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِّن إِلَهٍ غَيْرُهُ ۝ أَفَلَا تَتَّقُونَ ۝ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنُرِيكَ فِي

60. (قال . . . بين) The chiefs⁵¹³ of his people said: surely we see you⁵¹⁴ in error manifest.⁵¹⁵

61. (قال . . . العليم) *Nūh* said: O my people! not with me is error, but I am a messenger from the Lord of the worlds.

62. (ابلغكم . . . تعلمون) I preach to you the messages of my Lord and I counsel you good, and I know from Allah what you do not know.⁵¹⁶

63. (او عجبتم . . . ترحون) Do you marvel that an admonition from your Lord should come to you through⁵¹⁷ a man from amongst you, so that he may warn you, and that you may fear *God*, and that perchance you may be shown mercy.⁵¹⁸

64. (فكذبوه . . . عمين) Then they disbelieved him:⁵¹⁹ thereupon We delivered him⁵²⁰ and those with him in the ark,⁵²¹ and drowned those who disbelieved Our signs, certainly they were a people blind.⁵²²

SECTION .9

65. (وال . . . تفنون) And to 'Ād⁵²³ We sent their brother.⁵²⁴ *Hūd*⁵²⁵ He said: O my people! worship Allah, no god you have other than He.⁵²⁶ Do you not fear?⁵²⁷

513. ملا is 'an assembly'; also 'nobles, chiefs, princes, principal persons, persons whose opinion is respected.'

514. (O Noah!)

515. (in thy denial of our pantheon).

516. (so do not feel amazed at my warnings).

517. *i. e.*, by means of. Literally, 'upon.'

518. The idea of messengership is directly opposed by the theory of 'Incarnation.' To the polytheistic peoples it is always a matter of utmost amazement that a mere man should be divinely commissioned with the reform of his fellow-beings. It must be, according to their conception, the very God who should incarnate himself in human form to redeem humanity, and all mortals laying claim to apostleship

are *ipso facto* so many impostors and must be condemned unheard.

519. (and persisted in their denial and defiance in spite of all his endeavours).

520. (from drowning in the flood).

521. The believers had entered with him into the vessel.

522. (in their hatred of the prophet and in their aversion to God's truths).

523. An Arab people, flourishing in the south of the Arabian peninsula, with their dominion extended from the north of the Persian Gulf in the east to the southern end of the Red Sea in the west. Their story was well known to the Arabs of the Holy Prophet's time. 'The ancient poets knew 'Ād as an ancient nation that had perished, hence the expression "since the time of 'Ād." Their kings are mentioned in the Dīwān of the Huḍhailites and their prudence in that of Nābighā' (El. I, p. 121). They were zealous idolaters.

524. *i. e.*, their countryman; belonging to the same tribe and town.

525. (as a prophet, to preach to and reclaim them). Hūd is identified by some with Heber.

526. (so renounce polytheism in all its forms).

527. (the consequence of your infidelity).

وَلَوْ كُنَّا

الْكَاذِبِينَ

سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ ۖ قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ۗ أَبْلِغْكُمْ رَسُولِي رَبِّي وَأَنَا لَكُمْ ناصِرٌ أَوْسِينُ ۖ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۗ فَادْكُرُوا لِلَّهِ لَعَلَّكُمْ تَفْلِحُونَ ۖ قَالُوا أَجِئْتَنَا لِنُعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأَتِنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ۖ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَبِّكُمْ رَجْسٌ وَغَضَبٌ ۖ أَتَجَادِلُونَنِي فِي أَسْمَاءِ

66. (قال . . . الكاذبين) The chiefs of those who disbelieved among his people said: in truth, we see thee in folly and in truth we deem thee to be of the liars.

67. (قال . . . العلمين) *Hūd* said: O my people! not with me is folly, but I am a messenger from the Lord of the worlds.

68. (ابليغكم . . . امين) I preach to you the messages from my Lord; and I am to you a counsellor faithful.

69. (او عجبتم . . . تفلحون) Do you marvel that an admonition from your Lord should come to you upon a man from amongst you so that he may warn you?⁵²⁸ Remember what time He made you successors after the people-of Nūh⁵²⁹ and increased you amply in stature⁵³⁰. Remember the bounties of Allah,⁵³¹ that perchance you may fare well.⁵³²

70. (قالوا . . . الصادقين) They said: art thou come to us that we should worship Allah alone and leave what our fathers were wont to worship?⁵³³ Bring thou then upon us that⁵³⁴ wherewith thou hast threatened us if thou sayest sooth.⁵³⁵

528. See n. 518 above.

529. The 'Ādites were separated only by a few generations from the people of Noah. 'The tribe of 'Ād, the son of Aws, the son of Aram, the son of Sem, the son of Noah, who after the confusion of tongues, settled in Al-Ahqaf, or the winding sands in the province of Ḥaḍhramaut, where his posterity greatly multiplied (SPD. p. 20).

530. The 'Ādites 'became a renowned tribe, and made themselves masters of all eastern and southern Arabia; they built dwelling-houses, obtaining, besides, an ascendancy over all the other tribes. The men of this tribe were conspicuous among those of others, for their stalwart figures.' (Syed Ahmad Khan, *Essays on the*

Life of Prophet Muhammad, I, pp. 17-18).

- 531. (and be grateful and obedient to Him).
- 532. (both in this world and the Next).
- 533. *i. e.*, our 'tribal gods,' 'national goddesses' and other deities and subdeities.
- 534. (judgment).
- 535. Literally, 'if thou art of the truth-tellers.'

الْمُضْطَرِّينَ.

وَالْمُضْطَرِّينَ.

سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مِمَّا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطِينٍ فَفَاقْتَضَرُوا لِي مَعَكُمْ مِنَ
 الْمُسْطَرِّينَ ۖ فَأَجْبِنُهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا
 وَمَا كَانُوا مُؤْمِنِينَ ۗ وَإِلَىٰ شِمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن
 إِلَهٍ غَيْرُهُ قَدْ جَاءَ تَكْمِيمُ بَيْتِهِ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ
 اللَّهِ وَلَا تَمْسُوهَا بِسَوْءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ ۗ وَاذْكُرُوا إِذْ جَعَلْنَا خُلُقَاءَ مِنْ بَعْدِ عَادٍ وَ
 بَوَّأْنَاكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهولِهَا قُصُورًا وَتَحْتُونَ الْجِبَالَ بِيُوتًا ؕ فَادْكُرُوا الْآءَ

71. (قال . . . المضطرين) *Hūd* said: surely there have befallen you wrath and indignation from your Lord.⁵³⁶ Do you dispute with me over the names⁵³⁷ you have named, you and your fathers, for which Allah has sent down no warranty?⁵³⁸ Wait then;⁵³⁹ I also will be of those who wait.

72. (فاجبنيه . . . مؤمنين) Then We delivered him⁵⁴⁰ and those with him by a mercy from Us, and We utterly cut off those who belied Our signs,⁵⁴¹ and would not be believers.

SECTION 10

73. (واله . . . اليم) To *Thamūd*⁵⁴² We sent their brother *Sālih*.⁵⁴³ He said: O my people! worship Allah; no god you have but He;⁵⁴⁴ surely there has come to you an evidence from your Lord;⁵⁴⁵ yonder is the she-camel of Allah,⁵⁴⁶ a sign to you;⁵⁴⁷ so leave her alone, pasturing on Allah's earth, and do not touch her with evil, lest there seize you a torment afflictive.

536. The tense of the verb used in the sentence is prophetic past; the calamity to come is as good as already befallen.

537. i. e., your false gods; mere names with no corresponding reality whatever.

538. (whether in reason or Revelation).

539. (the wrath of the Lord).

540. The prophet *Hūd* afterwards returned into *Hadhramaut*, and after his death was buried near *Hasiq*, where there is a small town known as *Qabr Hūd*. *Doughty*, whose hatred of everything Islamic is both deep and undisguised, speaks at two places of *Hūd*'s sepulchre. (*Travels in Arabia Deserta*, I, p. 49; II, p. 51).

541. (by sending upon them a hot and suffocating wind which blew for seven nights and eight days).

542. Another ancient and powerful people of Arabia, closely related to the 'Ādites and heirs to their civilizations and culture, with their seat in the north-west corner of Arabia, forming the southern boundary of Syria. 'Unlike the 'Ādites, of

whom we find no trace in historical times, the Thamudites are mentioned as still existing by Diodorus Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps of equites Thamudeni attached to the army of the Byzantine emperors.' (Nicholson *Literary History of the Arabs*, p. 3). See also P. XIV, n. 95. 'The recently excavated rocky city of Petra, near Ma'an, may go back to Thamud.' (AYA)

543. 'the son of Obaid, the son of Asif, the son of Mashaj, the son of Abeer, the son of Jader, the son of Thamud' (Syed Ahmaḍ Khan, *op. cit.*, I, p. 22). There were two prophets of this name, apparently, in ancient Arabia. The more important of the two was Salih ibn 'Ubaid, whose assassination was responsible for the destruction of the Nabataean (Thamud) city of Madain Salih in the north.' (Philby, *Sheba's Daughters*, p. 301). It is probably his tomb which stands in a valley known after his name on the eastern border of Sinai. 'Who he was, when he lived, is entirely unknown. Possibly he may have been the founder of the tribe of that name which still exists in the Peninsula, possibly the ancient prophet mentioned in the Koran.' (Stanley, *Sinai and Palestine*, p. 56).

544. (so renounce polytheism in all its forms).

545. *i. e.*, a miracle such as you desire.

546. *i. e.*, a she-camel big with young came out of the rock in the rejecters' presence, and was immediately delivered of a young one ready weaned. 'Near the summit of Jebel Musa is a peculiar mark in the stone which has a strong resemblance to the imprint of a camel's foot. It is regarded by the Bedawin with great veneration, and the girls, when tending their flocks on the mountains, often milk their goats into it as a sure means of obtaining increase and prosperity. This is called *Athār Nāqat en Nabi*, "the footprint of the Prophet's she-camel" I should therefore conclude that the Nabi Saleh of the tomb in Wady es Sheikh, the prophet of the camel's footprint, and the Saleh of the Quran are identical, and that the "people of Thamud" are the Saracen inhabitants of Sinai, who preceded the Mohammedan invasion.' (Palmer, *Desert of Exodus*, p. 50).

547. In the phrase, 'the words *هذه آية الله* are the predicate خبر of *هذه* and *آية* is a circumstantial accusative, 'this is the she-camel of God, (as) a sign unto you' (WGAL. II, p. 278).

الكَافِرَاتِ،

وَلِكَاثَتِهِ

اللَّهُ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾ قَالَ الْمَلَائِكَةُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ آمَنَ مِنْهُمْ آتَعَمَّوْنَ أَنْ صَالِحًا مَرْسَلٌ مِنْ رَبِّهِ ؕ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ إِثْنًا بِمَا تُعِدُّ تَأْنِيًا كُنْتُمْ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذْتُمُ الرَّجْفَةَ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُجِبُونَ النَّصِيحِينَ ﴿٧٩﴾ وَ لَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ

74. (واذكروا . . . مفسدين) And remember what time He made you successors of 'Ad, and inherited you in earth; you take for yourselves palaces in the plains, and you hew out the mountains as houses.⁵⁴⁸ Remember the bounties of Allah and commit not evil on the earth as corrupters.⁵⁴⁹

75. (قال . . . مؤمنون) The chiefs of those who were stiff-necked amongst his people said to those who were counted weak⁵⁵⁰—to such of them as believed: do you know that Sāliḥ is a sent one of his Lord? They said: indeed we are believers in that with which he has been sent.

76. (قال . . . كفرون) Those who were stiff-necked said: surely we are disbelievers in what you believe.

77. (فَعَقَرُوا . . . المرسلين) Then they hamstrung the she-camel and disdained the command of their Lord,⁵⁵¹ and said:⁵⁵² O Sāliḥ, bring upon us⁵⁵³ that⁵⁵⁴ with which thou hast threatened us, if thou art in sooth of the sent ones.

78. (فَأَخَذَتْهُمُ . . . جثيمين) Thereupon an earthquake⁵⁵⁵ seized them so that they lay prone⁵⁵⁶ in their dwellings.⁵⁵⁷

79. (فتولى . . . النصحين) Then he turned from them,⁵⁵⁸ and said:⁵⁵⁹ O my people! assuredly I did deliver to you the messages of my Lord, and counselled you good,⁵⁶⁰ but you do not approve the good counsellors.

548. This implies that they were a nation of engineers and architects, and that their civilisation was far advanced in the science of mechanics and the art of masonry.

549. This implies that the Thamūdites were highly iniquitous in their dealings and great oppressors.

550. (on account of their poverty, or owing to the smallness of their number).

551. (to renounce idolatry and to accept and receive His messenger).

552. —over-confident as they were of their strong dwellings hewn in the rocks—

553. (here and now).

554. (judgment).

555. (accompanied with terrible noise as violent earthquakes generally are).

الزلازل is 'violent commotion.'

556. (and dead).

557. In the territory of Hijr in the province of Hejaz, says Sale, 'their habitations cut out of the rocks, mentioned in the Qur'ān, are still to be seen, and also the crack of the rock whence the camel issued, which as an eye-witness hath declared, is sixty cubits wide.'

558. (after they had been annihilated).

559. (in soliloquy lamenting their end).

560. (but ye went on rejecting my warnings and admonitions).

الآخِرَاتِ،

مَلَايِكَتِهِ.

بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ۝ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِمَّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۝ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِمَّنْ قَرَّبْتِكُمْ ۚ أَنْتُمْ أَنْتُمْ بَلَّغْتُمْ رَسُولَهُ ۚ فَاتَّخِذْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ۝ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ۝ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ قَدْ جَاءَ تِلْكَ بِبَيِّنَةٍ مِّنْ رَبِّكُمْ فَأَوْقُوا النِّكَالَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ۝ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ

80. (و لوطا . . . العالين) And We sent Lūt,⁵⁶¹ when he said to his people:⁵⁶² do you commit an indecency with which none has preceded you in the worlds.⁵⁶³

81. (انكم . . . مسرفون) Verily you go in lustfully to men instead of women!⁵⁶⁴ Aye! you are a people extravagant.⁵⁶⁵

82. (و ماكان . . . يظهرون) Naught was the answer of his people save that they said:⁵⁶⁶ drive them⁵⁶⁷ forth from your city; indeed they are a people who would be pure!⁵⁶⁸

83. (فاتخذه . . . الغبرين) Then We delivered him and his family,⁵⁶⁹ save his wife,⁵⁷⁰ she was among the lingerers.⁵⁷¹

84. (وامطرتنا . . . المجرمين) And we rained upon them a rain.⁵⁷² So behold!⁵⁷³ what like was the end of the culprits.⁵⁷⁴

SECTION 11

85. (و الى . . . مؤمنين) To Madyan⁵⁷⁵ We sent their brother Shu'āib.⁵⁷⁶ He said: O my people! worship Allah, no god you have but He.⁵⁷⁷ Surely there has come to you an evidence⁵⁷⁸ from your Lord; so give full weight and measure,⁵⁷⁹ and do not defraud people of their things,⁵⁸⁰ and do not act corruptly on the earth after its ordering;⁵⁸¹ that⁵⁸² is best for you if you be believers.⁵⁸³

561. Lot of the Bible. (Ge. 19:1-38) The story is biblical, 'but freed from some shameful features which are a blot on the biblical narrative' (AYA).

562. *i. e.*, the people whom he was sent to reclaim, not his kindred. Hence the omission of the usual form, 'unto . . . their brother Lut.' This people lived in the region of Kikkar in the Jordan valley, an extremely fertile land and full of exuberant vegetation.

563. Mark the implication of the word 'preceded.' Of course, there have been nations and nations since the time of Lot, not before it, revelling in sodomy, and calling it euphemistically 'homo-sexual practices.' That 'in Greek society of the fifth and fourth centuries homo-sexualism, was frankly recognized' (ESS. I, p. 25), that among the ancient Greeks 'it was idealized not merely in association

with military virtues but with intellectual, aesthetic, and even ethical qualities'; (Ellis, *Psychology of Sex*, p. 219); that in the Middle Ages it 'flourished not only in camps but also in cloisters' (p. 220); and that it plays a conspicuous part in the modern civilised world are almost truisms.

564. They 'were wicked and sinners before the Lord exceedingly' (Ge. 13 : 13), 'They were proverbial for wickedness,' (EBr. XXV, p. 342, 11th Ed.). 'The wickedness of the Sodomites appears to have been so heinous and debasing as to have become proverbial. The term "Sodomite" is used in Scripture to describe offences against the laws of nature which were frequently connected with idolatrous practices.' (DB. IV, p. 559). 'The Sodomites grew proud, on account of their riches and great wealth . . . and abused themselves with Sodomitical practices' ("Ant." I, 11 : 1).

565. *i. e.*, given to transgression. The crime of the Sodomites was not due to any sporadic outburst of passion, but was the result of a confirmed habit—perversion almost congenital.

566. (to one another).

567. *i. e.*, Lot and his followers.

568. (and consider us impure!) 'This one fellow came in to sojourn, and he will needs be a judge' (Ge. 19 : 9).

569. (from common destruction).

570. (who was an infidel).

571. 'But his wife looked back from behind him, and she became a pillar of salt' (Ge. 19 : 26).

572. (of stones) probably in the year 2061 B.C. Thus writes Philo, a celebrated Alexandrian Jew born a few years before the Christian era :—'He (God) suddenly orders the air, overcast with clouds, to pour down an abundant rain not of water but of fire. The dense flame rains down with a continuous and unceasing rush. Burnt are the fields and the meadows and the bushy groves and the luxuriant marsh-lands and the deep cattle-runs. Burnt is the plainland and all its produce of corn and other seed-crops. Burnt is the forest land in the hillsides, the trunks of the trees being consumed to the very roots. Cattle-pens and houses and fortifications and whatever the dwellings contained of public or private utility are all burnt together. The populous cities in a single day become the tomb of their inhabitants, the furniture of wood and stone becomes ashes and fine dust.' Sir Charles Marston after quoting the above adds his own observation :—'It is remarkable how this fanciful description of what happened to Sodom and the other cities of the Plain, conveys a sense of reality to modern tourists standing on the Plain of Jordan, trying to locate, and to account for the cataclysm.' (*The Bible is True*, pp. 129-30).

573. (O reader!)

574. 'And he overthrew those cities, and all the plains, and all the inhabitants of the cities, and that which grew upon the ground' (Ge. 19 : 25). God

'condemned the Sodomites to universal destruction, and then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning' ("Ant." I, 11 : 4).

575. Now known as Maghair Shu'aib, the city was situated on the Red Sea coast of Arabia, south-east of Mount Sinai. 'Madyan was a station on the pilgrim route from Egypt to Mecca, the second beyond Aila (Elath). Here in the Middle Ages was shown the well from which Moses watered the flocks of Sho'aib (Jethro) and the place is still known as the 'caves of Sho'aib.' It has considerable ruins, which have been described by Sir R. Burton.' (EBr. XVIII, p. 419, 11th Ed.). 'It is bound on the north by Lat. 29° 29' and on the south by Lat. 27° 39'. In other words it extends from the head of the Gulf of Akaba, and down the eastern shore of the Red Sea for about two hundred miles in all' (Marston, *The Bible is True*, p. 43). 'Madian was the name of one of Abraham's sons by Katurah, and the land takes its name from him . . . This Madyan lies inland about two-thirds of the way down the Gulf of Akaba' (*ibid.*, pp. 185, 186). See also P. XVII, n. 392, P. XX, nn. 160, 162.

576. Identified by some, though on rather slender grounds, with Jethro of the Bible. In any case the personality of Shu'aib is not so mythical as some worthy Biblical scholars used to imagine till recently. 'Perhaps even the mysterious figure of Shu'aib may have been derived from genuine Midianite tradition.' (EBi. c. 3081).

577. (so renounce polytheism in all its forms).

578. (of my apostleship). The reference must be to some miracle, not specified in the Qur'ān.

579. These Midianites were a trading people addicted to commercial malpractices.

580. (as is your wont), *i. e.*, deprive not people of their rightful dues.

581. (by Divine ordinance).

582. *i. e.*, compliance with my teachings.

583. *i. e.*, if you are going to believe in me.

وَأَنذَرْتَهُمْ

الْمَغْرِبِينَ،

تُوْعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ بِهِ وَتَبْغُوهَا عِوَجًا ۖ وَادْكُرُوا إِذْ كُنْتُمْ
 قَلِيلًا ۖ فَكَلَّمَكُم مَّا وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٥٨٦﴾ وَإِن كَانَ طَآرِفَةٌ مِّنكُمْ آمَنُوا بِالَّذِي
 أُرْسِلَتْ بِهِ وَطَآرِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٥٨٧﴾

86. (ولا . . . المفسدين). And do not beset every highway menacing⁵⁸⁴ and turning aside from the path of Allah those who believe in Him and seeking to render it crooked. And remember when you were small,⁵⁸⁵ and He thereafter multiplied you;⁵⁸⁶ and behold! what like was the end of the corrupters.⁵⁸⁷

87. (وان . . . الحكيم). And if there is a party of you who believe in that with which I am sent and a party who do not believe,⁵⁸⁸ then have patience⁵⁸⁹ until Allah judges between us⁵⁹⁰ and He is the Best of Judges.

584. (the listeners of my call).

585. (in numbers or in resources).

586. The exhortation here is by persuasion.

587. The exhortation here is by warning.

588. (and you are deluded by the fact that both parties share the same fate to all appearances and the rebels are not visited with immediate punishment).

589. (and do not be misled into thinking that judgment delayed is judgment abolished).

590. (at its proper time, and executes His sentence on the guilty).

قَالَ الْمَلَأُ

الْمُكْرِبَاتِ.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلْمُذَكَّرَاتِ

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلْمُذَكَّرَاتِ

بِشُعَيْبٍ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لِنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوْلَوْكُنَّا كِرْهَيْنَ ۖ
 قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ
 فِيهَا إِلَّا أَنْ يُشَاءَ اللَّهُ رَبَّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ
 بَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ۝ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَكِنَّ اتَّبَعْتُمْ شُعَيْبًا إِتَّكُمُ
 إِذَا الْخُسُوفُ ۝ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ۝ الَّذِينَ كَذَّبُوا شُعَيْبًا

PART IX

88. (قال . . . كرهين) The chiefs of those who were stiff-necked¹ among his people said: surely we will drive thee forth, O Shu'aib and those who have believed with thee from our city, or else you² shall return to our faith³ He said: what! even though we abhor—

89. (قد . . . خير الفاتحين) We must have been fabricating a lie against Allah if we returned to your faith after Allah has delivered us from it.⁴ And it is not for us⁵ to return thereto except that Allah our Lord so willed;⁶ everything our Lord comprehends in His knowledge,⁷ in Allah we place our trust.⁸ O our Lord! decide Thou between us and our people with truth;⁹ Thou art the Best of the Deciders.

90. (وقال . . . خسرون) And the chiefs of those who disbelieved among his people said:¹⁰ should you follow Shu'aib, lo! verily you shall be the losers.

91. (فاخذتهم . . . جثيمين) An earthquake thereupon¹¹ felled them; so that they lay prone¹² in their dwelling.

1. (in the pride of their power).

2. i. e., thou and they.

3. A reference to the old faith in the case of the Prophet Shu'aib can only mean that he, before he began to preach, was taken for an infidel by his countrymen, and not that he was really so; for a prophet according to the teachings of Islam can, at no period of his life, be an infidel. Besides, the verb *عود* does not always mean, coming back, or coming for a second time, but it also means to come to a state for the first time or originally. (LL)

4. This expresses abhorrence that a man of God must feel at all suggestions of impiety and infidelity.

5. (possible by any manner of means).

6. Such is the humility of the truly righteous. Always looking up to God they are never trustful of their own selves.
7. (so He knows who is to become what).
8. (so He shall never let us go astray).
9. (in a practical, demonstrable way).
10. (to their co-religionists, alarmed at the growing influence of the Prophet).
11. (at long last, after every persuasion and warning had failed).
12. (and dead).

قَالَ اللَّهُ

الْأَعْرَابِ .

كَانَ لَمْ يَغْتَوِ فِيهَا الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ
 أَبْلَغْتُكُمْ رَسُولِي رَبِّي وَصَحْتُ لَكُمْ فَكَيْفَ اسْتَسْتَعْتَبْتُمْ عَلَى قَوْمٍ كَفَرِينَ ﴿٩٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ
 نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى
 عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ
 أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا
 كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنَاتٍ وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ

92. (الذين . . . الخسرين) Those who had belied Shu'aib¹³ became as though they had not dwelt therein;¹⁴ those who had belied Shu'aib, it is they who were losers.

93. (فتولى . . . كافرين) Then¹⁵ he turned from them and said:¹⁶ O my people! assuredly I delivered to you the messages of my Lord and counselled you good;¹⁷ how then should I lament over a disbelieving people?

SECTION 12

94. (وما . . . يضرعون) We did not send a prophet to any town but We afflicted its people¹⁸ with calamities and disasters that perchance they might humble themselves.

95. (ثم . . . لا يشعرون) Thereafter We changed ease for adversity until they abounded¹⁹ and said:²⁰ even thus did tribulation and prosperity touch our fathers.²¹ Then We laid hold of them of a sudden while they perceived not.²²

96. (ولو . . . يكسبون) And had the people of those towns believed and feared Allah, We would of a surety have opened up to them blessings from the heavens²³ and the earth;²⁴ but they belied,²⁵ so We seized them for what they had been earning.

97. (افمن . . . نائمون) Are the people of towns²⁶ then secure that Our wrath would not visit them²⁷ at night while they are slumbering?²⁸

13. (and threatened to banish him and his followers).

14. i. e., utterly annihilated.

15. (after they were dead).

16. (in soliloquy, lamenting their end).

17. (but you persisted in your career of denial and defiance).

18. (who disregarded the warnings of the Prophet and flouted his authority).

19. i. e., grew and multiplied.

20. (in arrogance and conceit and in utter disregard of the expostulations of the Prophet).
21. (and so these vicissitudes have nothing to do with belief and unbelief, piety and impiety).
22. (that Our punishment was so near at hand).
23. Such as the rains in abundance.
24. Such as the produce of the earth in plenty.
25. (Our apostles).
26. The reference is to the citizens of the holy Prophet's time.
27. (although they are guilty of the same crime of denying their Prophet as their predecessors).
28. (as it came upon their predecessors).

فَأَمَّا

أَن يَأْتِيَهُمْ بَأْسُنَا صُحَىٰ وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمَّا مَن مَّكَرَ اللَّهُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾
 أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ شَاءَ أَصْنَبْنَهُم بِذُنُوبِهِمْ وَنُطْبِعَ
 عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ الْقُرَىٰ نَقِضْ عَلَيْكَ مِنْ أَشْيَائِهَا ۗ وَلَقَدْ جَاءَتْهُمْ
 رُسُلُهُمْ بِالْبَيِّنَاتِ ۗ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا
 وَجَدْنَا لِأَكْثَرِهِمْ مِن عَهْدٍ ۗ وَإِن وَجَدْنَا لَأَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ
 فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾ وَقَالَ مُوسَىٰ يُفِرْعَوْنَ إِنِّي

98. (اورامن . . . يلعبون). Or, are the people of towns then secure that Our wrath would not visit them by daylight while they are disporting *themselves*?^{28-A}

99. (افامنوا . الخسرون). Are they then secure against the contrivance of Allah?²⁹ None feels secure against Allah's contrivance except the people *who are lost*.³⁰

SECTION 13

100. (اولم . . . يسمعون). Does it not guide the people who inherit the land after its people, that³¹ had We willed, We would have afflicted them³² for their sins?³³ And We have put a seal upon their hearts,³⁴ so that they are bereft of hearing.

101. (تلك . . . الكافرين). Those towns!³⁵ We recount to thee³⁶ some of their tidings. Assuredly there came to them their messengers with evidences, but they were not such as to believe what they had first rejected.³⁷ Thus Allah put a seal upon the hearts of the infidels.

102. (وما . . . لفسقين). We found no regard for covenant³⁸ in most of them; and most of them We found ungodly.

103. (ثم . . . المفسدين). Then We sent³⁹ after them Mūsā⁴⁰ with Our signs to Fir'awn^{40-A} and his chiefs, but they wronged them.⁴¹ Behold then what like was the end of the corrupters.

28-A. (as in the case of the destruction of Herculaneum and Pompeii). In the words of an ancient Roman historian, 'day was turned into night, and light into darkness; an inexpressible quality of dust and ashes was formed out, deluging land, sea and air, and burying two . . . cities, Herculaneum and Pompeii, while the people were sitting in the theatre.'

29. (by respiting them). مكر الله signifies God's granting a man respite or delay, and enabling him to accomplish his worldly aims; . . . or His taking men little and little, so that they do not reckon upon it.' (LL)

30. i. e., those doomed to perish.

31. *i. e.*, does it not open the eyes of the present generations after they have learnt well the fate of the arrogant nations in the past.

32. (with some calamity).

33. (and would have wiped them off like the rebellious nations of old).

34. (through their contumacy).

35. (destroyed for their wilful rejection of God's truth).

36. (O Prophet!).

37. (So blind and unreasoning was their opposition to the call of truth).

38. *i. e.*, no observance of their covenant; no serious effort to fulfil their pledge of obedience.

39. Literally 'raised.'

40. 'The Moses of Qurān is a Muhammad in disguise' is the interesting comment of a Christian writer.

40-A. For Fir'awn and its Biblical equivalent Pharaoh see P. I, n. 205.

It is to be observed that the holy Qurān never mentions the Egyptian king (or kings) by name. It only uses his general designation, *viz.*, Pharaoh. Now the fact is, as 'it has long ago been noted by many Egyptologists that in the Egyptian literature it was customary to speak of the king as "Pharaoh" without mentioning his name. By a great number of examples from the Egyptian literature it can be found that it was precisely in the New Kingdom (1580-945 B. C.) that the proper name of the king was given only in solemn inscriptions or in purely historical records even in royal edicts, in judicial reports and in general records, the king is simply alluded to as "Pharaoh." A mere pursuit of Egyptian records, tales and narrations of that period makes this perfectly clear.' (Yahuda, *'Accuracy of the Bible,'* p. 42).

41. *i. e.*, they dealt with those signs and miracles in a most unjust manner.

الْقُرْآنُ

قَالَ لَقَدْ

رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ۖ حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ۗ قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنْتَ مِنَ الصَّادِقِينَ ۗ قَالَ لَقَدْ عَصَاهُ فَإِذَا هِيَ شُعْبَانٌ مُّبِينٌ ۗ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ۗ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ۗ يُرِيدُ أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ ۗ فَمَاذَا تَأْمُرُونَ ۗ قَالُوا أَرْجِهْ وَأَخَاهُ ۗ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ۗ يَا تَوَكُّبُ كُلُّ سِحْرٍ عَلِيمٌ ۗ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ۗ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۗ قَالُوا يُمُوسَىٰ إِنَّمَا أَن تَلْقَىٰ وَإِنَّمَا أَن

104. (وقال . . . العليم) And Mūsā said: O Fir'awn! I am a messenger from the Lord of the words⁴²—

105. (حقيق . . . اسرائيل) Incumbent 'it is upon me that I speak naught concerning Allah except the truth; surely I have brought to you⁴³ an evidence from your Lord;⁴⁴ so let the Children of Israil⁴⁵ depart with me.

106. (قال . . . الصادقین) Fir'awn said: if thou hast brought a sign,⁴⁶ forth with it if thou art of the truth-tellers.

107. (قاله . . . مين) Then he threw his rod, when, lo! it was a serpent manifest.⁴⁷

108. (و نزع . . . للنظرین) And he drew forth his hand,⁴⁸ it was white⁴⁹ to the beholders.

SECTION 14

109. (قال . . . علم) The chiefs of the people of Fir'awn⁵⁰ said: this⁵¹ is indeed a magician knowing⁵²—

110. (يريد . . . تاملون) he will banish you from land; so what is it that now you propose.⁵³

111. (قالوا . . . حشرين) They said:⁵⁴ put him and his brother off,⁵⁵ and send callers⁵⁶ to the cities⁵⁷—

112. (ياتوك . . . علم) that they may bring to thee every magician knowing.

113. (وجاء . . . العليمین) And the magicians came to Fir'awn.⁵⁸ They said: certainly there is a reward for us if we are the victors.

114. (قال . . . المقرین) Fir'awn said: yea! and you shall be of those brought nigh.⁵⁹

42. (commissioned to call you to the worship of true (God).

43. The address is to the people of Pharaoh in general.

44. Mark the words 'your Lord.' The Quranic God is the Universal God of Egyptians as well as of the Israelites, and not the Biblical God 'the Lord God of the Hebrews.'

45. (hitherto persecuted and oppressed by your government). Cf. the Bible:—'And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, let my people go.' (Ex. 5: 1)

46. *i. e.*, some extraordinary event confirmatory of thy claim.

47. 'It becomes a serpent—it lives and moves, and not only appears to be, but is, an actual living reptile' (Rawlinson, *Moses: His Life and Times*, p. 93). See also Ex. 4: 2, 3; 7: 9 10. Wrong and confused as usual, the Bible attributes this miracle, when performed before Pharaoh, not to Moses but to Aaron. The serpent has a special prominence in Egyptian mythology and symbolism. 'Of all the animals receiving the homage of the people none were so numerous or were so universally feared and venerated as the snakes. The serpent was adored where Amon was but a name, and where Ra was looked upon as belonging, like fine horses and clothes, to the rich and the mighty.' (Sayce, *Religion of the Ancient Egypt*, p. 208).

48. (from the folds of the garment on his bosom).

49. (and radiant with divine light). See Ex. 4: 6, 8.

50. 'The priests and military men held the highest position in the country after the family of the King, and from them were chosen his ministers and confidential advisers, "the wise counsellors of Pharaoh."' (HHW. I. p. 200)

51. (pretender to prophethood).

52. Egypt was then 'the true home of all kinds of magic.' (EBi. c., 1221)

53. Thus they discussed and deliberated among themselves.

54. (to Pharaoh as the result of their deliberation).

55. (by fair promises, for a while).

56. *حاشر* is 'one who congregates, or collects together people.'

57. (of the empire, replete with expert magicians).

58. 'Then Pharaoh also called the wise men and the sorcerers.' (Ex. 7: 11)

'The Pharaoh is impressed to a certain extent; but, before determining what weight he will attach to his credential, he will see what his own magicians can do.' (Rawlinson, *Moses: His Life and Times*. p. 93).

59. (to my person and throne) *i. e.*, over and above big reward you will be raised in rank.

الْقَوَاهِ

بَانَ النَّارِ

كَانُوا يَكْفُرُونَ ۖ قَالَ الْفٰرُوقُ ۙ فَلَمَّا اَلْقَوْا سَحَرًا اَعْيَنَ النَّاسَ وَاَسَدَّ هُبُوَهُمْ وَاَجَاءَ وَاِبْرٰهِيْمَ عَظِيْمًا ۖ وَاَوْحَيْنَا اِلٰى مُوسٰى اَنْ اَلْقِ عَصٰكَ ۗ وَاِذَا هِيَ تَلْقَفُ مَا يَأْفِكُوْنَ ۗ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۗ فَغَلِبُوْا هُنٰلِكَ وَاَنْقَلَبُوْا صٰغِرِيْنَ ۗ وَاَلْقٰى السَّحَرَةُ سِجْدِيْنَ ۗ قَالُوْا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ۙ رَبِّ مُوسٰى وَهٰرُوْنَ ۗ قَالَ فِرْعَوْنُ اَمَنْتُمْ بِهٖ قَبْلَ اَنْ اُذِنَ لَكُمْ ۗ اِنَّ هٰذَا لَكُم مَّكَرٌ مَّكْرُوْسُوْةٌ فِى الْمَدِيْنَةِ لِيُخْرِجُوْا مِنْهَا اَهْلَهَا ۗ فَسَوْفَ تَعْلَمُوْنَ ۗ لَاقَطَعْنَا اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَصَلَبْتِكُمْ اٰجْمَعِيْنَ ۗ قَالُوْا اِنَّا اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ۗ وَمَا نَسْتَعِيْمُ مِمَّا

115. (قالوا . . . الملقين) They said:⁶⁰ O Mūsā! either thou cast down,⁶¹ or we shall be the ones to cast down.⁶²

116. (قال . . . عظيم) Mūsā said: cast down yours. Then when they cast down,⁶³ they enchanted the eyes of the people⁶⁴ and frightened them⁶⁵ and brought mighty magic⁶⁶ to bear.

117. (واوحينا . . . يا فكون) And We Revealed to Mūsā: cast thou rod. And lo! it⁶⁷ was swallowing up what they had feigned.⁶⁸

118. (فوقع . . . يعملون) Thus the truth prevailed, and what they had prepared vanished.

119. (فتلبوا . . . صغرين) Thus were they⁶⁹ overcome and made to look abject.⁷⁰

120. (والقى . . . سجدين) And the magicians flung themselves prostrate.⁷¹

121. (قالوا . . . العالمين) They said:⁷² we believe in the Lord of the worlds—

122. (رب . . . هرون) The Lord of Mūsā and Harūn.

123. (قال . . . تعلمون) Fir'awn said:⁷³ did you⁷⁴ believe before I gave you leave? Assuredly this is a plot you⁷⁵ have plotted in the city that you drive forth its people.⁷⁶ So now you shall know.⁷⁷

124. (لاضلعن . . . اجمعين) Surely I will cut off your hands and feet on the opposite sides⁷⁸ and thereafter I will crucify you all.⁷⁹

125. (قالوا . . . منقلبون) They said:⁸⁰ verily to our Lord we are turning⁸¹—

60. (as the contest began).

61. (thy rod first).

62. (what we have with us).

63. (their cords and their rods).

64. According to the Bible, the Egyptian magicians cast down their rods 'and they became serpents.' (Ex. 7: 12). Note that the Holy Qur'ān lends no support to the view that the rods and cords of the magicians actually 'became serpents.' It only affirms that the magicians 'enchanted the eyes of the people.'

This is for the hundredth time that Qur'ān is correcting an inaccuracy of the Bible. The findings of the modern European scholars agree with the Qur'ān rather than with the Bible. 'It would be quite wrong,' says a modern authority, 'to ascribe the miracles performed by the Pharaoh's magicians to anything else than jugglery.' (EBi. c. 1221) 'What was done on this occasion was probably a clever piece of sleight of hand.' (Dummelow, *op. cit.*, p. 55) 'Most modern critics are of opinion that the magicians bore in their hands real snakes, rendered torpid and stiff, so as to look like rods, which, on being thrown to the ground, were disenchanting, and resumed their natural character. Another explanation is that they were mere clever jugglers, adepts in sleight of hand, and that the snakes were substituted for the rods, which were skilfully hidden away.' (Rawlinson, *Moses: His Life and Times*, p: 93).

65. (as the onlookers imagined that they saw serpents running about before them).

66. 'Mighty' because the number of rods and ropes thus changed into the appearance of serpents was very great. 'For they cast down every man his rod, and they became serpents.' (Ex. 7: 12)

67. —now transformed into a huge snake—

68. *i. e.*, the faked serpents of the magicians.

69. *i. e.*, Pharaoh and his nobles.

70. (in the eyes of onlookers).

71. (recognising in Moses the true messenger of God).

72. (now converted to the true faith and confessing the One true God).

73. (in his extreme discomfiture). The triumph of Moses and Aaron was complete. The supreme magic of Egypt had been vanquished and humbled by the divine messengers, and yet Pharaoh cold-bloodedly hardened his heart and deliberately shut his eyes against the light.

74. (O magicians!).

75. (conspiring with Moses).

76. *i. e.*, surely all this is due to your secret understanding with Moses to turn out the real inhabitants of the country and to establish the Israelites in their place.

77. (the punishment at my hands).

78. The right hand and the left foot, for example.

79. The punishment of crucifixion was known to, and widely employed by, many ancient nations and, among them, the Egyptians. (EBr. VII, p. 505, 11th Ed.). See also P. XIX n. 214.

80. (in the noble spirit of true martyrs).

81. *i. e.*, it is to our loving and gracious Lord that we shall be thereby returning, and so we are to be no losers.

قَالَ أَنَا

الْأَرْضَانِ

إِلَّا أَنْ أَمَّنَا بِأَيِّ رَبِّنَا لَمَّا جَاءَنَا ۖ رَبَّنَا آتِنَا صَبْرًا وَتَوَقُّفًا مُسْلِمينَ ۖ وَقَالَ الْمَلِكُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرُكَ وَالْهَتَاكُ ۖ قَالَ سَنَقْتُلُنَّ أَبْنَاءَهُمْ وَلَسْتَنَحْيُ نِسَاءَهُمْ ۖ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ۝ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُدْيِرُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝ قَالُوا أَوْذَيْنَا مِنْ قَبْلِ أَنْ نَأْتِيَنَا ۖ وَمِنْ بَعْدِ مَا جِئْتَنَا ۖ قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ۝ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقَصْنَا مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ۝

126. (وما . . . مسلمين) and what is it that for which thou takest vengeance on us save that we believed in the signs of our Lord when they came to us.⁸² Our Lord! pour out on us perseverance⁸³ and cause us to die as Muslims.⁸⁴

SECTION 15

127. (وقال . . . قهرون) And the chiefs of the people of Fir'awn said:⁸⁵ wilt thou⁸⁶ leave alone Mūsā and his people to act corruptly in the land⁸⁷ and to leave alone thee and thy gods?⁸⁸ Fir'awn said: soon we shall slay their sons and let live their women;⁸⁹ we are masters over them.⁹⁰

128. (قال . . . للتعين) Mūsā said to his people:⁹¹ seek help in Allah and perseverance,⁹² verily the earth is Allah's; He makes whomsoever of His bondmen He wills inherit it; and the happy end is of the God-fearing.

129. (قالوا . . . تملون) They said:⁹³ oppressed we have been before thou camest to us and since thou hast come to us.⁹⁴ He said: belike your Lord will destroy your foe and establish you⁹⁵ in their stead in the land,⁹⁶ that He may see how you act.

SECTION 16

130. (ولقد . . . يذكرون) Assuredly We afflicted the people of Fir'awn with lean years and lack of fruits, that they might take heed.⁹⁷

82. (and abandoned the superstitious plurality of gods).

83. (so that not the severest ordeal may cause us to swerve or falter).

84. (only bowing to Thy will).

85. (now greatly alarmed and distressed).

86. (O Pharaoh!).

87. i. e., to preach freely the doctrine of the one Unseen God.

88. i. e., to defy thy religious and temporal authority. See also P. XXIV.

n. 175.

89. (as we did before the birth of Moses).

90. (so we have no difficulty in reviving the old repressive laws. Cf. the

Bible: "And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from this burdens Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten" (Ex. 5: 5, 9, 14).

91. (greatly alarmed at the news of this new oppression). 'It must indeed have a bitter moment. Having proclaimed himself a deliverer, he now stood before his nation convicted, so far, of absolute failure; not only no helper but an injurer, one who by his officious and clumsy interference had done them infinite harm. They had been in the "lowest deep" of calamity previously, but he had plunged them into a "lower deep." They had been scourged with whips; he had brought them a scouring with scorpions.' (Rawlinson, *Moses: His Life and Times*; p. 92).

92. (for it is faith that shall triumph).

93. (to Moses, in a spirit of truculence).

94. Cf. the Bible:—"And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." (Ex. 5: 20, 21). According to Josephus the king commanded the chief taskmaster of the Hebrews 'to give them no relaxation from their labours, but to compel them to submit to greater oppressions than before.' ("Ant." II. 13: 4) 'Now when their labour was thus doubled upon them, they laid the blame upon Moses.' (*ib.*) "Not unnaturally, Moses and Aaron were assailed with bitter reproaches by the sufferers. What good had their interference done? Nay, what harm had it not done! The whole nation had been made to stink in the nostrils of Pharaoh—his anger had been aroused, his vengeance provoked. The oppression of the entire people had been made very much severer than before, and the head men were in actual peril of their lives, for men died under the bastinado,' (Rawlinson. *Mose: His Life and Times*, p. 91).

95. (as a free, independent nation).

96. *i. e.*, in Palastine or elsewhere.

97. (and be warned).

فَالْمَكَّةَ

أَنْعَمَانِ ،

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ، وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّ شَاءَ ظَيْرُهُمْ عِنْدَ اللَّهِ ، وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا ، مَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٠٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٠٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ، لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ بِكَ وَكَرُرْنَا مَعَكَ بِنِعْمِ إِسْرَائِيلَ ﴿١٠٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلُغْوِهِ إِذَا هُمْ يَنْكُثُونَ ﴿١٠٥﴾ فَانقَمْنَا مِنْهُمْ مَغْرَقًا لَهُمْ

131. (فإذا . . . يعلون) So whenever good came their way, they would say : ours is this.⁹⁸ And if evil afflicted them, they would lay it to the ill augury of Mūsā and those with him. Lo! their ill augury was only with Allah;⁹⁹ but most of them knew not.¹⁰⁰

132. (وقالوا . . . بمؤمنين) They said:¹⁰¹ whatever the nature of a sign thou mayest bring to us with which to enchant us, in thee we are not going to be believers.¹⁰²

133. (فارسلنا . . . مجرمين) Thereafter We sent upon them the flood,¹⁰³ and the locusts,¹⁰⁴ and the lice,¹⁰⁵ and the frogs,¹⁰⁶ and the blood:¹⁰⁷ signs detailed,¹⁰⁸ yet they remained stiff-necked and they were a people sinful.¹⁰⁹

134. (ولما . . . اسرائيل) Whenever a plague fell on them they said: O Musā! supplicate thy Lord for us by what thy Lord has covenanted with thee;¹¹⁰ if thou removest the plague from us we will believe in thee, and we will send with thee the Children of Israil.¹¹¹

135. (فلما . . . ينكثون) Then whenever We removed the plague from them¹¹² till a term which they were to reach,¹¹³ lo! they were breaking faith.¹¹⁴

98. i. e., this is our due ; the result of our knowledge and industry.

99. i. e., the cause of their evil fortune lay with God.

100. (that the root of evil was within them).

101. (to Moses).

102. This gives a measure of their perversity and unreasoning obstinacy.

103. Or 'the plague.' The word though usually meaning 'an overpowering rain' or 'deluge' may also signify any other universal destruction or mortality. The word may allude to the plague of hail and fire as vividly described in the Bible. 'And the Lord sent thunder and hail, and the fire ran along upon the ground ; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.' (Ex. 9 : 23, 24)

104. (which devoured everything of their corn and fruits). 'They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.' (Ex. 10: 15) 'The Egyptians well knew what a pest the locust could be, what terrible devastation it could effect in a few days, or even in a few hours . . . The locusts came in their myriads; they covered and hid the ground, which their brown forms "darkened"; they settled on every herb that the hail had left, . . . where the land was as the garden of Eden before them, behind them it was a desolate wilderness.' (Rawlinson, *Moses: His Life and Times*, pp. 111-12)

105. ' . . . And it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.' (Ex. 8: 17) This particular plague was eminently fitted to work upon the Egyptian abhorrence of impurity and defilement. 'The Egyptians had an intense hatred of lice, and looked upon them as so impure that the priests were required to shave their entire bodies every other day in order that no louse or other impure creature might adhere to them.' (Rawlinson, *Moses: His Life and Times*, p. 100)

106. (which filled their houses and their food). ' . . . And the frogs came up, and covered the land of Egypt.' (Ex. 8: 6) 'One of the Egyptian divinities, Heka, has the head of a frog, and we may presume therefore that the frog was a sacred animal which it was not lawful to destroy How could those creatures be Divine which had aroused such hatred and loathing in the hearts of the entire people? How could they henceforth be looked upon without detestation? . . . The whole theory of sacred animals must have suffered a shock when Heka's sacred sign, the emblem of fecundity and productiveness, became an object of hatred and abhorrence.' (Rawlinson, *Moses: His Life and Times*, pp. 98-99)

107. (in their waters). 'And all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.' (Ex. 7: 20, 21) This plague coming out of the sacred river Nile must have caused a severe shock to the Nile-worshipping Egyptians. 'That sacred stream, so fondly worshipped as the giver of all good, was the generator of this great evil. Nile, wont to bestow nothing but blessings, brought forth this curse.' (Rawlinson, *Moses: His Life and Times*, p. 99)

108. (serving both as Divine judgments and as wonders accrediting Moses and Aaron as God's ambassadors).

109. 'And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart.' (Ex. 11: 10)

110: (that He would withdraw the punishment from us if we believed).

111. 'Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let

the people go, that they may do sacrifice unto the Lord.' (Ex. 8: 8) See also Ex. 9: 27; 10: 16-17.

112. (in response to the intercession and prayer of Moses, and granted them respite).

113. (in God's foreknowledge).

114. 'When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.' (Ex. 8: 15) **نكس**, literally, is to undo the threads of a garment, or to undo, or untwist a rope.

الاعتراف،

قَالَ النَّبِيُّ

فِي النَّيْمِ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ۝ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ
مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۖ
بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ۝ وَجَوْرْنَا بِبَنِي
إِسْرَائِيلَ ۖ نِيلَ الْبَحْرِ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامِهِمْ ۖ قَالُوا لِيُؤَسِّسَ اجْعَلْ لَنَا إِلَهًا كَمَا
لَهُمُ الْإِلَهَةُ ۖ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ۝ إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبَدَّلُوا مَكَانُوا يَفْسُقُونَ ۝
قَالَ أَغْيِرَ اللَّهُ إِلَيْكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ۝ وَإِذْ أَجْتَبَاكَ مِنْ تَحْتِ الْفِرْعَوْنِ

136. (فانقمنا . . . غافلين) Therefore We took vengeance on them and drowned them into the sea:¹¹⁵ for they belied Our signs and were neglectful of them.

137. (واورثنا . . . يرشون) And We caused the people who had been oppressed¹¹⁶ to inherit¹¹⁷ the land, the eastern¹¹⁸ and western¹¹⁹ parts of it, which We had blessed¹²⁰ And fulfilled was the good word of thy Lord to the Children of Israil¹²¹ for they were long-suffering, and We annihilated what Fir'awn¹²² and his people had built¹²³ and what they had raised.¹²⁴

138. (وجوزنا . . . نجهان) And We led the Children of Israil across the sea.¹²⁵ Then¹²⁶ they came upon a people cleaving to the idols they had.¹²⁷ They said: O Mūsā! make for us a god, even as they have gods.^{127-A} He said: verily you are a people given to paganism.

139. (ان . . . يعاملون) Verily those! vain is that in which they were engaged¹²⁸ and vain¹²⁹ became what they had been doing.

140. (قال . . . العالمين) He said:¹³⁰ shall I seek for you^{130-A} a god other than Allah, whereas He has raised you above the world?^{130-B}

115. See P. I, n. 213.

116. (by Pharaoh and were considered by him weak and of no account).

117. (in the reign of Solomon).

118. (of Syria or its highland, Palestine).

119. The reference is to the lands on the eastern and western sides of the Jordan, the artery of the whole country, and as a river 'unique on the surface of the globe.'

120. (with fertility). Palestine 'not merely by its situation, but by its comparative fertility, might well be considered the prize of the Eastern world, the possession of which was the mark of God's peculiar favour; the spot for which the nations would contend.' (Stanley, *Sinai and Palestine*, p. 98)

121. *i. e.*, the promise of liberating them from the oppression of Pharaoh and making them masters of Palestine.

122. —the great builder—

123. 'Thebes still offers the greatest assemblage of monumental ruins in the world.' (EBr. XXII, p. 45).

124. (as edifices and structures).

125. (on their exodus from Egypt when they landed in Sinai).

126. (in the course of their wanderings).

127. These people were either Amalekites or the tribe of Lakhm. Their idols, anyway, were images of oxen, which gave to the Israelites the impetus to the making of the golden calf. (Bdh) 'Every careful reader of the Bible,' observes a Christian commentator of that book, 'notices the number and variety of the forms of idolatry with which the Israelites came into contact. Nor was it a mere external contact. Idolatry and the pollutions attendant on it appealed with too much force to something in the people's character.' (Dummelow, *op. cit.*, Intro. p. XXXVII)

127-A. 'All mankind was, at the period of the world's history, so prone to idolatry, and Israel was so deeply infected by the contagion of Egyptian superstition, that if God had appeared to them in any form, they would infallibly have seized upon that form, have reproduced it, imitated it, and made it an object of idolatrous veneration.' (Rawlinson, *Moses: His Life and Times*, p. 145)

128. *i. e.*, their cult of idols shall be smashed by God.

129. (in itself).

130. The speech of Moses is continued.

130-A. —you of all peoples!—

130-B. (and distinguished you by the doctrine of monotheism).

الْأَعْرَابِ

قَالَ

يَسْأَلُونَكَ سَاءَ الْعَذَابِ ۖ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَٰلِكُمْ بَلَاءٌ
 مِّن رَّبِّكُمْ عَظِيمٌ ۖ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً ۖ وَأَتَمَمْنَاهَا بِعَشْرِ فَنَزَلْنَا مُوسَىٰ بِرَبِّهِ
 لَيْلَةً ۖ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ۖ
 وَلَمَّا جَاءَ مُوسَىٰ لِبِيعَاتِنَا وَكَلِمَةَ رَبِّهِ ۖ قَالَ رَبِّ ارْنِي أَنْظِرْ لِيكِتَابَكَ ۗ قَالَ لَنْ نَّبْرِئَكَ
 أَنْظِرَ الْجِبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۖ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجِبَلِ جَعَلَهُ دَكًّا وَخَرَّ
 مُوسَىٰ صَوِقًا ۖ فَلَمَّا أَتَىٰ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۖ قَالَ يَبُوسَةَ إِنَّ

141. (واذ . . . عظيم) *Re-call* what time We delivered you from the house of Fir'awn perpetrating upon you terrible torment, slaying your sons and letting your women live; and in that was a trial by your Lord, tremendous.¹³¹

SECTION 17

142. (ووعدنا . . . المفسدين) And We treated with Mūsā¹³² thirty nights,¹³³ and We completed them with ten;¹³⁴ so the appointment of his Lord was completed by forty nights.¹³⁵ And Mūsā said to his brother Hārūn: act thou¹³⁶ in my place¹³⁷ among my people and rectify, and do not follow the way of the corrupters.

143. (ولما . . . المؤمن) And when Mūsā came at Our appointment¹³⁸ his Lord spoke¹³⁹ to him,¹⁴⁰ he said:¹⁴¹ Lord! show *Thyself* to me,¹⁴² that I may look at Thee!¹⁴³ *Allah* said: thou canst not see Me,¹⁴⁴ but¹⁴⁵ look at the yonder mount;¹⁴⁶ if it stands in its place, then thou wilt see Me.¹⁴⁷ Then when his Lord unveiled His glory to the mount, it¹⁴⁸ turned it¹⁴⁹ to dust,¹⁵⁰ and Mūsā fell down thunder-struck.¹⁵¹ Then when he recovered, he said: hallowed be Thou!¹⁵² I turn to Thee repentant,¹⁵³ and I am the first of the believers.¹⁵⁴

131. See P. I, nn. 208, 209.

132. (as a prelude to his receiving the Law).

133. (and a fast of 30 days).

134. (more days and nights).

135. See P. I, n. 216.

136. (as the ruler and leader of my nation).

137. (during my absence on the mount).

138. *i. e.*, at Our appointed time on the mount.

139. (as a matter of exceptional grace).

140. (directly; not through an intermediary angel).

141. (moved to the very depths of his existence and overwhelmed with exhilarating joy).

142. (even as Thou hast spoken to me direct).

143. Moses said to his Lord: 'I beseech thee, show me thy glory.
(Ex. 33 : 18)
144. (with thy physical eye while yet thou art in the realm of the living).
145. —in order that the human incapacity may become still more apparent to thee—
146. (on which I am going to release a ray of My radiant glory, and which is far stronger and firmer than a human being).
147. *i. e.*, thou wilt be able to see Me.
148. *i. e.*, the radiance of Divine glory.
149. *i. e.*, the mount Tūr.
150. *i. e.*, levelled it with the ground and reduced it to powder. So powerful was the Ineffable glory of the Lord!
151. (dazzled by the splendour and radiance of Divine glory).
152. (and Thou art far above the grasp of our physical senses).
153. (for the prayer that I had made in the intensity of my fondness for Thee).
154. (in the impossibility of seeing Thee with the eyes of the flesh in this world).

الْكَافِرِينَ.

قَالَ اللَّهُ

اصْطَفَيْتَكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتَكَ وَكُنْ مِنَ الشَّاكِرِينَ ۝ وَكُتِبْنَا لَهُ فِي الْأَلْوَامِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةٌ وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَا خُدَاوَا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ۝ سَأَصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا ۝ وَإِنْ يَرَوْا سَبِيلَ الْعَنَى يَتَّخِذُوهُ سَبِيلًا ۝ ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝ وَاتَّخَذَ قَوْمُ مَوْسَى مِنْ بَعْدِهِ

144. (قال . . . الشكرين) *Allah* said: O Mūsā! I have chosen thee indeed above mankind by My messages and by My speaking; so hold fast what I have given thee,¹⁵⁵ and be of the grateful.¹⁵⁶

145. (وكتبنا . . . الفاسقين) And in the tablets¹⁵⁷ We wrote for him of everything¹⁵⁸ an exhortation, and a detail of everything.¹⁵⁹ So hold thou fast¹⁶⁰ with firmness, and bid thy people follow the best of it;¹⁶¹ soon I shall show you¹⁶² the abode of the ungodly *people*.¹⁶³

146. (سأصرف . . . غافلين) I will turn away from My signs those who are big with pride on the earth¹⁶⁴ unjustly,¹⁶⁵ and even though they may see every sign, they will not believe; and if they see the path of rectitude they will take it as *their* path, and if they see the path of error they will take it as *their* path. This is because¹⁶⁶ they belied Our signs¹⁶⁷ and they were ever neglectful of them.¹⁶⁸

147. (والذين . . . يعملون) Those who belie Our signs and the meeting of the Hereafter—vain shall be their works.¹⁶⁹ They shall be requited only for what they wrought.

155. *i. e.*, apostleship and the Book.

156. (unlike thy ungrateful nation).

157. 'The tables were written on both their sides: on the one side, and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' (Ex. 32: 15) 'Archaeological evidence has now established the fact that alphabetical writing was actually in existence in Sinai at the very time when Moses led the tribes there after the Exodus from Egypt.' (Marston, *The Bible is True*, p. 22).

158. 159. (requisite for religion).

160. (these Divine precepts and injunctions, O Moses!). This was said to Moses by God.

161. *i. e.*, the whole of the Law, as all precepts therein are 'the best.'

162. (O Irraelites!).

163. *i. e.*, the dwelling-places of the ungodly Amalekites.
164. (in requital of their inordinate pride, and shall not open their hearts to receive the truth).
165. *i. e.*, without any just cause or valid reason.
166. *i. e.*, this repugnance to the call of truth has been caused in them because—
 167. (out of sheer arrogance and conceit).
 168. *i. e.*, never paused to consider their significance.
 169. (and this worthlessness of their works would become apparent to them on the Day of Judgment).

قَالَ النَّاسُ
 مِنَ جُلِيهِمْ عَجَلًا جَسَدًا لَهُ خَوَارِزُ الْمُرِيرُوا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا مَاتَخَذُوهُ وَكَانُوا
 ظَالِمِينَ ﴿١٧٠﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرِحْنَا رَبَّنَا وَيَغْفِرْ لَنَا
 لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٧١﴾ وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي
 مِنْ بَعْدِي ۖ أَجَعَلْتُمُ الْأَمْرَ بَيْنَكُمْ وَاللَّهِ الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ
 الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَفْتُلُونَنِي ۖ فَلَا تُشِيتْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ
 الظَّالِمِينَ ﴿١٧٢﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِإِسْحٰقَ وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٧٣﴾ إِنَّ الَّذِينَ

SECTION 18

148. (واخذوا . . . ظالمين) And the people of Mūsā, after him,¹⁷⁰ took¹⁷¹ to them of their tinkets¹⁷² a calf;¹⁷³ a body with a low.¹⁷⁴ Did they not see that it neither spake to them nor could it guide them to a way?¹⁷⁵ They took it^{175-A} for their god, and they became evil-doers.¹⁷⁶

149. (ولما . . . الخسرين) And when they repented¹⁷⁷ and saw that they had strayed, they said:¹⁷⁸ if our Lord have not mercy on us and does not forgive us, we shall surely be of the losers.¹⁷⁹

150. (ولما . . . الظالمين) When Mūsā returned¹⁸⁰ to his people indignant and sorrowing,¹⁸¹ he said: ill is that which you have acted as my successor, in my absence! Did you outstrip¹⁸² your Lord's commandments?¹⁸³ And he cast the tablets¹⁸⁴ and seized the head of his brother,¹⁸⁵ dragging him to himself.¹⁸⁶ Aāron said:¹⁸⁷ son of my mother:¹⁸⁸ the people held me weak,¹⁸⁹ and well-nigh slew me,¹⁹⁰ so do not cause the enemies rejoice over me and do not place me with the wrongdoing people.¹⁹¹

151. (قال . . . الرحمين) Mūsā said:¹⁹² O Lord: forgive me¹⁹³ and my brother,¹⁹⁴ and cause us *twain* to enter into Thy mercy, and Thou art the most Merciful of the merciful.

170. *i. e.*, in his absence; after he had departed for the mount.

171. (unto themselves for worship).

172. *i. e.*, the ornaments borrowed by the Israelites on the eve of their departure from the Egyptians. 'They borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required.' (Ex. 12: 35, 36)

173. —of course lifeless—.

174. The fact of the calf bellowing is mentioned in the Talmud, though not in the Bible.

175. (of this world or of the Next).

175-A. (for their good). Cf. the OT:—‘And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ (Ex. 32: 4). ‘They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These by thy gods, O Israel, which have brought thee up out of the land of Egypt.’ (Ex. 32: 8)

176. (who did great wrong to their own souls).

177. The phrase in Arabic means: ‘they struck their hands upon their hands, by reason of repentance: or repented greatly: because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon by his teeth.’ (LL)

178. (by way of penitence).

179. This verse is parenthetical. The sequence of events leads direct from verse 148 to verse 150.

180. (after 40 days from the mount, after being in the closest communion with the All-Holy, All-Supreme One).

181. i. e., shocked beyond measure at the going back of his people, not only in thought and word but also in act and deed, to the grossest form of materialism—calf worship—which was nothing short of apostasy.

182. *اعلم* is here synonymous with *آسىتم*. (LL)

183. (and so did not think it meet to wait for my return from the mount). Moses, the emblem of piety and devotion, is naturally extremely indignant at the sight of sin, his burning indignation springing from his deep jealousy for the honour and sanctity of God’s Unity.

184. (in the height of his righteous indignation). Cf. the OT:—‘And Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.’ (Ex. 32: 19) Note that there is no mention of Moses’ ‘breaking’ the tablets in the Qur’ān. ‘The action was not deliberate—it was momentary, instinctive; it sprang from a fierce and fiery indignation at the unworthy conduct of his nation, who did not deserve the precious gift which he was bringing them, and whom he therefore deprived of the gift.’ (Rawlinson, *Moses: His Life and Times*, p. 150)

185. (whom he had left in charge of the nation in his absence).

186. obviously all this heat was in the cause of God’s religion, truly befitting a prophet of God.

187. (expostulating his innocence and helplessness in the matter).

188. (I did everying in my power to combat the outrageous blasphemy of my people, but—). The form of the address is meant to arouse love and affection in the heart of Moses who is for the moment filled with righteous indignation. The phrase also makes it clear that Aaron and Moses were brothers both on their father’s and their mother’s side and not half-brothers or step-brothers.

189. (and paid no heed to my admonitions).

190. (when I tried hard to put a stop to their blasphemy). According to the Jewish sources, when Hur stepped in to rebuke the Israelites for their blasphemy, 'he was at once put to death, and Aaron was threatened with the same fate.' (JE. III. p. 509)

191. Contrast this highly meritorious attitude of Aaron as depicted by the Qur'ān with the Biblical version which fathers the very responsibility of calf-worship on Aaron. See Ex. 32 : 2-6. According to biblical scholars a clue to the contradictory delineation of Aaron in the Old Testament is found in the documentary analysis which shows that the 'narrative is the result of combining two distinct accounts (J. and E.)'. (NSBD, pp. 15, 121).

192. (now deeply moved at the guiltlessness of Aaron).

193. (for my anger against Aaron).

194. (for his inability to nip the evil in the bud).

الْمُفْتَرِينَ،

فَانْزِلْنَا،

اتَّخَذُوا الْعِجْلَ سَيِّئًا لَّهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ۝
 وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَأٰمَنُوا ۗ إِنَّ رَبَّكَ مِن بَعْدِهَا لَعَفُوْرٌ رَّحِيْمٌ ۝ وَلَمَّا سَكَتَ
 عَن مُّوسَى الْغَضَبَ أَخَذَ الْاَلْوَامَ ۗ وَفِي نُحُوحِهَا هُدًى وَرَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ۝
 وَاخْتَارَ مُّوسَىٰ قَوْمَهُ سَبْعِيْنَ رَجُلًا لِّيَقَاتِلَآءَ ۗ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ
 اَهْلَكْتَهُمْ مِّن قَبْلُ وَاِيَّآئِىْءَ اَهْلَكْتَنَا ۗ إِنَّمَا فَعَلْنَا السَّفَهَاءَ مِثْلًا ۗ اِنْ هِيَ اِلَّا فِتْنَتُكَ تُضِلُّ بِهَا
 مَن تَشَآءُ وَتَهْدِيْ مَن تَشَآءُ ۗ اَنْتَ وَلِيْنَا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ خَيْرُ الْغَافِرِيْنَ ۝ وَاكْتُبْ لَنَا

SECTION 19

152. (ان . . . المفترين) Those who took to themselves the calf,¹⁹⁵ presently will overtake them wrath from their Lord and abasement in the life of world.¹⁹⁶ Thus do We requite the forgers.

153. (و الذين . . . رحيم) And those who committed evils, and thereafter repented and believed,¹⁹⁷ verily thy Lord is thereafter¹⁹⁸ Forgiving, Merciful.¹⁹⁹

154. (ولما . . . يرهبون) And when the anger of Mūsā was allayed and he took up the tablets,²⁰⁰ and in the inscription thereon were guidance and mercy²⁰¹ unto those who have an awe of their Lord.

155. (واختار . . . الغفرين) And Mūsā singled out of his people seventy men²⁰² for Our appointment;²⁰³ then when the earthquake seized them,²⁰⁴ he said:²⁰⁵ Lord: hadst Thou willed,²⁰⁶ Thou would have killed them afore²⁰⁷ and me a/so. Wilt thou kill us²⁰⁸ for what the fools among us have done?²⁰⁹ It²¹⁰ is only Thy trial by which Thou sendest astray whom Thou wilt, and keepest guided whom Thou wilt. Thou art our Patron. So forgive us Thou and have mercy on us; and Thou art the Best of the forgivers.²¹¹

195. (for worship).

196. All this was said by God to Moses in respect of the calf-worshippers. Compare the Jewish view of the enormity of this sin. 'Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direct consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin of the calf." (JE. III. pp. 508-509)

197. (renouncing and repudiating their previous infidelity and blasphemy).

198. *i. e.*, after their repentance.

199. And not vindictive or revengeful.

200. 'Tablets', not their fragments, which implies that the tablets were whole, not broken into pieces.

201. *i. e.*, commandments leading to full guidance and ultimately to God's mercy.
202. (who had not worshipped the calf).
203. (to go up with him to the mountain to witness Our discourse with him).
204. (as a punishment for their impertinence). See P. I, nn. 226-29.
205. (fearing that they were dead and apprehending that he would be charged with their death by his own unruly people).
206. (in the course of Thy ordinary plan of the universe).
207. (*i. e.*, before their coming to this place with me).
208. *i. e.*, my chosen elders and myself. Moses meant: the death of these elders here on the mount means my certain death at the hands of my infuriated people on my return.
209. *i. e.*, the atrocious offence of calf-worship.
210. *i. e.*, this violent convulsion which has led to the apparent death of the seventy elders.
211. The prayer of Moses was granted and the elders revived.

قَالَ النَّبِيُّ

الْمُؤْمِنِينَ

فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ ۖ قَالَ عَدَايَ أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأَرْحَمَ الَّذِي يُبْدُونَ لَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ ۚ يَأْمُرُهُم بِالْعُرُوفِ وَيَنْهَاهُمْ عَنِ السُّكْرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ قَالَ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٧﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ

156. (واكتب . . . يؤمنون) And ordain for us good in the world and in the Hereafter; surely we have been guided to Thee ²¹² Allah said: as to My chastisement, I afflict therewith whom I will, ²¹³ and as to My mercy, ²¹⁴ it comprehends everything. ²¹⁵ I will therefore ordain it for those who fear God and pay poor-rate and those who believe in Our signs.

157. (الذين . . . المفلحون) Those who follow the messenger, ²¹⁶ the unlettered prophet, ²¹⁷ whom they find described ²¹⁸ in the Taurāt ²¹⁹ and Injil ²²⁰ which are with them; ²²¹ he bids them to the seemly ²²² and forbids them the unseemly, ²²³ allows to them things clean, ²²⁴ and prohibits them things unclean, and relieves them of their burdens and the shackles ²²⁵ which have been upon them. ²²⁶ Then those who believe in him and side with him and succour him and follow the light ²²⁷ which has been sent down with him; ²²⁸ those: they are the prosperous. ²²⁹

212. (in humility and sincerity).

213. (in consonance with My universal plan and in consequence of man's own persistent contumacy).

214. Or 'loving-kindness.'

215. So that His love is universal, all-embracing, while His retributive justice is restricted to particular and exceptional cases.

216. *i. e.*, the holy Prophet of Islam.

217. Even according to the Christian writers not altogether blinded by their hatred of Islam:—'As to acquired learning, it is confessed he had none at all; having had no other education than what was customary in his tribe, who neglected, and perhaps despised, what we call literature.' (Sale) 'It is probable that he could neither read nor write, and it is almost certain that he could not have done so sufficiently.' (Palmer)

218. (by very full description).

219. Here are a few references with a running commentary:—

1. 'I will raise them up a Prophet from among their brethren, like unto

thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.' (Dt. 18: 18)

'Their' referring to the Israelites, 'their brethren', must clearly be the Ismailites; and thus the promised Prophet must be an Ismailite. 'Like unto thee' obviously means 'like unto Moses' in having a Law of his own.

The description "will put my words shall command him" is alluded to in Jn. 16: 13 also. See n. 220-7.

2. 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.' (Dt. 33: 2)

Coming after Moses ('from Sinai') and Jesus ('from Seir') the allusion in 'from mount Paran,' which is in Makka, is clearly to the Prophet born in Makka. It was he who entered that city as a victor at the head of 10,000 saintly companions and holding in his hand 'a fiery law.'

3. 'And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.' (Ge. 17: 20)

This promise of God to bless Ismail found its complete fulfilment in the person of Muhammad (on him be peace!)—an Ismailite being appointed the Prophet for the entire world.

4. 'The sceptre shall not be taken away from Judah, not a ruler from his thigh, till he come that is to be sent: and he shall be the expectation of nations.' (Ge 49: 10. DV)

It was at the advent of this Ismailite 'sent one' that prophecy in Israel ceased, and it was he under whom the nations of the world gathered.

5. 'I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.' (Ps. 45: 17)

'Muhammad' is literally 'the praised one.' And it is his name coupled with that of his Creator, which is being proclaimed from the mosque minarets five times every day throughout the world.

6. 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles And the isles shall wait for his law.' (Is. 42: 1, 4)

It is precisely Muhammad, the 'servant of God' and His 'elect' (Mustafa) who brought judgment to the Gentiles, and whose law has been awaited by the distant 'isles.'

7. 'Yea, he is altogether lovely. This is my beloved, and this is my friend.' (So. 5: 16)

The word "lovely" used in the English Bible is a substitute for the

Hebrew one, "Mohammedin." As this name of our Prophet is noun adjective, the sacred poet uses it in a manner answering both the interpretation of a proper noun and an adjective.' (Syed Ahmad Khan, *op. cit.*, X. p. 16)

As further references, may be cited the following—Hab. 3: 3; Hag. 2: 7-9; Mal. 3: 1.

220. Even in the manipulated and mutilated NT of the present-day the allusions are neither too scanty nor too enigmatical.

- 1 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' (Mt. 21: 42-44)

It was the progeny of Ismail that was so long rejected and looked down upon by the Jews (and also by the Christians). It was one of those very Ismailies who at long last was raised to the highest honour. The announcement that this prophet's opponents shall be smashed is even more clear.

2. 'Tarry in the city of Jerusalem until ye be endued with power from on high.' (Lk. 24: 49)

It was after the advent of the holy Prophet of Islam that the reverence paid to Jerusalem was transferred to Ka'ba.

3. 'Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? Art Thou Elijah? And he saith, I am not. Art thou that Prophet? And he answered, No. . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elijah, neither that Prophet? (Jn. 1: 19-21, 25)

The questions were put by the learned among the Jews to John the Baptist, which clearly indicate that besides Christ and Elijah (Elias in the Authorised King James' Version of 1611), they expected another prophet, who was so well known that instead of designating him by name, a mere pronoun, '*that* Prophet' was deemed quite sufficient.

4. 'Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, Others said, This is the Christ,' (Jn. 7: 40-41)

Another very clear reference to the advent of the well-known prophet '*the* Prophet.'

5. 'And I will pray the Father, and he shall give you another Comforter

that he may abide with you for ever.' (Jn. 14 : 16)

6. 'But when the Comforter is come, whom I shall send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' (Jn. 15 : 26)
7. 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment 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 shew you things to come.' (Jn. 16 : 8-13)

All this description of the Comforter exactly fits the holy Prophet. He it is who, as the Final Prophet, brought an abiding Message ('abiding with you for ever'), who testified to the truth of Jesus ('he shall testify of me'), and who 'reproved the world of sin, and of righteousness, and of judgment,' And he, above all, was the Divine mouthpiece, reproducing the Words of God precisely as he received them ('he shall not speak of himself, but whosoever he shall hear, that shall he speak').

This much as regards the 'gospels' accepted as canonical by the Christian Church. When we come to the 'Gospel of St. Barnabas' we find the references as plain as they could possibly be—the Prophet is not only delineated in full detail but also prophesied by name. *Vide* pp. 33, 99, 101, 103, 105, 167, 169, 223, 381.

221. 'Them' refers to the people of the Book.
222. معروف is what is approved by reason and by the law.
223. منكر, contrary of معروف, is what is deemed abominable or unseemly.
224. (but hitherto forbidden).
225. *i. e.*, difficult tasks and fatiguing works.
226. (his law superseding all previous laws involving hardship).
227. (which can illumine the life of everyone who cares to be guided by it)
228. *i. e.*, the Holy Qur'ān.
229. See P. I, n. 43.

قَالَ اللَّهُ

الْقُرْآنِ،

الْيَكُم جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ، لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ سَقَامُوا بِاللهِ وَرَسُولِهِ النَّبِيِّ الْأَخِي الَّذِي يُؤْمِنُ بِاللهِ وَكَلِمَاتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٢٣٠﴾ وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَبْغِدُونَ ﴿٢٣١﴾ وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ، فَانفَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ، وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّانَ وَالسَّالِيءَ كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٣٢﴾ وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ

SECTION 20

158. (قل . . . تهتدون) Say thou:²³⁰ O mankind!²³¹ verily I am Allah's messenger to you all²³²—of Him whose is the dominion of the heavens and the earth.²³³ No god is there but He; He gives life and causes death.²³⁴ Believe then in Allah and His messenger, the unlettered prophet,²³⁵ who believes in Allah and His words;²³⁶ and follow him that haply you may be guided.

159. (ومن . . . يدلون) And of the people of Mūsā there is a community²³⁷ guiding *others* by the truth²³⁸ and judging²³⁹ thereby.²⁴⁰

160. (وقطعهم . . . يظلمون) And We divided them into twelve tribes as nations.²⁴¹ And We revealed to Mūsā, when his people asked him for water:^{241-A} smite the rock with thy rod. Then gushed forth from it twelve springs; each people already knew their drinking-place.²⁴² And We shaded them with thick clouds;²⁴³ and We sent down upon them the manna and the quails,²⁴⁴ saying: eat of the pure things with which We have provided you. And they wronged Us not, but themselves they were wont to wrong.²⁴⁵

230. (O Prophet!).

231. Mark once again the universal character of the holy Messenger. It aims to reclaim and uplift the whole of humanity, not any particular nation or people.

232. (as distinguished from the apostles of old who always addressed some particular people). Muhammad's people are thus the people of the world at large, and his religion is the most cosmopolitan of all religions.

233. As He is the One Universal God, so is Muhammad His messenger to all mankind.

234. See P. III, n. 19, 20.

235. 'There is no evidence that he was able to read.' (EBr. XIII, p. 483). See also n. 217 above.

236. Or, 'His commandments.' (Th)

237. The allusion is to men like Abdullah Ibn Salām who were well disposed towards Islam and ultimately embraced it.

238. *i. e.*, the true religion.

239. (their own affairs).

240. *i. e.*, according to the laws of Islam.

241. (each, under its own leader, constituting a social entity). *Cf.* the OT:—'All these are the twelve tribes of Israel.' (Ge. 49: 28) 'And the stones shall be with the names of the children of Israel, twelve, according to their names; . . . every one with his name shall they be according to the twelve tribes.' (Ex. 28: 21)

241-A. 'The Sinaitic Peninsula . . . is a region nearly without water. Here and there in the wadys a little may be obtained by scraping holes in the ground.' (Rawlinson, *Moses: His Life and Times*, p. 132).

242. See P. I. nn. 247, 252.

243. See P. n. 231.

244. See P. I. nn. 232, 233.

245. (by their gross acts of ingratitude and rebellion).

قَالَ لَهُمْ

وَكَلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَعْفِرْ لَكُمْ حَطِيئَتِكُمْ سَتَرِدُ الْمُنِيبِينَ ﴿٢٤٦﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٤٧﴾ وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ مَآذٍ يُعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿٢٤٨﴾ وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعْبُونَ قَوْمًا لَآ إِلَهَ مَعَهُمْ أَوْ مَعَدِّيَهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْدِرَةٌ إِلَىٰ رَبِّكُمْ وَكَلَّمَهُم بِتَقْوَنَ ﴿٢٤٩﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ

يُظَلَمُونَ

161. (و اذ . . . المحسنين) *Recall* what time it was said to them: reside in the yonder town and eat from it wherever you wish, and say: 'forgiveness' and enter the gate bowing; and We shall forgive you your trespasses. We give abundance to the well-doers.²⁴⁶

162. (فبدل . . . يظلمون) Then those of them who did wrong changed the word that had been told them for another; thereupon We sent a scourge upon them from the heaven for they were wont to transgress.²⁴⁷

SECTION 21

163. (وسئلم . . . يفسقون) And ask thou²⁴⁸ them²⁴⁹ about the town that stood by the sea when they²⁵⁰ transgressed in the matter of the sabbath, when their fish came to them openly on the sabbath day, and did not come to them on the day they did not observe the sabbath.²⁵¹ Thus²⁵² We tested them for they were wont to transgress.

164. (و اذ . . . يقون) And *recall* what time a community of them²⁵³ said:²⁵⁴ why do you exhort a people whom Allah is going to kill or chastise with a severe chastisement?²⁵⁵ They²⁵⁶ said: to justify *us* before your Lord,²⁵⁷ and that haply you may fear God.

246. See P. I. nn. 237-242.

247. See P. I, nn. 243-246.

248. (O Prophet!).

249. *i. e.*, the Jews of thy time.

250. *i. e.*, the inhabitants of that town. The reference is to the port of ancient Ailah (Elath) or modern 'Aqaba, in the north-east of the Red Sea.

251. The fish, to tempt the offending Jews, used to come in great numbers to the shore on the night of the sabbath and stay there all the sabbath; but as the night spread they returned into the sea again. The Jews cut canals from the sea for the fish to enter, with sluices, which they shut on the sabbath, to prevent their return to the sea; and they dressed and ate them as soon as the sabbath had

ended. This was tantamount to circumventing the sabbath and violating its sanctity.

252. *i. e.*, in this way of their being tempted by the fish.

253. (pious and still observing the sabbath).

254. (to those endeavouring to reclaim the offenders).

255. (in view of their persistence in sin and impiety).

256. *i. e.*, the preachers.

257. *i. e.*, to plead before Him that we did our duty in dissuading the offenders from their course of wickedness.

الْمُفْسِقِينَ .

الْمُفْسِقِينَ

يَهْوُونَ عَنِ الشُّؤْمِ وَأَحَدَنَا الَّذِينَ ظَلَمْنَا بِعَذَابٍ بَهِيمٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا
 عَتَا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ
 إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِذْ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾
 وَقَطَعْنَاهُمْ فِي الْأَرْضِ آمَاطًا ۖ وَمِنْهُمْ الضَّالُّونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
 لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَ
 يَقُولُونَ سِعْفِرْنَا ۖ وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ

165. (فلا . . . يفسقون) Then when they forgot²⁵⁸ what they had been exhorted with, We delivered those who restrained *others* from evil and We seized those who did wrong with a distressing torment for they were wont to transgress.

166. (فلا . . . خسین) So when they exceeded the limits of what they were prohibited, We said to them : be ye apes despised.²⁵⁹

167. (وإذ . . . رحیم) And *recall* when thy Lord proclaimed²⁶⁰ that He would surely raise upon them,²⁶¹ till the Day of Resurrection, someone²⁶² perpetrating upon them worst oppression.²⁶³ Varily thy Lord is Swift in retribution;²⁶⁴ and verily He is Forgiving, Merciful.²⁶⁵

168. (وقطعناهم . . . يرجعون) And We cut them up into communities on the earth;²⁶⁶ *some* of them righteous, and some of them otherwise; and We tempted them with good²⁶⁷ and evil,²⁶⁸ that perchance they may return.

258. (wilfully) *i. e.*, ignored.

259. See P. I; n. 292.

260. (through the prophets of Israel).

261. *i. e.*, the race of Israel.

262. Whether an individual or a nation.

263. Cf. the OT:—'And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.' (Le. 26: 17) 'And thou shalt be only oppressed and crushed always.' (Dt. 28: 33) See also (Dt. 28: 48-51)

264. (in the case of confirmed unrepentant sinners).

265. (to the repentant).

266. *i. e.*, cut off from each other and dispersed on the entire globe.

267. *i. e.*, health and affluence.

268. *i. e.*, want and disease.

تَقُولُونَ

تَقُولُونَ

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالذَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ، أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ تَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ ، خُذُوا مَا آتَيْنَكُم بِقُوَّةٍ وَأُذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ، أَلَسْتُ بِرَبِّكُمْ ، قَالُوا بَلَىٰ ، شَهِدْنَا ، أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ، أَتَهْتِكُنَا بِمَا فَعَلَ

169. (تَقُولُونَ . . . تعقلون) Then succeeded them a posterity;²⁶⁹ they inherited the Book taking this near world's gear²⁷⁰ and saying:²⁷¹ assuredly it will be forgiven us.²⁷² And if there comes to them *another* gear like it they shall take it.^{272-A} Has there not lain upon them the bond of the Book that they shall say of God aught but truth?²⁷³ And they have read what is in it,²⁷⁴ and the abode of the Hereafter is better for those who fear. Do you not then understand?

170. (والذين . . . المصلحين) And those who stand fast by the Book²⁷⁵ and establish prayer — verily We will not waste the wages of rectifiers.

171. (واذ . . . آتون) And *recall* when We shook the mountain over them as though it was a canopy and they imagined that it was going to fall upon them; *and We said*: hold firmly what We have given you and remember what is in that; haply you may fear.²⁷⁶

SECTION 22

172. (واذ . . . غفلين) And *recall* when²⁷⁷ thy Lord brought²⁷⁸ forth from the children of Adam their posterity from their backs and²⁷⁹ made them testify as to themselves, *saying*: am I not your Lord? They said: yea!²⁸⁰ we testify.²⁸¹ *That was*²⁸² lest you should say²⁸³ on the Day of Resurrection:²⁸⁴ verily of this we have been unaware.²⁸⁵

269. *i. e.*, the latter generations of the Jews.

270. The reference is to the Jews' acceptance of bribes for wresting judgment and corrupting the text of their Books and to their extortion of money.

271. (in excuse).

272. (as we are the chosen of the Lord). See P. I. n. 343.

272-A. (again). The teaching of the OT itself on this point is plain enough:—'And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.' (Ex. 23: 8)

273. *Cf.* the OT:—'Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.' (Dt. 4: 2) 'What thing soever I command

you, observe to do it: thou shalt not add thereto, nor diminish from it.' (Dt. 12: 32)

274. (so they cannot plead ignorance).

275. (and not do it mere lip-service). The reference is to the real, good Jews who felt themselves bound by their own Scriptures to accept Islam.

276. 'It was not a mere "storm of thunder and lightning, whereof Moses took advantage to persuade the people that they had heard God's voice"—it was not "an earthquake with volcanic eruptions"—it was not even these two combined—it was a veritable theophany, in which, amid the phenomena of storm and tempest, and fire and smoke, and thick darkness, and hearings of the ground as by an earthquake shock, first the land blast seemingly of a trumpet sounded long, commanding attention, and then a clear, penetrating voice, like that of a man, made itself heard in distinctly articulated words, audible to the whole multitude, proceeding out of the midst of the fire, and recognized by the multitude as superhuman as "the voice of God."' (Rawlinson, *Moses: His Life and Times*, pp. 145, 146). See also P. I, n. 284

277. (in the world of spirits).

278. *Lit.* "took"

279. (after endowing them with sufficient intelligence and understanding).

280. (Thou art). Thus was the covenant of Monotheism inscribed, not like the covenant of Israel upon the tablets of stone but impressed upon the heart, the soul, of man. That this will to acknowledge and obey the One God forms part of man's rational nature has at long last been recognized by the anthropologists who have now come to believe that instead of monotheism being a development of primitive polytheism the latter itself is a degeneration of the former. 'The earliest conception of deity is really monotheistic.' (Marston, *The Bible Comes Alive*, p. 273) Evolutionary ethnologists and anthropologists of the nineteenth century presupposed the primeval human culture as utterly barbaric and bewilderingly polytheistic or animistic. Later ethnological researches have, however, completely reversed this conclusion. 'The startling reports of Andrew Lang on the original monotheism of these Pygmies and related tribes, belonging, like them, to Primeval culture, marked a new epoch in ethnological research. The Viennese ethnologist, Prof. Father W. Schmidt (now working at the Ethnographic Museum of the Vatican) collected all data and reports, referring to the subject. The result of this undertaking supported Andrew Lang's ideas on the broadest basis. Monotheism appears to be really at the very beginning of religious thought . . . The point which mostly concerns us in these studies is the fact that monotheism is found to have been the original form of religion.' (Ehrenfels in *The Islamic Culture*, Hyderabad, Deccan, Oct. 1940; pp. 436-37). See also P. II, nn. 383, 384, XXV, n. 45.

281. According to some commentators 'we' stands for God and ought to be written with a capital.

282. *i. e.*, this confession of man's dependence on the One God.

283. (by way of excuse).

284. (when receiving sentence).

285. (of the significance of monotheism). The yearning for perfect goodness which is engraved in human nature is a witness of this prenatal compact.

الْمُجْرِمِينَ
 وَالْمُطَلِّينَ
 وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْأُولَىٰ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْآخِرَىٰ لَعَلَّكُمْ يَرْجِعُونَ ﴿٢٨٦﴾ وَأَوَّلُ عَلَمٍ بَعَثْنَا فِي الْأُولَىٰ أَنَّهَا كَلْبٌ وَأَوَّلُ عَلَمٍ بَعَثْنَا فِي الْآخِرَىٰ أَنَّهَا كَلْبٌ ﴿٢٨٧﴾ فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿٢٨٨﴾ وَكَوْشِنًا لَّرَفَعْنَاهُ بِهَا وَكَانَتْ كَأَنَّهُ يَأْخُذُ بِالْأَرْضِ وَآثَمُ مِنْهُ هُوَ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۖ إِن تَحِمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۚ فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٨٩﴾ سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَانفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿٢٩٠﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٰ ۖ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ خَيْرٌ ۚ لَّهُمْ خَيْرٌ ۚ وَمَنْ يَضِلِّ اللَّهُ فَمَا لَهُ خَيْرٌ ۚ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۗ

173. (او . . . الجتلون) Or lest you should say:²⁸⁶ it was only our fathers who associated²⁸⁷ before, and we have been a posterity after them,²⁸⁸ wilt Thou destroy us then for what the followers of falsehood did?²⁸⁹

174. (و كذلك . . . يرجعون) And thus do We detail the revelations,²⁹⁰ that haply they²⁹¹ might return.²⁹²

175. (واتل . . . النون) And recite²⁹³ to them²⁹⁴ the story of one²⁹⁵ to whom We gave Our signs,²⁹⁶ but he sloughed them off,²⁹⁷ so Satan followed him.²⁹⁸ and he became of the perverted.²⁹⁹

176. (ولو . . . يتفكرون) And had We willed³⁰⁰ We would surely have lifted him thereby;³⁰¹ but he clung to the earth and³⁰² pursued his desire,³⁰³ so his parable is the parable³⁰⁴ of a dog,³⁰⁵ who, if thou assailest him lolls out his tongue³⁰⁶ and if thou leavest him alone, then also lolls out his tongue.³⁰⁷ Such is the parable of the people who belie Our signs.³⁰⁸ So recount thou³⁰⁹ the story³¹⁰ that haply they may reflect.

177. (ساء . . . يظلمون) Vile is the likeness of the people who belie Our signs, and their own souls they are wont to wrong.³¹¹

178. (من . . . الخسرون) Whomso Allah guides he is the rightly guided, and whomso He sends astray³¹²—those! they are the losers.

286. (by way of excuse for your idolatry).

287. (others with God).

288. (only following suit).

289. i. e., wilt Thou punish us for what our forefathers did in foolishness.

290. (that the sinners may be reminded of the original covenant).

291. i. e., the infidels.

292. (to the true faith).

293. (O Prophet!).

294. (that they may draw lessons thereby).

295. The story is preferably to be taken in a genesal sense, and not with reference to any particular individual. But many of the commentators think the

person intended here is one Umayyā ibn Abu Salt who read the old Scriptures and therefore knew that God could send a prophet about that time, but when the Promised one did arrive, he refused to acknowledge him. Some think the narrative relates to Balaam, of the Canaanite race, whose story occurs in the Bible (Nu. 22, 23, 24).

296. *i. e.*, who was endowed with a knowledge of Divine commandments.
297. *i. e.*, instead of profiting by them he slipped out of them and misused his excellent opportunities.
298. *i. e.*, the devil seeing his opportunity caught the man up. Notice the force of 'so.' The initiative comes from the man himself—by his own choice of the wrong path.
299. *i. e.*, of the confirmed sinners; of those given to perdition.
300. (in Our universal Plan).
301. *i. e.*, by means of the Divine knowledge bestowed on him. The meaning is: had he lived up to his knowledge, We would surely have raised him, in conformity with Our will and law, to spiritual eminence.
302. *i. e.*, instead of striving to rise to spiritual eminences he deliberately chose the path of error and guilt.
303. *هو* is not simple desire, but 'blameable or evil inclination.'
304. The comparison is in point of utter contemptibility and restiveness.
305. Dog is, with many nations and peoples, a term of abuse. In the Bible it is mentioned in many places, but almost 'always with contempt. The Eastern street dog is a type of all that is cowardly, lazy, filthy, treacherous, and contemptible.' (DB. I, p. 616) The word is in English, synonymous, in a secondary and derived sense, with 'worthless, surly, or cowardly fellow.' Though admired and even worshipped by some, it has been execrated by most others. The Hindus denounced it as unclean. Certain other nations, on the other hand, have venerated and worshipped the dog. 'In ancient Egypt, dogs were commonly respected and mummified, in particular at Cynopolis. In ancient Persia the dog was held in the highest esteem, and most rigorous penalties were exacted for killing it' (ERE. I, p. 512). In ancient Syria, 'the dog was sacred among the Harranians. They offered sacrificial gifts to it, and in certain mysteries dogs were solemnly declared to be the brothers of the mystics.' (Smith, *Religion of the Semites*, p. 291).
306. (to drive him away).
307. Which is symbolic of base restiveness. The Jews still seem to see in the parable an allusion to Ka'ab, Jewish poet of Madina, who had travelled to Makka to incite the pagans against the Muslims. 'The points of simile are not only the alliteration of Ka'ab and "kalb" (dog) but also the putting forth of the tongue, which was regarded as a symbol of poetic satire.' (JE. II, p. 59)
308. (out of perversity).
309. (unto them, O Prophet!).
310. *i. e.*, the histories of the nations of old.
311. (thereby) *i. e.*, by rejecting the Divine signs and revelations.
312. (in consequence of his contumacy and wilful blindness). *احلال* is 'the decreeing that one shall err or stray, because he has done so already.' Another meaning of God's *احلال* of a man is His 'so constituting man that when he observes and pursues a certain course, or way, of acting or the like . . . he habituates himself to it.' (LL)

قَالَ اللَّهُ

الْأَنْعَامِ،

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ، وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ، وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ، أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ۝ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ، وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ، سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝ وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝ وَأَمْ لِي لَهُمْ بَرَأَنٌ كَيْدِي مَتِينٌ ۝ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ۝ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ

179. (و لقد . . . الغافلون) Assuredly We have created for Hell many of the jinn and mankind.³¹³ They have hearts, yet do not understand with them;³¹⁴ they have eyes yet do not see with them; and they have ears yet do not hear with them. They are like cattle:³¹⁵ nay, even further astray.³¹⁶ Those! they are the heedless ones.

180. (و لله . . . يعلمون) Allah's are the excellent names³¹⁷; so call Him by them, and leave alone those who profane His names.³¹⁸ Presently will they be requited for what they have been doing.

181. (و ممن . . . يعدلون) And of those whom We have created there is a community guiding *others* with truth³¹⁹ as by it they act justly.³²⁰

SECTION 23

182. (و الذين . . . يعلمون) And those who belie Our signs We lead them on,³²¹ step by step, in a way they do not know.³²²

183. (و املى . . . متين) I respite them;³²³ My contrivance³²⁴ is severe.³²⁵

184. (او لم . . . مين) Do they³²⁶ not reflect that there is no madness³²⁷ in their compatriot³²⁸ he is naught but a warner manifest.

313. Cf. the OT:—'The wicked is reserved to the day of destruction.' (Job. 21 : 30) 'The Lord hath made all things for himself: yea, even the wicked for the day of evil.' (Pr. 16 : 4) And the NT:—'These, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness.' (2 Pe. 2 : 12-13)

314. *i. e.*, they do not exert their will to understand.

315. (in their listlessness).

316. The reason is plain. The listlessness of the cattle is involuntary, instinctive and unblamable, while that of the infidels is deliberate, acquired and culpable. Cf. the OT:—'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.' (Is. 1 ; 3)

317. (conveying His excellent attributes and functions). This repudiates the queer doctrine of the namelessness of God, characteristic of the Alexandrian schools of philosophy and also, to some extent, of Jewish thought. 'Philo taught that God was without qualities and incomprehensible in His essence. He was the Nameless Existing. So to Plotinus God as the One could be described only negatively.' (ERE. IX, p. 172)

318. (by applying those names to the gods of polytheism).

319. *i. e.*, in accordance with the true religion.

320. (among themselves).

321. (to Hell).

322. The purport is : the destination of the wicked in Hell where they are being led stealthily but surely. And so their apparent prosperity in this world is not worth looking at.

323. *i. e.*, I grant them a respite in this world, and do not inflict punishment immediately.

324. 'God's practising an artful device towards the unbelievers means His taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state.' (LL)²

325. *i. e.*, most effectual; unfailling.

326. *i. e.*, the infidels of the holy Prophet's time and country.

327. The Prophet's almost incredible achievements are still the wonder and admiration of an unbelieving world. 'The success of Mohammad as a law-giver, . . . and the stability of his institutions during a long series of generations, and in every condition of social polity, prove that this extraordinary man was formed by a rare combination of the qualities both of a Lycurgus and an Alexander.' (Finlay, *op. cit.*, p. 446) 'Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself. . . . The fair character and honourable bearing of the unobtrusive youth was the approbations of his fellow-citizens; and he received the title, by common consent, of Al-Amin, the Faithful.' (Muir, *op. cit.*, pp. 19-20). Savary, who, "as an enlightened Westerner," of course, refused 'to call Mohammed a prophet,' is 'nevertheless forced to recognize him as one of the greatest men who ever lived,' and finds himself bound to concede that 'his political and military ability and his capacity for governing men were extraordinary,' and to regard him 'as one of those unusual personalities occasionally appearing in history, who remake their environment and enlist men in their triumphant train.' (Andrae, *op. cit.*, pp. 244, 245)

328. *i. e.*, the holy Prophet; their constant companion, who mixes with them freely and lives with them intimately, and whose saintly and sobriety of judgment they have every means to test. And yet he is "possessed one!"

قَالَ إِنَّمَا

الْأَعْرَابُ

شَيْءٌ وَأَنْ عَلَيَّ أَنْ يَكُونَ قَدْ أَقْتَرَبَ أَجْلُهُمْ : فَيَأْتِي حَدِيثٌ بَعْدَهُ بُؤْمُونَ ﴿٣٢٩﴾ مَنْ يُضَلِّلِ
 اللَّهُ فَلَا هَادِيَ لَهُ ۗ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٣٣٠﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
 مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجِئُهَا لَوْفٌهَا إِلَّا هُوَ نُفِثَتْ فِي السَّمَوَاتِ وَالْأَرْضِ مِنَ
 تَائِبَتِكُمْ إِلَّا بَعْتَهُ ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
 يَعْلَمُونَ ﴿٣٣١﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْتَرْتُ
 مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٣٢﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ

185. (اولم . . . يؤمنون) Do they not³²⁹ look at the governance of the heavens and the earth and whatever Allah has created of aught and *at the fact*³³⁰ that their *own* term might be drawn nigh? In what discourse will then they believe thereafter?³³¹

186. (من . . . يعمهون) Whoso Allah sends astray³³² no guide is then for him and He lets them wander perplexed in their exorbitance.³³³

187. (يسئلونك . . . يعلمون) They³³⁴ ask thee³³⁵ concerning the Hour and when it is to come? Say thou: its knowledge is with my Lord alone.³³⁶ none can disclose its time but He; heavy it is in the heavens and the earth; it shall not come upon you except of a sudden.³³⁷ They ask thee³³⁸ as if thou wert familiar with it.³³⁹ Say thou: knowledge of it is with Allah; but most of them know not.³⁴⁰

188. (قل . . . يؤمنون) Say thou: I possess no power³⁴¹ of benefit or hurt to myself save as Allah wills;³⁴² and had I knowledge of³⁴³ Unseen I would have amassed ample good, and evil would not have touched me.³⁴⁴ I am naught but a warner and bringer of good tidings to a people who believe.

329. (to be convinced of His Oneness as well as His power and glory).

330. (which reflection would make them think of this fate).

331. *i. e.*, after, receiving a Message so plain and effective as the Qur'an is.

332. (in consonance with His universal Plan, and in consequence of the offender's own contumacy).

333. (and He does not take away their liberty of action).

334. *i. e.*, the Arab pagans who were disbelievers in Resurrection.

335. (O Prophet!).

336. (shared by none). Cf. the NT :—'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' (Mt. 24: 36)

337. It has often been held that the NT 'contains indications of the signs of the approaching End, and from time to time enthusiasts have identified the approaching End, with their own time or that immediately ahead. Nevertheless the End

has not arrived : and even if it did come, now it would not be a real fulfilment of what is written in the New Testament.' (EBr. III, p. 523)

338. —with a view to test thy knowledge of the Unseen, which they think is an implication of thy prophethood—

339. *i. e.*, well acquainted with the detailed timings of this and other future events.

340. (that omniscience forms no part of the prophetic equipment).

341. (as an apostle and servant of God, beyond that of ordinary mortals).

342. Note the unparalleled monotheistic note ringing in the verse and the preceding verses. Every power, big or small, is God's; and the greatest and holiest of the prophets is nothing before Him. Contrast this with the doctrines of Sonship, consubstantiation, Incarnation and coequality with God, common to so many religions.

343. Mark the phrase *لو كنت اعلم* which means, 'if I kept knowing' and not 'if I knew.'

344. (which not being the case, it is clear that I am not endowed with omniscience).

قال تعالى

نَفْسٍ وَاحِدَةٍ وَجَعَلْ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا، فَلَمَّا تَغَشَّهَا حَمْلًا خَفِيًّا فَهَرَّتْ
 بِهِ، فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِن آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٣٤٥﴾ فَلَمَّا آتَاهُمَا
 صَالِحًا جَعَلْ لَهُ شُرَكَاءَ فَبَيَّأَ آتَاهُمَا: فَتَعَلَّى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٣٤٦﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ
 شَيْئًا وَهُمْ يَخْلُقُونَ ﴿٣٤٧﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ يَنْصُرُونَ ﴿٣٤٨﴾ وَإِن تَدْعُوهُمْ إِلَى
 الْهُدَى لَا يَتَّبِعُوكُمْ، سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿٣٤٩﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ
 دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٣٥٠﴾ لَهُمْ أَرْجُلٌ يَمْشُونَ

SECTION 24

189. (هو الذى . . . الشكرين) He it is Who created you³⁴⁵ from a single soul,³⁴⁶ and He created of him his mate³⁴⁷ that he might find comfort in her.³⁴⁸ Then when he covers her she bears a light burden and passes by with it;³⁴⁹ then when she grows heavy the twain³⁵⁰ call upon Allah their Lord: if Thou grantest us a goodly *child*³⁵¹ we shall surely be of the grateful.

190. (ظما . . . يشركون) But when He bestowed the twain a goodly *child* they set up to Him the associates in respect of what He has bestowed upon them.³⁵² Exalted be Allah *far* from what they associate!

191. (يشركون . . . يخلقون) Do they associate those who cannot create aught, and are³⁵³ created? —

192. (ولا . . . ينصرون) And who cannot succour them, nor can succour themselves.³⁵⁴

193. (وان . . . صامتون) And if you³⁵⁵ call them³⁵⁶ towards guidance they do not follow you. It is the same to you whether you call them or be silent.

194. (ان . . . صدقون) Verily those whom you³⁵⁷ call upon besides Allah³⁵⁸ are creatures like you; so call on them and let them answer you, if you say sooth.³⁵⁹

345. (O mankind!).

346. *i. e.*, Adam. The implication of which fact is, that all men belong to one species, and that racial variations notwithstanding, there is no essential difference between man and man. If the modern world had only kept this elementary truth in mind, there would have been no occasion for it to lament that 'the progress of civilization is threatened by the serious danger of racial conflict and the still more serious evil, the demoralization caused by inter-racial and colour prejudice' (EBr. VI. p. 571). The time must come when it will seem absurd that French and Germans, Americans and Japanese, French and English, can even have been divided by imaginary barriers—no less absurd than the recollection that the people of Burgandy and Artoris, of Mecklanbourg and Hanover, of Wessex and Northum-

berland were once taught to believe themselves natural enemies.' (Fyfe, *The Illusion of National Character*, See also P. IV, n. 477 : p. XXIII, n. 481)

347. *i. e.* Eve, or Hawwah, the first woman.

348. The word 'repose' puts in a nutshell the various attitudes the two sexes can adopt towards each other—of love in youth, of companionship in middle age, and of care and attendance in infirmity. Contrast with this the status of woman in Christianity. 'Woman was represented as the door of hell, as the mother of all human ills Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands. Their essentially subordinate position was continually maintained,' (Lecky, *op. cit.*, II, 1869 ed., pp. 357-58). See also P. XXI, n. 126.

349. *i. e.*, with the child in her womb.

350. *i. e.*, the parents in their anxiety.

351. *i. e.*, sound in body, mind and spirit.

352. (by ascribing the sound birth of their child to agencies other than the favour of God).

353. (themselves).

354. So helpless and so insignificant are the gods of polytheism!

355. (O Muslims!).

356. *i. e.* those false deities.

357. (O infidels!).

358. Such as sun-deity, moon-deity, and star-deities.

359. *Cf.* the OT:—'And they took the bullock, which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered.' (1 Ki. 18 : 26)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْاَعْرَابِ .

بِهَآءِ اَمْرُ لَهْمَا اَيْدِیْ بَیْطَشُوْنَ بِهَآءِ اَمْرُ لَهْمَا اَعْيُنٌ یَّبْصُرُوْنَ بِهَآءِ اَمْرُ لَهْمَا اَذَانٌ یَسْمَعُوْنَ بِهَآءِ قَوْلِ
 اَدْعُوْا شُرَكَآءَ كُمْ ثُمَّ کِیْدُوْنَ فَلَا تَنْظُرُوْنَ ۝۱۹۵ اِنَّ وِلٰیَّ اللّٰهُ الَّذِیْ نَزَّلَ الْكِتٰبَ وَهُوَ یَتَوَلٰی
 الصّٰلِحِیْنَ ۝۱۹۶ وَالَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِہٖ لَا یَسْتَطِیْعُوْنَ نَصْرُکُمْ وَلَا اَنْفُسُهُمْ یَنْصُرُوْنَ ۝۱۹۷
 وَاَنْ تَدْعُوْهُمْ اِلَى الْهُدٰی لَا یَسْعَوْنَ وَاَنْ تَرْهَبُوْهُمْ یَنْظُرُوْنَ اِلَیْكَ وَهُمْ لَا یُبْصِرُوْنَ ۝۱۹۸ حٰذِرَ الْعَوْمُوْرِ
 وَاَمْرٍ بِالْعَرْفِ وَاَعْرَضَ عَنِ الْجٰہِلِیْنَ ۝۱۹۹ وَاَمَّا یَنْزَعْنٰكَ مِنَ الشَّیْطٰنِ نَزْعٌ فَاَسْتَعِذْ بِاللّٰهِ اِنَّہٗ
 سَمِیْعٌ عَلِیْمٌ ۝۲۰۰ اِنَّ الَّذِیْنَ اتَّقَوْا اِذَا مَسَّهُمْ طَیْفٌ مِّنَ الشَّیْطٰنِ تَدٰكَّرُوْا فَاِذَا هُمْ مُبْصِرُوْنَ ۝۲۰۱

195 (الم . . . تطرون) Have they feet with which they walk? Have they hands with which they grip? Have they eyes with which they see? Have they ears with which they hear?³⁶⁰ Say thou:³⁶¹ call upon your associate-gods and then plot against me and give no respite.³⁶²

196. (ان . . . الصلحين) My protector surely is Allah who has revealed the Book,³⁶³ and who protects the righteous.³⁶⁴

197. (والذين . . . يصرون) And those whom you call upon beside Allah cannot succour you nor themselves can they succour.³⁶⁵

198. (وان . . . يصرون) And if you³⁶⁶ call them³⁶⁷ towards guidance they will not hear, and thou wilt behold them looking³⁶⁸ at thee, yet they do not see.³⁶⁹

199. (خذ . . . الجهلين) Show forgiveness³⁷⁰ and enjoin what is honorable³⁷¹ and turn away from the ignorant.³⁷²

200. (واما . . . علم) And if there come to thee³⁷³ a prompting³⁷⁴ from Satan,³⁷⁵ seek then refuge in Allah;³⁷⁶ verily He is Hearing,³⁷⁷ Knowing.³⁷⁸

201. (ان . . . بصرون) Verily those who fear God when an instigation from Satan³⁷⁹ touches them, they³⁸⁰ call to mind,³⁸¹ and lo! they are enlightened.³⁸²

360. Cf. the OT:—'Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.' (Ps. 115: 4-7)

361. (O Prophet! by way of challenge).

362. The point is that the idols are as impotent in harming their opponents as in protecting their friends.

363. And this is a special reason for God's protection of His Prophet.

364. And this is a general reason for God's protection of the most righteous of the righteous.

365. See n. 354 above.

366. (O Muslims!).

367. *i. e.*, the idols.
368. *i. e.*, as though they were looking.
369. *Cf.* the OT:—'They have mouths, but they speak not; eyes have they, but they see not.' (Ps. 135: 16)
370. (O Prophet!) *i. e.*, be not too critical of the doings of the infidels, but accept of them what is apparently good in the purity of their sincerity and other attending circumstances.
371. (upon thy people when they deviate even from what is ostensibly good and proper).
372. (when in spite of all thy remonstrances they persist in their ways of sin and evil).
373. (consequent on the defiant provocation by the devil).
374. (of impatience or retaliation).
375. —as all evil suggestions have their rise in the prompting of the devil—
376. (and slacken not in thy mission of preaching).
377. *i. e.*, Hearer of thy words.
378. *i. e.*, Knower of purity of motives.
379. *i. e.*, any prompting of rage, retaliation etc.
380. (immediately).
381. (God and His commandments).
382. *i. e.*, immediately the men of God are assailed by the devil they bring to their minds God and His commandment, and are thus forthwith able to see through the viles of the devil.

الْقُرْآنِ.

كَلِمَاتٍ

وَإِخْوَانَهُمْ يَمْدُدُونَهُمْ فِي الْعَذَابِ ثُمَّ لَا يُقْصِرُونَ ۖ وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ؕ
 قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۖ هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ
 يُؤْمِنُونَ ۖ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۗ وَادْكُرْ رَبَّكَ فِي
 نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ۗ
 إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيَسْتَبِشِرُونَ لَهُ يُسْجُدُونَ ۗ

202. (وإخوانهم . . . يقصرون) And their³⁸³ brethren³⁸⁴ drag them on towards error,³⁸⁵ so they stop not short.³⁸⁶

203. (وإذا . . . يؤمنون) And whence thou³⁸⁷ bringest them³⁸⁸ not a *particular* sign³⁸⁹ they say: why hast thou not brought it?³⁹⁰ Say thou: I follow only what has been revealed to me by my Lord.³⁹¹ This³⁹² is an enlightenment³⁹³ from your Lord and a guidance and a mercy to people who believe.

204. (وإذا . . . ترحمون) So when the Quran is recited listen to it and keep silence;³⁹⁴ haply you may be shown mercy.³⁹⁵

205. (واذكر . . . الغافلين) Remember thou³⁹⁶ thy Lord within thyself³⁹⁷ with humility and reverence, without loudness³⁹⁸ in word, morning and evening, and be thou not of the heedless.

206. (ان . . . يسجدون) Assuredly those who are with thy Lord³⁹⁹ do not disclaim against His service,⁴⁰⁰ they hallow Him⁴⁰¹ and before Him they prostrate themselves.⁴⁰²

383. *i. e.*, the wrong-doers.

384. *i. e.*, the devils.

385. (and make them plunge into error yet deeper).

386. (from pursuing the course of perdition).

387. (O Prophet!).

388. *i. e.*, the infidels.

389. *i. e.*, a miracles such as they demand but which God in His wisdom does not will.

390. As if the miracles were a performance of the Prophet himself.

391. That is the gist of prophethood in Islam. Prophets are only the faithful Messengers of God. No prophet is empowered to perform miracles on his own accord in order to please the infidels. It is only God who, in His infinite wisdom and power, can, and does sometimes, alter the working of His usual, ordinary, normal laws, and bring about what to the limited, finite, intelligence of men appears miraculous. He alone is the Author, equally with the ordinary, every-day events, of natural, extraordinary, and 'super' natural events, known in human

language as miracles. To conceive men of God—even the greatest and holiest of them—as the authors, habitual or occasional, of any happenings in the universe is to ascribe to them attributes of Divinity. See also VII. n. 423, XI, n. 188.

392. (Book).

393. *i. e.*, a stupendous miracle in itself; every little chapter of which constitutes a distinct miracle.

394. (in order to listen properly).

395. *i. e.*, in order that you may derive full moral and spiritual benefits from it.

396. (O reader!).

397. (constantly).

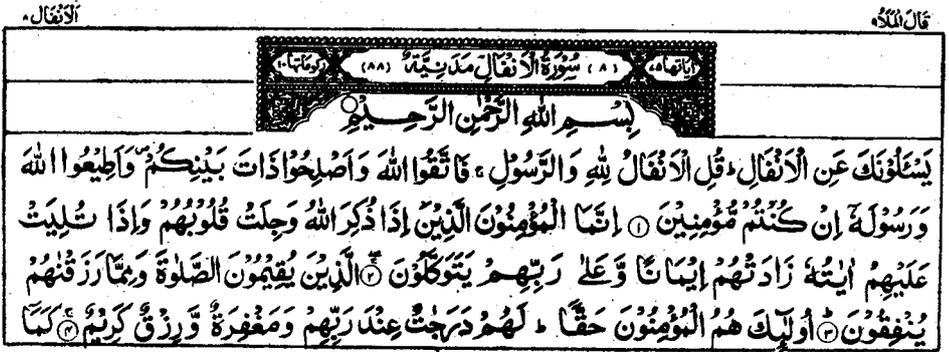
398. See P. VIII, n. 495.

399. *i. e.*, angels high in rank with Him, not near Him in point of physical contact. The presence signified by ۞ here is ideal, not spatial.

400. Attitude indicative of devotion in spirit.

401. Attitude indicative of devotion in words.

402. Attitude indicative of devotion in deeds. (A prostration is prescribed at the end of this Surah.)



Sūrat-ul-Anfāl⁴⁰³

The Spoil. VIII

(Madinian, 10 Sections and 76 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (يسألك . . . مؤمنين) They ask thee⁴⁰⁴ concerning the spoils;⁴⁰⁵ say thou: the spoils are Allah's⁴⁰⁶ and the messenger's.⁴⁰⁷ So fear Allah,⁴⁰⁸ and set right *the matter* among you,⁴⁰⁹ and obey Allah and His messenger if you are believers.⁴¹⁰

2. (أما . . . يتوكلون) The believers are only those whose hearts quake with awe⁴¹¹ when Allah is mentioned, and when His revelations are rehearsed to them, it increases their faith⁴¹² and they put trust in their Lord—

3. (الذين . . . ينفقون) who establish prayer and *who* spend of what We have provided them.

4. (أولئك . . . كريم) These are they *who are* the true believers.⁴¹³ For them are degrees⁴¹⁴ with their Lord⁴¹⁵ and forgiveness and a provision honourable.

403. The title is taken from the question of the division of the property obtained at the first battle of Islam, fought at Badr. The booty 'consisted of 115 camels, 14 horses, an endless store of vestments and carpets, articles of fine leather, with much equipage and armour.' (Muir, *op. cit.*, p. 228)

404. (O Prophet!).

405. *i. e.*, concerning its division. 'By ancient custom a special share of the booty taken in war falls to the commander; he has the first choice, and in old Arabia was entitled to a fourth of the whole. In ancient Israel the practice was similar.' (EBI. c. 4905) In Israel, 'booty was to be divided in equal shares between

those who went into the battle and those who guarded the camp. A chosen part was sometimes dedicated to the Lord, . . . or reserved for a leader.' (DB. IV. p. 895)

406. *i. e.*, He is their sole Master, Arbiter and Dispenser.

407. (as He is chief representative on the earth). In modern parlance, all acquisitions of war must absolutely go to the theocratic State as such.

408. This exhorts the Muslim soldiery to maintain detachment and not to be lured by the booty.

409. (by bringing to mind your duty towards God and man). This serves as a mild rebuke to the Muslims who were inclined to dispute among themselves about the division of the booty.

410. (indeed). The dispute was between those who had risked their lives in pursuing the enemy and those stationed to guard the camp—an equally onerous duty.

411. (as God's grandness and glory). *Cf.* the OT:—'Fear ye not me? saith the Lord: will ye not tremble at my presence.' (Je. 5: 22) And the NT:—'Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.' (Re. 15: 4)

412. (yet more). Each fresh Revelation strengthens the faith of the true believers.

413. (and not those who are greedy of material wealth).

414. (of honour and felicity).

415. *i. e.*, in the Hereafter.

الْأَنْفَالِ

قَالَ اللَّهُ

أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ ۖ يُجَادِلُونَكَ فِي
 الْحَقِّ بَعْدَ مَا بَيَّنَّ كَاتِبًا يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى
 الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ
 يُخَيِّقَ الْحَقَّ بِكَلِمَتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۖ لِيُخَيِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلِكُوْرَةِ الْمُجْرِمُونَ ۖ
 إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنَّى مُؤْتِكُمْ بِالْفِ مِّنَ السَّمَاءِ مَرْدِفِينَ ۖ وَمَا
 جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ

5. (ك... لكرمون) As⁴¹⁶ thy Lord had caused thee to go forth⁴¹⁷ from thy houses⁴¹⁸ for a right cause,⁴¹⁹ while a party of the faithful were reluctant⁴²⁰ —

6. (بجادلونك... ينظرون) disputing with thee⁴²¹ respecting the right cause after it had become manifest, as though they were led forth to death while they looked on.⁴²²

7. (وإذ... الكافرين) And recall when Allah was promising you⁴²³ one of the two parties⁴²⁴ that it should be yours⁴²⁵ and you wished that the one not armed should be yours;⁴²⁶ while Allah sought to justify⁴²⁷ the truth⁴²⁸ by His words⁴²⁹ and to cut off⁴³⁰ the root of the infidels⁴³¹ —

8. (ليحق... المجرمون) in order that He might justify⁴³² the truth and falsify the false,⁴³³ though the guilty ones were averse to it⁴³⁴

9. (اذ... مردفين) And recall when you implored your Lord⁴³⁵ and He answered you: surely I am about to succour you with a thousand of angels rank in rank.

416. The ellipse if supplied in full must be:— As God's wise and just distribution of the booty is, in its apparent disagreeableness, like the expedition of Badr when—

417. (O Prophet!).

418. (in Madina).

419. *i. e.*, to fight the infidels.

420. (to go to the battle, in view of their small number and scanty equipment).

421. —as they were not all convinced that it was wise or prudent for them to give battle —

422. *i. e.*, with death staring them in the face. The reference is throughout to the battle of Badr. The Prophet having learnt, by revelation, the approach of a caravan of the Quraish laden with Syrian merchandise and under Abū Sufyān, went forth from Madina with his followers to meet it. Abū Sufyān got scent of the Muslim expedition, gave them the slip by taking another route altogether. Urgent

appeal for succour in the meantime reached Makka, and 'immediately the city was in a stir; for the caravan was the chief one of the year, in which every Koreishite of any substance had a venture; and the value of the whole was 50,000 golden pieces The resolve, at any sacrifice, to chastise and crush the Muslims was universal. Every man of consequence prepared to join the army. A few, unable themselves to go, sent substitutes.' (Muir, *op. cit.*, p. 217) No less than 950 armed men, well-equipped and mounted on horses and camels answered the summons. And notwithstanding the safety of the caravan, which was by now assured, they now advanced, full of zeal and fury, to annihilate from the face of the earth the meagre band of 300 Muslims, ill-fed and poorly equipped.

423. (through the Prophet).

424. *i. e.*, either the caravan comprising 40 men who constituted its guard or the strong Makkan force.

425. *i. e.*, would be delivered into your hands. The holy Prophet had announced the Divine promise that the Muslims would have either the merchandise of the caravan or victory over the Makkan army.

426. The Muslims naturally desired that they should face the caravan, not the army.

427. (demonstrably).

428. *i. e.*, His true religion.

429. *i. e.*, by His desires. (Th) The Muslims wanted to avoid danger and to gain the spoils of the caravan; their Lord willed otherwise. He desired to put to test their faith by open war and to vanquish their powerful enemy in the field.

430. (by that encounter).

431. Muir's description of the pagan *debacle* is both vivid and faithful. 'Before the onset of the brave three hundred, they began to waver. Their movements were impeded by the heavy sands on which they stood; and, when the ranks gave way, their numbers added but confusion. The Muslims followed eagerly their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominious rout; and the flying host casting away their armour, abandoned beasts of burden, camp and equipage Many of the principal men of Mecca, and some of Mohammed's bitterest opponents were amongst the slain. Chief of those was Abū Jahl.' (Muir, *op. cit.*, p. 226)

432. (demonstrably).

433. (by inflicting a crushing defeat on the Makkan pagans and smashing their supremacy completely).

434. (thereto).

435. (for succour). The holy Prophet's own supplication on this occasion, a noble specimen of the earnestness of his soul, will bear reproduction. Raising his hands aloft, he poured forth his soul thus: 'O Lord! I beseech Thee, forget not Thy promise of assistance and of victory. O Lord! if this little band be vanquished, idolatry will prevail; and the pure worship of Thee cease from off the earth!' And he continued to repeat these words till his cloak fell from off his back.

الأنفال

قَالَ الْمَلِكُ

عَلَيْهِ

حَكِيمٌ ۝ اِذْ يُغَشِّبُكُمُ النَّعَاسَ اٰمَنَةً مِّنْهُ وَ يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَآءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَلِيُرِيْطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهٖ الْاَقْدَامَ ۝ اِذْ يُوحِي رَبُّكَ اِلَى الْمَلَائِكَةِ اَنْتِيْ مَعَكُمْ فَتَثْبِتُوْا الَّذِيْنَ اٰمَنُوْا سٰلِقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوْا الرَّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنٰنٍ ۝ ذٰلِكَ بِاَنَّهُمْ شَاقُوْا اللّٰهَ وَرَسُوْلَهٗ، وَ مَنْ يُشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ ذٰلِكُمْ فَذَوْقُوْهُ وَاَنْ يَّكْفُرِيْنَ عَذَابَ النَّارِ ۝ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا رَحْمًا فَلَا

10. (وما . . . حكيم) And Allah did not make this⁴³⁶ promise save as a glad tidings⁴³⁷ and that⁴³⁸ your minds might be assured; and victory comes only⁴³⁹ from Allah.⁴⁴⁰ Verily Allah is Mighty,⁴⁴¹ Wise.⁴⁴²

SECTION 2

11. (اذ . . . الاقدام) Recall when He caused a slumber to cover you as a security from Himself,⁴⁴³ and He sent down⁴⁴⁴ water on you from heaven⁴⁴⁵ that He might cleanse you thereby⁴⁴⁶ and take away from you the defilement of Satan,⁴⁴⁷ and that He might gird up your hearts and make your feet firm thereby.⁴⁴⁸

12. (اذ . . . بنان) And recall when thy Lord inspired the angels:⁴⁴⁹ verily I am with you, so keep firm those who have believed; I will cast terror into the hearts of those who have disbelieved;⁴⁵⁰ so strike them above the necks⁴⁵¹ and smite of them every fingertip.⁴⁵²

13. (ذالك . . . العقاب) This, because they defied Allah and His messenger and whoever defies Allah and His messenger, then surely Allah is Severe in chastisement.⁴⁵³

14. (ذلكم . . . النار) This! taste it then,⁴⁵⁴ and know that for the infidels is the torment of the Fire.⁴⁵⁵

436. (announcement).

437. (to you) *i. e.*, to cheer you up.

438. *i. e.*, with this support of the angels.

439. (in fact and reality).

440. It is God alone, not His angels, who can, and does, cause victory.

441. *i. e.*, Able to cause victory without any ostensible cause.

442. *i. e.*, One who makes concession to the vulgar mind that looks up more and more to the proximate causes.

443. (so that ye may refresh yourself and renew your energy). 'The Muslim army, wearied with its long march, enjoyed sound and refreshing sleep—a mark of

Divine favour, we are told.' (Muir, *op. cit.*, p. 222) This slumber at Badr is different from slumber at Ohud mentioned in *Surah AL-IMRAN*, verse 154. See also IV. n. 263.

444. (as a matter of special favour).

445. 'It rained during the night, but more heavily towards the camp of Coreish.' The pagan forces 'moved forward slowly over the sandy hillocks which separated them from the enemy, and which the rain had made heavy and fatiguing. The same rain acting with less intensity, had rendered the ground in front of Mohammed lighter and more firm to walk upon.' (Muir, *op. cit.*, p. 223)

446. (of all impurities, and that you may perform your ablutions).

447. The 'pollution of the devil' refers to his evil suggestion to the Muslims that had they been in the right they would not have been put to distress and trouble.

448. 'The spot where the Prophet's little army lay was a dry and deep sand, into which their feet sank as they walked, the enemy having the command of water. Then having fallen asleep, the greater part of them that were disturbed with dreams, wherein the devil suggested to them that they could never expect God's succour in the battle, since they were cut off from the water, and besides suffering the inconvenience of thirst, were obliged to pray without washing, though they imagined themselves to be favourites of God. In the night, however, rain fell so plentifully that it formed a little brook, and not only supplied them with water for all their uses, but made the sand between them and the infidel army firm enough to bear them, wherefore the diabolical suggestions ceased.' (Bdh.)

449. (deputed to succour the Muslims).

450. 'Prodigies of valour were exhibited on both sides; but the army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand.' (Muir, *op. cit.*, pp. 225-226)

451. (to finish them off at once without prolonging their agony).

452. This was perhaps with a view to rendering them incapacitated, and hence to make them prisoners of war. 'Civilized warfare, the text-books tell us is confined, as far as possible, to disablement of the armed forces of the enemy.' (EBr. XXVIII. p. 312, 11th Ed.)

453. (whether that retribution comes in this world or in the Hereafter).

454. (here and now).

455. (over and above this immediate chastisement).

الْأَعْيُنُ

قَالَ اللَّهُ

تَوَلَّوهُمْ الْأَدْبَارَ ۖ وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ
 فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَيُسَّسُ الْمَصِيدُ ۝ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ
 اللَّهَ قَتَلَهُمْ ۖ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ
 اللَّهَ سَمِيعٌ عَلِيمٌ ۝ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ۝ إِن كَسَفْتُمْهُمَا فَقَدْ جَاءَكُمْ
 الْفَتْحُ ۚ وَإِنْ تَدْتَهُمَا فَهُوَ خَيْرٌ لَكُمْ ۚ وَإِنْ تَعُودُوا نَعُدْ ۚ وَكُنْ تُعْنَى عَنْكُمْ فَمَنْ كُنْ شَيْئًا وَ لَوْ
 كَثُرَتْ ۚ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا

﴿١٥﴾

15. (يا أيها... الأديار) O you who believe! when you face⁴⁵⁶ those who disbelieve marching⁴⁵⁷ to battle, do not turn *your* backs to them.

16. (ومن... المصير) And whosoever⁴⁵⁸ turns his back to them on such a day, unless it be swerving to a fight⁴⁵⁹ or wriggling round to *another* company,⁴⁶⁰ he has surely drawn upon himself wrath from Allah, and his resort is Hell— an evil destination.

17. (فلم... عليم) You⁴⁶¹ therefore⁴⁶² slew them not,⁴⁶³ but Allah slew them:⁴⁶⁴ threwst thou⁴⁶⁵ not⁴⁶⁶ when thou threwest,⁴⁶⁷ but Allah threw;⁴⁶⁸ in order that He might try the believers with a goodly trial from Him.⁴⁶⁹ Surely Allah is Hearing,⁴⁷⁰ Knowing.⁴⁷¹

18. (ذلك... الكافرين) Thus! and *know* that Allah weakens the plot of the infidels.⁴⁷²

19. (ان... المؤمن) If you⁴⁷³ beseech a judgment⁴⁷⁴ then surely a judgement has come to you.⁴⁷⁵ If you desist,⁴⁷⁶ better it will be for you, and if you revert,⁴⁷⁷ We will also revert,⁴⁷⁸ and your host shall avail you not,⁴⁷⁹ numerous though it might be,⁴⁸⁰ and know that surely Allah is with the believers.⁴⁸¹

456. (in a battle array).

457. (in consequence of their great number, to attack you). زحف is 'an army, or a military force, marching little and little, or leisurely, or heavily, by reason of their multitude and force.' (LL)

458. (of the faithful).

459. متحرِّفًا لِقِتَالٍ means 'turning away for the purpose of returning to fight: the doing of which is one of the stratagems of war.' (LL)

460. او متحيزا الى فئة signifies 'or turning aside to a different company of the Muslims.' (LL)

461. (O Muslims!).

462. i. e., when the fighting was in the cause of God and for the sake of His good-will, and no action on the part of the Muslims was undertaken except by

His command.

463. *i. e.*, it was not you who slew them in reality.

464. Every action by the loyal and faithful agents of God is ascribed to God Himself. He alone was the real, effective Cause, they being mere instruments.

465. (O Prophet!).

466. (the gravel), *i. e.*, it was not thou who in reality cast the gravel.

467. (the gravel seemingly). The holy Prophet, who, even according to the Christian historians, 'was watching the encounter from a leafy hut on a rising ground and praying to God with great ardour and excitement that He would not allow His faithful few to be destroyed, suddenly declared that victory had been promised him in a vision, and flinging a handful of dust after the Koreish, he called out, "Shame on their faces." Soon confusion seized the enemy and the battle ended with a complete defeat of the Koreish.' (HHW. VIII. p. 120)

468. *i. e.*, it was God who threw it in reality. The allusion is to a miracle of the Prophet. The battle was raging furiously when he, as directed by the angel Gabriel, stooped, and taking a handful of gravel flung it at the enemy shouting, 'Confusion seize their faces!' Immediately did confusion seize them; and they took to their heels. Here it is said that it was not the Prophet but his Lord who was the real and effective Cause of their confusion and rout.

469. (and reward them accordingly).

470. So He hears the words of the prayer uttered by the believers.

471. So He knows well the purity of their motives.

472. And this working of His is seen all the more remarkably when a powerful, well-organised army is vanquished at the hands of a small ill-equipped band.

473. (O Makkans!).

474. *i. e.*, a clear sign of Divine supervention.

475. (at Badr, by your complete rout and Islam's most notable victory). 'The battle of Bedr was of the greatest importance for the victory of Islam.' (HHW. VIII. p. 121) 'The prize of victory on the field of Bedr was of incomparably greater consequence to Mohammad than any spoil, however costly.' (Muir, *op. cit.*, p. 221)

476. (even now, after this great witness of Badr, from resisting the Prophet).

477. (to your old habit of persecution and resistance).

478. (to the help of the Prophet and the believers). Note the 'We' with a capital.

479. (as witnessed at Badr).

480. (and howsoever well-equipped).

481. This is the universal rule. The exceptions are only apparent, and those too for very good reasons.

الْقَلْبِ

قَالَ اللَّهُ

تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٤٨٢﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٤٨٣﴾ إِنَّ
 شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٤٨٤﴾ وَلَوْ عَلِمَ اللَّهُ فِرْيَنَهُمْ حَيْثُ الْأَسْمَاعُ لَوَلَوْ
 أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٤٨٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ
 لِمَا يُحْيِيكُمْ، وَعَلِمُوا أَنَّ اللَّهَ بِحَوْلِ بَيْنِ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٤٨٦﴾ وَاتَّقُوا
 فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمْتُمْ مِنْكُمْ خَاصَّةً، وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤٨٧﴾ وَادْكُرُوا
 إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ مَخَافُونَ أَنْ يَتَخَفَّكُمُ النَّاسُ قَوَائِمًا وَاتَّقُوا اللَّهَ

SECTION 3

20. (يا ايها... تسمعون) O you who believe! obey Allah and His messenger,⁴⁸² and do not turn away while you are hearing.

21. (ولا... يسمعون) And do not be like those who say: we hear; whereas they do not hear.

22. (ان... يعقلون) Verily the vilest of beasts⁴⁸³ in Allah's sight are the deaf⁴⁸⁴ and the dumb⁴⁸⁵ who do not understand.⁴⁸⁶

23. (ولو... مرضون) And had Allah known in them any good⁴⁸⁷ He would surely have made them hear;⁴⁸⁸ and even if He⁴⁸⁹ had made them hear, they⁴⁹⁰ would surely turn away as backsliders.⁴⁹¹

24. (يا ايها... تحشرون) O you who believe! answer Allah and the messenger when he⁴⁹² calls on you to what gives you life; and know that Allah interposes between man and his heart,⁴⁹³ and know that verily to Him you *all* shall be gathered.

25. (واتقوا... العقاب) And fear the tribulation that shall afflict not those alone who among you do wrong;⁴⁹⁴ and know verily that Allah is Severe in chastising.

482. (as the transmitter, interpreter and amplifier of His commands).

483. or 'creatures.'

484. *i. e.*, those who give no ear to the voice of truth.

485. *i. e.*, those who do not utter the words of truth.

486. *i. e.*, those who do not reflect on the religious truth.

487. 'Good' here stands for the will to believe—the yearning for truth.

488. (the admonitions of the Qur'ān). The meaning is; these infidels are totally wanting in the will to believe; had there been any such *will*, in them, God was sure to have led them to the right path.

489. —as a matter of special grace—

490. —constituted as they are, void of the will to believe—

491. (as they are now).

492. *i. e.*, the apostle as God's deputy.

493. (by disposing the faithful to obedience and virtue and the backslider to sin and guilt).

494. The Divine chastisement visits not only those who are the actual perpetrators of crime but it falls on those also who keep indifferent to the sin and vice around them, and do not admonish the wicked. Islam does not expect of its followers to be passive spectators of guilt and crime; it requires them to be active opponents, so far as in their power, to all forms of irreligion and impiety.

الأنفال

قال الله

بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ۝ وَأَعْلَمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ فَتْنَةٌ ۝ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَنْ تَسْفُوَا اللَّهَ يَجْعَلُ لَكُمْ فُرْقَانًا وَيَكْفُرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ ۝ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْتِئَكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۝ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۝ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۝ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۝ لَنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝ وَإِذْ قَالُوا اللَّهُمَّ إِنَّا

26. (واذكروا . . . تتكرون) And remember when⁴⁹⁵ you were few and down-trodden in the land⁴⁹⁶ and fearing that the people⁴⁹⁷ would snatch you away;⁴⁹⁸ then He gave you refuge⁴⁹⁹ and strengthened you with His help⁵⁰⁰ and provided you with good things that haply you might be grateful.⁵⁰¹

27. (يا ايها . . . تعلمون) O you who believe: do not defraud Allah and the messenger,⁵⁰² and do not defraud your trusts⁵⁰³ while you know.

28. (واعلموا . . . عظيم) And know that your riches and your offspring are but a temptation,⁵⁰⁴ and that verily with Him is a mighty wage.⁵⁰⁵

SECTION 4

29. (يا ايها . . . العظيم) O you who believe: if you fear⁵⁰⁶ Allah He will make for you a distinction⁵⁰⁷ and will expiate for you your misdeeds and forgive you; and Allah is the Owner of Mighty Grace.

30 (واذ . . . المكربين) And recall when those who disbelieved⁵⁰⁸ were plotting against thee⁵⁰⁹ to confine thee⁵¹⁰ or to slay thee or to drive thee forth:⁵¹¹ they were plotting and Allah was plotting,⁵¹² and Allah is the Best of plotters.⁵¹³

31. (واذا . . . الاولين) And when Our revelations are rehearsed to them, they say:⁵¹⁴ we have heard,⁵¹⁵ we could, if only we willed, say the like of this: naught is this but fables of the ancients.⁵¹⁶

495. This refers to the time before Hijrat.

496. (in view of your extremely weak position).

497. (opposed to you) i. e., the persecuting pagans.

498. i. e., despoil and extirpate you.

499. (in Madina).

500. (by increasing you in numbers and in power).

501. (and become good, loyal servants of God).

502. (of their dues) i. e., do not fail in your duties towards them.

503. i. e., your merits, deposited as 'trusts' with God, consequent on the observance of your duties towards God and His apostle.

504. *i. e.*, a trial, a test, to find out who mishandles these gifts of God and who uses them in a proper legitimate way. Note that 'temptation' is not synonymous with sin, nor is love of children or fondness for wealth in itself sinful. Such emotions, appetites, instincts, etc., are part of man, as it has pleased God to make him so: It is only the human will that can shape them into sins.

505. (for those who place the love of God above the love of wealth and children).

506. *i. e.*, continue fearing.

507. *i. e.* some tangible evidence of His grace and favour; some notable victory in battle.

508. (at Makka).

509. (O Prophet!).

510. (to thy place). Or 'to bring thee to a stand.'

511. The Makkan chiefs 'assembled to deliberate on what might be their wisest course. Should they imprison him? his followers would come to ransom him. Should they forcibly expel him? he might agitate his cause among the tribes of Arabia, and readily lure adherents by the prospect of supremacy at Mecca. Should they assassinate him? the Beni Hāshim would exact an unrelenting penalty for their kinsman's life.' (Muir, *op. cit.*, p. 136)

512. For **س** see P. III. nn. 466, 467 and P. IX, n. 29.

513. So He defeated their purpose and frustrated their plots.

514. (in a spirit of denial and defiance).

515. (enough of the verses of the Qur'ān).

516. (borrowed from foreigners and dressed up to suit the occasion). See P. VII. nn. 321, 322.

الْأَنْفَالِ

عَلَى الْمَنَافِعِ

كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا جَرَّاءَ مِنَ السَّمَاءِ إِنْ أَتَيْتَنَا بِعَذَابٍ إِلَيْنَا ۝ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۝ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ۝ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاءُ لَهُ إِلَّا الَّذِينَ كَفَرُوا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً ۝ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ يَكُونُ عَلَيْهِمْ حَسْرَةٌ ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا

32. (واذ . . . ايم) And *recall* when they⁵¹⁷ said: O Allah, if this be *indeed* the truth from Thee, rain down stones upon us from the heaven or bring on us a torment afflictive.⁵¹⁸

33. (وما . . . يستغفرون) And Allah is not one to chastise them⁵¹⁹ while thou⁵²⁰ art in their midst; nor was Allah going to chastise them while they were asking forgiveness.⁵²¹

34. (وما . . . يعلون) And what ails them that Allah should not chastise them⁵²² when they are hindering *people* from the Sacred Mosque, whereas they⁵²³ are not *even* its guardians⁵²⁴—its guardians⁵²⁵ are none but the *God-fearing*—yet most of them⁵²⁶ do not know.⁵²⁷

35. (وما . . . تكفرون) And naught was their prayer at the House⁵²⁸ but whistling and hand-clapping.⁵²⁹ Taste then the torment⁵³⁰ for you were wont to disbelieve.

517. —the hard-hearted fools—

518., 519. (in a miraculous 'super' natural way).

520. (O Prophet!).

521. The Arab pagans though so hostile to Islam yet prayed to God and implored His forgiveness in their own way.

522. (in a natural, normal way, such as through the victorious Muslim army).

523. (being idolaters).

524. *i. e.*, owing to their idolatry they have forfeited the right of the guardianship of the House. Far less could they have any justification for debarring the true worshippers from visiting the House—a right which even its rightful guardians and trustees could not claim.

525. (as a matter of right, law and justice).

526. *i. e.*, the idolaters.

527. *i. e.*, are not even conscious of their incompetence and disability.

528. —so long as they possessed it.

529. 'They used to go round the Caaba naked, both men and women, whistling at the same time through their fingers, and clapping their hands.' (Sale) Witness also the present-day practices of many a creed which not only allow but prescribe the use of musical instruments at public worship. Worse still, dancing has formed part and even now forms part of the chief acts of devotion and worship in many religions. 'Religious processions went with song and dance to the Egyptian temples, and Plato said that all dancing ought to be thus an act of religion. In fact, it was so to a great extent in Greece, as were the Cretan chorus, moving in measured pace, sang hymns to Apollo, and in Rome, where the Salian priests sang and danced, beating their shields, along the streets at the yearly festival of Mars . . . Remnants of such ceremonies, come down from the religion of England before Christian times, are still sometimes to be seen in the dances of boys and girls round the Midsummer bonfire, or of the mummers of Yuletide.' (Tylor, *Anthropology*, Vol. II p. 53, Thinkers' Library Edition.)

530. (in this world, even though in a natural way). The form that the punishment was immediately to take was the signal defeat at Badr, and later on, utter extirpation.

فَالْأَنْفَالُ

الْأَنْفَالُ

إِلَى جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيُبَيِّنَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٣٧﴾ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَمَلُوا آتَانَ اللَّهِ مَوْلَكُمْ يُعْمَ التَّوَلَّى وَيُعَمُّ النَّصِيرُ ﴿٤٠﴾

36. (ان . . . يحشرون) Those who disbelieve are spending their riches in order to hinder *people* from the way of Allah; ⁵³¹ so they will go on spending them ⁵³² Thereafter they ⁵³³ will become an anguish ⁵³⁴ to them; then they shall be overcome. ⁵³⁵ And those who disbelieve shall be gathered for Hell—

37. (ليبين . . . الحشرون) in order that Allah may distinguish the vile from the good, and the vile He shall put one upon another, and shall pile them all together, and shall place them into Hell. Those: *it is* they who are the losers.

SECTION 5

38. (قل . . . الاولين) Say thou ⁵³⁶ to those who have believed: if they *now* desist, ⁵³⁷ what in past will be forgiven them, and if they revert, ⁵³⁸ then already has gone forth the dispensation ⁵³⁹ of the ancients. ⁵⁴⁰

39. (وقاتلهم . . . بعير) Fight ⁵⁴¹ them ⁵⁴² until there be no persecution ⁵⁴³ and religion be wholly Allah's. ⁵⁴⁴ So if they *now* desist, ⁵⁴⁵ then ⁵⁴⁶ Allah is the Beholder of what they are doing. ⁵⁴⁷

40. (وان . . . النصير) And if they turn away, ⁵⁴⁸ then know that Allah is your Patron. ⁵⁴⁹ Excellent Patron, and Excellent Helper!

531. The allusion is to a particular group of very determined foes of Islam.

532. (here and now).

533. *i. e.*, those riches.

534. *i. e.*, a matter of intense regret and sighing.

535. (and vanquished).

536. (O Prophet!).

537. (from unbelief, and accept Islam.)

538. (to unbelief and persist in it).

539. *i. e.*, the doom; the exemplary punishment.

-
540. *i. e.*, the ancient rejectors of truth.
 541. (O Muslims!).
 542. *i. e.* the Arab idolaters.
 543. See P. II, n. 281.
 544. See P. II, n. 283.
 545. (from the ostensible profession of idolatry).
 546. (that is sufficient ; cease fighting against them).
 547. He shall reckon with them as to their inner faith and real motives.
 548. (from the true religion, and persist in their idolatry).
 549. (and go on fighting determinedly against the infidels).

الأنفال

وَأَعْتَدُوا

وَأَعْتَدُوا لَكُمْ آتًا لَعَلَّكُمْ تَهْتَبُونَ ۚ وَإِن لَّبِئَاتٍ لِّأَعْيُنِنَا ۚ فَمَنْ شَاءَ فَلْيُصِرْ بِهِ ۖ وَمَنْ يَشَاءُ فَلْيَنْزِلْ ۚ وَإِن لَّبِئَاتٍ لِّأَعْيُنِنَا ۚ فَمَنْ شَاءَ فَلْيُصِرْ بِهِ ۖ وَمَنْ يَشَاءُ فَلْيَنْزِلْ ۚ

وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ وَمَا أُنزِلْنَا
عَلَيْ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّنَجَّىٰ الْجَمْعَيْنِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ إِذْ أَنتُمْ بِالْعُدُوَّةِ
الدُّنْيَا وَهُمْ بِالْعُدُوَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ ۖ
وَلَكِن لِّيَقْضَىٰ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيَحْيَىٰ مَنْ حَيَّ عَن
بَيْتِنَا ۖ وَإِن لِّلَّهِ لَسَبْعٌ عَلَيْهِمُ ۖ إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَادَكُمُ كَثِيرًا لَّفُتِنْتُمْ

PART X

41. (واعلوا . . . قدر) And know¹ that whatever of spoils² you get then verily to Allah belongs one-fifth thereof³ and to the messenger⁴ and to *his* kindred⁵ and the orphans and the needy and the wayfarer,⁶ if you have believed in Allah and what We sent down⁷ upon Our bondman⁸ on the day of distinction,⁹ the day when the two hosts met.¹⁰ And Allah is over everything Potent.¹¹

42. (اذ انتم . . . علم) And *recall* when you were on the hither¹² side¹³ and they¹⁴ were on the yonder¹⁵ side and the caravan below you.¹⁶ And if you¹⁷ were mutually to make the appointment¹⁸ you would have surely failed the appointment.¹⁹ But *the action was so brought*²⁰ about in order that Allah may accomplish a decree *already* ordered,²¹ so that he who was to perish²² might perish²³ after an evidence²⁴ and he who was to survive²⁵ may survive after an evidence²⁶ And verily Allah is Hearing, Knowing.

1. (O Muslims!).

2. (of war) غنمة signifies what is obtained from the infidels during war.

3. Four-fifths of the total spoils are to be equally divided among the warriors; only one-fifth is to be appropriated to the particular uses here mentioned.

4. The apostle's one-fifth is the same thing as God's one-fifth, and is not apart from it. The apostle here is obviously the commander of the faithful, and his share is the share assigned to the State. According to Imām shāfa'ī and some other great jurists of Islam, God's fifth (or, call it the apostle's fifth) is to go to the treasury and is to be employed in building and repairing fortresses, bridges, and other public works, and in paying salaries to magistrates, civil officers, professors of learning, etc.

5. Since the demise of the Prophet, neither his share nor that of his relatives holds good any longer.

6. The Prophet's one-fifth is now to be devoted to these three charitable purposes.

7. *i. e.*, Divine help and succour through the angels.

8. Note that the Prophet is even at the highest occasion of elation and exultation no more than a 'bondman' of God.

9. *i. e.*, on the day of the battle of Badr. It is not for nothing that the Qur'ān has characterised this battle as the 'Day of Distinction'. A different result would have changed the entire fate of mankind. If there is any single episode in history of which it can be said that on it depended the march of the world's events, it was this. Even sceptics and rejectors have not entirely failed to grasp its full significance. The day 'both for internal and external policies was of incalculable advantage to Islam.' (EBr. XV. p. 648) 'Seldom has such an insignificant conflict had such far-reaching consequences . . . The Prophet had received undeniable proof that God was on his side.' (Andrae, *op. cit.*, p. 205) 'Not only was a most decisive victory gained over a force three times his own in number, but the slain on the enemy's side included in a remarkable manner many of his most influential opponents.' (Muir, *op. cit.*, p. 236).

10. (and there ushered a new era in Islam). See p. IV. nn. 142, 144.

11. (so it is not you who won the battle by your arms or brains; it is God who bestowed victory).

12. Or 'nearer.' The holy Prophet with his warriors stood at the well on to the slope nearer Madina.

13. (of the valley of Badr). 'Badr lies in a plain which is bounded on the north and east by steep mountains and in the south by rocky hills and in the west by dunes of shifting sand. In the eastern mountains rises a stream with a good flow of water.' (E.I. Vol. I, p. 559).

14. *i. e.*, the Makkan army, who stood on the slope opposite.

15. Or 'further,' 'hither' and 'yonder' are used in reference to Madina.

16. (and at some distance, by the sea-side making good its escape to Makka).

17. (and they).

18. (to engage).

19. (fearing the great preponderance of the enemy in number).

20. (by God, without any forethought on your part).

21. *i. e.*, a thing already decreed to be done.

22. (spiritually).

23. (on that day).

24. (of the triumph and truth of Islam).

25. (spiritually).

26. (of the vanquishment of the idolaters and of the falsity of idolatry).

الأنفال.

وَقَالُوا

رَلَّتْ نَازِعَتُهُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۗ وَإِذْ يُرِيكُمُوهُمْ إِذِ
 التَّيْمَتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّبُكُمُ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَىٰ اللَّهِ
 تُرْجَعُ الْأُمُورُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٣﴾
 وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٤﴾
 وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ
 اللَّهِ وَاللَّهُ بِنَا يَعْمَلُونَ مُحِيطٌ ۗ وَإِذْ زَيْنَ كَهُمُ الشَّيْطَانُ أَعْمَاهُمْ وَقَالَ لَا غَالِبَ لَكُمْ

43. (اذيركمم . . . الصدور) And *recall* when Allah showed them²⁷ few to thee²⁸ in thy dream.²⁹ Had He shown them numerous to thee,³⁰ surely you would have flagged³¹ and surely you would have wrangled³² over the affair,³³ but Allah spared you.³⁴ Verily He is the Knower of what is in the breasts.

44. (واذ . . . الامور) And *recall* when He showed them few in your eyes³⁵ when you met,³⁶ and lessened you in their eyes³⁷ in order that Allah might accomplish an affair *already* ordained;³⁸ and to Allah are all affairs returned.³⁹

SECTION 6

45. (يا ايها . . . تفلحون) O you who believe! when you encounter a party,⁴⁰ stand firm⁴¹ and remember Allah fervently,⁴² that haply you may fare well.

46. (واطيعوا . . . الصبرين) And obey Allah and His messenger,⁴³ and do not dispute,⁴⁴ *with an emotion*, lest you flag⁴⁵ and your predominance depart,⁴⁶ and be steadfast.⁴⁷ Verily Allah is with the steadfast.⁴⁸

47. (ولا . . . محيط) And do not be like those who came forth from their homes vaunting and to be seen of men⁴⁹ and debarring *others* from the way of Allah. Allah is the Encompasser⁵⁰ of what they work.

27. *i. e.*, the enemy.

28. (O Prophet).

29. (and with which vision the Prophet had acquainted his companions for their encouragement).

30. (O Prophet! and hadst thou related that vision to the believers).

31. (in your enthusiasm for Holy War).

32. (among yourselves).

33. *i. e.*, whether to fight against so powerful any enemy or not.

34. (from this internal dissension and weakness).

35. (so that you may not be afraid to fight). 'A sandhill at Akankal between which and Badr was the valley of Yalyal concealed the Maccans from the eyes of the Muslims.' (E.I. Vol. I. p. 559).

36. (them in the battle-field).

37. (so that they may not be afraid to fight). Note that the Muslim army is not spoken of as being *shown* small but as in fact being small : The actual strength of the two armies, according to Muir, was as follows:—

	Men	Camels	Horses
Muslim	305	70	2
Pagan	950	700	100 (horsemen all mail-clad)

38. *i. e.*, the utter discomfiture of the pagans at the hands of the Muslims.

39. *i. e.*, brought back for decision and disposal.

40. (of the enemy).

41. (This firmness of feet is the initial condition of success.

42. (and often, as that would make hearts firm). Mark the high place assigned in Islam to the remembrance of God. A Muslim even when face to face with death, is directed not to defer his devotion, but is on the contrary exhorted to remember his Lord God even more and oftener. This attitude of devotion and prayerfulness is the second condition of success.

43. (in every little detail of your conduct). The perfect obedience is the third requisite of success.

44. (among yourselves or with your leader). This unity of purpose and solidarity of corporate life is the fourth main requisite.

45. (and be demoralized). Morale is the one main thing in war ; everything else is secondary.

46. (from you). Internal dissension, specially in war time, is fatal. It inevitably leads to cowardice and loss of prestige. ع , signifies 'predominance or prevalence ; and power or force.'

47. *i. e.*, bear patiently and endure good-humouredly all the hardships of war. Tenacity and endurance, even more than the qualities of dash and courage, form the indispensable virtues of the soldier.

48. (and His presence is obviously the key to all success and every victory). The boast of the modern civilization is that 'the soldiery of our national armies has drawn the spirit of sacrifice, the sentiment of discipline and duty, from love of his country.' But surely much of the noblest and the best in the soldier would only come out when he would march forth to the way of 'God,' instead of to the way of 'crown' or 'country.'

49. The merchandise caravan, the immediate object of the Muslim attack, had already escaped the ambush by the clever management of its leader. Abū Sufyān. Yet Abū Jahl, the chief of the Makkan state, in his malice and vainglory persisted in the conflict. 'If we turn back,' said he and his associates, 'it will surely be imputed to our cowardice. Let us go forward to Badr ; and there, by the fountain, spend three days eating and making merry. All Arabia will hear of it, and ever after stand in awe of us.' (Muir, *op. cit.*, p. 218). Even *Jihad*, the highest act of devotion, is not accepted by God if performed in vainglory and ostentation.

50. (by his knowledge).

remissness in respect of the truth.' (LL).

60. (looking at the fewness of Muslims and their daring in facing an army so formidable as that of Makkans).

61. *i. e.*, their recklessness is only attributable to their religious fanaticism.

62. *i. e.*, Able to make the trusting believers victorious in every case.

63. *i. e.*, Withholder of the victory from the trusting believers when His universal wisdom determines otherwise.

64. (O Prophet!).

65. *i. e.*, belabouring them mercilessly.

66. This refers to the torment in the *Barzakhish* period—the interval between death and the Resurrection.

67. *i. e.*, your deeds of unbelief and acts of impiety.

68. This marks out the Just God of Islam from the capricious gods of polytheism and also from the 'jealous' God of the Bible. Cf. the OT: 'I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' (Ex. 20: 5).

الْأَنْفَالِ

وَأَعْلَمُوا

الْعِقَابِ ۖ ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُعْذِرُوا ۗ وَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هٰٓؤُلَآءَ ۖ هُمْ يَكْفُرُونَ ۚ إِنَّ اللَّهَ يَكْفُرُ عَنِ الْقَوْمِ الْكَافِرِينَ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۖ كَذَّابٌ إِلٰهٌ فِرْعَوْنُ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَعْرَفْنَا إِلٰهَ فِرْعَوْنَ ۚ وَكُلُّ كَاذِبٍ ظَلِيمٌ ۖ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ۗ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۖ فَمَا تَنْفِقُهُمْ فِي الْحَرْبِ فَتَرُدُّهُمْ مِّنْ خَلْفِهِمْ لِعَاهِدِهِمْ يَذْكُرُونَ ۖ وَإِنَّمَا تَخَافَنَ مِنْ قَوْمٍ خِيَانَةٍ ۖ فَانْزِلْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ۖ وَلَا

52. (كذاب . . . العقاب) Like⁶⁹ the wont of the house of Fir'awn and those before them, they disbelieved in the signs of Allah; so Allah seized them for their sins. Verily Allah is Strong,⁷⁰ Severe in chastising.

53. (ذلك . . . علم) This,⁷¹ because Allah is not one to change *His* favour once conferred on a people until they changed⁷² what was in themselves.⁷³ Verily Allah is Hearing,⁷⁴ Knowing.⁷⁵

54. (كذاب . . . ظلمين) Like the wont of the house of Fir'awn and those before them,⁷⁶ they belied⁷⁷ the signs of their Lord, so We destroyed them for their sins, and drowned the house of Fir'awn and all of *them* were wrong-doers.

55. (ان . . . يؤمنون) Verily the vilest of moving creatures with Allah are those who disbelieve—wherefore they shall not believe—

56. (الذين . . . يتقون) they with whom thou⁷⁸ covenantedest,⁷⁹ then they break their covenant every time,⁸⁰ and they do not fear.⁶¹

57. (فاما . . . يذكرون) Wherefore if thou comest upon them in war, deal with them so as to scatter them, and then who are behind them⁸² haply they may be admonised.⁸³

58. (واما . . . الخائنين) And shouldst thou fear⁸⁴ treachery from *any* people cast then *back* to them *their covenant*⁸⁵ to be equal.⁸⁶ Verily Allah does not approve the treacherous.⁸⁷

69. (in the point of receiving just and due punishment in this very world).

70. All such attributes are predicated of God with pointed reference to the gods of polytheism which were weaklings and in great many instances possessed very little potency.

71. *i. e.*, the Divine practice of no punishment without guilt.

72. (with their own hands).

73. (of His blessings, by misusing His great gifts of understanding and reflection).

74. So let the blasphemers with their words beware.

75. So let the blasphemers with their deeds beware.

76. (of the infidels).
77. (in their deliberate choice of the path of error and guilt).
78. (O Prophet!).
79. (not once, but several times). The allusion is to the Jews of the Prophet's time.
80. (they find a convenient opportunity).
81. (the punishment of God).
82. *i. e.*, so deal with them as to strike fear in those behind them.
83. Of the three Jewish clans here referred to, two were sent into exile and the third exterminated. 'They were a turbulent sect, always setting the people of Medina by the ears Both tribes had violated the original treaty, and had endeavoured in every way to bring Mohammad and his religion to ridicule and destruction. The only question is whether their punishment was not too light. Of the third clan a fearful example was made, not by Mohammad, but by an arbiter appointed by themselves.' (LSK, p. lxix).
84. (but not have actually experienced).
85. (at thy discretion, and inform them accordingly). It is obligatory on the part of the Muslim head of the government to apprise the enemy beforehand of the non-existence of compacts and treaties. Fighting without this previous notice is unlawful. Could a course of action be more chivalrous or honourable?
86. *i. e.*, so that the two parties should be equally acquainted with the true conditions.
87. All this implies disapproval of counter-treachery even in self-defence as justified and approved by some other religions.

الأنفال.

وَأَعْلَمُوا.

يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَابِ
الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ ، لَا تَعْلَمُونَهُمُ ، اللَّهُ
يَعْلَمُهُمْ ، وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تظْلَمُونَ ﴿٦٠﴾ وَإِنْ جَنَحُوا
لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ
فَأِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِبَصِيرَةٍ وَالْمُؤْمِنِينَ ﴿٦٢﴾ وَالْفَ بَيْنَ قُلُوبِهِمْ ، لَوْ أَنْفَقْتَ مَا
فِي الْأَرْضِ جَمِيعًا مَّا آَلَفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

SECTION 8

59. (ولا . . . يعجزون) Let not those who disbelieve deem that they have escaped Me,⁸⁸ assuredly they cannot frustrate Allah's purpose.⁸⁹

60. (واعدوا . . . تظلمون) And get-ready⁹⁰ against them⁹¹ whatever you can of force⁹² and well-fed horses⁹³ with which you may overpower Allah's enemy and your enemy⁹⁴ and others besides them whom you do not know;⁹⁵ Allah knows them. And whatever you spend in the way of Allah shall be repaid to you in full,⁹⁶ and you shall not be wronged.

61. (وان . . . العليم) And if they incline to peace, then do thou⁹⁷ incline to it; and rely thou on Allah.⁹⁸ Verily He! He is Hearing; Knowing.⁹⁹

62. (وان . . . بالمؤمنين) And if they seek to deceive thee,¹⁰⁰ then Allah is sufficient for them.¹⁰¹ He it is who has confirmed thee with His help¹⁰² and with the believers.¹⁰³

63. (والف . . . حكيم) And He united their hearts¹⁰⁴ Hadst thou¹⁰⁵ spent all that is on the earth¹⁰⁶ thou couldst not have united their hearts.¹⁰⁷ but Allah united them;¹⁰⁸ Verily He is Mighty,¹⁰⁹ Wise.¹¹⁰

88. (i. e., God's just retribution).

89. Sooner or later, they are bound to receive their share of punishment.

90. (O Muslims!).

91. i. e., the infidels. Every infidel community is a prospective enemy of Islam.

92. قُوَّة literally 'force or strength,' includes every variety of arms and weapon of offence and defence, whether those held in the hand for cutting and thrusting or those which are thrown from a distance by hand or by machine. The plain meaning is: Be always on the alert, so that the enemy may not surprise you, and keep yourselves well armed and equipped with the best weapons against your enemy and fully trained in the art of war.

93. Text-books on military science still emphasize the importance of cavalry. 'Throughout the history of war, cavalry have been surrounded by a glamour possessed by no other arm.' (EBr. V. p. 67) Even so late as 1918, Ludendorff, while attributing his failure on the Western Front to lack of cavalry, has said: 'without cavalry it is impossible to reap the fruits of victory' (p. 71). And as these lines are being penned (in 1938) a military correspondent to an English daily has affirmed:—'In the opinion of many military experts, the Spanish civil war has vindicated the cavalry and restored its reputation for usefulness which, to a large extent, it lost in the Great War.' In ancient times of course 'battles were won and lost by cavalry, and, campaigns were conducted in terms of cavalry,' and 'almost every decisive tactical movement was a movement of horse.' (Hilaire Belloc, *The Crusade*, p. 50). See Appendix at the end of the *Surah*, and also P. XXX, n. 501 ff.

94. Distracting of the mind of the opponent, frightening him, attacking his morale, in a word, overcoming him in a 'battle of nerves' is the recognized and approved method both of the ancients and moderns. 'The commander's object' writes an Oxford professor of military history, 'is to outwit his antagonist and to demoralize the opposing army.' (EBr. XXIII. p. 325).

95. (definitely and positively). The allusion may well be to the neighbouring Christian and Zoroastrian empires of Byzantine and Persia respectively, with which the rising power of Islam was to collide a few years later.

96. —even more generously than what you can hope for—

97. (O Prophet!)

98. (even when thou hast reason to distrust their word and to fear treachery on their part).

99. (and well able to smash their plots and designs).

100. (by means of false treaties of peace).

101. (in the future, as He has been in the past).

102. *i.e.*, secret succour, by means of angels.

103. *i.e.*, open succour, by means of believers.

104. (so that they may prove a source of support and strength to thee). It was nothing short of a miracle that a people so disorganised, so prone to mutual rivalries and jealousies and so addicted to internecine warfare as the Arabs could be united and brought under the control of a single leader. Of the time of Paganism no fewer than seventeen hundred battles are recorded.

105. (with all thy plenitude of wisdom and persuasiveness).

106. (of its riches).

107. So hopeless was the prospect of any general union.

108. (as if by a miracle).

109. *i.e.*, Able to effect whatever He will.

110. *i.e.*, Able to adopt any manner His wisdom likes.

الْقِتَالِ

وَأَعْمَارًا

يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ
عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ : وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ
أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ ثَمَانَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ، وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا
أَلْفَيْنِ بِإِذْنِ اللَّهِ ، وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي
الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِنَ اللَّهِ

64. (يا أيها... المؤمنون) O Prophet! sufficient for thee is Allah¹¹¹ and those who follow thee of the believers.¹¹²

SECTION 9

65. (يا أيها... يفتنون) O Prophet! urge the believers unto fighting.¹¹³ If there be twenty of you steadfast, they will overcome two hundred and if there be of you a hundred, they will overcome a thousand of those who disbelieve,¹¹⁴ for they are a people who do not understand.¹¹⁵

66. (الذين... الصابرين) Now¹¹⁶ Allah has lightened your *burden*, and He knows that there is in you a weakness.¹¹⁷ So if there be a hundred of you steadfast, they will overcome two hundred, and if there be a thousand of you they will overcome two thousand by the will of Allah; and Allah is with the steadfast.¹¹⁸

67. (ما كان... حكيم) It does not behove a prophet¹¹⁹ that he should have captives¹²⁰ until he has greatly slaughtered in the land.¹²¹ You¹²² seek the gains of this world, while Allah seeks the Hereafter;¹²³ and Allah is Mighty,¹²⁴ Wise.¹²⁵

111. (Who is thy real and ultimate Suppor).

112. (who are the ostensible means of supporting thee).

113. According to a Christian student of psychology, 'it is doubtful if prayer and the pligrimage would have sufficed in themselves to create the required brotherhood. Circumstances threw Mohammad at once upon the defensive, and though he began by preaching peace and love, he soon was driven to proclaiming the Jihad or holy war against all unbelievers.' (Dennison, *op. cit.*, p. 275)

114. Undaunted are the men of faith, however heavy the odds be against them.

115. (and therefore believe not; and hence as infidels they are deprived of Divine succour and a spirit of fortitude).

116. There was a considerable intervening period between the revelation of preceding verse and this one.

117. *i.e.*, lack of resolution and cohesion, perhaps because the number of the believers had by now increased.

118. (helping and supporting them), *Cf.* the OT :—‘When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them : for the Lord thy God is with thee.’ (Dt. 20 : 1)

119. (who always fights for pure righteousness, and never for any ignoble purpose or with any personal motive).

120. *i.e.*, as prisoners of war alive. They were clearly the very persons who had gathered and combined to fight for the forces of darkness, and to extinguish, if possible, the light of God.

121. (sufficient to uproot the tentacles of vice and evil). The object of the Islamic *Jihad* being the extirpation of the forces of paganism and the restoration of the kingdom of God, there was no sense in the warrior-prophet sheathing his sword until the culprits had got their deserts and their capacity for mischief utterly smashed. *Cf.* the far more rigid military law of the OT :—‘And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword’ (Dt. 20 : 13). ‘And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man’ (Judg. 21 : 11). Among the Jews, ‘if a city resisted their summons, the males, without distinction, were put to the sword : the seven nations of Canaan were devoted to destruction : and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive.’ (GRE. VI, pp. 245-46).

122. The address is to certain Muslims who preferred ransom-money to the slaughter of the captives.

123. (regard for which requires that the power of the infidels be entirely broken and their numbers exterminated).

124. *i.e.*, Able to grant you easy victory, and to make you prosperous by other means than the ransom money.

125. *i.e.*, Allowing you only such means as conform to His universal Plan.

الأنفال

وَأَعْلَمُوا

سَبَقَ لَكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ
 عَفُورٌ رَحِيمٌ ﴿٦٩﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
 يُؤْتِيكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَعْفُو لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ
 فَقَدْ خَانَ اللَّهُ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾ إِنَّ الَّذِينَ آمَنُوا وَ
 هَاجَرُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آمَنُوا وَ نَصَرُوا
 أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشِرْكٍَ كَبِيرٍ فَهُمْ
 أَوْلَىٰ بِمَا كَسَبُوا خَيْرًا مِمَّا كَسَبَ الَّذِينَ آمَنُوا وَاللَّهُ خَبِيرٌ عَلِيمٌ ﴿٧٢﴾

68. (لولا . . . عظيم) Were it not that a writ had already gone forth from Allah¹²⁶ that would surely have touched you a mighty torment for what you took,¹²⁷

69. (نكفوا . . . رحيم) Enjoy you then¹²⁸ of what you have obtained of spoil,¹²⁹ lawful and clean, and fear Allah.¹³⁰ Verily Allah is Forgiving,¹³¹ Merciful.¹³²

SECTION 10

70. (يا ايها . . . رحيم) O Prophet! say to the captives that are in your hands:¹³³ if Allah knows any good¹³⁴ in your hearts He shall give you better¹³⁵ than what has been taken away from you, and shall forgive you; and Allah is Forgiving,¹³⁶ Merciful.¹³⁷

71. (وان . . . حكيم) And if they seek tricking thee,¹³⁸ they have tricked Allah before,¹³⁹ yet Allah gave thee power over them,¹⁴⁰ and Allah is Knowing,¹⁴¹ Wise.¹⁴²

126. *i.e.*, had it not been written in God's decrees that many of the captives would be converted to Islam, and thus would not prove a source of danger to the cause of Islam and the Muslims.

127. (of the ransom money). When the 70 prisoners of war taken at Badr, all of them pillars of paganism, were brought before the holy Prophet, he asked the advice, as was his wont, of his companions as to what should be done with them. 'Omar advised slaughter, but the Prophet, ever gentle and lenient, agreed with the opinion of Abu Bakr and ordered their release on their paying ransom. Here is Divine rebuke administered to the ill-timed leniency, which, by the way, affords another instance of the exclusively Islamic doctrine that the Prophet, angelic in his character, was only human in his judgement.

128. *i.e.*, now that your action is condoned and the matter is passed over.

129. غنيمه here signifies ransom. Literally it means whatever is won from the infidels in war. The Muslims, after the Divine rebuke, naturally felt scruples whether they might make use of the money and property thus acquired. Here they are reassured and permitted to enjoy the ransom they had received.

130. (in all your dealings, great or small and obey all His ordinances).
131. So he has passed over your guilt.
132. So He has allowed you the use of the ransom money.
133. (and who were received by the citizens of Madina with great kindness and consideration). The Prophet 'was far from intending to treat the prisoners whose lives he had spared, with harshness. He rather hoped, by kind and friendly demeanour, to win their affections and draw them over to the Faith.' (Muir, *op. cit.*, 233).
134. 'good' here stands for 'faith.'
135. (in this world even).
136. His forgiveness He will manifest in the Hereafter.
137. His mercy He will manifest in this very world.
138. (by simulating faith and plotting desertion).
139. (by taking up wars against His prophet).
140. (and made them prisoners). So there is no cause for concern and anxiety; He is sure to vanquish them as He did at Badr, if they are plotting treachery.
141. So He knows well who is treacherous and who is not.
142. *i.e.*, Able to frustrate all their plots.

وَأَعْتَدُوا

الْأَنْفَالِ

مَنْ شَىءٍ حَتَّىٰ يَهَاجِرُوا، وَإِنْ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
 وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إِيَّا
 تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ فَمَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
 سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَانصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾
 وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
 بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

72. (ان . . . بصير) Surely those who believed and emigrated¹⁴³ and strove hard in the way of Allah with their riches and lives;¹⁴⁴ and those who gave refuge¹⁴⁵ and succoured:¹⁴⁶ those shall be heirs one unto another.¹⁴⁷ And those who believed and did not emigrate, you have naught of inheritance to do with them unless they emigrate¹⁴⁸ And should they¹⁴⁹ seek succour from you in the *matter of* religion, then incumbent on you is their succour¹⁵⁰ except against a people with whom you have a treaty.¹⁵¹ And Allah is the Beholder of what you work.

73. (والذين . . . كير) And those who disbelieve: they shall be heirs one unto another.¹⁵² If you do not do this,¹⁵³ persecution there will be in the land and great corruption.¹⁵⁴

74. (والذين . . . كريم) And those who have believed and emigrated and striven hard in the way of Allah,¹⁵⁵ and those who gave refuge and succoured¹⁵⁶—these! they are the believers in very truth;¹⁵⁷ for them *shall be* forgiveness¹⁵⁸ and a provision honourable.¹⁵⁹

75. (والذين . . . علم) And those who believed afterwards¹⁶⁰ and emigrated and strove hard along with you: these *also* are of you:¹⁶¹ and the kindred by blood¹⁶² are nearer¹⁶³ unto one another¹⁶⁴ in Allah's decree.¹⁶⁵ Verily Allah is of everything¹⁶⁶ the Knower.

143. (from Makka to Madina, in the cause of Islam). هجرت is one of the most difficult words to translate. It is not 'emigration' or 'flight' pure and simple, but emigration *with a religious motive*. مهاجرين has been variously translated as 'emigrants,' 'fugitives' or 'refugees.'

144. After the pagan persecution had reached its highest pitch, the Prophet commanded his followers to depart for Madina, a city lying about 250 miles north of Makka, and to find a home there.

145. آوى literally means he betook himself to some one. آوا in the context signifies:—they gave refuge or shelter, or, they received hospitality.

146. (the Prophet and the refugees). The Makkan Muslims who had now

migrated to Madina and numbered between one and two hundred souls 'were welcomed with cordial and even eager hospitality by their brethren at Madina, who vied with one another for the honour of receiving them into their homes and supplying their domestic wants.' (Muir, *op. cit.*, p. 134).

147. (and succession will be regulated accordingly superseding all natural relationships). The enactment remained in force till there was a return to normal life and the refugees were joined by their blood relations and had their own settled households in Madina.

148. (and undergo the great and many personal sacrifices attendant on the exile).

149. *i.e.*, the non-emigrant believers.

150. (sought for).

151. (of mutual alliance).

152. (to the exclusion of the Muslims, both as heirs and as legators).

153. (and go on making blood-relationship the basis of inheritance respective of faith and belief).

154. The great wisdom underlying this ordinance in the early days of Islam, when the believers were a scattered minority and when they required, more than anything else, cohesion and solidarity, has been perceived even by the enemies of Islam. This verse, writes a modern traducer of the holy Prophet, 'illustrates the political sagacity of Muhammad' who 'divides all Arabs into two classes and unites all his following, from whatever quarter they might come, against the fragmentary elements of the opposition.'

155. (in the earliest days of the struggle).

156. These were known as—انصار helpers or auxiliaries of Madina.

157. (being the first to come forward and risk their all to receive the truth).

158. (in the Hereafter).

159. (in the Paradise).

160. *i. e.*, after the Prophet's own *hijrat* or emigration.

161. (though not of the same rank as the first believers).

162. (among the latter-day emigrants).

163. (to one another ; or, to the earlier emigrants).

164. (then those who are not thus related).

165. (in the matter of inheritance).

166. (and therefore His ordinances are the wisest and the most appropriate).

vineyards), one cavalry squadron coolly attacked a Polish battery and forced it to surrender. The losses were negligible.

Even though the weather was extraordinarily good, making progress easy for motorized units, cavalry and horse-drawn artillery came strongly to the fore. The future of breeding, development, training seems assured for German horses ; experience gained in the Polish campaign seems to assure that.

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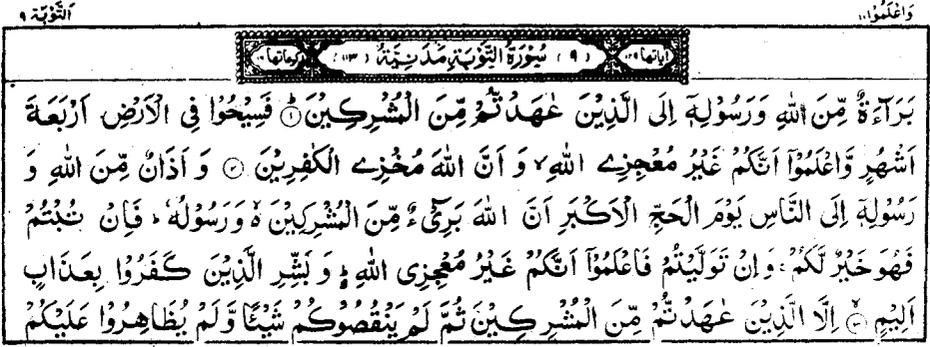
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It is well known, of course, that the Poles had prepared 40 regiments of cavalry for the possibility of war. Furthermore, their cavalry was the apple of Marshal Pilsudski's eye, and he was the sponsor of the supposedly great Polish army. Indeed, the Polish cavalry enjoyed a great tradition : Poland's victories of the past had been fought almost entirely with knights on horses.

Poland, therefore, in the days before the German conflict, did not speak merely of cavalry regiments, or divisions, but of whole cavalry armies, who would find outdoors all their fields of action. The Polish cavalry was pledged to promote bloody action.

Actually, when the war broke out, the Polish cavalry was found distributed in a number of divisions and brigades. And it must be admitted that these cavalry units exhibited great bravery. At times, indeed, they attacked not only with the gallantry but with the weapons of the past, flung themselves with lances at German motorized units. Disaster was inevitable.

The Polish cavalry lacked suitable weapons and co-operation from neighbouring units. They were met and shattered, for all their bravery, by German aircraft and German armoured units. (*The Statesman*, Calcutta and Delhi, March 10, 1940).



Sūrat-ul-Tauba¹⁶⁷

Repentance IX

(Madinian, 16 Sections and 129 Verses)

SECTION 1

1. (براءة... المشركين) Freedom¹⁶⁸ from obligation *is this* from Allah and His messenger to the associators with whom you¹⁶⁹ had covenanted.¹⁷⁰
2. (فسبحوا... الكافرين) Go about¹⁷¹ then, in the land for four months,¹⁷² and know that you cannot escape Allah,¹⁷³ and that verily Allah is the humiliator of the infidels.¹⁷⁴
3. (وإذ ان... اليم) And a proclamation *is this* from Allah and His messenger to mankind on the day¹⁷⁵ of the greater pilgrimage¹⁷⁶ that Allah is quit of the associators¹⁷⁷ and *so is* His messenger.¹⁷⁸ Wherefore if you repent,¹⁷⁹ it shall be better for you,¹⁸⁰ but if you turn away, then know that you cannot escape Allah.¹⁸¹ And announce¹⁸² to those who disbelieve a torment afflictive— —

167. This is the only Surat in the Qur'ān without the usual auspiciatory formula which marks off each separate chapter, since it was felt doubtful by the compilers of the Qur'ān if this formed a new chapter at all or merely a continuation of the last one. As a matter of compromise between the two opposing views, the Companions agreed to separate the two chapters but not to interpose the distinction of the *Bismillāh*.

168. براءة is more of a freedom from obligation than 'a declaration of immunity.'

169. (O Muslims!).

170. (for an indefinite period).

171. (O idolaters! freely, as you will).

172. (since the date of this proclamation; so there is yet ample time for recounting and making amends).

173. *i. e.*, you cannot baffle or frustrate the Divine plan.

174. (whether immediately or ultimately).

175. Either the 9th of Zul-Hijja at 'Arafāt, or the 10th at Minā. *هـ* is here used in a generic sense.

176. *i. e.*, the Hajj. The epithet 'greater' is only added to distinguish it from 'Umra.

177. (immediately, and without giving any respite). Here by 'associators' is meant that group of them that had deliberately and persistently violated the treaty pledges and acted treacherously.

178. *i. e.*, with this class of the idolaters the treaty obligations are immediately dissolved.

179. (O perfidious pagans!).

180. (as you will thereby escape punishment both in this world and the Next).

181. *i. e.*, you cannot baffle or frustrate the Divine plan.

182. (O Prophet!).

الْمُتَّقِينَ

وَأَعْتَدُوا

أَحَدًا فَأَتَيْتُمُ الْعَهْدَ إِلَىٰ مَدَائِنِهِمْ وَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝ فَإِذَا أَسْلَمَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوا حُرْمَهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ۝ وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْعَىٰ كَالَّذِينَ هُمْ يُبْعَثُونَ ۚ إِنَّ اللَّهَ يَسْمَعُ أَسْوَأَ الَّذِي يَأْتِيهِمْ بِأَنْفُسِهِمْ فَانصُرُوهُم بِمَا كَفَرُوا قَدْ كُنُوا قَوْمًا لَا يَعْلَمُونَ ۝ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

4. (إلا الذين . . . المتقين) except those of the associators¹⁸³ with whom you covenanted and they have not failed you in aught, nor have they banded up any one against you; so fulfil to them their covenant till their *full* period. Assuredly Allah loves the *God-fearing*.¹⁸⁴

5. (فإذا . . . رحيم) When, therefore, the sacred months¹⁸⁵ have slipped away,¹⁸⁵ slay the associators¹⁸⁷ wherever you find them and capture them¹⁸⁸ and confine them¹⁸⁹ and lie in wait for them at every ambush.¹⁹⁰ Then should they repent and establish prayer and give the poor-rate, leave them alone.¹⁹¹ Verily Allah is Forgiving,¹⁹² Merciful.¹⁹³

6. (وإن . . . يعطون) And should any of the associators seek thy protection¹⁹⁴ grant him protection, that he may hear the word of Allah,¹⁹⁵ then let him reach his place of security.¹⁹⁶ That¹⁹⁷ is because they are a people who do not know.¹⁹⁸

SECTION 2

7. (كيف . . . المتقين) How can there be for the associators¹⁹⁹ a covenant with Allah and His messenger save for those with whom you²⁰⁰ covenanted near the Sacred Mosque²⁰¹? Act straight with them²⁰² so long as they act straight with you. Verily Allah loves the *God-fearing*.

183. Note that the exception is in regard to the declaration of immunity and withdrawal of security. Freedom from obligations on the part of God and the apostle does not cover such of the idolaters—idolaters though they are—as have not proved traitors.

184. *i. e.*, those who are regardful of their duties to man and of their treaties and covenants.

185. *i. e.*, the four months wherein no attack was permissible.

186. (but not before that). Thus even the worst offenders are allowed a respite.

187. (of the perfidious, treacherous group). The command obviously is not

of general application, but only refers to particular groups of the Makkan idolaters—notorious offenders.

188. *i. e.*, make use of all military operations to break their resistance. Compare the governing maxim of modern warfare:—'Whatsoever thy hand guideth to do, do it with thy right.' (EBr. XXIII, p. 323).

189. *i. e.*, besiege them if they are fortified, dislodge them from their positions, and reduce them to submission, either by direct military force or by starvation.

190. Ambushing is the hiding of troops for the purpose of a sudden surprise attack, and is recognized as one of the most effective military operations in war time.

191. So that even such confirmed sinners are not past redemption.

192. So that He shall forgive them in the Hereafter.

193. So that He saves their lives in this world.

194. *i. e.*, after the period of security is over, and the pagans are liable to be slain at any moment.

195. The 'word of Allah' is here used in a general sense, and stands for any argument in support of Islam. (Th).

196. *i. e.*, the injunction to give asylum and protection with a view to having proper opportunities for reflection.

197. *i. e.*, giving him a safe conduct so that he may return home securely and think over the matter calmly.

198. (the excellence of the religion of Islam).

199. (who are bent on violating treaty pledges).

200. (O Muslims!).

201. The reference is to Banu Dhamra and Banu Mudlaj, two classes of Kinana tribe, who, it was expected, would keep the pledge.

202. (and observe faithfully the remaining term of their truce).

أَقْبَبَهُ
زَاعَلُوا

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً يُرْضُونَكُمْ بِأَقْوَابِهِمْ وَتَأْتِي
 قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ⑧ اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَدُوا عَنْ سَبِيلِهِمْ إِنَّهُمْ
 سَاءَ مَا كَانُوا يَعْمَلُونَ ⑨ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ⑩
 فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَفَخَّوَانَكُمْ فِي الدِّينِ وَفَصَّلُوا إِلَيْكُمْ لِقَوْمٍ
 يَعْلَمُونَ ⑪ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا آيَةَ
 الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَكُمْ لَعَلَّهُمْ يَلْتَهُونَ ⑫ إِلَّا تَقَاتِلُوهُمْ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَنُوا

8. (كيف . . . فسقون) How *indeed*²⁰³ When if they get better of you, they respect not regarding you either kinship²⁰⁴ or agreement.²⁰⁵ They flatter you with their mouths,²⁰⁶ the while their hearts refuse;²⁰⁷ and most of them are ungodly.²⁰⁸

9. (اشترو . . . يعملون) They have sold the revelations of Allah for a small price²⁰⁹ so they keep back them from His path. Vile is that which they are working.

10. (لا يرقبون . . . المعتدون) They respect no kinship or agreement²¹⁰ in a believer: those! they are the transgressors.

11. (فان . . . يعلمون) If they repent and establish prayer and give the poor-rate they are your brethren-in-faith.²¹¹ And We expound the revelations for a people who know.

12. (وان . . . يتهنون) And if they violate their oaths after their covenant and revile your religion,²¹² fight *those* leaders of infidelity—verily no oaths shall hold in their case.²¹³ Haply they may desist.

203. *i. e.*, how can there be a truce with the deliberate violators of treaties?

204. Which bond was regarded in the old Arabian society as particularly sacred and inviolable.

205. Even their plighted oath they were wont to disregard if the other party happened to be the Muslims.

206. *i. e.*, they cajole you with their words.

207. (to abide by their terms).

208. (who from the very start had no intention of fulfilling their pledges).

209. (by preferring the life of this world to the Hereafter).

210. See nn. 204, 205 above.

211. (and shall be forgiven the past).

212. *طعن* conveys more than anything else the idea of defiance. Reviling God's religion is blasphemy in its worst form, and blasphemy, both in the Jewish

and Christian religions, is punishable with death. 'And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.' (Le. 24:16). It also stood, till recently, in the secular laws of Europe as an indictable offence punishable with the capital sentence. 'By the law of Scotland, as it originally stood, the punishment of blasphemy was death. . . . In France, . . . the punishment was death in various forms, burning alive, mutilation, torture, or corporal punishment.' (EBr. IV. p. 44. 11th Ed.).

213. (any more, in consequence of their habitual perfidy).

التَّوْبَةِ

وَأَنفُسُهُمْ

بِأَخْرَاجِ الرَّسُولِ وَهُمْ بَدءُوكُمْ أَوَّلَ مَرَّةٍ أَن تَخْسِرُوهُمْ ۖ قَالَ اللَّهُ أَلَمْ أَحِقَّ أَنْ تُخْشَوْهُ إِن كُنْتُمْ مُؤْمِنِينَ ۗ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَهُمْ قَوْمٍ مُّؤْمِنِينَ ۗ وَيَذْهَبُ عَنِّي ظِلُّهُمْ فَمَا لَوْ كَفَرُوا وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۗ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَلُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۗ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكَفْرِ ۗ أُولَٰئِكَ حِطَّتْ أَعْمَالُهُمْ ۗ وَفِي النَّارِ

13. (الا . . . مؤمنين) Will you not fight a people who have violated²¹⁴ their oaths and conspired the banishment of the messenger²¹⁵ and who have therefore begun *against* you first? Are you afraid of them? Allah is worthier that you should fear Him,²¹⁶ if you are believers *at all*.

14. (قاتلوهم . . . مؤمنين) Fight them; Allah will chastise them at your hands,²¹⁷ and humble them and give you victory over them and heal the spirit of the believing people.²¹⁸

15. (ويذهب . . . حكيم) And He shall take away the rage from their hearts.²¹⁹ And Allah shall relent towards whom He pleases;²²⁰ and Allah is Knowing,²²¹ Wise.²²²

16. (ام . . . تعملون) Do you think that you would be left *alone* while yet Allah has not known²²³ those of you who have striven hard and have not taken an ally besides Allah and His Messenger and the faithful²²⁴? Allah is Aware of what you do.

214. The verse was revealed after the pagans had actually violated the treaty. The reference is to the Quraish aiding and assisting Banu Bakr who had treacherously raided an unsuspecting encampment of Banu Khuzā'a and mercilessly slain several of them.

215. (from their city).

216. (and implicitly obey His commands).

217. Cf. the OT:—'I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.' (Ex. 23: 31).

218. (of the wounds sustained from the tongue and hands of the powerful and perfidious enemy).

219. (and make them comforted and satisfied at finding themselves avenged at long last against their cruel, relentless persecutors).

220. This implies a prophecy that some at least of the pagan leaders would be converted to Islam.

221. So that He knows who shall die in faith and who in unbelief.

222. So that He unfolds His perfect plan at its proper time.

223. (demonstrably; by a trial of your faith).

224. The reference is to those of the Muslims who were reluctant to fight against their own kindred.

وَأَعْلَمُوا
الْمُتَّقِينَ

هُمْ خَلِيدُونَ ① إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ② أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ
اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ③ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ④ يُبَشِّرُهُمْ رَبُّهُمْ
بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ⑤ خَلِيدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ

SECTION 3

17. (ما كان . . . خلدون) It is not for the associators²²⁵ that they will tend²²⁶ Allah's mosques,²²⁷ while giving evidence of infidelity against themselves. Those! vain shall be their works,²²⁸ and in the Fire they shall abide.²²⁹

18. (إنما . . . المهتدين) They only shall tend Allah's mosques who believe in Allah and the Last Day and establish prayer and give the poor-rate and fear none save Allah. They may²³⁰ be among the guided ones.

19. (اجعلتم . . . الظالمين) Do you think the giving of drinks to the pilgrims and the tendance of the Sacred Mosque²³¹ is like²³² the conduct of one who believes in Allah and the Last Day and strives hard in the way of Allah? Equal they are not in Allah's sight, and Allah does not guide the wrong-doing people.²³³

20. (الذين . . . الفازون) Those who have believed and have emigrated and have striven hard in the way of Allah with their riches and their lives are far higher in degree with Allah. Those! they are the achievers.²³⁴

21. (يُبشِّرهم . . . مقيم) Their Lord gives them glad tidings of a mercy from Him and of goodwill and of the Gardens wherein theirs will be a Delight lasting.

225. (with all their filth of impiety and infidelity).

226. Or 'manage.' *عمر* is 'to keep in a good state or in repair.'

227. *i. e.*, places of His worship, so clean, and so removed from defilement of every sort. Note the observations of an eminent scientist of the late 19th century. After remarking that Islam 'has preserved the character of pure monotheism . . . much more faithfully than the Mosaic and Christian religions,' he proceeds. 'When I visited the East for the first time in 1873, and admired the noble mosques of Cairo, Smyrnia, Brussa, and Constantinople, I was inspired with a feeling of real devotion by the simple and tasteful decoration of the interior, and the lofty and beautiful work of the exterior. How noble and inspiring do these mosques appear in comparison with the majority of Catholic churches, which are covered internally with gaudy pictures and gilt, and are outwardly disfigured by an immoderate crowd of

human and animal figures!' (Hækel, *Riddle of the Universe*, p. 233).

228. (Seemingly of virtue and piety, on which they could presume).

229. (for ever).

230. *عسى*, as uttered by God in the Holy Qurān is, with a solitary exception, always 'expressive of an event of necessary occurrence' (LL), and does not convey the sense of doubt or uncertainty as ignorantly imagined by a Christian missionary.

231. This is said in answer to an erstwhile infidel who had said to a Muslim, 'Ye rip up our evil deeds, but take no notice of our good ones; we tend the people of Makka, and adore the K'aba with hangings, and give drink to the pilgrims.'

232. (in worth and merit).

233. *i. e.*, a people who wrong their own souls.

234. (of their goal, the highest felicity).

تَاوْبًا
الْمُؤْمِنِينَ

وَلَيْتُمْ مُذَبِّرِينَ ۝ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ۝ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا الشُّرُكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۚ إِنَّ شَاءَ ذَاكَ اللَّهُ عَلِيمٌ حَكِيمٌ ۝ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ

SECTION 4

25. (لقد . . . مدبرين) Assuredly Allah has succoured you on many fields²⁴⁰ and on the day of Hunain,²⁴¹ when your number elated you;²⁴² then it availed you naught,²⁴³ and the earth, wide as it is, straitened unto you; then you turned away in retreat.²⁴⁴

26. (ثم . . . الكافرين) Thereafter did Allah send down His calm upon His messenger and upon the believers; and He sent down the hosts²⁴⁵ that you did not see, and chastised them who disbelieved:²⁴⁶ such is the meed of the infidels.²⁴⁷

27. (ثم . . . رحيم) Thereafter, Allah will relent toward whom He pleases,²⁴⁸ and Allah is Forgiving,²⁴⁹ Merciful.²⁵⁰

28. (يا ايها . . . حكيم) O you who believe! the associators are simply filthy;²⁵¹ so let them not approach the Sacred Mosque after this year;²⁵² and if you fear poverty,²⁵³ Allah shall presently enrich you out of His bounty,²⁵⁴ if He pleases. Verily Allah is Knowing,²⁵⁵ Wise.²⁵⁶

240. (of battle, such as at Badr).

241. 'A deep and irregular valley, with clusters of palm trees, situated at a day's journey from Mecca on one of the roads to Tāif; the scene of the famous battle . . . fought soon after the surrender of Mecca.' (EI. II. p. 335) The date of the battle, according to the Christian calendar, is the 1st of February, 630.

242. 'Four thousand pagans advanced with secrecy and speed to surprise the conqueror . . . The banners of Medina and Mecca were displayed by the Prophet; a crowd of Bedouins increased the strength or numbers of the army, and 12,000 Mussalmans entertained a rash and sinful presumption of their invincible strength.' (GRE. V. p. 369).

243. (and your advance guard was caught by the ambushade laid by the enemy). 'On leaving the narrow oasis of Hunain the road enters winding gorges, suitable for ambushades. In them Mālik b. 'Awf awaited the Muslims, coming

along in no order and not suspecting the presence of the enemy.' (EI. II, p. 335).

244. 'Staggered by the unexpected onslaught, column after column fell back and choked the narrow pass. Aggravated by the obscurity of the hour and the straitness of the ragged road, panic seized the army.' (Muir, *op. cit.*, p. 416) 'In the narrow and precipitous pass, their great numbers, of which they had been vaingloriously proud, only added to the difficulty.' (p. 418 n.) 'Surprised by the sudden attack of the Bedouin cavalry, overwhelmed by a hail of arrows, the Prophet's soldiers retired in disorder.' (EI. II. p. 335).

245. (of angels).

246. 'The enemy fled; and the rout was so complete, and so fierce the pursuit, that some even of the women and children were killed, an atrocity strictly forbidden by the Prophet.' (Muir *op. cit.*, p. 417) 'In the valley of Hunain and Autas the power of the infidels was for ever broken . . . Women, children and spoil fell into the hands of the victors' (HHW. VIII. p. 129) 'Victory finally rested with the Muslims . . . Hunain was not a battle, but two routs; first that of the Muslims, then that of the Bedouins of Hawāzin. This accounts for the large number of prisoners—6,000 women and children are mentioned—and the almost negligible total of the Muslim losses, about 12 killed. The booty captured was enormous, over 24,000 camels. The fleeing Bedouins sought refuge behind the ramparts of Tāif.' (EI. II, p. 336).

247. (in this very world).

248. (of these infidels, and shall lead them on to Islam).

249. So He will forgive the converts their past misdeeds.

250. So He will lead them on to the Everlasting Bliss.

251. *i.e.*, impure in heart and soul. The word here has no reference to the pagans' physical uncleanness.

252. *i.e.*, henceforth they are not allowed to enter the sacred precincts.

253. (by the cutting off of trade and communications with the Makkan pagans).

254. (and quite independently of the Makkans).

255. So He knows the wants of mankind.

256. So He in His wisdom provides for all human wants.

الَّذِينَ

وَأَعْتَبُوا.

صَغُرُونَ ۖ وَقَالَتِ الْيَهُودُ عِزِّيُّ بْنُ اللَّهِ ۖ وَقَالَتِ النَّصْرَةَ الْمَسِيحُ ابْنُ اللَّهِ ۚ ذَلِكَ قَوْلُهُمْ
 بِأَفْوَاهِهِمْ ۖ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۚ فَتَلَّهُمُ اللَّهُ ۚ أَن يَأْتُواكُم مِّن
 أَحْبَابِهِمْ ۖ وَرَهْبَانِهِمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۖ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا
 إِلَهًا وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ۗ يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى
 اللَّهُ إِلَّا أَن يَتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ ۗ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
 لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۖ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ الْأَخْبَارِ وَ

29. (قاتلوا . . . صفرون) Fight them who do not believe in Allah nor in the Last Day, and hold not that forbidden which Allah and His messenger have forbidden, and do not observe the true faith of those who have been given the Book, until they²⁵⁷ pay²⁵⁸ the tribute²⁵⁹ out of hand,²⁶⁰ and they are subdued.²⁶¹

SECTION 5

30. (وقالت . . . ينفكون) And the Jews say:²⁶² 'Uzair²⁶³ is a child of God;²⁶⁴ and the Christians say: Masih²⁶⁵ is a child of God.²⁶⁶ That is their saying with their mouths,²⁶⁷ resembling the saying of those who disbelieved aforetime.²⁶⁸ Allah confound them!²⁶⁹-whither are they turning away.

31. (اتخذوا . . . يفركون) They have taken their priests²⁷⁰ and their monks²⁷¹ for their Lords, besides Allah,²⁷² and *also* the Masih, son of Maryam;²⁷³ whereas they²⁷⁴ were enjoined²⁷⁵ that they should worship but One God; no god is there but He.²⁷⁶ Hallowed be He from that which they associate.²⁷⁷

32. (يريدون . . . الكفرون) They seek to extinguish the light of Allah²⁷⁸ with their mouths;²⁷⁹ and Allah refuses to do otherwise than perfect His light,²⁸⁰ although the infidels may detest.²⁸¹

33. (هو . . . المشركون) He it is who has sent down His messenger with guidance and the true faith, that He may make it prevail²⁸² over all religions,²⁸³ although the associators²⁸⁴ may detest.

257. *i.e.*, 'those who have been vouchsafed the Book'; the Jews and Christians.

258. Or 'agree to pay,' (Th).

259. *جوزة*, the root meaning of which is compensation, signifies, 'the tax that is taken from the free non-Muslim subjects of a Muslim government, whereby they ratify the compact that assures them protection.' (LL) In effect it was a tax levied on able-bodied males of military age as a substitute for compulsory military service, the exemptions being the destitute, females, children, slaves, monks and hermits. Non-Muslims under the Muslim state were exempted from compulsory military service, and it was only just and equitable that they should pay some little amount in return for the protection afforded by Muslim soldiery. How rigidly

the Muslims observed the condition of this ability to afford protection is well evidenced by an incident in the reign of the second Caliph. The Emperor Heraclius had raised an enormous army with which to drive back the invading forces of the Muslims, who had in consequence to concentrate all their energies on the impending encounter. The Arab general, Abū 'Ubayda, accordingly, wrote to the governors of the conquered cities of Syria, ordering them to pay back all the Jizyah, that had been collected from the cities, and wrote to the people, saying, "... The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took..." In accordance with this order enormous sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying, "May God give you rule over us again and make you victorious over the Romans: had it been they, they would not have given us back anything, but would have taken all that remained with us." (Arnold, *Preaching of Islam*, pp. 60-61). 'It is very noticeable that when any Christian people served in the Muslim army, they were exempted from the payment of this tax.' (p. 61) 'The collectors of the Jizyah were particularly instructed to show leniency, and refrain from all harsh treatment or the infliction of corporal punishment, in case of non-payment.' (p. 60)

260. (as subjects) *i.e.*, in token of willing submission. اعطاء عن يد signifies, 'He gave it in acknowledgment of superiority of the receiver; that the power (يد) of the latter was superior to that of the giver.' (LL)

261. (and have accepted the authority of the law of Islam).

262. Here follows some elucidation of the error of the fundamental Jewish and Christian conceptions.

263. Ezra of the Bible, whose official title in the Jewish tradition is the 'Scribe of the words of the commandments of the Lord and His statutes for Israel' (Friedlander, *Jewish religion*, p. 125) and whose work constitutes a landmark in the history of Judaism. 'One of the most important personages of his day, and of far-reaching influence upon the development of Judaism.' (JE. V. p. 321) Spinoza 'goes so far as to attribute the composition of the Pentateuch, not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha' (IX. p. 590), 'He is said to have restored not only the law, which had been burnt, but also all the other Hebrew scriptures which had been destroyed, and seventy apocryphal works in addition.' (EBr. IX. p. 14). 'With the Return,' *i.e.*, since the era of Ezra 'began the codification of the Torah and scriptures, their translation and exegesis, and the development of their intensive teaching. From now onwards Judaism can be spoken of as distinct from the religion of Israel.' (VJE. p. 339). 'He succeeded in reviving with increased strength the old Jewish national religious ideal; and because he did so he is called the father of Judaism.' (*The Columbia Encyclopaedia*, p. 599). He was the first of the scribes or *soferin*. But who exactly were they? and what standing had they in the Jewish theology? Not only were

they 'the great authorities on the text of the Scriptures and on its interpretation' but it was they who first 'fixed the norm of Jewish religious practice,' and they were considered competent to effect whatever changes they liked even in the Scripture. In fact they did introduce 'eighteen changes into the text of the Pentateuch, chiefly in order to soften expressions which were considered too harsh by a later age. They also modified some of the precepts of the Pentateuch in order to meet the spirit of the age and the needs of the times. These modifications are called in the Talmud *dibre soferin*, "the words of the Scribes," and were accepted as binding by later generations' (VJE. pp. 585-586). His traditionary tomb is on the Tigris, near its junction with the Euphrates. (Layard, *Ninevah Babylon*, p. 501 f.n.).

264. Man, even the greatest of men, is but a creature, a servant of God with whom he can have nothing in common, and it is blasphemous to suggest, even remotely and by metaphor, any filial relationship between man and God. The very idea is repellent to Islam. Speaking of the severe and strict monotheistic attitude of the Prophet who 'could not tolerate that other beings should receive the slightest portion of the divine honours which were His due,' observes a modern Christian scholar, 'He went much farther than Eastern Christianity, whose Christolatry and Mariolatry he regarded as idolatry. Not even Judaism withstood the test of his monotheistic zeal. He regarded the Jewish reverence for Ezra as on the same level as the Christian adoration of Jesus (Andrae, *op. cit.*, p. 28).

265. *المسيح* literally is 'wiped over with some such thing as oil,' and *المسيح* (with the definite article *ال*) is 'the Anointed, the Christ.' Note that the Holy Qur'an never disputes the title of Jesus to Messiahship. It is only his Divinity whether as Son or as Child or Incarnation that Islam so consistently denounces. It is only his Divinity

266. 'Children of God' and 'Sons of God' are both Biblical phrases. In the former, the favourite phrase of St. John, 'the idea of origin is most prominent'; while the latter, so frequently used by St. Paul, emphasizes 'rather the notion of relation and privilege' (DB. II. p. 215). The doctrine of Jesus being 'a child of God' is distinct from his Sonship, though the two ideas later on coalesced into one. Both are equally blasphemous and derogatory to the dignity of God.

267. (void of all substance) *i.e.*, unsupported by their own prophets.

268. Pagan mythologies and polytheistic theologies are full of the underlying notion of the fatherhood of God, man's genetic relationship with Him, and community of nature between man and God. 'The idea of divine Fatherhood had not failed to make its appearance in the Jewish scriptures, canonical and uncanonical, as it indeed appears in many religions.' (EBr. XIII. p. 21). There may be a special reference to the great influence on the Christian theology of Greece which supplied the philosophy of the Christian religion' and of Rome of which 'the stubborn local traditions survive in Catholic Europe to this day.' (UHW. IV. p. 2083).

269. An expression of reproach at the wilful blindness and perversity of the

Jews and Christians.

270. *i.e.*, men learned in religious lore.

271. *i.e.*, men devoted to religious penances.

272. (by considering them infallible as the very Lord God.) Among the Jews, the ancient rabbis claimed 'under certain circumstances even to suspend and to abrogate a Biblical law There are cases mentioned in the Talmud, in which a Biblical law was entirely abrogated.' (JE. I. p. 131). 'The distinguished rank of the highpriest is apparent from the fact that his sins are regarded as belonging also to the people' (VI. p. 390). Among the Christians, the Church of Christ and the Pope are infallible. 'Without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in the matters of faith.' (EBr. XVI. p. 940). 'The Church and the Pope cannot err when solemnly enunciating, as binding on all the faithful, a decision on a question of faith or morals.' (XII. p. 318). Catholicism maintains that the Church alone with the assistance of the Holy Ghost promised her by Christ can tell us with infallible certainty what truth God has actually revealed, whether these be found in the Bible or in tradition.' (CD. p. 358).

273. (whom the Christians have taken as their very Lord God). Incredible as it may sound to the Muslim ears, the position of Jesus among the Christians is actually that of God. The Catholic Church holds 'that her Founder and generator of her inerrancy, Jesus Christ is God.' (CD. p. 265). 'Christ is both God and man. As man He was the Ambassador of His Eternal Father: as God, He and the Father are equal in all things' (p. 824). 'God the Son, made man, and named Jesus Christ, to be worshipped in His Divinity and in His Humanity.' (p. 1027).

274. *i.e.*, both the Jews and Christians.

275. (by God through their prophets).

276. In the OT:—'I am the Lord thy God . . . Thou shalt have no other gods before me' (Ex. 20: 1, 2). Also Dt. 5: 6, 7; 6:4, 14. And in the NT:—'The first of all the commandment is, Hear, O Israel: the Lord our God is one Lord' (Mk. 12: 29). Also Mt. 4: 10; Lk. 4: 8.

277. (with Him).

278. *i.e.*, His true religion.

279. (as are oil lamps extinguished by blowing with the mouth).

280. (by spreading His religion far and wide and making it a signal success). A prophecy that has stood the test of thirteen centuries. Witness the admission of Sale, that the success achieved by Islam is 'unexampled in the world.' And the more recent admission of a competent European scholar, that the Holy Prophet 'the most successful of all prophets and religious personalities.' EBr. XV. p. 89 (11th Ed.)

281. (and make every effort to check its progress).

282. (by means of solid achievements and clear arguments). Note that it

the *religion of Islam*, as such, that is to outshine and outlive all other religions ; and there is no necessary connection between the religious superiority of Islam and the political supremacy of the Muslim states.

283. Witness the confession of failure on the part of the Christian missionaries with all their vast resources :—‘The solid mass of experience due to the efforts of numerous missionaries is not of an encouraging nature. There is no reasonable hope of the conversion of important numbers of Mohammedans to any Christian denomination,’ (Hurgronje, *op. cit.*, p. 174).

284. It is not the Arab idolaters but the Jews and Christians, who, for taking others beside God for their Lord, are here spoken of as ‘associators.’

رَسُولًا
الَّذِينَ

الرُّهْبَانِ يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ
الذَّهَبَ وَالْفِطَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۗ يَوْمَ يُخَالِىٰ عَلَيْهَا
فِي تَارِحَتِهِمْ فَتَكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَأَطْرُقُهُمْ ۖ هَذَا مَا كُنْتُمْ لَا تَأْتُونَ ۗ فَذُوقُوا
مَا كُنْتُمْ تَكْنِزُونَ ۗ إِنَّ عَذَابَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا ۖ فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمَةٌ ۗ ذَلِكَ الدِّينُ الْقَدِيمُ ۗ فَلَا تَطْلُبُوا فِيهِنَّ أَنْفُسَكُمْ
وَقَاتِلُوا الشُّرِكِينَ كَمَا يُقَاتِلُونَكُمْ كَمَا قَاتَىٰ ۗ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۗ

34. (يا أيها الذين... الم) O you who believe! surely many of the priests²⁸⁵ and monks²⁸⁶ devour the substance of men in falsehood,²⁸⁷ and²⁸⁸ hinder people from the way of Allah. And those²⁸⁹ who treasure up gold and silver and do not spend them in the way of Allah²⁹⁰—announce thou to them a torment afflictive.²⁹¹

35. (يوم... تكذبون) on a Day when they²⁹² shall be heated in Hell-fire, and with it shall be branded their foreheads and their sides and their backs: this is what you have treasured up for yourselves, so taste *now* what you have been treasuring up.

36. (ان... المتقين) Verily the number of months²⁹³ with Allah is twelve months²⁹⁴ ordained in the writ of Allah on the Day when He created the heavens and the earth,²⁹⁵ and of these four²⁹⁶ are sacred:²⁹⁷ that is the right religion.²⁹⁸ Wherefore wrong not yourselves in this respect.²⁹⁹ And fight the associators,³⁰⁰ all of them,³⁰¹ as they fight³⁰² all of you. And know that Allah is with the God-fearing.³⁰³

285. *i. e.*, Jewish priests and divines.

286. *i. e.*, Christian monks and clergy.

287. *i. e.*, on false pretences; for dispensing with the commands of God, by way of commendation or granting of indulgences. As regards the Jews:—'Every one loveth gifts and followeth after rewards.' (Is. 1 : 23) 'From the least of them even unto the greatest of them every one is given to covetousness.' (Je. 6 : 13). The heads thereof judge for reward, and the priests thereof teach for hire'. (Mi. 3 : 11). 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses' (Mt. 23 : 14). Also Lk. 20 : 46, 47 : Mk. 12 : 38, 40. As regards the Christians:—'The morality of the clergy was exposed to no ordinary temptations by their growing power and wealth : and especially by the right which the church acquired under Constantine of holding landed property and inheriting it by bequest.' (DCA. II. p. 1916). By some of the stewards of the church 'the riches of the church were lavished in sensual pleasures; by others they were perverted to the purposes of

private gain, of fraudulent purchases, and of rapacious usury.' (GRE. II, p. 200). From the seventh century onward 'the people compounded for the atrocious crimes by gifts to shrines of those saints whose intercession was supposed to be unfailing.' And the monks, on their part, 'by the very wealth they had acquired, sank into gross and general immorality.' (Lecky, *op. cit.*, II, p. 230).

288. (with that end in view).

289. (among the priest and monk classes).

290. *i. e.*, do not pay the obligatory alms.

291. *Cf.* the NT :—'Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven.' (Mt. 6: 19, 20).

292. *i. e.*, those heaps of gold and silver.

293. (making a year).

294. (of the lunar calendar). And so the seasons of the year ought to be ambulatory, and not fixed as in the solar calendar or by means of the intercalation of a month every third year, which later practice the Arabs had learnt of the Jews. See also P. II. n. 260.

295. This puts an end to intercalation altogether.

296. *i. e.*, Muḥarram, Rajab, Zul Qāda and Zul Hijja.

297. (wherein all fighting is prohibited).

298. Or 'the right or true reckoning' (LL).

299. (by transposing the true order of the months and fixing the pilgrimage to a particular season of the year through intercalating).

300. (of Arabia).

301. The main principle of the modern strategy is that of the limitless use of force, and the principal aim of modern warfare is total destruction of the opposing army in utter disregard of any cost involved.

302. *i. e.*, are prepared to fight.

303. (so do not be afraid of the number or equipment of the infidels).

وَأَعْلَمُوا

وَأَعْلَمُوا

النَّسِيءِ رِيَادَةٌ فِي الْكُفْرِ يَصُلُّ بِهِ الَّذِينَ كَفَرُوا يُحَلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا
 حَرَّمَ اللَّهُ فَيَجِلُّوا مَا حَرَّمَ اللَّهُ ذُرِّيَّتَ لَهُمْ سُوءَ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ اتَّقُوا اللَّهَ فِي سَبِيلِ اللَّهِ إِذَا قَاتَلْتُمْ إِلَى الْأَرْضِ
 أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۗ فَمَا مَتَاءُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَتَفَرَّقُوا
 يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ۗ وَيَسْتَبْدِلُ قَوْمًا عَيْرَكُمْ وَلَا تَصُرُّوهُ سَبِيحًا ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾
 إِلَّا تَصُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ الْمُنَى إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ

37. (انما . . . الكافرين) The postponement³⁰⁴ is but an addition to infidelity, with which the infidels are led astray,³⁰⁵ allowing it³⁰⁶ one year and forbidding it another year,³⁰⁷ that they may make up the number which Allah has sanctified,³⁰⁸ and then³⁰⁹ they allow what Allah has forbidden. Fair-seeming to them are made their foul acts; and Allah does not guide an infidel people.³¹⁰

SECTION 6

38. (يا ايها . . . قليل) O you who believe: why is it with you that when it is said to you: march forth in the way of Allah,³¹¹ you linger slothfully earthward?³¹² Are you pleased with the life of the world rather than the Hereafter? Whereas the enjoyment of the life of the world by the side of³¹³ the Hereafter is but little.

39. (الا . . . قدير) If you do not march forth,³¹⁴ He will torment you with a torment afflictive,³¹⁵ and will replace you by another people,³¹⁶ and Him³¹⁷ you cannot harm in aught; and Allah is over everything Potent.

304. (of a sacred month to another month). 'This was an invention or innovation of the idolatrous Arabs, whereby they avoided keeping a sacred month when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month Safar.' (Sale)

305. (still further).

306. *i. e.*, a certain month.

307. (as it suited their immediate purpose with no regard to Divine injunctions).

308. (without caring as to which particular months are to be kept sacred).

309. *i. e.*, when the Divine sanctity of particular months is dispensed with.

310. (who themselves care not for their guidance).

311. *i. e.*, to make war in His cause. The reference is to the expedition of Tabük, in Rajab, 9 A.H., or 630 C.E. directed against the Roman Empire. The

town 'now situated on the pilgrim road and on the railway from Damascus to Madina, about 12 days' foot journey from Madina, was in 'the time of the Prophét, on the northern frontiers of Arabia beyond which Byzantine territory began.' (E. I. IV, p. 594) Several Syrian tribes 'were flocking around the Roman eagle, and the vanguard was already at the Belka.' (Muir p. 439).

312. The Muslims set out with great unwillingness, because the expedition 'was undertaken in the midst of the summer heats, and a time of great drought and scarcity; whereby the soldiers suffered so much, that this army was called *the distressed army*; besides, their fruits were just ripe, and they had much rather have stayed to have gathered them.' (Bdh).

313. في 'also denotes comparison; and this is when it occurs between a preceding mention of a thing excelled and a following mention of a thing excelling.' (LL).

314. (when summoned to war in His cause).

315. (in this very world).

316. (to serve the Divine purpose and to comply with His behests).

317. *i. e.*, His true religion. (Th).

التوبة.

وَأَعْلَوْنَا

لصاحبه لا تخزن إن الله معنا، فأنزَلَ اللهُ سركيئته عليه وآيته، يَجُودُ لِمُتَرَوْهَا وَ
 جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا الشُّقْلَى، وَكَلِمَةَ اللهِ هِيَ الْعُلْيَا، وَاللهُ عَزِيزٌ حَكِيمٌ ۝ انْفِرُوا
 خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللهِ، ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
 تَعْلَمُونَ ۝ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّفْهَاءُ
 وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ، يُهْلِكُونَ أَنْفُسَهُمْ، وَاللهُ يَعْلَمُ إِنَّهُمْ كَذِبُونَ ۝
 عَفَا اللهُ عَنْكَ، لِمَ أَذْنُتَ لَهُمْ حَتَّى يَتَّبِعَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ۝ لَا

40. (الا . . . حكيم) If you do not succour him,³¹⁸ then surely Allah has succoured him³¹⁹ when those who disbelieved banished him:³²⁰ the second of the two;³²¹ when the twain were in a cave,³²² and when he³²³ said to his companion:³²⁴ do not grieve, verily Allah³²⁵ is with us.³²⁶ Then Allah sent down His peace on him³²⁷ and supported him with hosts³²⁸ which you did not see, and made the word of those who disbelieved the lowest³²⁹ and the word of Allah is the uppermost.³³⁰ And Allah is Mighty,³³¹ Wise³³²

41. (انفروا . . . تملون) March forth,³³³ light and heavy,³³⁴ and strive hard with your riches and lives in the way of Allah; that is the best for you,³³⁵ if you have knowledge.

42. (لو كان . . . لكدبون) Were there a gain nigh³³⁶ and a journey easy,³³⁷ they³³⁸ would have followed thee,³³⁹ but the distance was too far to them. Still they will swear by Allah³⁴⁰ saying: if only we could, we would surely have come forth³⁴¹ with you. They kill their own souls³⁴² and Allah knows that verily they are liars.³⁴³

SECTION 7

43. (عفا . . . الكذابين) Allah pardon thee³⁴⁴ ! why didst thou give them leave³⁴⁵ before it was clear unto thee as to who told the truth³⁴⁶ and thou hadst known the liars.³⁴⁷

318. *i. e.*, the Prophet.

319. —on even graver occasion, such as—

320. (out of Makka, and he felt lonely and helpless, having only one companion with him).

321. *i. e.*, the one of this tiny party was the Prophet himself. His single companion was no other than the first Caliph, Abu Bakr. The 'second of the two' became one of his most honoured titles. 'His life attained its apogee when Muhammad chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Koran as "the second of the two." (EI. I. p. 81).

322. The cave was in Mount Thaur, to the south-east of Makka, where the two fugitives lay hidden for three days to avoid the very close search of their enemies bent on capturing them and well skilled in tracking. They very narrowly escaped detection and only with the help of some miracles. 'They crept in the shade of evening through a back window, and escaped unobserved from the southern suburb. Pursuing their way, south, and clambering in the dark up the bare and rugged ascent, they reached at last the lofty peak of Mount Thaur, distant about an hour and a half from the city, and took refuge in a cave near its summit' (Muir, *op. cit.* p. 138).

323. *i. e.*, the Prophet.

324. (who on perceiving the great danger that they both were in was naturally a little nervous). 'The cave, lonely and remote as it was, could not have been a safe place for the two flying men, for the search was active; the scouts actually came once to its mouth, and the prophet and his companion heard their voices.' (Gilman. *The Saracens*, p. 121).

325. *i. e.*, His succour. (Th).

326. 'Glancing upwards at a crevice through which the morning light began to break, Abu Bakr whispered: "What if one were to look through the chink, and see us underneath his very feet?" "Think not thus, Abu Bakr!" said the Prophet, "We are two, but God is in the midst a third"' (Muir, *op. cit.*, p. 139).

327. 'Armed men on camels were searching the hill and meeting a shepherd they enquired for news of the fugitives. Pointing in the direction of the cave the man answered: "Perhaps they are hidden there; it is a likely place." Abu Bakr was terrified. "What can we two do against so many?" he asked and Muhammed quietly replied: "Fear naught, Allah is with us." A spider was spreading its intricate web across the mouth of the cave and a white dove was cooing at the entrance. Peace reigned in that tiny corner of the world and the pursuers, seeing the dove and the spider's web, did not trouble to enter. As the sound of their footsteps died away, the Prophet cried: Praise be to God! God is greater than all.'" (Lady Cobbold, *op. cit.*, pp. 57-58).

328. (of angels who bring security).

329. *i. e.*, defeated and humbled their plan.

330. *i. e.*, His Plan is always successful.

331. *i. e.*, Able to maintain for ever the supremacy of the believers.

332. So that He makes the believers victorious only when that victory conforms with His universal Plan.

333. (O Muslims!).

334. *i. e.*, whether light-armed and ill-equipped or heavy-armed and well-equipped.

335. (both in this world and the Next).

336. *i. e.*, were the spoils of war to cost them little or no trouble.

337. *i. e.*, were there no difficulties to surmount in the Tabūk expedition.
338. *i. e.*, the hypocrites who had lagged behind. The reference here is to the hypocrites, not to the believers.
339. (to the battle-ground. O Prophet!).
340. (and saying to the Muslims). This is said by way of prophecy before the return of the Muslim army to Madina.
341. (out of Madina to meet the enemy).
342. (by this act of lying and false swearing).
343. (who without any just excuse failed to go out for Jihād).
344. (O Prophet! for thy excusing certain persons from joining the Tabūk expedition). *عفو* (literally, effacement, forgiveness, absolution) does not necessarily imply sin or moral guilt. Very often, as here, it implies only an honest, *bona fide* error of judgment, from which no mortal—not even the greatest of the prophets—can be entirely immune. But no prophet is ever allowed to stick to such errors of judgment: Divine revelation invariably and immediately corrects them. And that is the differentia, in Islam, of the sinless prophets—distinguishing them from ordinary mortals.
345. (to stay at home). The reference here is to certain hypocrites.
346. The reference here is to certain Muslims who had just reasons to remain behind.
347. *i. e.*, the habitual malingerers. The ever-forgiving Prophet is here gently admonished for being too liberal in granting exemption to the habitual malingerers.

الْمُؤْمِنِينَ

وَالْمُؤْمِنَاتِ

يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ
 بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ
 فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ انشِعَاثَهُمْ
 فَتَبَطَّحَهُمْ وَقِيلَ لَهُمْ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِئَكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُدْعُوا
 خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ، وَفِيكُمْ سَمْعُونُ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتِغُوا
 الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾ وَمِنْهُمْ

44. (لا . . . بالمؤمنين) Those who believe in Allah and the Last Day would not ask thy leave *to be excused* from striving hard with their riches and their lives,³⁴⁸ and Allah is the Knower of the *God-fearing*.³⁴⁹

45. (انما . . . يترددون) It is only those who do not believe in Allah and the Last Day and whose hearts doubt who ask thy leave,³⁵⁰ so in their doubt they are tossed to and fro.³⁵¹

46. (ولو . . . القاعدین) Had they intended³⁵² the marching forth³⁵³ they would have made *some* preparation for it;³⁵⁴ but Allah³⁵⁵ was averse to their wending,³⁵⁶ so He withheld them³⁵⁷ and the word was passed: ³⁵⁸ stay at home with the stay-at-homes.³⁵⁹

47. (لو . . . بالظالمين) Had they marched forth with you,³⁶⁰ they would have added to you naught save unsoundness, and they would have hurried about in your midst seeking sedition unto you,³⁶¹ and there are among you listeners to them;³⁶² and Allah is the Knower of the wrong-doers.³⁶³

48. (لقد . . . كرهون) Assuredly they sought confusion before³⁶⁴ and turned the affairs upside down for thee³⁶⁵ until the truth³⁶⁶ arrived and the decree of Allah prevailed, averse *though* they were.

348. *i. e.*, the true believers will always subordinate their personal interests to those of Islam.

349. (and He will reward them accordingly).

350. (to stay behind).

351. Belief, says a psychologist with no religious sympathies, 'is opposed, not by disbelief but by doubt . . . In matters of great import, doubt is the name for unspeakable misery' (Bain, *Mental Science*, p. 384). Doubt, which signifies on the part of the doubter instability, double-mindedness and perplexity in everything, is the exact opposite of faith and incompatible with it, and therefore receives in religion utter condemnation.

352. —as now they pretend that they did—

353. (with thee).

354. (and would have equipped themselves).
355. (in His Ultimate Will).
356. (in consequence of their own lack of will to go forth).
357. (as is His wont in all such cases) *i. e.*, He did not exert His will that they should move.
358. (unto them) *i. e.*, it was inspired in their minds.
359. *i. e.*, those who are really incapable of active service, such as the aged and the infirm, and are obliged to stay.
360. Literally, 'among you.'
361. This explains God's superior wisdom in not willing the hypocrites to accompany the Muslim army, hinted at by the words 'Allah was averse to their wending' in the preceding verse.
362. (even now). Or 'those who would have listened to them.'
363. (and will requite them accordingly).
364. (as at Oḥud).
365. (*i. e.*, created difficulties for thee).
366. *i. e.*, fulfilment of God's promise of the Muslim victory.

الْمُؤْمِنِينَ

وَأَعْلَانًا

مَنْ يَقُولُ ائْتِدَانِ لِي وَلَا تَفْتِنِي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنْ جَهَنَّمَ لَكُحَيْطَةٌ بِالْكَافِرِينَ ۗ إِنَّ
 نُصْبَكَ حَسَنَةٌ لِّسَوْءِهِمْ ۗ وَإِنْ نُصِبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَحَدْنَا أَمْرًا مِنْ قَبْلُ وَيَقُولُوا
 وَهُمْ فَرِحُونَ ۗ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۗ هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُؤْمِنُونَ ۗ قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا أَحَدًا مِّنَ الْمُحْسِنِينَ ۗ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ
 بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۗ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ۗ قُلْ أَنْفِقُوا طَوْعًا أَوْ
 كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۗ إِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ۗ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ

49. (ومنهم . . . بالكافرين) And among them³⁶⁷ there is he³⁶⁸ who says : give me leave³⁶⁹ and tempt me not.³⁷⁰ Lo! into temptation they are *already* fallen;³⁷¹ and verily the Hell is the encompasser of the infidels.

50. (ان . . . فرحون) If good happens to thee³⁷² it annoys them.³⁷³ and if an affliction befalls thee, they say:³⁷⁴ we surely took hold of our affair before.³⁷⁵ And they turn away while they are exulting.

51. (قل . . . المؤمنون) Say thou:³⁷⁶ naught shall ever befall us save what Allah has ordained for us; He is our Patron³⁷⁷ and on Allah let the believers rely.

52. (قل . . . متربصون) Say thou: do you await for us *anything* save one of the two excellences,³⁷⁸ while for you we wait that Allah shall afflict you with a torment from Himself,³⁷⁹ or at our hands.³⁸⁰ Await then,³⁸¹ we *also* are with you awaiting.

53. (قل . . . فسقين) say thou³⁸² spend³⁸³ willingly or unwillingly it will not be accepted from you: verily you are a people ever ungodly.

367. *i. e.*, of the hypocrites who lagged behind.

368. The allusion is to one J'ad Ibn Qais, who came to the Prophet and said: 'I have a weakness for beauty, and Syrian girls are reported to be extremely beautiful.'

369. (to stay behind).

370. *i. e.*, expose me not to temptation.

371. (by their refusing to follow the call of the Prophet).

372. (O Prophet!).

373. So envious are they!

374. (among themselves, felicitating each other).

375. (by keeping ourselves out of harm's way).

376. (O Prophet! on behalf of the Muslims).

377. (so what pleases Him most pleases us as well).

378. *i. e.*, either victory and glory in this world, or death in God's cause, a sure passport to Paradise. 'An army made up of men holding such a faith could hardly fail of success.' (Wherry) *Cf.* a saying of Shri Krishna in the *Bhagwada Gita*:—'Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore stand up, O son of Kunti, resolute to fight.' (II: 37).

379. (either in this world or the Next).

380. (in this world on your making a public avowal of your ill-concealed infidelity).

381. (and see what becomes the end of you).

382. (to the hypocrites, O Prophet!).

383. (in purposes apparently laudable).

وَأَعْلَمُوا...
التَّوْبَةَ

إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَاهِنُونَ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ۗ فَلَا تَجْعَبْكَ أَمْوَالُهُمْ وَلَا بَنُوهُمْ وَلَا زَوْجُهُمْ أَتَتْهُمْ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ۝ وَيَخْلِفُونَ بِاللَّهِ لَأَنَّهُمْ كَيْفَ لَكُمْ دَوْلَاؤُهُمْ وَإِنَّكُمْ لَكِلْتُمُ الْقَوْمَ يَفْرَقُونَ ۝ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَبًا أَوْ مَدَاخِلًا لَوَلَّوْا إِلَيْهَا وَهُمْ يَجْحَدُونَ ۝ وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ ۚ فَإِن أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ۝ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ

54. (وما . . . كرهون) And naught does prevent their spendings from being accepted³⁸⁴ except that they³⁸⁵ have disbelieved in Allah and His messenger, and that they perform not prayer except as sluggards³⁸⁶ and spend not save as those averse.

55. (فلا . . . كفرون) Let not therefore³⁸⁷ their riches and their children³⁸⁸ amaze thee.³⁸⁹ Allah only intends to chastise them therewith in the life of the world and that their souls should depart while they are infidels.³⁹⁰

56. (ويخلفون . . . يفرقون) They swear by Allah that they are surely of you,³⁹¹ while they are not of you; but they are a people *who* dread.³⁹²

57. (لو يجدون . . . يمحون) Could they find a place of shelter or caverns or a retreating hole, they would turn round to it rushing headlong.³⁹³

58. (ومنهم . . . يسخطون) And of them are some who traduce thee³⁹⁴ in respect of alms.³⁹⁵ Then if they are given a share of these,³⁹⁶ they are pleased,³⁹⁷ and if they are given none, lo! they are enraged.³⁹⁸

384. (by God).

385. (in their hearts).

386. (since the motive force is wanting).

387. *i.e.*, now that they are found out and damned.

388. (with which favours they seem to be blessed).

389. (O reader!) *i.e.*, imagine not that the hypocrites with their portion of wealth and offspring are the favourites of God : they are but ensnared therewith.

390. So that by these very favours the infidels are wedded to their infidelity and their final condemnation is ensured thereby.

391. (O Muslims!).

392. (to appear in their true colours) *i.e.*, to avow their infidelity. The hypocrites on the one hand concealed their infidelity lest the Muslims should treat them like the open infidels, and on the other never hesitated to declare their contempt and hatred of Islam when they thought they could do so with impunity.

393. (and would not make even an outward profession of faith).

394. (O Prophet!).

395. *i.e.*, in respect of its just and fair distribution. *صدقة* is any charitable gift that is not an obligatory one.

396. (as they desire and covet).

397. (and complain no more).

398. So that it is not on any matter of principle that they raise objections. It is only their inordinate greed that they wish to satisfy.

a genuine conversion followed in time,' (HHW. VIII. p. 12).

406. *i.e.*, for their redemption.
407. (who are insolvent or nearly so).
408. *i.e.*, for the provision and equipment of those who fight in the cause of the true religion.
409. *i.e.*, for the relief and support of those stranded in the way.
410. (and is therefore not to be treated lightly).
411. *i.e.*, of the hypocrites.
412. (by speaking of him slightly).
413. (when rebuked).
414. (and prepared to give credence to every profession of friendship so we shall readily reconcile him to ourselves).
415. (indeed ; but only—).
416. (and His power of revealing secrets).
417. The purport is that the Prophet is thoroughly wide-awake and well aware of the evil-speaking indulged in by his detractors.
418. (by their venomous tongues).
419. *i.e.*, the Muslims.
420. (denying that they said such and such things).
421. (and that their life and property may remain safe at your hands).
422. —the first and foremost duty of every sincere believer—

كَانُوا ۝

أَثْوَبَةٌ ۝

لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ۝ يَحْذَرُ الْمُنْفِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ
سُورَةٌ تَتْلِيهِمْ بِمَا فِي قُلُوبِهِمْ ۝ قُلْ اسْتَهْزَؤْاْ إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ۝ وَلَئِنْ سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۝ قُلْ أَيْلَهُمْ وَإِلَيْهِمْ وَرَسُولُهُ ۝ كُنْتُمْ تَسْتَهْزِءُونَ ۝ لَا
تَعْتَدُوا ۝ قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۝ إِنْ نَعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً ۝ بِأَنَّهُمْ
كَانُوا مُجْرِمِينَ ۝ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ ۝ بَعْضُهُمْ مِنْ بَعْضٍ ۝ يَمُرُّونَ بِالْمُنْكَرِ ۝ وَيَتَهَوَّنُونَ
عَنِ الْمَعْرُوفِ وَيُقْبَضُونَ ۝ أَيْدِيَهُمْ ۝ نَسُوا اللَّهَ فَنَسِيَهُمْ ۝ إِنَّ الْمُنْفِقِينَ هُمُ الْفٰسِقُونَ ۝ وَعَدَدٌ

تَفْصِيْلًا ۝

63. (الم . . . العظيم) Do they not know that anyone who will oppose⁴²³ Allah and His messenger, verily for him shall be Hell-fire in which he *shall* abide: a mighty humiliation.

64. (يحذر . . . تحذرون) The hypocrites apprehend⁴²⁴ lest a Surah, should be revealed to them⁴²⁵ declaring to them⁴²⁶ what is in their hearts.⁴²⁷ Say thou:⁴²⁸ mock on: truly Allah is about to bring out what you apprehend.

65. (ولئن . . . تستهزءون) Shouldst thou question them,⁴²⁹ thy will surely say:⁴³⁰ we were only plunging about⁴³¹ and playing.⁴³² Say thou: was it Allah and His signs and His messenger that you have been mocking?⁴³³

66. (لا . . . مجرمين) Make no excuse.⁴³⁴ Of a surety you are disbelieving⁴³⁵ after declaring your faith.⁴³⁶ If a section of you⁴³⁷ We will pardon, another section⁴³⁸ We will chastise, for they have remained sinners.

SECTION 9

67. (المنفقون . . . الفسقون) The hypocrites, men and women, are all of a piece, they bid what is disreputable and prohibit what is reputable, and they tighten their hands.⁴³⁹ They neglected Allah⁴⁴⁰ and so He had neglected them.⁴⁴¹ Verily the hypocrites are the ungodly ones.

423. (as the hypocrites are opposing).

424. (as do all men of guilty conscience).

425. *i.e.*, the believers. The pronoun refers to the Muslims. (Th). If the reference be to the hypocrites, the rendering instead of 'to them', would be 'concerning them.'

426. *i.e.*, the believers.

427. *i.e.*, the hypocrites.

428. (to the hypocrites, O Prophet!).

429. (regarding their conduct).

430. (by way of explanation and apology).

431. (in idle discourses without being in earnest at all).

432. (without meaning the least insult to the Prophet). In the Tabūk expedition, certain hypocrites passed by the holy Prophet, speaking of him slightly. When called upon by him to explain, they replied on oath that they were not talking of him and his companions, but only diverting themselves with indifferent discourses to while away the tedium of the journey.

433. *i. e.*, granted that you were only guilty of frivolity in your talks but are these most solemn topics the fitting subjects for vain discourses and hilarious remarks?

434. (as no excuse can justify your reprehensible conduct).

435. (now openly).

436. (instead of ultimately becoming sincere believers).

437. (who shall remain hypocrites as now).

438. Literally, 'some of them or of others.'

439. (against spending in the cause of religion).

440. (by disobeying His commands).

441. (by depriving them of His special grace and mercy).

كَانُوا
أَقْرَبَهُ

اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ، وَلَعْنَهُمُ اللَّهُ، وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثْرَ أَمْوَالًا وَأَوْلَادًا، فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِينَ خَاضُوا، أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ هَ وَ قَوْمِ إِبْرٰهِيْمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَةَ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ، فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوا

68. (وعد . . . مقیم) Allah has promised the hypocritical men and women and to the infidels the Hell-fire, wherein they shall abide: sufficient is that unto them. And Allah shall accurse them and theirs shall be a chastisement lasting.

69. (كالذين . . . الخسرون) *You are*⁴⁴² like those before you:⁴⁴³ mightier than you were they in prowess and more abundant in riches and children. They enjoyed their portion⁴⁴⁴ awhile, so enjoy your portion awhile even as those before you enjoyed their portion awhile, and you plunged about⁴⁴⁵ even as they plunged about. Their works have come to naught in the world and the Hereafter, and they are the losers!

442. (O hypocrites!).

443. (in your infidelity and its consequent need).

444. (of this world).

445. (in vain discourses and in evil).

454. (for ever).

455. جنات عدن are 'Gardens of perpetual abode' (LL). The Quranic جنات عدن is not at all identical with the Biblical 'a garden eastward in Eden' which 'the Lord God planted.' (Ge. 2 : 8).

456. (with arms).

457. (with words and arguments).

458. (as it may suit in each case). Or 'use roughness towards them' (LL).

If one has really seen the Light and has come to believe in God, not as a matter of mere formality and convention but in the fulness of his heart, every pore of his being pulsating and quivering with that belief, what can be wrong in such a person if he proclaims that truth not only from housetops and as often as he chooses, but also a little harshly? What is this much dreaded and much-abhorred 'intolerance' except the natural result of fulness of faith ?

فَاعْلَمُوا

التَّوْبَةَ

قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَتُوا بِمَا لَمْ يَنَالُوا، وَمَا نَفَعُوا إِلَّا أَنْ أُغْنِيَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ، فَإِنْ يَتُوبُوا يَكْخَبِرُوا اللَّهُمْ، وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ، وَمَا لَكُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَنْ يَأْتِيَنَّكَ مِنْ فَضْلِهِ لَتَصَّدَّقَنَّ وَلَتَكُونَنَّ مِنَ الصَّالِحِينَ ۝ فَلَمَّا أَتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ۝ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَ، بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ۝ أَلَمْ يَعْلَمُوا

74. (يخلفون . . . نصير) They⁴⁵⁹ swear by Allah that they said it not,⁴⁶⁰ but assuredly they uttered the word of infidelity⁴⁶¹ and disbelieved after their *profession of Islam* and they resolved that to which they could not attain.⁴⁶² And they avenged not except *this* that Allah and His messenger had enriched them out of His grace.⁴⁶³ If then⁴⁶⁴ they repent, it will be better for them, and if they turn away,⁴⁶⁵ Allah shall chastise them with an afflictive torment in the world and the Hereafter, and on the earth theirs shall be no friend or helper.

75. (ومنهم . . . الصالحين) And of them are some who covenanted with Allah⁴⁶⁶ saying: if He gives us of His grace, we shall surely pay the poor-rate⁴⁶⁷ and shall become of the righteous.

76. (فلما . . . معرضون) Then when He gave them out of His grace, they became niggardly therewith and turned away⁴⁶⁸ as backsliders.⁴⁶⁹

77. (فأعقبهم . . . يكذبون) So He chastised them with *setting* hypocrisy in their hearts until the Day they will meet Him,⁴⁷⁰ because they kept back⁴⁷¹ from Allah what they had promised Him, and because they were wont to lie.

459. *i. e.*, the hypocrites.

460. *i. e.*, the words they are charged with.

461. (by plotting against the life of the holy Prophet, which is clearly an act of infidelity). There was a conspiracy among the Medinians hypocrites to kill the holy Prophet, on his return from Tabūk, by pushing him from his camel into a precipice as he rode by night over the highlands of Aqabah. The plot failed, and the plotters were disclosed by the the Divine revelation.

462. *i. e.*, the murder of the holy Prophet.

463. (which fact made their crime all the more dastardly).

464. *i. e.*, even now.

465. (from repentance and reform, and keep to their evil ways).

466. (or His apostle).

467. (cheerfully and plentifully). One of the hypocrites approached the the Prophet to pray for his prosperity. He grew rich in a short time but refused

even to pay the poor-due when collectors of *Zakat* called upon him. (Bdh.)

468. (from their covenant and from fulfilling their obligations).

469. (refusing to contribute to the funds required by Islam).

470. Note that it is not God who took the initiative. The permanent placing of hypocrisy in the heart is the inevitable result, the necessary consequence, of a life of broken pledges and constant deceit.

471. (again and again).

التَّوْبَةِ

وَأَعْلَانًا.

أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۖ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
 مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جَهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ
 مِنْهُمْ وَكَرَهُمْ عَذَابَ الْإِيمِ ۖ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ
 مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ . ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الْفَاسِقِينَ ۖ قَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۖ

78. (الم . . . الغيوب) Know they not that Allah knows their secret⁴⁷² and their whisper,⁴⁷³ and that Allah is the Knower of things Unseen?

79. (الذين . . . اليم) These are they who traduce those who give alms cheerfully, from among the believers, and those who do not have anything to give but their hard earnings. At them they scoff,⁴⁷⁴ Allah shall scoff back at them⁴⁷⁵ and theirs shall be a torment afflictive.⁴⁷⁶

80. (استغفر . . . الفسقين) Ask thou⁴⁷⁷ forgiveness for them⁴⁷⁸ or ask thou not forgiveness for them;⁴⁷⁹ if thou askest forgiveness for them⁴⁸⁰ seventy times, Allah will not forgive them.⁴⁸¹ This, because they disbelieved in Allah and His messenger;⁴⁸² and Allah does not guide⁴⁸³ an ungodly people.⁴⁸⁴

SECTION 11

81. (فرح . . . يفتنون) Those who were left⁴⁸⁵ rejoiced at their staying behind the messenger of Allah, and they detested⁴⁸⁶ to strive hard with riches and their lives in the way of Allah, and they said:⁴⁸⁷ do not march forth in the heat.^{487-A} Say thou: hotter *still* is the Hell-fire.⁴⁸⁸ Would that they understood!

472. *i. e.*, what they hide in their heart.

473. *i. e.*, what they confide to their confederates.

474. The holy Prophet having exhorted his companions to voluntary alms, some of them brought very large sums, and one poor Muslim a modest amount. All this, the hypocrites remarked, was due to sheer ostentation.

475. *i. e.*, will requite them fully for their scoffing.

476. (in the Hereafter).

477. (O Prophet!).

478. *i. e.*, these impertinent hypocrites, after their death.

479. (it is all equal). *i. e.*, their sin is in any case unforgivable.

480. (after their death).

481. The word 'seventy' here, in conformity with the usage of Arabic language, does not signify any precise number but only 'a large number indefinitely.'

The phrase means, 'If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times.' (LL)

482. (deliberately and persistently, and died in that state of defiant hostility to God).

483. (in their life-time).

484. (who themselves do not will to be guided and who make no dispassionate effort to arrive at the truth).

485. (in the Tabūk expedition). Tabūk, 12 days' journey from Madina, stood on the northern frontier of Arabia beyond which Byzantine territory lay. The population, Greeks and others, fled on the approach of the army of Islam and the holy Prophet returned after ten days' stay, and after some border tribes had made their submission to him.

486. (first, because of their lack of belief, and secondly, because of their love of ease).

487. (to one another).

487-A. The summer is the worst and the hardest season in Arabia. Wells, few as they are, are dried up, even the last vestiges of posture are burnt up, and the intensity of the blazing, scorching sun is ferocious. 'Painful indeed was the distress of the march; lassitude and thirst were aggravated by the scorching and pestilential winds of the desert.' (GRE. V. p. 372).

488. (which is the meed of the scoffers and law-breakers).

تَقُولُوا

تَقُولُوا

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا. إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تَصِلْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّا نُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطُّوْلِ مِنْهُمْ وَقَالُوا

82. Little then let them laugh,⁴⁸⁹ and much shall they weep;⁴⁹⁰ *this* is the meed of what they have been earning.

83. (فان . . . الخلفين) If, then, Allah brings thee back⁴⁹¹ to a party of them, and⁴⁹² they ask leave of thee⁴⁹³ for marching forth,⁴⁹⁴ say thou:⁴⁹⁵ never shall you march forth with me, nor ever fight an enemy with me; verily you were well-pleased⁴⁹⁶ to tarry *at home* the first time,⁴⁹⁷ so stay *now* with the stay-at-homes.⁴⁹⁸

84. (ولا . . . فسقون) And pray thou not ever over any of them when he is dead, nor stand thou over his grave.⁴⁹⁹ Surely they have denied Allah and His messenger and died while they were rejectors.⁵⁰⁰

85. (ولا . . . كفرون) And let not their riches and their children amaze thee.⁵⁰¹ Allah intends only to chastise them therewith in the world, and that their souls may depart while they are infidels.⁵⁰²

489. (and that little laughing would be confined to this world).

490. (in the Hereafter, where the weeping would be unceasing).

491. (safely from this expedition).

492. (on the occasion of any future expedition).

493. (in order to show off their loyalty while still they are harbouring disloyalty in their heart).

494. (with thee).

495. (in accordance with the Divine knowledge).

496. (out of sheer disloyalty to God and His apostle).

497. (and even now you are masquerading).

498. *i. e.*, with those who are obliged to stay behind such as the children and the sick and the infirm.

499. (by way of attending at the funeral, or showing respect to the dead).

500. *i. e.*, rejectors of faith. *فاسق* in the context, is not one who simply acts against the religion of God, but rejects it.

501. (O reader!). See nn. 388, 389 above.

502. See n. 390 above.

التَّوْبَةِ

رَاغِلُتُوْبَا

ذَرْنَا نَكُنْ مَعَ الْقَعْدِيْنَ ۝ رَضُوا بِأَن يَكُوْنُوْا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ۝
 لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهُ جِهَادًا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ وَاَوْلِيَآءِكَ لَهُمُ الْخٰزِنٰتُ ۝
 وَاَوْلِيَآءِكَ هُمُ الْمَفْلِحُوْنَ ۝ اَعَدَّ اللهُ لَهُمْ جَنٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۝
 ذٰلِكَ الْقَوْرُ الْعَظِيْمُ ۝ وَاَجَاءَ الْبُعْدُوْنَ مِنَ الْاَعْرَابِ لِيُوْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ كَذَبُوْا
 اللهُ وَرَسُوْلَهُ ۝ سَيُصِيبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ۝ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضٰى
 وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يَنْفِقُوْنَ حَرْمٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهِ ۝ مَا عَلَى الْمُحْسِنِيْنَ مِنْ

86. (واذا . . . القعدين) And whenever any Sūrah is sent down *commanding*: believe in Allah and strive hard⁵⁰³ in the company of His messenger, the opulent⁵⁰⁴ among them ask leave of thee,⁵⁰⁵ and say: leave us, we shall be with those who stay.⁵⁰⁶

87. (رضوا . . . يفقهون) Well-pleased are they⁵⁰⁷ to be with the women sitters-at-home, and their hearts are sealed up,⁵⁰⁸ so they are bereft of understanding.⁵⁰⁹

88. (لكن . . . المفلحون) But the messenger and those who believed in his company strive hard with their riches and their lives.⁵¹⁰ These are they for whom are goods,⁵¹¹ and these are the blissful.⁵¹²

89. (اعد . . . العظيم) For them Allah has got ready Gardens where- under rivers flow; therein they shall abide; that is an achievement supreme.

SECTION 12

90. (وجاء . . . اليم) And⁵¹³ there came⁵¹⁴ the apologists⁵¹⁵ from the dwellers of the desert⁵¹⁶ *praying* that leave may be granted to them,⁵¹⁷ and those⁵¹⁸ who had lied⁵¹⁹ to Allah and His messenger sat *at home*.⁵²⁰ An afflictive torment shall afflict⁵²¹ those of them who disbelieve.⁵²²

503. (with your riches and lives in the cause of God).

504. او لوا الطول literally means 'the possessors of opulence.'

505. (to stay behind).

506. i.e., with those who are obliged and allowed to stay.

507. (in their utter cowardice and extreme impudence).

508. (in consequence of their lifelong habit of insubordination and subterfuge).

509. (to sheer meanness of their position).

510. (in the cause of God). The enthusiasm of the true believers was phenomenal. 'Extraordinary eagerness pervaded the ranks of loyal and earnest Muslims. Tithes and free-will offerings poured in from every quarter, while the

leading companions vied with one another in the costliness of their gifts.' (Muir, *op. cit.*, p. 440).

511. (both in this world and the Next).

512. See P. I. n. 43.

513. The reference now is not to the hypocrites of Medina but to those of the adjoining deserts.

514. (to the Prophet).

515. *مذّر* is one who is only pretending, and having no real excuse, is putting forward only a false one.

516. These cover the names of the tribes of Asad and Ghatfān, who came to claim exemption on the pretended ground of the necessities of their families.

517. (to stay behind).

518. (of the desert Arabs).

519. (altogether in their profession of faith).

520. (altogether, without offering any excuse whatever). These desert Arabs were of two classes. One of them, the weak-spirited, the timid-hearted came to the Prophet and offered him false excuse for their staying at home. The other class consisted of hypocrites, pure and simple, total rejectors of faith. They cared not even to approach the Prophet with any excuses.

521. (in the Hereafter).

522. (and remain disbelievers to the end).

أَتَوْنَهُمْ
وَعَلَيْكُمْ

سَبِيلِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّاتُحْمَلُهُمْ قُلَّتْ لَآ أَعْمَدًا مَّا
أَحْمَلَكُمُ عَلَيْهِمْ سَتَلُوا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَّا يُنْفِقُونَ ۝ إِنَّا
السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ ۚ
وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ۝

91. (ليس . . . رحيم) Not on the feeble and the ailing nor on those who do not find⁵²³ the wherewithal to spend⁵²⁴ there is any blame, when they are true to Allah and His messenger.⁵²⁵ No way⁵²⁶ of reproach is there against the well-doers; and Allah is Forgiving, Merciful.

92. (ولا . . . ينفقون) Nor on those who, when they came to thee⁵²⁷ that thou mightest mount them⁵²⁸ and thou saidst: I do not find *any animal* to mount you on, turned back while their eyes overflowed with tears of grief that they could not find aught to spend.⁵²⁹

93. (انما . . . يملون) The way⁵³⁰ is only against those who ask leave of thee⁵³¹ while they are rich. They are pleased to be with the women sitters-at-home.⁵³² Allah has sealed up their hearts,⁵³³ so they do not know.⁵³⁴

523. (on account of extreme poverty).

524. (on war equipment).

525. (and behave sincerely towards them in other matters of faith).

526. *i e.*, ground to lay blame on.

527. (O Prophet!).

528. (and provide them means of transport.)

529. (in the equipment and provision). There were seven men of the Anṣār (or Helpers) who came to the Prophet and begged that he would give them soled shoes, as they could not march so long a distance at such a hot season barefooted. The Prophet expressed to them his inability, whereupon they went away weeping.

530. (of blame).

531. (to sit at home).

532. See nn. 507, 509 above.

533. See n. 508 above.

534. (what is good for them and what is not).

عَمَّا لَمْ يَكُن لَكُمْ بِهِ عِلْمٌ فَلَا

يَسْتَدْرِكُونَ

التَّوْبَةُ

تَعْتَدِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُزَدُّونَ إِلَى
 عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنذِرُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ
 إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآؤُهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾
 يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ
 أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمَنْ

PART XI

94. (يعتدرون . . . تسلون) They¹ will apologise to you² when you return to them.³ Say thou:⁴ make no excuse; we shall by no means believe you; Allah has already declared to us⁵ some tidings about you,⁶ and Allah will behold your work, and *so will* His messenger;⁷ and thereafter you will be brought back to Him who knows the hidden and the manifest,⁸ *and* who will declare to you what you have been working.⁹

95. (سحلفون . . . يكسبون) When you return to them they will indeed swear to you by Allah¹⁰ that you may turn aside from them.¹¹ So turn aside from them;¹² verily they are an abomination¹³ and their resort is Hell: a recompense for what they have been earning.

96. (يحلفون . . . الفسقين) They will swear to you in order that you may be reconciled with them. Then even if you are reconciled with them,¹⁴ Allah is not to be reconciled with a people who are ungodly.¹⁵

97. (الاعراب . . . حكيم) The desert-dwellers are the hardest in infidelity and hypocrisy¹⁶ and¹⁷ they are likeliest not to know the ordinances which Allah has imposed upon His messenger. And Allah is Knowing,¹⁸ Wise.¹⁹

1. *i.e.*, the hypocrites.
2. (O Muslims!).
3. (victorious from the expedition).
4. (O Prophet! on behalf of the Muslims).
5. (through His apostle).
6. *i.e.*, has already acquainted us with your true state and the fact that you had no real excuse.
7. (in the future to find out how far sincere and loyal you are even now).
8. (and from whom you will not be able to conceal anything).
9. (and will requite accordingly).

10. (that they had some very good and sound reasons for staying at home).
11. (and let them alone without reproaching them).
12. (as incorrigibles, O Muslims!).
13. (and thus past redemption).
14. (even that would do them no good because—).
15. (and the ungodliness of the hypocrites is evident).
16. The ancient Arabs were divided into two distinct classes—those who dwelt in cities and towns, and those who lived in tents in the desert. These latter employed themselves in pasturage constantly changing their habitations to suit the convenience of water and pasture for their herds of camels, goats and sheep. The hypocrites among them, perhaps, because of the hardness of their hearts and their wild way of life, were of a particularly wicked variety.
17. (because of their remoteness from men of learning and knowledge).
18. So He knows all the facts concerning everyone.
19. So He deals with everyone as it befits him.

التوبة

تَمْتَدُّ لَكُمْ

الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَكْرِضُ بِكُمْ الدَّوَابِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا إِلَى اللَّهِ وَصَلَاتٍ لِرَسُولِهِ وَالْآخِرَةُ قُرْبَةٌ لَهُمْ دَسِيسًا خَلَهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝ وَالشَّيْقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝ وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ دَخَنُوا نَعْلَمُهُمْ

98. (ومن . . . علم) And among the desert-dwellers is one who takes what he spends²⁰ as a fine,²¹ and waits for *evil* turns of fortune²² for you. Theirs²³ shall be the evil turn. And Allah is Hearing,²⁴ Knowing²⁵

99. (ومن . . . رحيم) And among the desert-dwellers is one²⁶ who believes in Allah and the Last Day and takes what he spends as approaches to Allah²⁷ and the blessings of His messenger. Lo! verily these²⁸ are an approach for them;²⁹ and soon will Allah enter them into His mercy.³⁰ Surely Allah is Forgiving, Merciful.

SECTION 13

100. (والشيقون . . . العظيم) And the emigrants³¹ and the helpers,³² the leaders³³ and the pioneers³⁴ and those who followed them³⁵ in well-doing—well-pleased in Allah with them and well-pleased are they with Him, and He has prepared for them Gardens whereunder rivers flow as abiders there for ever. That is the achievement supreme.

20. (willy-nilly in alms or in equipment of holy war).

21. *i.e.*, as something extracted by force which they were not morally bound to pay.

22. *i.e.*, reverse in war, hoping thereby that he may have a chance of throwing off the burden.

23. *i.e.*, upon such a person and his associates and accomplices.

24. So He hears the words they utter.

25. So He knows the evil thoughts they conceal in their minds.

26. Now the reference is to the believing among the wandering desert Arabs.

27. *i.e.*, as the means of access to Him.

28. (free gifts and voluntary contributions).

29. *i.e.*, a sure means of access to Him for such believing folk.

30. *i.e.*, special grace and mercy.

31. (who having borne for thirteen years untold persecution at the hands of the Makkan pagans had now forsaken their home for Madina). مهاجر literally is 'a refugee' or 'an emigrant,' and the term gradually became a title of honour. (See P. X. n.n. 143, 146).

32. (who gave a hearty welcome to the homesick emigrants, fraternized with them, and defended the holy Prophet with their money and lives). انصار literally is 'helpers' or 'auxiliaries.' 'The holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity.' (GRE. V. p. 357) 'The bond was of the closest description, and involved not only a special devotion to each other's interests in the persons thus associated but in case of death the "brother" inherited the property of deceased.' (Muir, *op. cit.*, p. 174)

33. *i.e.*, those who led the way of the converts.

34. (for all future time).

35. (to embrace Islam).

التَّوْبَةِ

يَتَذَكَّرُونَ

سَعَدَ بِهِمْ مَرَّتَيْنِ ثُمَّ يَرُدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ۝۳۶ وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنْ كَانَ اللَّهُ عَظِيمًا رَحِيمًا ۝۳۷ خَذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَيُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِذْ صَلَّوْتَكَ سَكَنَ لَهُمُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝۳۸ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ
هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝۳۹ وَقُلْ أَعْمَلُوا فَسِرَّ
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ۝۴۰ وَآخَرُونَ مُرْجُونَ لِمَا ضَرَّ اللَّهُ مِنْهُمُ إِنَّمَا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ

101. (ومن . . . عظيم) And among the desert-dwellers around you some are hypocrites and *so are* some of the dwellers of Madinah,³⁶ they have become inured to hypocrisy.³⁷ Thou dost not know them;³⁸ We know them. We will chastise them twice,³⁹ and thereafter they shall be brought back to a torment terrible.⁴⁰

102. (واخرون . . . رحيم) And others⁴¹ have confessed their sins⁴² they have mixed up a righteous deed⁴³ with another vicious.⁴⁴ Perchance Allah is to relent towards them, Verily Allah is Forgiving, Merciful.⁴⁵

103. (خذ . . . عليم) Take thou alms of their riches ; thereby thou wilt cleanse them and purify them,⁴⁶ and pray thou for them. Verily thy prayer is a solace for them,⁴⁷ and Allah is Hearing,⁴⁸ Knowing.⁴⁹

104. (الم . . . الرحيم) Do they not know that it is Allah who accepts the repentance of His bondmen and takes the alms, and that it is Allah who is the Relenting, the Merciful.⁵⁰

105. (وقل . . . تعملون) And say thou: work on!⁵¹ Allah beholds your work and *so do* His messenger and the believers, and soon you will be brought back to the Knower of the hidden and the manifest. He will then declare to you what you have been working.⁵²

36. Yathrib of the heathen Arabs, the place of the emigration of the Prophet and the capital of the early Islamic caliphate, about 820 miles S.-E. of Damascus.

37. (and have thus become destitute of all good).

38. (O Prophet!). Adept as they were in the art of duplicity, even the Prophet with all his keenness of insight could not be aware of their hypocrisy.

39. (in this very world: first by their public exposure, secondly, by the frustration of all their efforts).

40. (in the Hell-fire).

41. Now the reference is to the weak-spirited Muslim stay-at-homes, not to the hypocrites. Certainly they lacked the strength to accompany the Prophet on

the expedition, yet they were of the faithful all the same.

42. Those Muslim stay-at-homes in their extreme remorse had of their own accord, bound themselves to the pillars of the mosque and had vowed that they would not free themselves until they were loosed by the Prophet himself.

43. —such as this very confession—

44. —such as their staying back without sufficient reason—

45. The holy Prophet, after this verse had been revealed, loosed, those men and blessed them.

46. (of the ill-effects of their wrongdoing). Those three persons on being loosed presented the holy Prophet with charitable gifts which he refused saying that he had no orders to accept anything from them. Thereupon the present verse was revealed.

47. *i.e.*, will reassure them.

48. So He has heard the *words* of regret.

49. So He knew the *feelings* of remorse.

50. (so it is to Him that one must always turn in repentance and to obtain His mercy). The expiation of sins, in Islam, let it be noted once again, entirely rests, next to the repentance of the sinner himself, on the forgiving and merciful nature of God.

51. (as you will).

52. (and will recompense you accordingly).

الْقَوْمِ

يَقْتَدِرُونَ

حَكِيمٌ ۝ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِصَادًا لِمَنْ حَارَبَ
 اللَّهُ وَرَسُولَهُ مِنْ قَبْلُ وَكَيْلِفُنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۝ لَا تَقُمْ
 فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
 يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۝ أَفَمَنْ أَكْفَنُ أُسِّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَن
 أُسِّسَ بُنْيَانَهُ عَلَى شِقَا جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝
 لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ إِنَّ اللَّهَ

106. (واخرون . . . حكيم) And others⁵³ are awaiting⁵⁴ the decree of Allah, whether He is to chastise them or He will relent towards them, and Allah is Knowing,⁵⁵ Wise.⁵⁶

107. (والذين . . . لكَذِبُونَ) And as for those⁵⁷ who have set up a mosque⁵⁸ for hurting⁵⁹ and blaspheming⁶⁰ and causing of division among the believers⁶¹ and as a lurking-place for one who has warred against Allah and His messenger before,⁶² and⁶³ surely they will swear: we meant only good, while Allah testifies that they are truly liars.

108. (لا تقيم . . . المطهرين) Thou⁶⁴ shalt never stand therein.⁶⁵ Surely a mosque built from the first day on piety is worthier that thou shouldst stand therein.⁶⁶ In it are men who love to purify themselves, and Allah approves the pure.⁶⁷

109. (افن . . . الظالمين) Is he, then,⁶⁸ who has founded his building upon piety towards Allah and His goodwill better or he who has founded his building on the brink of a crumbling bank,⁶⁹ so that it crumbles with him into the Hell-fire? And Allah does not guide a wrong-doing people.

110. (لا يزال . . . حكيم) And their building which they have built will not cease to be a cause of doubt⁷⁰ in their hearts unless it be that their hearts are cut asunder;⁷¹ and Allah is Knowing, Wise.

53. Now the reference is to another class of weak-spirited Muslims, who on the return of the Prophet neither invented excuses nor bound themselves to the pillars of the mosque, but came to him straightway and confessed to him their delinquency.

54. (in suspense).

55. So to Him is apparent the sincerity or insincerity of confession and repentance.

56. So He decides what accords best with His universal Plan.

57. Now the reference is to the basest group of the hypocrites, who at the instigation of Abū 'Amir a Christian monk, and an inveterate enemy of Islam, had

built a 'mosque' of their own, and had begged the Prophet to consecrate it by praying therein.

58. *i. e.*, a 'mosque' so-called, not a genuine place of worship and prayer.

59. (the cause of Islam).

60. (the name of God by their ill designs against Islam).

61. *i. e.*, by drawing off men from the original mosque at Qubā and affording shelter to the hypocrites.

62. The allusion is to Abū 'Amir, who had fought against the Muslims at Ohud.

63. (in order to justify themselves).

64. (O Prophet!).

65. (for prayer, as it is no mosque at all).

66. The allusion is to the mosque at Qubā, a place about 3 miles to the south-east of Madina, where the holy Prophet had rested for four days before entering the city on his emigration from Makka, and where he had laid the foundation of the mosque.

67. Contrast with this position of importance assigned to cleanliness in Islam, the theory and practice of the Christian 'fathers' and 'saints' in the early Middle Ages. 'Dirt and disease became' in Christendom from C. E. 373 onward, 'the honourable insignia of saintship; loathsome fakirs exhibited their filth and their sores for the veneration of the faithful.' (UHW. IV. p. 2333). See P. II. n. 478, and P. VI. n. 200.

68. *i. e.*, now when the motives of the founders of the two mosques have been made clear.

69. The simile suggests the extreme infirmity of all designs for opposing the religion of God.

70. (and disguised till the time of their death) *i. e.*, they shall never look back upon this handiwork of theirs except with the bitterest memories.

71. *i. e.*, unless their hearts, the seat of judgment and understanding, are entirely metamorphosed.

أَتَوَاتِهِ

يَعْتَدُونَ»

أَشْتَرْتُمْ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ
يُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِكَيْبِكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿التَّائِبُونَ الْعَمَدُونَ الْحِمْدُونَ
السَّامِعُونَ الرَّكْعُونَ السُّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ
لِحُدُودِ اللَّهِ ذُو بَشِيرٍ الْمُؤْمِنِينَ ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَى قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا

SECTION 14

111. (ان . . . العظيم) Surely Allah has purchased of the faithful their lives and their riches for the price that theirs shall be the Garden: they fight in the way of Allah and slay and are slain⁷²—a promise due thereon⁷³ in the Tawrāt^{73-A} and the Injil^{73-B} and the Qur'ān. And who is more true to his covenant than Allah?⁷⁴ Rejoice therefore⁷⁵ in your bargain which you have made,⁷⁶ and that is a mighty achievement.

112. (التائبون . . . المؤمن) They are those who repent,⁷⁷ who worship, who praise,⁷⁸ who fast constantly,^{78-A} who bow down, who prostrate themselves, who bid the reputable and who forbid the disreputable, and who keep the ordinances of Allah; and bear thou glad tidings to the believers.

113. (ماكان . . . الجحيم) It is not for the Prophet and those who believe to ask for the forgiveness of the associators, even though they be relatives after it has become clear to them⁷⁹ that they are the fellows of the Flaming Fire.

72. So the spirit of self-surrender is the main thing; victory or martyrdom is immaterial.

73. *i. e.*, an entire surrender of ourselves and possession to God. The pronoun in *عليه* refers to the act of self-surrender, not to God.

73-A. *Cf.* the OT:—'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' (Dt. 6: 5) 'And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. (Dt. 30: 6).

73-B. *Cf.* the NT:—'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.' (Mt. 19: 29).

74. (who has promised Paradise on this bargain).

75. (O believing fighters!).

76. (of having the eternal bliss of Paradise in return for your ephemeral lives and properties in the world).

77. Here follow some further attributes of the true believers.

78. (the Almighty God).

78-A. Or, 'who journey to war against infidels or to seek knowledge.'

79. (by their dying as infidels).

التَّوْبَةِ

يَتَذَكَّرُونَ

عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ، فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَابَ إِلَى اللَّهِ تَابًا أَمِنَهُ، إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾
 وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ
 اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَقَدْ
 تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ تَبِعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ
 قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا، حَتَّى
 إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا

114. (وما . . . حلیم) And Ibrāhīm's asking⁸⁰ for the forgiveness of his father⁸¹ was only in pursuance of a promise which he had made to him.⁸² Then, when it became clear to him⁸³ that he was an enemy of Allah,⁸⁴ he declared himself quit of him.⁸⁵ Verily Ibrāhīm⁸⁶ was long-suffering, forbearing.⁸⁷

115. (وما . . . علم) Allah is not one to lead a people astray⁸⁸ after He has guided them until He makes clear to them as to what they should guard against.⁸⁹ Verily Allah is the Knower of everything.⁹⁰

116. (ان . . . نصیر) Assuredly Allah's is the dominion of the heavens and the earth. He gives life and He causes to die; and for you there is, besides Allah, no protector or helper.

117. (لقد . . . رحیم) Assuredly has Allah relented towards the Prophet and the emigrants and the helpers who followed him in the hour of distress⁹¹ after the hearts of a part of them had nearly swerved aside⁹² when He relented toward them,⁹³ He is to them Clement, Merciful.

80. (in his father's life-time).

81. (by disposing his heart to the acceptance of Islam).

82. (and of course he could not have with confidence foreseen the final state of his father).

83. (through God's revelation).

84. (and had died as such).

85. (and desisted from praying for him).

86. —an exact prototype of the holy Prophet of Islam—

87. (and this accounts for his promise to his pagan father).

88. (and to consider them guilty).

89. The verse was revealed to assuage the misgivings of those Muslims who had prayed for the infidels before such prayer was forbidden. Here they are told in effect that a sin is a sin only when an act is consciously committed against a known law, and that there is no meaning in reckoning as sin an act that has not yet been forbidden. The Muslims, therefore, were guilty of no sin at all when they

prayed for the infidel dead before such prayer was declared sinful.

90. So He well knows the innocence of the Muslims' motive.

91. *i. e.*, in the expedition to Tabūk, in A. H. 9 or C. E. 630, wherein the Muslim soldiery were driven to the extremities. It is not for nothing that the expedition has been known as 'the hour of distress.' In addition to the excessive heat, provisions and water were so scarce that two men had to share a date between them, and many of them were obliged to quench their thirst by drinking the water out of the camels' stomachs. To lull the suspicions of the enemy, the usual custom of the Prophet, says Muir, 'had been to conceal to the very least the object of an intended march But the journey now in contemplation was so distant, and the heat of the season so excessive, that timely warning was deemed necessary in order that the necessities of the way might be foreseen and provided for.' All the believers received 'an urgent call to join the army. But the Arabs of the desert, ever loose and fickle in their loyalty, and even citizens of Madina, showed little alacrity in obeying the command. Anticipated hardships of the journey, long-continued drought and overpowering heat made them loath to quit the ease and shelter of their homes.' (Muir, pp. 439-440)

92. (from the path of duty), Or, 'wavered for a short time.' This was due solely to the weakness of the flesh, not to any revolt of the spirit.

93. (and out of this grace gave them strength to conquer even that incipient weakness). So that they all did their duty.

يَعْتَذِرُونَ ۝
 إِلَيْهِ ۚ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا
 مَعَ الصَّادِقِينَ ۝ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَ مَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ
 وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَلِكَ بِأَنَّهُمْ لَا يُصِيدُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخَصَصَةٌ فِي سَبِيلِ
 اللَّهِ وَلَا يَطُونُ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ
 إِنَّ اللَّهَ لَا يُضِعُّ أَجْرَ الْمُحْسِنِينَ ۝ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا
 إِلَّا كُتِبَ لَهُمْ لِحَجِّهِمْ ۚ إِنَّ اللَّهَ أَحْسَنُ مَا كَانُوا يَعْمَلُونَ ۝ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن
 نَجْدِ

118. (وعلى . . . الرحيم) And He relented toward the three who were left behind⁹⁴ until when the earth, vast as it is, became straitened unto them,⁹⁵ and their own lives became straitened unto them,⁹⁶ and they imagined⁹⁷ that there was no refuge from Allah except in Him.⁹⁸ Thereafter He relented towards them,⁹⁹ so that they might repent.¹⁰⁰ Verily Allah is the Relenting, the Merciful.

SECTION 15

119. (يا أيها . . . الصادقين) O you who believe! fear Allah¹⁰¹ and be with the truthful.¹⁰²

120. (ما كان . . . المحسنين) It was not for the people of Madina and those around them of the desert-dwellers that they should forsake the messenger of Allah,¹⁰³ nor that they should prefer themselves before him.¹⁰⁴ That¹⁰⁵ is because they are neither smitten with thirst or fatigue or hunger in the way of Allah, nor they tread any step enraging the infidels, nor they attain an attainment from the enemy, but a good deed is thereby written down unto them.¹⁰⁶ Allah surely leaves not to waste the reward of the well-doers.

121. (ولا . . . يعملون) And they¹⁰⁷ do not spend any sum,¹⁰⁸ small or great, or traverse a valley¹⁰⁹ but it is written down unto them, so that Allah may recompense them with the best¹¹⁰ for what they have been working.¹¹¹

94. i. e., whose cases were left over, whether they should be pardoned or not. The allusion is to three Anṣār, named K'ab ibn Mālik, Hilāl ibn Umiyya and Mirāra ibn Rabī', who merely out of lethargy failed to accompany the Prophet on the expedition, and on his return confessed to him their weakness openly. They were asked to wait for God's revelation, and were excluded from the fellowship of the other Muslims.

95. Social life was denied to them altogether, so that no member of the community would greet them or converse with them; and this continued not for a day or two but for 50 days.

96. (owing to the consciousness of their guilt). So full of remorse were they!

97. Or 'they realized.' *ظن* signifies both doubt and certainty.

98. (and their discipline and grounding in a contrition had become complete).

99. So it is God Himself who creates the new, contrite, penitent heart.

100. Repentance, primarily, is not a function of the will but of the heart. It makes a change in the direction of the will, no doubt, but always after a change in inner disposition.

101. (and observe your duty by Him).

102. *i. e.*, those who are true and sincere in thought, word and deed.

103. (when he was marching forth to brave the dangers).

104. (by failing to share with him the hardships, fatigues and dangers of war).

105. *i. e.*, the imperative necessity to follow the Prophet.

106. *i. e.*, for all such acts the doer, sometimes a mere passive participator in *Jihād*, has a deed of merit recorded in his favour.

107. *i. e.*, the believers.

108. (in the cause of God).

109. (in marching with the troops).

110. (of rewards).

111. So that not the least effort on their part would go unrewarded, and they would be repaid with the best conceivable rewards.

التوبة

يُحَذِّرُونَ

كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَفْقَهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحذِرُونَ ﴿١٢٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْجِدُوا فِيكُمْ غِلْظَةً ۗ وَأَعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا ۗ فَاتَّأَمَّرَ
الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا ۗ وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَإِنَّمَا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ ۗ فَزَادَتْهُمْ رِجْسًا إِلَى
رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا
يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِنَّمَا أَنْزَلْتُ سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ

122. (وما كان . . . يحذرون) And it is not for the faithful to march forth all together.¹¹² So why should not a band¹¹³ from each party of them march forth,¹¹⁴ and the rest get instruction in religion,¹¹⁵ and¹¹⁶ to warn¹¹⁷ their people¹¹⁸ when they return to them? Perchance they may beware.¹¹⁹

SECTION 16

123. (يا أيها المتقين) O you who believe! fight the infidels *who are* close to you,¹²⁰ and surely let them find in you sternness,¹²¹ and know that Allah¹²² is with the *God-fearing*.¹²³

124. (واذا . . . يستبشرون) And whenever a Sūrah is sent down, there are some of them¹²⁴ who say:¹²⁵ which of you has this increased in faith? As for the faithful it has increased them in faith and they rejoice.¹²⁶

125. (واما . . . كفرون) And as for those in whose heart is a disease,¹²⁷ unto them it has increased pollution¹²⁸ to their pollution,¹²⁹ and they die while they are infidels.

126. (اولا . . . يذكرون) Do they not observe that they are tested every year once or twice?¹³⁰ Yet they neither repent nor are they admonished.¹³¹

112. Alarmed at the rebuke administered in the preceding passages to those who had stayed at home every man now wanted to go to the war, to the loss and neglect of religious instruction at home. To prevent this practice it is hereby directed that a convenient number be left behind.

113. *i. e.*, only a limited number of men; a contingent.

114. (to the war, and the rest should remain behind).

115. (at the feet of the Prophet in his lifetime, and by his learned successors afterwards).

116. (becoming well-grounded in religious learning).

117. (and instruct with the sound knowledge thus gained).

118. *i. e.*, those who by reason of their continual employment in the wars are precluded from having sound religious education.

119. (of infringing the commandments of God).
120. *i. e.*, the neighbouring pagan states, for they claim your care in the first place, and their reclamation ought to be endeavoured first. Guarding and strengthening of the frontier are, again, from a military point of view all-important.
121. (as opposed to tenderness of misplaced mildness).
122. *i. e.*, His succour.
123. (so do not be downhearted in the least).
124. *i. e.*, the hypocrites.
125. (to the humble believers mockingly).
126. (as they grow conscious of an increase in their faith).
127. (of concealed infidelity).
128. *i. e.*, fresh abomination caused by the denial of fresh Revelations.
129. *i. e.*, old abomination already existing by their denying the old portions of the Revelation.
130. (by various kinds of trials) *i. e.*, by being called forth to the war, or by being made witness of God's miraculous protection of the faithful, and the like.
131. *i. e.*, they pay no heed to these events, nor they care to reform themselves.

يَعْتَذِرُونَ»

الْبُتُونَةَ»

انْصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

127. (واذا . . . يفقهون) And whenever a Sūrah is sent down they look on at each other, *as though saying*: does anyone watch you?¹³² Then they turn to go.¹³³ Allah has turned away their hearts,¹³⁴ for verily they are a people who do not *want to understand*.¹³⁵

128. (لقد . . . رحيم) Assuredly there has come to you a messenger from among yourselves;¹³⁶ heavy upon him is whatever harasses you, *and who is solicitous for you and is unto the faithful tender and merciful*.¹³⁷

129. (فإن . . . العظيم) If then, they turn away,¹³⁸ say thou: sufficing unto me is Allah,¹³⁹ there is no God but He; in Him I put my trust,¹⁴⁰ and He is the Lord of mighty Throne.

132. (of the Muslims, lest he may report to the Prophet).

133. The hypocrites winked at one another to rise and leave the Prophet's presence if they thought they could do so without being observed.

134. (from the truth).

135. (their own good).

136. (O mankind! so that you may profit by him all the more easily).

137. Solicitude and care for humanity at large, and love and affection for the believers; this portrays the Prophet's character in epitome.

138. (from the truth, and persist in their ways).

139. (as friend and protector).

140. (so that no harm can come to me by your rejection)

يُونُس

تَعْبُدُونَ

سُورَةُ يُونُسَ مَكِّيَّةٌ (١٠) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَرْضِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ① أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَيُنِيرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمٌ صَدَقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ②
إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا
مِنْ شَفِيعٍ إِلَّا مَنْ بَعَدَ إِذْنَهُ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَتَذَكَّرُونَ ③ إِلَيْكُمْ مَرْجِعُكُمْ بِمِيعَاتِ

Sūrah Yūnus

Jonah. X

(Makkan, 11 Sections and 109 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . الحكيم) Alif-Lām-Rā¹⁴¹ These are the verses of the wise Book.¹⁴²
2. (اكان . . . مين) Is it a *matter of wonder* to the mankind that We should reveal to a man among them¹⁴³ *saying*: warn thou the mankind, and bear the faithful the glad tidings that theirs shall be a sure footing¹⁴⁴ with their Lord? The infidels say that this¹⁴⁵ is a plain sorcerer.¹⁴⁶
3. (ان . . . تذكرون) Verily your Lord is Allah who has created the heavens and earth in six days,¹⁴⁷ then established *Himself* on the Throne¹⁴⁸ disposing the affair,¹⁴⁹ no intercessor is there except after His leave.¹⁵⁰ That is Allah, your Lord; so worship Him.¹⁵¹ Would you not then¹⁵² be admonished?

141. See P. I, n. 28.

142. *i. e.*, Book full of wisdom.

143. *i. e.*, a mere mortal like themselves, who is neither a god-incarnate, nor a super-man.

144. *i. e.*, full reward.

145. (man who claims to be a prophet).

146. The pagans of Arabia, like the pagans elsewhere, had no conception of Prophethood and Revelation at all. They would understand incarnation—God becoming man—or else explain the fact of Messengership by attributing it to magic and sorcery. In idolatrous communities it is the sorcerers or magicians who are

credited with supernatural powers, the principal of which is the power of foretelling the future.

147. See P. VIII, nn. 483-484.

148. (Of authority and majesty). The God of Islam being above matter and spirit cannot possibly have an 'abode' or a 'seat' of His own. His 'throne' cannot in any sense of the word be described as His 'dwelling-place'. It is of course, supermundane, above the firmament and all created things; and thus it connotes the ideas of authority, glory, majesty and holiness. See also P. VIII; n. 485.

149. (of all His creation). *i. e.* governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of the affairs.

150. (and there is no 'saving' through the merits of a Mediator). This refutes not only the doctrine of the pagans who imagined that their gods were intercessors with Great God for them but also the Christian dogma of Mediation. The Christian position briefly is this. 'God and man have been estranged. The relation which normally subsists between them has been destroyed and the work of the mediation is to restore it There is one mediator between God and man, Himself man, Jesus Christ, who gave Himself a ransom for all.' (EBr. VIII, p. 856).

151. (and join none other with Him in worship).

152. *i. e.*, even after this clear enunciation of the true doctrine.

يُؤْتِي

يُعْتَبِرُونَ

وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ ۖ مَا كَانُوا يَكْفُرُونَ ۗ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۗ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ۗ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ۗ أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ مَا كَانُوا يَكْسِبُونَ ۗ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ

4. (اليه . . . يكفرون) To Him¹⁵³ is the return of you all — the promise of Allah is true. He begins the creation,¹⁵⁴ then He shall repeat it,¹⁵⁵ that He may requite with equity those who believed and did righteous deeds. And those who disbelieved — for those shall be draught of boiling water and torment afflictive, for they were wont to disbelieve.

5. (هو . . . يعلمون) He it is who has made the sun a glow and the moon a light,¹⁵⁶ and has determined mansions for her that you may know¹⁵⁷ the number of the years and the reckoning.¹⁵⁸ Allah has not created *all* this except with a purpose.¹⁵⁹ He expounds *these* signs to those who know.¹⁶⁰

6. (ان . . . يتقون) Verily in the alteration of night and day and in what Allah has created in the heavens and the earth are surely signs¹⁶¹ to a people who fear *God*.

7. (ان . . . غفلون) Verily those who hope not for meeting with Us,¹⁶² and are well-pleased with the life of the world,¹⁶³ and are satisfied with it,¹⁶⁴ and those who are heedless of Our signs¹⁶⁵ —

8. (اولئك . . . يكسبون) these! their abode shall be the Fire for what they have been earning.

153. (and to none other).

154. (out of nothing).

155. (in the Hereafter) *i. e.*, He shall once again bring into being and reproduce all His creation.

156. 'The moon has no light of its own. It only shines by the reflected light of the sun. Hence its appearance varies according to the amount of illuminated surface visible to us, which depends on its position relative to the sun.' The Holy Quran indicates this distinction by the use of two different expressions. ضياء signifies that light which exists by itself, while نور signifies that which subsists by some other things.

157. (thereby) *i. e.*, by means of the moon which is the real measurer of time.

158. The sun, the moon and all other heavenly bodies are thus merely created beings, brought into existence to serve the purposes of man. It is monstrous that man should bow to them and treat them as so many gods or godlings.

159. And that purpose, above all, is to demonstrate the truth of the Divine unity.

160. (who alone will profit by them).

161. (of His uniqueness and might and glory). Notice the superstitious cults that have largely been prevalent in antiquity but are also existing at the present day. 'Light and darkness, day and night, sun, moon, and stars are often personified or worshipped as gods; or the sun, the moon, and stars, as sources of light are the dwellings of gods.' (ERE. VIII. p. 49). See also P. II, n. 113; VII, nn. 227, 228.

162. (and have in them no sense of religion alive).

163. (and whose whole outlook of life is materialistic and 'naturalistic'). The modern European nations, engrossed as they are in their materialistic pursuits every hour of their life, have neither time nor inclination to think in terms of religion, piety and spirituality.

164. (to the exclusion of God and the Hereafter). 'The average European—he may be a Democrat, or a Fascist, or a Capitalist, or a Bolshevik, a manual worker, or an intellectual—knows only one positive "religion", and that is the worship of material progress, the belief that there is no other goal in life than to make that very life continually easier, or, as the current expression goes, "independent of Nature". The temples of this "religion" are the gigantic factories, cinemas, chemical laboratories, dancing halls, hydro-electric works; and its priests are bankers, engineers, film-stars, captains of industry, record-airmen.' (Mohd. Asad, *Islam at the Crossroads*, pp. 45-46).

165. *i. e.*, those who have excluded all evidence of God's power and majesty and man's accountability to Him from practical considerations; and who are not stirred even by His special signs, such are big catastrophes.

تَعْبُدُونَ»

يُوش.

بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ۝ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۝ وَأُخِرْ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ وَلَوْ يَجْعَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضَّلْنَا إِلَيْهِمْ أَجَلَهُمْ ۝ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا بِخِبْرَةٍ أَوْ قَاعِدًا أَوْ ذَكَرْنَا عَنْكَ مُرْتَكِبًا لَمْ يَدْعُنَا إِلَى ضُرِّهِمْ ۝ كَذَلِكَ زَيْنٌ لِلسُّرِّفِينَ ۝ مَا كَانُوا يَعْمَلُونَ ۝ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۝ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۝ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ۝ ثُمَّ جَعَلْنَاكُمْ

9. (ان . . . النعيم) Verily those who believe and do righteous deeds, their Lord will guide them¹⁶⁶ through their faith; beneath them will flow rivers in the Gardens of Delight.

10. (دعومهم . . . العالين) Their call¹⁶⁷ therein *will be*: hallowed be Thou! O Allah! and their greeting¹⁶⁸ therein: peace! And the end of their call¹⁶⁹ *will be*: all praise to Allah, the Lord of the worlds.¹⁷⁰

SECTION 2

11. (ولو . . . يعمهن) And were Allah to hasten ill to the mankind as their desire of hastening the good,¹⁷¹ their fate would surely have been sealed to them.¹⁷² So¹⁷³ We let alone those who hope not for meeting with Us, wandering¹⁷⁴ in their exorbitance perplexed.¹⁷⁵

12. (وإذا . . . يعملون) And when harm touches man,¹⁷⁶ he calls Us on his side, or sitting or standing:¹⁷⁷ when We have removed his harm from him, he passes on as though he had never called Us because of the harm that touched him.¹⁷⁸ In this wise is made fair-seeming to the extravagant what they have been working.

13. (ولقد . . . المجرمين) And assuredly We have destroyed generations before you when they did wrong,¹⁷⁹ while their messengers came to them with the evidences,¹⁸⁰ and they¹⁸¹ were not *such* as to believe. In this wise We requite the sinning people.

166. (to their goal) *i. e.*, Paradise and God's good-will.

167. (of joy as they enter).

168. (to one another and to the angels).

169. (as they find themselves settled therein).

170. Is that the much derided sensuous sex-ridden Muslim Paradise so glibly pictured by the Christian writers?

171. *i. e.*, if God had been so swift in chastising as He is in rewarding according to the human wish.

-
172. (and the respite granted to them would have already expired).
 173. —but as it does not accord with Our Plan—
 174. (unhampered and unchecked).
 175. See P. I. n. 66.
 176. (of the disbelieving disposition).
 177. *i. e.*, in all postures and at all times.
 178. (and reverts to his former course of life).
 179. (and adopted the course of infidelity and unbelief).
 180. (of His sovereignty and of their mission).
 181. —the contumacious infidels—

يُؤْتِيهِمْ

يَعْتَدُونَ¹

خَلِّفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنِّي أَخَافُ أَنْ يُبَدِّلَ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي أَنفُسِي ۚ إِنَّ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتَدْعُونَ اللَّهَ بِمَا

14. (ثم . . . تعملون) Then We appointed you in the land as successors after them, that We might see how you would work.

15. (وإذا . . . عظيم) And whenever Our clear revelations are rehearsed to them, those who hope not for the meeting with Us, say:¹⁸² bring us a Qur'an other than this¹⁸³ or change it,¹⁸⁴ Say thou:¹⁸⁵ it does not lie with me¹⁸⁶ to change it of my own accord;¹⁸⁷ I only follow what is Revealed to me;¹⁸⁸ verily I fear, if I disobey my Lord,¹⁸⁹ torment of an awful Day.

16. (قل . . . تعقلون) Say thou: had Allah so willed, I would not have rehearsed it to you, nor would He have acquainted you therewith. Of a surety I have tarried with you¹⁹⁰ a life-time¹⁹¹ before it.¹⁹² Would you not then reflect?¹⁹³

17. (فن . . . المجرمون) Who then is a greater wrong-doer than he who forges a lie against Allah¹⁹⁴ or belies His revelations? Surely the culprits shall not prosper.

182. (to the Prophet).

183. (which may not be so distasteful to us) *i. e.*, which may not be so vehement and uncompromising in its denunciation of idolatry.

184. *i. e.*, make some alteration therein, by way of compromise, to suit our taste.

185. (O Prophet!).

186. —a mere messenger—

187. —much less to abrogate it altogether—

188. *i. e.*, I am but an instrument; a mere mouthpiece. Note that in Islam a prophet, whether he wills it or not, is impelled to announce whatever descends on Him from the Above—nothing more, nothing less, nothing else. Far from constraining the revelation to come to him, he cannot make the slightest alteration in it at his choice.

189. —to assume an impossibility—

190. (O Makkans!).

191. *i. e.*, for full forty years before I laid claim to prophethood, and you have had fullest opportunities of testing my veracity and integrity. ‘. . . . an honest, upright man, irrefragable in his domestic relations and universally esteemed by his fellow-citizens’ (Palmer, ‘The Quran’, Intro. p. XIX). ‘. . . . known as a simple upright man, whose life was severely pure and refined, and whose desert sense of honour and faith-keeping had won him the high title of El-Emeen, “the Trusty”’ (LSK, Intro. p. XXXIX). ‘The fair character and honourable bearing of the unobtrusive youth won the approbation of the fellow-citizens; and he received the title, by common consent, of Al-Amin, “the Faithful.”’ (Muir, *op. cit.*, p. 20).

192. *i. e.*, before it came to me. The Prophet’s veracity was almost a by-word in Makka. The following is a portion of a dialogue between the Christian Emperor Heraclius and Abū Sufyān, the Prophet’s arch-enemy at the time:

Emperor Heraclius, ‘Did ye suspect him of lying before he said what he said?’

Abū Sufyān, ‘No.’

Emperor Heraclius, ‘And doth he break his pledges?’

Abū Sufyan, ‘No.’

193. *i. e.*, have I not all this time been renowned for my veracity? Have you all these years ever suspected me of lying? How is it then that the moment I begin to preach the Unity of God and to denounce your idolatry, you begin to call me a liar?

194. (as you suppose in my case).

تَشْرِكُونَ»

تَعْبُدُونَ»

لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ مُشْرِكًا وَلَا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا
أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ ، فَقُلْ إِنَّمَا الْعَيْبُ لِلَّهِ فَانْتَظِرُوا ، إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾ وَإِذَا
أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا ،
إِن رُسُلَنَا يَكْتُوبُونَ مَا تَنْكُرُونَ ﴿٢١﴾ هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ، حَتَّى إِذَا كُنْتُمْ فِي
الْفُلْكِ ، وَجَرَيْنَ بِهُمْ بَرِيحٌ طَيِّبَةٌ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ

18. (ويعبدون . . . يشركون) And they worship, beside Allah, what neither harms them nor profits them, and they say:¹⁹⁵ these are our intercessors with Allah.¹⁹⁶ Say thou: do you presume to apprise Allah¹⁹⁷ of what He knows not in the heavens nor the earth?¹⁹⁸ Hallowed be He and Exalted far above what you associate!¹⁹⁹

19. (وما كان . . . يختلفون) And²⁰⁰ mankind were but a single community;²⁰¹ then they differed.²⁰² And had not a word from thy Lord gone forth,²⁰³ it would have been decreed²⁰⁴ between them regarding what they differed.²⁰⁵

20. (ويقولون . . . المنتظرين) And they²⁰⁶ say:²⁰⁷ how is it that not a sign²⁰⁸ is sent down on him from his Lord? Say thou: the Hidden belongs to Allah alone; so wait, verily I am with you among those who wait.²⁰⁹

SECTION 3

21. (وإذا . . . تمكرون) And when We let mankind taste of Our mercy after an adversity has touched them, forthwith they have a scheme in regard to Our signs.²¹⁰ Say thou: Allah is Swifter in scheming.²¹¹ Verily Our messengers²¹² write down what you plot.

195. (justifying the idolatry).

196. *i. e.* mediating with God on our behalf, and are not gods themselves. By a reasoning closely similar, have the Christians persuaded themselves to the adoration not only of Christ but of a number of saints and martyrs. 'We ask God to grant blessings, we ask the saints to be our advocates. To God we say: Have mercy on us; to the saints we commonly say: Pray for us' (ERE. XI, p. 51).

197. *i. e.*, the All-Knowing; the Omniscient.

198. *i. e.*, to assert that these inferior deities are only so many mediators is to declare before God something which even He is unaware of—a myth pure and simple.

199. (with Him).

200. (in the beginning).

201. *i. e.* possessors of one religion only, the true religion of the unity of God. The Holy Qur'ān frankly repudiates and negatives the current opinion that monotheism has been evolved out of polytheism. It openly proclaims that monotheism was the original, universal religion of mankind gradually debased into polytheism. See P. II, n. 384.

202. (as egotism and clash of interests developed, and fell to variance among themselves inventing polytheism).

203. (deferring their full punishment till the Day of Judgment).

204. (here and now).

205. *i. e.*, were it not that God in His universal Plan had deferred the final decision till the Day of Judgment the matter would have been decided immediately.

206. *i. e.*, the Makkān pagans.

207. (not by way of free inquiry, but in a cavilling spirit).

208. (of our choice).

209. The passage does not imply that the Prophet wrought no miracle, but it only amounts to saying: the matter rests entirely with God; it lies with Him alone whether He allows a particular miracle or not; and performance of this or that miracle has clearly nothing to do with the true functions of a messenger of God.

210. The verse is of course of a general application, but it also has an allusion to a particular event. The unruly Makkāns were afflicted with a severe famine, and were very near perishing. But on the holy Prophet's prayer and petitioning, no sooner were they relieved by God than they again began to charge him with imposture. Cf. Muir, *op. cit.*, p. 125.

211. Or 'in defeating plots'.

212. *i. e.*, recording angels.

يُنشئ

تَضَيُّونَ

مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ؕ لَئِن أُجِيبْتُمْ مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢١٣﴾ فَلَمَّا أَتَتْهُمْ إِذَا هُمْ يُبْعَثُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَيَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنْتَبِهُتُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢١٤﴾ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۗ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا ۗ أَتَتْهَا أَمْرَاتُ الْكِبَرِ أَوْنَ نَهَارًا ۗ فَعَجَلَتْهُنَّ حَاصِدًا ۗ إِنْ كَانَ لَمْ تَعْنُ بِالْأَمْسِ ۗ كَذَٰلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ يُتَفَكَّرُونَ ﴿٢١٥﴾ وَاللَّهُ يُدْعُوا إِلَىٰ

22. (هو الذي . . . الشكرين) He it is who enables you to travel by land and sea²¹³ until when you are in ships and they run away with them²¹⁴ with a goodly wind and they rejoice thereat, there comes upon them²¹⁵ a tempestuous wind and there comes upon them²¹⁶ a billow from every side, and they imagine that they are encircled therein,²¹⁷ they cry to Allah making *their* faith pure for Him:²¹⁸ if Thou deliverest us from this, we would surely be of those who are grateful.

23. (فلا . . . تعملون) Yet when He delivers them, they forthwith rebel in the earth without justice.²¹⁹ O men! your rebellion is only against yourselves²²⁰— a brief enjoyment of the life of the world; thereafter unto Us is your return; then We will declare to you what you have been working.²²¹

24. (انما . . . يتفكرون) The likeness of the life of the world is only as the rain which We send down from the sky, with which mingles the growth of the earth, of which men and cattle eat, until, when the earth puts on her ornament²²² and is adorned²²³ and its inhabitants imagine that they are potent over it,²²⁴ there comes to it Our decree²²⁵ by night or by day, then We make it stubble as though it had not flourished yesterday.²²⁶ This is how We detail the signs to a people who ponder.

213. All human arts of speedy locomotion and navigation are God's own gifts

214. Such abrupt change of person from the second to the third is frequent in Arabic idiom.

215. *i. e.*, the ships.

216. *i. e.*, the passengers.

217. (with inevitable fate, and all hope of rescue is gone).

218. *i. e.*, in their extreme fear they ask help of Him alone to the utter neglect of their idols.

219. (violating the laws of God and propagating sin and infidelity).

220. *i. e.*, on yourselves it will recoil.

221. (and requite accordingly).

222. *i. e.*, is decked out in full beauty.

223. (with verdure).

224. *i. e.*, they have got full control of the vegetation.

225. (of destruction, in the form of frost, hailstone, etc.).

226. The point of similitude is, that the world is like this vegetable in evanescence.

يُؤْتِيهِمْ

يَعْتَرِفُونَ

دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝۲۵ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝۲۶ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِيَسْئَلِهَا وَنَرَهَتْهُمْ ذِلَّةٌ وَمَالُهُمْ مِنَ اللَّهِ حَاصِمٌ كَانَتْ أَعْيُنُهُمْ كَصِفِّ ذَا الْغَيْظِ مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝۲۷ وَيَوْمَ نَحْشُرُهُمْ جِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ لِآيَاتِنَا تُعْبَدُونَ ۝۲۸ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ۝۲۹ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْأَلَتْ وَ

25. (والله . . . مستقيم) And Allah calls to the abode of peace²²⁷ and guides whomsoever He will to the straight path.

26. (للذين . . . خلدون) To those who have done good is the good *reward* and an increase;²²⁸ neither darkness²²⁹ nor abjection will cover their faces. These are the inhabitants of the Garden; therein they shall abide.

27. (والذين . . . خلدون) And those who have earned misdeeds²³⁰—the requital of a misdeed is the like thereof,²³¹ and abjection will cover them; no defender they shall have from Allah,²³² as though their faces were over-cast with pieces of night pitch-dark. These are the inhabitants of the Fire; therein they shall abide.

28. (و يوم . . . تعبدون) *Remember* the Day whereon We shall muster them²³³ together, then We shall say to those who associated: keep your place,²³⁴ you and your associate-*gods*. Then We shall cause split between them;²³⁵ and their associate-*gods* will say:²³⁶ it was not us that you were worshipping—

29. (فكفى . . . لغفيلين) God suffices as witness between you and us; of your worship we have been *even* unaware.²³⁷

227. (anu eternal bliss). The call of God is always to this higher life.

228. They will be blessed with Beatific vision which will give such exquisite delight that in respect thereof all the other pleasures of Paradise will be forgotten and lightly esteemed.

229. (of grief).

230. *i. e.*, acts of unbelief and infidelity.

231. *i. e.*, a punishment equal thereunto. Observe that while the blessed will be rewarded beyond their merits and in fact beyond all measure, the condemned will receive their punishment only with exact justice.

232. *i. e.*, from His just judgment.

233. *i. e.*, mankind.

234. (in the Hell).

235. —the associators on the one side and the associate-*gods* on the other—

236. (to their worshippers).

237. (far from being pleased with it).

يُفْتَدُونَ»

يُؤْمِنُونَ»

رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٣٠﴾ قُلْ مَنْ يُزِيلُكُم مِّنَ السَّمَاوَاتِ وَالْأَرْضِ أَمَّنْ يَبْدَأُ الْبَصَارَ وَمَنْ يُغْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَدَأَ الْحَقُّ إِلَّا الضَّلَالَۃَ ۚ فَأَنَّى تُصِرُّونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَلَا تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَهْدِي إِلَى الْحَقِّ ۚ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى

30. *Therein*^{237-A} every soul will know what it sent before,²³⁸ and they shall be brought back to Allah, their rightful Owner, and there shall stray from them that which they have been wont to forge.²³⁹

SECTION 4

31. Say thou:²⁴⁰ who does provide for you from the heaven²⁴¹ and the earth,²⁴² or who does own the ear and the eye, and who does bring forth the living from the lifeless²⁴³ and brings forth the lifeless from the living,²⁴⁴ and who does dispose the affair?²⁴⁵ They will then surely say: Allah.²⁴⁶ Say thou: will you not then fear *Him*?²⁴⁷

32. (فَذَلِكُمْ . . . تَصْرَفُونَ) Such is Allah, your rightful Lord. What then is after the truth except the error? Whither away then are you drifting?

33. (كَذَلِكَ . . . يَوْمِنُونَ) In this wise is the word of thy Lord justified on those who transgress:²⁴⁸ they shall not *come to believe*.

34. (قُلْ . . . تَوَكَّلُونَ) Say thou:²⁴⁹ is there any of your associate-*gods* who originates the creation and then repeats it? Say thou: Allah originates the creation and then shall repeat it.²⁵⁰ Whither away are you then deviating?

237-A. (*i. e.*, on that Day).

238. (whether those deeds avail him or not).

239. *i. e.*, the gods and godlings of their imagination will fail them and leave them in the lurch.

240. (O Prophet! to those pagans).

241. (as by means of rain).

242. (as by means of vegetation).

243. (as a chicken from an egg).

244. (as an egg from a chicken).

245. (of the entire universe).

246. *i. e.*, the One Supreme God Whom the Arab pagans acknowledged.

247. *i. e.*, when you admit that He is the sole Creator and Ruler, where is the room, then, for your minor gods? 'This passage,' says a confirmed detractor of Islam, Rev. E. M. Wherry, 'contains very cogent reasoning against the idolaters, and very justly represents their folly in worshipping inferior deities, while regarding God as the source of all their blessings, and fleeing to him in every time of trouble. These teachings account for much of the success of Islam as a missionary religion. Its pure monotheism stands out in strong contrast with the polytheism of the idolaters.' (*Commentary on the Quran*, pp. 320-30).

248. *i. e.*, who choose the path of error and guilt deliberately.

249. (O Prophet! to these pagans).

250. (in the Hereafter).

بَعْدُ دُونَ

يُؤْتِيهِ

الْحَقُّ أَحَقُّ أَنْ يُدَبَّرَ مِنْ أَلْيَدَيْهِ إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ تَكْتِفُ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَ

35. (قل . . . تحكون) Say thou: is there any of your associate-gods who guides you to the truth? Say thou: Allah guides to the truth. Is He, then, who guides to the truth worthier to be followed,²⁵¹ or one who finds not the guidance unless he is *himself* guided? What ails you then? How *ill* you judge!

36. (وما . . . يفعلون) And most of them follow conjecture, verily conjecture does not avail against the truth. Verily Allah is the Knower of what they do.

37. (وما . . . العالين) And this Qur'an²⁵² is not such as could be fabricated against Allah; it is but a confirmation of what is before it,²⁵³ and an expounding of the Decree of which there is no doubt,²⁵⁴ from the Lord of the worlds.

38. (ام . . . صدقن) Do they say:²⁵⁵ he²⁵⁶ has fabricated it? Say thou: then bring a Sūrah²⁵⁷ like it²⁵⁸ and call upon whomsoever you can beside Allah,²⁵⁹ if you say sooth.²⁶⁰

39. (بل . . . الظالمين) Aye! they have belied what their knowledge could not comprehend²⁶¹ and what has not yet been fulfilled.²⁶² Even so²⁶³ have belied those *who were* before them; behold then how has been the end of the wrongdoers.²⁶⁴

251. (and worshipped).

252. (on the strength of its incomparable teachings and also the beauties of its diction).

253. (of previous Revelations).

254. (that it is the immediate, infallible Word of God).

255. *i. e.*, the Makkan pagans.

256. *i. e.*, the Prophet.

257. (even the shortest).

258. (in the surpassing excellence of its contents or even in the grandeur of its language and the beauty of its style). 'The best of Arab writers', says Palmer, 'has never succeeded in producing anything equal in merit to the Quran.' ('The Quran,' Intro. p. LV) 'Typical Semites, the Arabians created or developed no great art of their own. Their artistic nature found expression through one medium

only : speech. If the Greek gloried primarily in his statues and architecture, the Arabian found in his ode . . . a finer mode of self-expression. "The beauty of man," declares an Arabic adage, "lies in the eloquence of his tongue" By virtue of its peculiar structure Arabic lent itself admirably to a terse, trenchant, epigrammatic manner of speech. Islam made full use of this feature of the language and of this psychological peculiarity of its people. Hence the "miraculous character" (*ijāz*) of the style and composition of the Koran, adduced by Moselms as the strongest argument in favour of the genuineness of their faith.' (Hitti, *op. cit.*, pp. 90-91).

259. *i. e.*, your best poets for your help.

260. *i. e.*, if you are right in supposing that it is the production of a human brain. If one human mind could concoct such a unique Book, surely you with your innumerable helpers must be able to match it a thousand times. See P. I, n. 99.

261. *i. e.*, the truths of the Higher Life and the Hereafter, which they could not perceive by their physical senses, they have denied altogether.

262. (in events) : *i. e.* the penalty of rejection which they have not yet experienced.

263. *i. e.*, with similar disregard of truth.

264. (in ages past). The reference is to the infamous destruction of the disobedient nations.

يُؤْمِنُونَ

يُؤْمِنُونَ

رَبِّكَ أَعْلَمُ بِالْمُنْصِبِينَ ۖ وَإِن كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلكُمْ عَمَلِكُمْ ۗ أَنْتُمْ بَرِيْرُونَ وَمَا أَعْمَلُ
وَأَنَا بَرِيْرٌ مِّمَّا تَعْمَلُونَ ۝ وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ۝
وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تُهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يَبْصُرُونَ ۝ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ
شَيْئًا وَاللَّكِنَ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ۝ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ ۖ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۖ وَمَا كَانُوا مُهْتَدِينَ ۝ وَأَمَّا تُرِيْرُكَ بَعْضَ
الَّذِي نَعُدُّهُمْ أَوْتَوْقِيْرُكَ ۖ فَالَّذِينَ مَرَّجَعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ۝ وَلِكُلِّ أُمَّةٍ

40. (ومنهم . . . بالفسدين) And of them are *some* who will believe therein, and of them are *some* who will not believe therein, and thy Lord is the Best Knower of the corrupters.

SECTION 5

41. (وان . . . تعملون) And if they belie thee, then do thou say: my deeds are mine, and your deeds are yours; you are quit of what I do, and I am quit of what you do.

42. (ومنهم . . . يعقلون) And of them are *some* who give ear to thee,²⁶⁵ so canst thou make the deaf hear, while they do not apprehend?²⁶⁶

43. (ومنهم . . . يبصرون) And of them are *some* who look at thee,²⁶⁷ so canst thou guide the blind, while they do not see.²⁶⁸

44. (ان . . . يظلمون) Verily Allah does not wrong in aught, but mankind wrong themselves.²⁶⁹

45. (ويوم . . . مهتدين) And on the Day when He shall gather them,²⁷⁰ as though they had not tarried²⁷¹ save an hour of the day,²⁷² they shall mutually recognize.²⁷³ Lost surely are those who belie the meeting with Allah and they were not *such as to be* guided.²⁷⁴

46. (واما . . . يعلمون) Whether We show thee²⁷⁵ some of the signs We have provided them,²⁷⁶ or We cause thee to die,²⁷⁷ to Us is their return,²⁷⁸ and Allah is²⁷⁹ Witness of what they do.

265. (seemingly, with no intention of weighing thy words and giving them due consideration).

266. (and are not at all minded to seek the truth).

267. (not dispassionately, but with a jaundiced eye).

268. (and are determined to remain unaffected and unconvinced).

269. *i. e.*, it is not He who wantonly deprives anyone of his sight, or hearing, or understanding, but the perverse people themselves make an ill use of their senses and understanding.

270. *i. e.*, so it will appear to them.
271. (in the world, or in the grave).
272. So it will appear to them on account of the terrors of that Day.
273. (but shall not be able to help relations and friends).
274. *i. e.*, they were not such as to receive guidance while on the earth.
275. (in thy life-time, O Prophet!).
276. (of dire consequences afflicting the offenders).
277. (before that happens).
278. (in either case, when all truth will be out, and evil results of evil deeds shall be manifest to one and all).
279. *i. e.*, the All-Seeing, All-Knowing, and Able to enforce full and complete requital.

يَقُولُونَ

يَقُولُونَ

رَسُولٌ، فَإِذَا جَاءَ رَسُولُهُمْ قَضَىٰ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي صَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ
 أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَاِبُهٗ بَيِّنَاتٌ أَوْ نَهَارًا مَا
 ذَا يَسْتَعْجِلُ مِنْهُ الْجُرُومُ ﴿٥٠﴾ أَنْتُمْ إِذَا مَا وَقَعَ أَمْنٌ مِّنْهُ بِهٖ الْكُفْرَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾
 ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْرُونَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنْبِئُونَكَ
 أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ بَدْوًا وَأَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي

وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ
 وَأَنْتُمْ بِمُعْجِزِينَ
 وَيَسْتَنْبِئُونَكَ
 أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ بَدْوًا وَأَنْتُمْ بِمُعْجِزِينَ

47. (ولكل . . . يظلمون) For each community *there has been sent* a messenger,²⁸⁰ and when their messenger has arrived,²⁸¹ the affair between them is decreed in equity,²⁸² and they are not wronged.

48. (ويقولون . . . صدقين) And they²⁸³ say:²⁸⁴ when is coming that promise,²⁸⁵ if you say sooth?

49. (قل . . . يستقدمون) Say thou : I do not own *any power* of hurt or benefit to myself, save what Allah may will.²⁸⁶ For each community is a term;²⁸⁷ when their term arrives, not an hour can they stay behind nor can they advance.

50. (قل . . . المجرمون) Say thou: bethink you, if His chastisement²⁸⁸ come on you²⁸⁹ by night or by day, which *portion* thereof would the culprits²⁹⁰ hasten on ?

51. (انتم . . . تستعملون) Is it, then, that when it has actually befallen²⁹¹ that you will believe therein? Now!²⁹² whereas you have been hastening it on all along.²⁹³

52. (انتم . . . تكسبون) Thereafter it will be said to them who wronged *themselves*: taste the torment everlasting; you are requited not save for what you have been earning.

53. (ويستنبئونك . . . بمعجزين) They ask thee²⁹⁴ to tell them if it²⁹⁵ be true. Say thou: yeal by my Lord, it is the very truth, and you shall not *be able to escape*.

280. (either in person or through his representatives).

281. (and delivered the Divine message in full).

282. (the judgment being executed against the rejectors).

283. *i. e.*, the Makkan pagans.

284. (to the Prophet and the believers, in mockery and ridicule).

285. (of Final Requital).

286. (how, then, can I bring about the hour of punishment?).
287. (decreed and determined in the fore-knowledge of God).
288. (which you mockingly deny).
289. (in all its grimness).
290. (who are now mockingly seeking it).
291. (and the promise is no longer a threat, but an accomplished fact).
292. (when the belief is no longer availing).
293. (in mocking incredulity).
294. (incredulously, O Prophet!).
295. *i. e.*, the fact of Final Requital.

تَعْمُرُونَ..

كَيْفَ..

الْأَرْضِ لَا فَتَدَّتْ بِهِ، وَأَسْرُوا التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ، وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا
 يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا
 يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَاللَّهُ تَرْجِعُونَ ﴿٥٦﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ
 وَشِفَاءٌ لِمَا فِي الصُّدُورِ هِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ يُفْضِلُ اللَّهُ وَرَحْمَتِهِ فِيمَا لَكَ
 فَلْيَقْرَأُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ
 حَرَامًا وَحَلَالًا قُلْ أَلَا لِلَّهِ آذُنٌ لَكُمْ أَعْبَدُ اللَّهُ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ

SECTION 6

54. (ولو . . . يظلمون) And if every one who has wronged had *all* that is in the earth, surely he would ransom himself therewith.²⁹⁶ And they shall conceal the remorse²⁹⁷ when they are to face the torment, and *the matter* will be decreed between them in equity, and they shall not be wronged.

55. (الا . . . يظلمون) Lol verily Allah's is whatsoever is in the heavens and the earth.²⁹⁸ Lol verily Allah's promise is true; but most of the people do not know.

56. (هو . . . ترجعون) He gives life and causes to die,²⁹⁹ and to Him you shall be returned.

57. (يا ايها . . . للمؤمنين) O mankind! there has come to you an exhortation from your Lord and a healing for what is in your breasts,³⁰⁰ and a guidance and a mercy for the believers.

58. (قل . . . يجمعون) Say thou: in the grace of Allah and in His mercy³⁰¹ —let them³⁰² therefore rejoice; far better it is than what they amass.³⁰³

59. (قل . . . تفترون) Say thou: bethink of what Allah has sent down to you of provision, and you³⁰⁴ have then made thereof³⁰⁵ allowable and forbidden? Say thou: is it that Allah has given you leave, or do you fabricate a *lie* against Allah?³⁰⁶

296. (on the Judgment Day). So horrible would be the terrors of that Day!

297. (to escape further exposure and infamy). This self-control would only last for some time, and then they would openly declare their remorse and repentance. Other meanings assigned to the phrase are:—

(1) They will conceal it from their chiefs.

(2) They, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err. (Th).

298. So He can do whatever He will to His creation.

-
299. (so the event of Resurrection can present Him no difficulty at all).
300. (of doubts and ills).
301. (has come this religion of Islam, exquisitely ideal on the one hand and wonderfully practical on the other).
302. *i.e.*, the mankind.
303. (of wordly riches).
304. (O superstitious and idolatrous Makkans!).
305. (Of your own accord).
306. All this alludes to the superstitious practices of the Makkan idolaters forbidding lawful foods and allowing those forbidden.

يَعْتَذِرُونَ»

يُؤْنَسُ

عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾
 وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ
 شُهُودًا إِذْ تُفِيضُونَ فِيهِ ، وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ وَثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
 السَّمَاءِ وَلَا أَصْعَرُ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾ إِلَّا إِنْ أَوْلِيَآءُ اللَّهِ لَا
 خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا
 وَفِي الْآخِرَةِ ، لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ، ذَلِكَ هُوَ الْقُوَى الْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ

60. (وما ظن . . . يشكرون) And what do imagine those who fabricate a lie against Allah on the Day of Resurrection?³⁰⁷ Verily Allah is the Owner of grace unto mankind;³⁰⁸ but most of them do not return thanks.

SECTION 7

61. (وما تكون . . . مبین) Thou³⁰⁹ art not *engaged* in any business nor dost thou recite any part of the Qur'an, nor do you³¹⁰ work, but We are witnesses over you when you are engaged therein.³¹¹ And there escapes not thy Lord the weight of an ant³¹² in the earth or the heavens, nor less than that nor greater, but it is in a Book luminous.³¹³

62. (الا . . . يحزنون) Lo! verily the friends of Allah! no fear *shall come* upon them nor shall they grieve—

63. (الذين . . . يتقون) they who believed and have been fearing Allah.³¹⁴

64. (لهم . . . العظیم) For them is glad tidings in the life of the world and in the Hereafter. *There is no changing* in the words of Allah.³¹⁵ That ! is a mighty achievement.

307. *i.e.*, whether that Day would not come at all, or whether they would be able to elude the horrors of that Day ?

308. (so He does not inflict immediate punishment but allows long respite to every offender).

309. (O Prophet!).

310. (O mankind!).

311. *i.e.*, the Omnipresent's constant watchful care embraces all His creatures.

312. The word ذرة in Arabic is used to denote a thing exceedingly small. The passage means that not the tiniest of objects is hidden from Him.

313. *i.e.*, in the Preserved Tablets whereon all God's decrees are recorded and registered. He is thus not only Omnipresent but also Omniscient. This repudiates the foolish doctrine of certain philosophers that God has Knowledge of

universals only, and not of particulars.

314. *i.e.*, who lead lives of piety. The conjoining of a life of piety with true belief is no mere supererogation and is not without deep significance. Purely intellectual conviction of the existence of God means very little until it has become associated with feelings and with experience. The mere proof of the existence of a supreme being would lead us little further towards a religion than the proof of the existence of infinite numbers. A man with a religion purely of the rational type would be in a worse position than the devils.' (Thouless, *Psychology of Religion*, p. 90).

315. (and all His promises are absolutely true).

يُؤْتِيهِ

يَسْمَعُونَ

إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ ۗ ﴿٣١٦﴾ إِلَّا إِنْ يَشَاءَ اللَّهُ ۗ وَمَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
 وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا
 يَخْرُصُونَ ۗ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنْ فِي ذَلِكَ لَآيَاتٍ
 لِقَوْمٍ يَسْمَعُونَ ۗ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ هُوَ الْغَنِيُّ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
 إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا ۗ اتَّقُوا اللَّهَ ۗ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۗ قُلْ إِنْ الَّذِينَ يُفْتَرُونَ
 عَلَى اللَّهِ الْكٰذِبَ لَا يُفْلِحُونَ ۗ مَتَّأً فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُنذِرُهُمُ الْعَذَابَ الشَّدِيدَ

65. (ولا . . . العليم) And let not their saying³¹⁶ grieve thee.³¹⁷ Verily honour is wholly Allah's.³¹⁸ He is the Hearer,³¹⁹ the Knower.³²⁰

66. (الا . . . يخرمون) Lo! indeed Allah's is whosoever is in the heavens and whosoever is on the earth.³²¹ What is it that they follow who call associate-gods besides Allah?³²² They follow but a guess and they are but conjecturing.

67. (هو النى . . . يسمعون) He it is who has appointed for you the night that you may repose therein and the day enlightening.³²³ Surely in that are signs³²⁴ for a people who listen.³²⁵

68. (قالوا . . . تعلمون) They³²⁶ say: God has taken a son.³²⁷ Hallowed be He—He, the Self-sufficient! His is whatever is in heavens and whatever is in the earth. No warranty is there with you³²⁸ for this.³²⁹ Do you ascribe falsely³³⁰ to Allah what you know not?³³¹

69. (قل . . . يفلحون) Say thou: verily those who forge a lie against Allah shall not prosper—

316. (however impious and blasphemous it may be).

317. (after having received this Divine assurance).

318. He is sufficient to protect the dignity of His apostle and His religion.

319. (of their impious words).

320. (of their impious designs).

321. (saints, angels, prophets all bowing to Him in humility.)

322. i.e., do these infidels care for logic and reason? do they follow their inward light? have they any Scriptural authority to support them?

323. مبرة is that which makes things visible. For 'day' and 'night' see P. XXI, nn. 131, 132; P. XXX. nn. 9, 11.

324. (Of His greatness and majesty).

325. (to the arguments of the Qur'an with an open mind).

326. *i.e.*, the pagans.

327. The reference here is not to Christ, but to the various 'Son-gods' of the polytheistic nations. The doctrine of the sonship of God is not peculiarly Christian. Pagan mythologies and polytheistic theologies are teeming with such notions, and the Arab mythology was no exception.

328. (O associators !)

329. *i.e.*, for this attributing of sons to Him.

330. *كذب عليه* is 'He lied, or said what was false, against him.' (LL)

331. (by any valid and sound process of learning).

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341. *i.e.*, my preaching to you is wholly disinterested ; I am not actuated by any money-grabbing motives.

342. (to Him in Islam).

343. (of those drowned).

344. Note that the Holy Qur'ān makes no claim of a 'universal' deluge. It only says that those who rejected Noah's mission were drowned. It is not the Qur'ān but the Bible that asserts the universal character of the deluge. 'And the Lord said : I will destroy man whom I have created from the face of the earth.' (Ge. 6 : 7).

345. (of the Divine sentence and yet they had remained heedless). It is the occurrence of the universal deluge, covering the whole surface of the earth and wiping off all men and all terrestrial animals, excepting those providentially saved in the ark, that has been negatived by the scientists and denied by the explorers, and not the fact of a local inundation, as described by the Qur'ān, howsoever devastating in its effects. And even the Christian scholars are led to remark :—'The belief in a universal deluge has long been abandoned by well-informed writers . . . Such a deluge as that described in the Bible is impossible, at least without a series of improbable miracles.' (ERE. IV. p. 545-6). It is on occasions like this that the accuracy of the Quranic versions is found so strongly vindicated. That 'those who were warned' by Noah, that is, his countrymen inhabiting the Tigris and Euphrates valley were overtaken by an extremely distressful flood is confirmed rather than contradicted by modern exploration. 'Inundations are of normal occurrence' says Sir Leonard Woolley, Director of the Joint British and American expedition to Mesopotamia, 'in Lower Mesopotamia, but no ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank : 8 feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history.' (Woolley, *Ur, of the Chaldees* p. 22). 'This deluge was not universal, but a local disaster confined to the lower valley of the Tigris and Euphrates, affecting an area perhaps 400 miles long and 100 miles across ; but for the occupants of the valley that was the whole world.' (p. 31).

يُؤْتِنَهُنَّ

يَعْتَدِينَ

الْمُعْتَدِينَ ۝ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا
 قَوْمًا مُّجْرِمِينَ ۝ فَلَمَّا جَاءَهُم الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّؤْتَمِنٌ ۝ قَالَ مُوسَىٰ أَتَقُولُونَ
 لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحْرُونَ ۝ قَالُوا أَجِئْتَنَا لِنَعْلَمَ مَا جَاءَنَا وَبَدَّلْنَا عَلَيْهِ
 آيَاتِنَا وَكُنُونَ لَنَا الْكِبْرِيَاءَ فِي الْأَرْضِ ۖ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ۝ وَقَالَ فِرْعَوْنُ أَشْتَوِي
 بِكُلِّ سِحْرِ عَلِيمٍ ۝ فَلَمَّا جَاءَ السَّحْرُ قَالَ لَهُمْ مُوسَىٰ أَتَقْوَامًا أَنْتُمْ مُّلقُونَ ۝ فَلَمَّا الْقَوَا
 قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرُ ۖ إِنَّ اللَّهَ سَابِقُ الْعِلْمِ إِنَّ اللَّهَ لَا يُضِلُّ عَمَلِ الْمُفْسِدِينَ ۝

74. (ثم . . . المعتدين) Then We sent *other* messengers after him to their people, and they brought the evidences, but they were not *such as* to believe what they had once rejected.³⁴⁶ Thus We seal the hearts of the transgressors.³⁴⁷

75. (ثم . . . مجرمين) After them We sent Mūsā and Hārūn to Fir'awn and his chiefs with Our signs, but they grew stiff-necked and they were a culprit people.³⁴⁸

76. (فلا . . . ميين) Then when there came to them the truth from Us, they said: this is clear magic.³⁴⁹

77. (قال . . . الساحرون) Mūsā said: do you say *this* of the truth after it has come to you? Is this magic? And the magicians do not fare well.³⁵⁰

78. (قالوا . . . مؤمنين) They said: hast thou come to turn us aside from that *faith* we found our fathers thereon,³⁵¹ and that the greatness in the land shall be for you twain?³⁵² For the sake of you twain we are not *going* to be believers.

79. (وقال . . . علم) And Fir'awn said:³⁵³ bring to me every magician knowing.³⁵⁴

80. (فلا . . . ملقون) Then when the magicians were come, Mūsā said to them: cast down³⁵⁵ what you are going to cast down.

81. (فلا . . . المفسدين) Then when they had cast down,³⁵⁶ Mūsā said: what you have brought is magic;³⁵⁷ verily Allah will make it soon vain; Allah does not set right the work of the corrupters.³⁵⁸

346. 'Once deny, always deny' has always been the rule of life among perverse and contumacious rejectors.

347. (in consequence of their wilful rejection of God's truth).

348. Note that the Bible makes no mention of Moses and Aaron having been sent to the Egyptians as apostles of God for their conversion to the true faith. It is the Holy Qur'ān that makes good this serious omission. In fact it is inconceivable that Moses being an apostle of God should leave the gross irreligion of Egypt untouched.

349. (the only potent agency which they could understand). 'From the Egyptian point of view we may say that there was no such thing as 'religion'; there was only *hike*, the nearest English equivalent of which is magical power' (ERE. VIII. p. 263).

350. (when they rise up to oppose God's messengers).

351. And what was this faith of ancient Egyptians? Unmitigated superstition and unabashed polytheism. 'The Egyptians themselves speak not unfrequently of the *thousand* gods..... Not was this the whole, or the worst. The Egyptian was taught to pay a religious regard to animals..... Cows, cats, dogs, ibises, hawks, and cynocephalous apes were sacred throughout the whole of Egypt.' (Rawlinson, *Ancient Egypt*, pp. 30-31). See also P. XIX. nn. 181, 182, P. XX. n. 207.

352. Worldly-minded and mean-spirited as the Egyptians were, they judged of the motives of the prophets of God with their own measures.

353. (to his officials).

354. (to combat and counteract the malignant powers presumed by Moses and Aaron). 'The Egyptians believed, or feigned to believe, that their wizards could do all kinds of wonders.' (ERE. VIII. p. 263).

355. (as you wish).

356. (their rods and ropes). See P. XVI. n. 338.

357. (and trickery, not any substantial reality such as I have brought).

358. (when they rise up to oppose God's messengers).

يُونُسَ

يُنْتَهَى

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾ فَمَا أَمَّنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَى خَوْفٍ
 مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ
 مُوسَى يَقَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَصَلُّوا عَلَيَّ وَتَوَكَّلُوا عَلَيَّ إِن كُنتُمْ تُسْلِمُونَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا
 رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا
 إِلَىٰ مُوسَى وَأَخِيهِ أَن تَبَوَّأَا لِقَوْمِكَ بِهِمْ مَبْرُؤَاتًا فَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ
 وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي

82. (ويحق . . . المجرمون) And Allah justifies the truth³⁵⁹ according to His words,³⁶⁰ much as the culprits may detest it.

SECTION 9

83. (فما . . . المسرفين) Then³⁶¹ none believed in Mūsā save a posterity of his people,³⁶² through fear of Fir'awn and their chiefs, lest he should persecute them. And truly Fir'awn was lofty in the land³⁶³ and of the extravagant.³⁶⁴

84. (وقال . . . مسلمين) Mūsā said: my people! if you have been believers in Allah, then on Him rely, if you are Muslims.³⁶⁵

85. (قالوا . . . الظالمين) So they³⁶⁶ said: on Allah we rely. Our Lord! make us not a temptation to the wrong-doing people—

86. (ونجنا . . . الكافرين) and deliver us in Thy mercy from the disbelieving people.

87. (واوحينا . . . المؤمنين) And³⁶⁷ We revealed to Mūsā and his brother: inhabit houses for your people in Miṣr,³⁶⁸ and make your houses a place of worship,³⁶⁹ establish prayer and give glad tidings to the believers.

359. (conveyed through His apostles).

360. (of promise).

361. *i.e.*, after the combat with the sorcerers was over, and Moses had emerged gloriously triumphant.

362. The reference seems to be to the sorcerers who were the few Egyptians to become converts to the true faith of Moses. The pronoun 'his' refers to Pharaoh.

363. (so that the fears of his people were not unfounded). "Lofty" that is, haughty, overbearing, vainglorious.

364. *i.e.*, of them who commit excesses. See P. XVI. n. 271.

365. *i.e.*, those who have surrendered themselves entirely to God.

366. *i.e.*, the Israelites.

367. (after the Israelities had prayed for their delivery).

368. *i.e.*, remain as hitherto in Egypt till Our command to leave that country arrives. Miṣr is the Arabic form of Mizraim, the old name for the country of Egypt. To the Semites the country was known as Mizraim. The older cuneiform texts, vocalize Musr, the later Miṣr; the Amarna letters have generally Misri *pl.* (DB. I. p. 652). Misri is the earliest Babylonian form. (JE. V. p. 58).

369. (and duly perform your prayers in your houses privately). This suggests that Pharaoh had prohibited public prayers to the Israelites. ۞ in the context is a place, not the direction, of worship. 'At least one prayer a day was obligatory from the time of Mōses to Ezra.' (JE. X. p. 166).

يُؤْتِيهِمْ

يُنْفِرُونَ

الْحَيَاةِ الدُّنْيَا . رَبَّنَا لِيُضِلَّا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَا أَمْوَالِهِمْ وَاشْدُدْ عَلَي
 قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ۝ قَالَ قَدْ أُجِيبْتُ دَعْوَتِكُمْ فَاسْتَقِيمُوا وَلَا
 تَتَّبِعُوا سَبِيلَ الَّذِينَ لَا يُمْنُونَ ۝ وَجَوْرْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فَرَعُونَ وَ
 جُنُودَهُ نَعَبْنَا وَعَدُوَاهُمْ حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ
 بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ۝ آتَى الْكُفْرَ وَقَدْ عَصَيْتَ قَبْلَ وَ كُنْتَ مِنَ الْمُفْسِدِينَ ۝
 قَالِ يَوْمَ تَتُوبُكَ بِيَدِنَا لِيَتَكُونَ لِمَنْ خَلَقَ آيَةً ، وَإِنْ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا

88. (وقال . . . الالم) And Mūsā said: our Lord! verily Thou hast given to Fir'awn and his chiefs adornment³⁷⁰ and riches in the life of world, Our Lord, that they may lead astray men from Thy way.³⁷¹ Our Lord! wipe out their riches,³⁷² and harden their hearts, so that they may not believe until they face the torment afflictive.³⁷³

89. (قال . . . يملون) Allah said: surely the petition of you twain is granted; so keep straight on,³⁷⁴ and do not follow the path of those who are bereft of knowledge.³⁷⁵

90. (وجورنا . . . المسلمين) And we led the Children of Isrā'il across the sea;³⁷⁶ then Fir'awn and their hosts pursued them in rebellion and enmity,³⁷⁷ until, when the drowning overtook him,³⁷⁸ he said:³⁷⁹ I believe that He! there is no god but He, in whom the Children of Isrā'il³⁸⁰ believe, and I am of the Muslims.³⁸¹

91. (آتَى الْكُفْرَ . . . المفسدين) Now indeed!³⁸² while thou hast rebelled afore, and wast of the corrupters!³⁸³

370. i.e., pomp and power.

371. (so, knowing as we do Thy Plan and purpose, we cannot possibly envy that glitter and wealth).

372. (so that they may not further spread their mischief).

373. (when no repentance could be of any avail). The prayer was for swiftest possible (consistent with the Divine Plan) destruction of the evil-doers, so that their contamination may not infect a larger circle. The doom of Pharaoh, quite apart from the imprecation of Moses, was inevitable, in view of his persistent pitting of his own will against God's. The Prophet having exhausted all possibilities of expostulation, argumentation, persuasion and warning,—all in vain—nothing was left but the inevitable doom.

374. (in your mission).

375. (Us and Our ways).

376. 'The wilderness shut them in one side, the Red Sea on the other;

the Jabal Attākah blocked up further passage to the south It was indeed a frightful situation, humanly speaking. . . . But Moses had no such fear. In bold strong words he addressed the multitude and quietened it. A sort of broad causeway, guarded by water upon either side, was formed, and upon this the column advanced . . . The distance to be traversed may not have been more than a mile, and the entire column may easily have accomplished the passage in five or six hours.' (Rawlinson, *Moses : His Life and Times*, pp. 124, 126). See also P. I. n. 210.

377. 'Rapidly calling together such troops as were tolerably near at hand, he collected a considerable force of infantry and chariots—of the latter more than six hundred—and following upon the steps of the Hebrews, he caught them on the western shore of the Red Sea . . . It was probably some part of the region that is now dry land, between Suez and the southern extremity of the Bitter Lakes.' (Rawlinson, *Ancient Egypt*, p. 264). Pharaoh had gathered together six hundred of his best chariots, a force which constituted the very *elite* of his army: with these were united a large body of the ordinary class of chariots, and a considerable force of foot.' (Rawlinson, *Moses : His Life and Times*, p. 124). 'Then the Egyptians began to see what happened . . . The sight woke in them a burning anger, and an intense longing for revenge . . . Without waiting for orders, as far as it appears, they rushed to satiate their lust of carnage and of spoil . . . The soft sand and ooze of the sea-bed was unsuited for the passage of chariots: the wheels sank into it up to their axles, and were in consequence clogged, and made to go heavily . . . The result was that the Egyptian host never came in contact with the Israelites. . . Water threatened on both sides; the hungry waves rushed in upon either flank, surged, boiled, united their seething waters, and soon went over the heads of the host . . . Mighty, marvellous, and most complete was the deliverance. The army that had pushed Israel was utterly destroyed (Rawlinson, *Moses : His Life and Times*, p. 126, 127, 128). 'And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians'. ('Ant.' II. 16: 3).

378. (and he saw the angel of death face to face). 'Before the troops could extricate themselves, the waters returned on either hand . . . The channel, which had lately been dry land, became once more sea, and the entire force that had entered it in pursuit of the Israelites, perished.' (Rawlinson, *Ancient Egypt*, pp. 264-65).

379. (horror-stricken, and perceiving the beginning of his end).

380. —the very same people whom he had so long oppressed and held in utter contempt—.

381. *i.e.*, those who surrender themselves to God.

382. (when thou art in the veritable grip of death, and thy repentance forced by the sight of the angels of horror, is more of an automatic than voluntary nature.

383. (so now thy profession of faith will remain absolutely unavailing).

يُؤْمِنُونَ

يَعْتَدِلُونَ

لَعَلَّوْنَ ۝ وَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبْوَأَ صِدْقٍ وَرَفَعْنَهُمْ مِنَ الطَّيِّبَاتِ ۖ فَمَا اخْتَلَفُوا
حَتَّى جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝ وَأَنْ
كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۝ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ
فَتَكُونُونَ مِنَ الْخَاسِرِينَ ۝ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ۝ وَكُلَّ مَا جَاءَهُمْ
كُلُّ آيَةٍ حَتَّى يَبْرُوا الْعَذَابَ الْأَلِيمَ ۝ فَلَوْلَا كَأَنْتَ قَرِينٌ أَمَدْتَ فَنَقَعَهَا إِيْمَانُهَا إِلَّا قَوْمٌ

92. (فاليرم . . . لعفلون) So this day We deliver thee in thy body³⁸⁴ that thou mayest be a sign to those after thee;³⁸⁵ and verily many of mankind are of Our signs heedless.³⁸⁶

SECTION 10

93. (ولقد . . . يمتفلون) And assuredly We settled the Children of Isrā'īl into a secure settlement,³⁸⁷ and We provided them with good things;³⁸⁸ nor they differed³⁸⁹ until there had come to them knowledge.³⁹⁰ Verily thy Lord shall judge between them on the Day of Resurrection as to what they had been differing in.

94. (فان . . . المتقرن) If thou³⁹¹ be in doubt concerning what We have sent down to thee,³⁹² ask then those who have read the Book³⁹³ before thee.³⁹⁴ Assuredly the truth³⁹⁵ has come to thee from thy Lord, so be not then of the doubters.

95. (ولا . . . الخسران) And be not³⁹⁶ of those who belie Allah's signs, lest thou be of the losers.

96. (ان . . . يؤمنون) Surely those on whom the word of thy Lord³⁹⁷ has been justified shall not believe³⁹⁸—

97. (ولو جا . . . الاليم) even though every sign³⁹⁹ should come to them, until they face an afflictive torment.

384. (alone, exclusive of thy soul, from the bottom of the sea).

385. 'His mummy has recently been found at Thebes, and is now in the Museum at Cairo.' (JE. VIII. p. 500). 'Who this man was we do not know—perhaps the last Pharaoh of the eighteenth dynasty, whose withered remains now lie, for every idler to look upon, in a glass case in the Cairo Museum.' (Hall Caine, *Life of Christ*, p. 112). [See also EBi. c. 3688; EBr. XVIII. p. 968 (11th Ed.); Breasted, *History of Egypt*, p. 472].

386. (and do not profit by them). Such people are the modern materialist

nations of Europe and America, who look upon all those tokens of God as mere objects of curiosity.

387. (in the land of Canaan or Palestine). 'And I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites and the Jebusites.' (Ex. 3: 8).

388. (for their sustenance).

389. (and deviated from the right course).

390. (of God's commandments, first through their own prophets and finally through the Prophet of Islam).

391. (O Prophet!).

392. (of the histories of the Israelite and other peoples).

393. *i.e.*, pre-Quranic Revelations.

394. (and the readings in those scriptures, as unaffected by human glosses and interpolations are sure to confirm them).

395. *i.e.*, what is true in every aspect and every portion of it.

396. (O reader!).

397. (*i.e.*, the eternal decree that they shall not believe).

398. (in view of their own contumacy).

399. (demonstrating God's truth).

يَعْتَبِرُونَ

يُونُسَ

يُونُسَ ۚ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَدَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ۝ وَكَو
 شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ۝
 وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ۝
 قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ۝
 فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
 السَّاعَةِ ۝ ثُمَّ نَبَّخِي رَسُولَنَا وَالدِّينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نَحْمُ الْمُؤْمِنِينَ ۝ قُلْ يَا أَيُّهَا النَّاسُ إِنَّ

98. (انظر... حين) why then was there not a town⁴⁰⁰ which believed, so that its faith might have profited,⁴⁰¹ except the people of Yūnus?⁴⁰² When they believed, We removed, from them the chastisement of abjection in the life of the world,⁴⁰³ and We let them enjoy⁴⁰⁴ for a season.⁴⁰⁵

99. (ولو... مؤمنين) And had thy Lord willed,⁴⁰⁶ those on the earth would have believed, all of them, together;⁴⁰⁷ canst thou⁴⁰⁸ then compel mankind⁴⁰⁹ that they become believers.⁴¹⁰

100. (وما... يعقلون) It is not⁴¹¹ far any soul that it should believe save with Allah's will, and He lays the abomination⁴¹² upon those who do not reflect.⁴¹³

101. (قل... يؤمنون) Say thou:⁴¹⁴ behold what is in the heavens and the earth;⁴¹⁵ and signs⁴¹⁶ and warnings⁴¹⁷ do not avail those who do not believe.⁴¹⁸

102. (فهل... المنتظرين) Do they not await *ought* but the days⁴¹⁹ of those who have passed away before them. Say thou: wait⁴²⁰ then, I am with you among those who wait.

103. (ثم... المؤمنين) Thereafter⁴²¹ We rescued Our messengers and those who believed. Even so, *as is* incumbent upon Us, We deliver the believers.⁴²²

400. (among the many that had been warned).

401. (and the people might have escaped the penalty).

402. Jonah of the Bible; a prophet of God. He was sent to the idolatrous people of Nineveh, the Assyrian capital, which stood near the place where Mosul now stands in Iraq. They saved themselves by timely repentance at the very first and rather distant signs of the Divine wrath, when the prophet had left them, after threatening them with the impending doom. Son of Amittai, he lived probably in the first half of the 8th century B.C. 'He spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.' (2 Ki. 14: 25). 'The story presupposes a pre-exilic date, when Assyria was at the height of its power and Nineveh was the metropolis of the world.' (VJE. p. 325). That he was in the time

of Jeroboam II is clearly affirmed in the Bible, and the reign of this king is generally believed to have lasted from 781 to 741 B.C. See also P. XXIII. nn. 239-250.

403. As soon as they saw, after the angry departure of their prophet, the sky overcast with a dark cloud hanging directly over their city, they put on sackcloth and humbled themselves before God, calling aloud for pardon and mercy and sincerely repenting of their wickedness in the past. They were, on their showing signs of contrition, forgiven, and the storm blew over.

404. (their lives and possessions).

405. *i.e.*, until the time of their natural death.

406. (in accordance with His Universal Plan and Purpose).

407. (irrespective of any will and intention on their part; but God planned that only those should believe who executed their will in that direction and who had a will to believe).

408. (O Prophet!).

409. (in thy enthusiasm, against their will and disposition).

410. All this is by way of consolation to the Prophet, who in his unbounded enthusiasm coveted a wholesale conversion. He is told in effect: you are powerless to effect a universal reclamation. Nobody can believe except with the permission of God, and His permission is withheld from the wantonly rebellious.

411. (open or possible).

412. (of unbelief and infidelity).

413. *i.e.*, those who would not rightly exercise their limited gift of free-will.

414. (O Prophet!).

415. (and this reflective observation of His creation will ultimately lead you to the Oneness of the Creator).

416. (howsoever clear).

417. (howsoever frequent).

418. Man is the only inhabitant of this globe who is the proud possessor of self-determining reason and conscious will. Now if he refuses to exact this great gift in its true and proper spirit, surely guidance will not be his portion.

419. Or 'judgements on.'

420. (the issue).

421. *i.e.*, after the sentences had been executed on the rebels of old.

422. (so they ought to be reassured).

يُؤْتِي

يُخَيِّرُونَ

كُنْتُمْ فِي شَكِّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَحْبَبْتُ اللَّهَ الَّذِي
يَتَوَكَّلُكُمْ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٢٣﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا، وَلَا تَكُونَنَّ
مِنَ الشُّرَكِيِّينَ ﴿٤٢٤﴾ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ، فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا
مِنَ الظَّالِمِينَ ﴿٤٢٥﴾ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ، وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٢٦﴾ قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الْحَقُّ مِنْ رَبِّكُمْ، فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ، وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا، وَمَا
أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿٤٢٧﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَحْكُمَ اللَّهُ، وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٤٢٨﴾

SECTION 11

104. (قل . . . المؤمنین) Say thou: O men!⁴²³ if you are in doubt concerning my religion, then I worship not those⁴²⁴ you worship besides Allah, but I worship Allah who causes you to die, and I am commanded that I should be of the believers—

105. (وان . . . المشركین) and that: keep thy face straight toward the religion, upright;⁴²⁵ and by no means be of the polytheists.

106. (ولا تدع . . . الظالمین) And do not invoke besides Allah what can neither profit thee nor hurt thee, then if thou dost so, thou art forthwith of the wrong-doers.

107. (وان . . . الرحیم) And if Allah touches thee with hurt there is no remover thereof but He, and if He intends any good, there is no averter of his grace. He lets it befall on whomsoever of His bondmen He will; and He is the Forgiving, the Merciful.⁴²⁶

108. (قل . . . بوکیل) Say thou: O mankind! the truth has surely come to you from your Lord;⁴²⁷ any one who is guided is only guided for himself,⁴²⁸ and any one who strays, strays only against himself;⁴²⁹ and I am not your keeper.⁴³⁰

109 (واتبع . . . الحکیمین) And follow thou⁴³¹ whatever is Revealed to thee and endure⁴³² until Allah decides,⁴³³ and He is the Best of deciders.

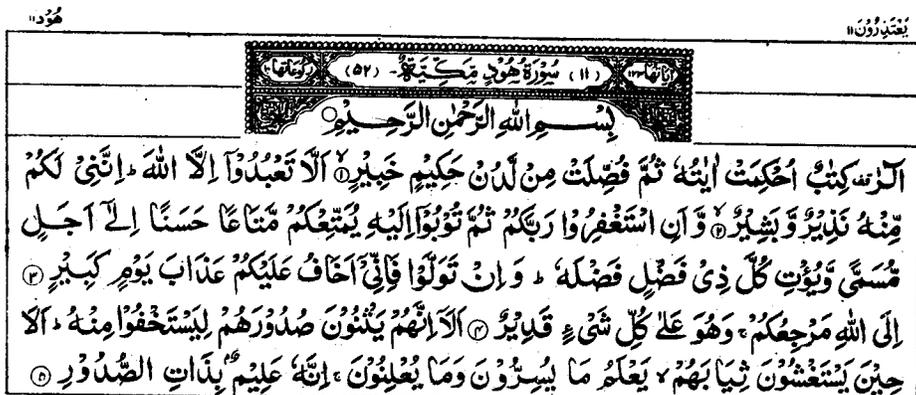
423. (of Makka).

424. (gods and idols).

425. i.e., resolutely inclined to the true faith to the exclusion of all false worships.

426. The passage is at once a vigorous denunciation of idolatry and a passionate exhortation for belief in the One true God.

-
427. (supported by evidences and substantiated by arguments).
428. *i.e.*, to his own benefit.
429. *i.e.*, to his own undoing.
430. (and responsible for your acts).
431. (O Prophet!).
432. (their fierce persecution).
433. (in this world or the Next).



Sūrah Hūd⁴³⁴

Hud. XI

(Makkan, 10 Sections and 123 Verses)

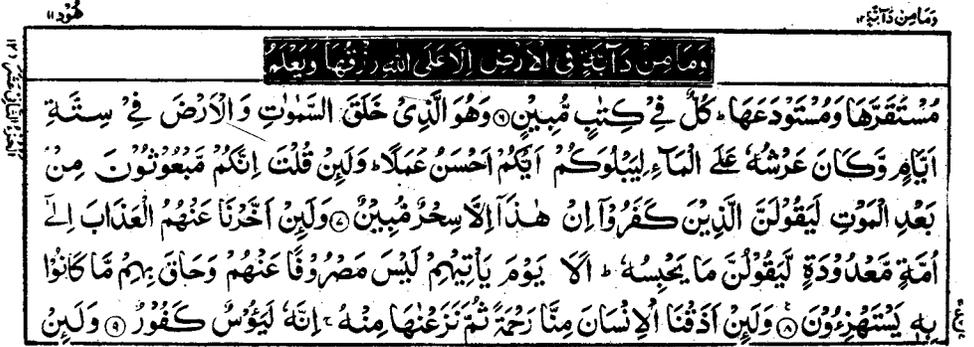
In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (الر . . . خير) Alif. Lām. Ra.⁴³⁵ A Book *this*, verses of which are guarded,⁴³⁶ and then detailed, from before the Wise, the Aware⁴³⁷—
2. (الا . . . بشر) *saying*: you shall not worship except Allah.⁴³⁸ Verily I am unto you a warner⁴³⁹ from Him, and a bearer of glad tidings⁴⁴⁰—
3. (وان . . . كبير) and that: ask forgiveness of your Lord, then turn to Him in repentance. He will let you enjoy a goodly enjoyment⁴⁴¹ until a term appointed and will grant⁴⁴² His grace to every owner of grace.⁴⁴³ And if you turn away, I fear for you the torment of a Great Day.
4. (الى . . . قدير) To Allah is your return and He is over everything Potent.
5. (الا . . . الصدور) Lo! they⁴⁴⁴ fold their breasts⁴⁴⁵ that they may hide⁴⁴⁶ from Him. Lo! when they cover themselves with their garments, He knows what they conceal and what they reveal. Varily He is the Knower of the innermost secrets.⁴⁴⁷

434. One of the group of the chapters known as the 'terrific' surahs. Abū Bakr, one of the most faithful Companions, on seeing the hair of the Prophet's beard whitening is reported to have said: 'Ah, thou, for whom I would sacrifice father and mother, white hairs are hastening upon thee!' Thereupon the Prophet observed: 'Yes, *Hūd* and its sisters have hastened my white hair'.

435. See P. I. n. 28.
436. (against error and corruption). Or, 'made firm' like a building orderly and well-constructed).
437. (so that every verse of the Book is embedded with the wisdom and all-awareness of its Author).
438. This is the quintessence of Islam distinguishing it from all forms of polytheism, trinitarianism and dualism.
439. (to the disobedient and ungodly).
440. (to the obedient and godly).
441. (in this world).
442. (in the Hereafter).
443. *نزل* is one who has acquired great merit by his acts of supererogation, over and above the obligatory good works.
444. *i.e.*, the enemies of Islam in Makka.
445. (in the utterly foolish hope).
446. (their secret plans and designs).
447. In the case of pagan Arabia, no less than in the midst of modern paganism, the fact of God's Omniscience needed particular emphasis and constant reminding.



PART XII

6. (وما . . . مبین) No moving creature¹ is there on the earth but upon Allah is its provision,² and He knows its dwelling and resting-place;³ everything is⁴ in a Book luminous.⁵

7. (وهو . . . مبین) He it is who has created the heavens and the earth in six day⁶— and His Throne⁷ was on the water⁸—that He might test you,⁹ as to which of you is excellent in work. And if thou sayest:¹⁰ you shall be certainly raised after death, those who disbelieve are sure to say: naught is this¹¹ but magic manifest.¹²

8. (ولئن . . . يستهزؤون) And if We defer from them the chastisement till a determined period,¹³ they say:¹⁴ what does withhold it? Lo! the day it befalls them it shall not be averted from them, and there shall encompass them what they have been mocking at.¹⁵

SECTION 2

9. (ولئن . . . كهور) And if We let man taste mercy¹⁶ from Us, and then withdraw it from him, surely he is despairing, blaspheming.

1. دابة literally, is 'a moving creature; anything that walks or creeps or crawls upon the earth.'

2. *i.e.*, providing every living creature with its food is incumbent upon the great Provider. Cf. the OT: 'Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat.' (Job. 38: 41). 'He giveth to the beast his food, and to the young ravens which cry.' (Ps. 147:9).

3. Universal providence obviously presupposes universal knowledge. مستقر denotes permanent abode and مستودع a temporary repository.

4. (recorded).

5. *i.e.*, in the Preserved Tablet; in the Book of Divine decrees.

6. See P. VIII. n. 484.

7. (of authority and majesty) *i.e.*, this rule, His reign.

8. (before the creation of the heavens and the earth). This is only a restatement of the well-known scientific fact that a universal sea preceded the birth of the land. *Cf.* the Bible. 'And the earth was without form, and void : and darkness was upon the face to the deep. And the spirit of God moved upon the face of the waters.' (Ge. 1 : 2). According to another rendering, adopted by Ewald, Dillmann, and Schrader (following Rishi)', 'and the earth was waste and void, and darkness was over the watery abyss, and the breath of God was brooding over the waters.' (D.B. I, 502) It is, however, to be noted that unlike the Bible which lays down a sequence of the creation of the heavens and earth, and which has been disproved by modern scientific researches, the Qur'ān does not describe their origin in any particular sequence.

9. (O mankind!).

10. (O Prophet! to these pagans).

11. (Qurān, announcing a Day of Resurrection).

12. *i.e.*, a sorcerer's talk, void of truth and reality).

13. Literally, 'numbered'.

14. (by way of mockery).

15. *i.e.*, the Divine sentence.

16. *i.e.*, any special favour.

هُودًا

مَنَافِعُ وَأَنْفَاءٌ

أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَشَتْهُ يُقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝ فَعَلَّمَك تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۗ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأَنزِلْ بَعْشَرَ سِوَاهِ مُغْتَابٍ ۖ وَادْعُوا مَن مِّنْ أَسْطِغْتُمْ مِّنْ دُونِ اللَّهِ ۖ إِن كُنْتُمْ صَادِقِينَ ۝ فَالِمُ يَسْتَجِيبُ لَكُم فَاغْلُظُوا ۗ إِنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَآ إِلَهَ إِلَّا هُوَ ۗ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ۝ مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرَزَقَهَا نَوْفٍ

10. (وإن . . . غور) And if We let him taste favour after harm has touched him,¹⁷ he says:¹⁸ ills have departed from me, and he *becomes* elated, boastful.

11. (الا . . . كير) Not so *are* those who persevere¹⁹ and do righteous works. Those: theirs shall be forgiveness and a great reward.

12. (فللك . . . وكيل) So²⁰ perchance thou²¹ mayest abandon²² part²³ of what has been Revealed to thee,²⁴ and thy breast is straitened thereby, because they²⁵ say: why has not a treasure been sent down on him²⁶ or an angel²⁷ has come with him?²⁸ Thou art but a warner,²⁹ and of everything Allah is a Trustee.³⁰

13. (ام . . . صدقن) Or do they say:³¹ he has fabricated It? Say thou:³² bring you then ten Surahs³³ the like of it,³⁴ fabricated,³⁵ and call³⁶ whom you can besides Allah, if you say sooth.

14. (فالم . . . مسلمون) Then if they³⁷ do not respond,³⁸ you know³⁹ that it has been sent down with the Knowledge⁴⁰ of Allah, and that there is no god but He: are you Muslims then?⁴¹

17. Such as health after disease, or opulence after adversity.

18. (filled with self-exultation).

19. (in their true belief).

20. *i.e.*, in view of the incessant mockery of the infidels.

21. (O Prophet!).

22. *i.e.*, mayest feel inclined to abandon.

23. *i.e.*, the portion commanding the Prophet to preach publicly the whole of the Revelation.

24. (and as this obviously cannot be thy intention, why shouldst thou grieve so much over the fate of the scoffers?).

25. *i.e.*, the scoffing infidels.

26. (to infuse in us belief in his prophethood).

27. (whom we could see and perceive).

28. (heralding and proclaiming his prophethood).

29. (and not essentially a wonder-worker or a 'miracle-man': why then this insistence on the performance of some specific miracles) ?
30. So He alone is Able to perform all such acts as seem 'supernatural' to human mind, whenever and wherever He will.
31. (of the greatest standing miracle, the Holy Qur'ān).
32. (O Prophet!).
33. That was the number fixed at first; later the matter was made still easier to the opponents, by reducing the number to a single chapter.
34. *i.e.*, comparable to the Holy Qur'ān in its innumerable excellences. See P. I. n. 99; P. XI. n. 258.
35. (by yourselves).
36. (for your help).
37. *i.e.*, those to whom this challenge is addressed.
38. (O believers! and fail to produce anything like the Qur'ān). 'The best of Arab writers has never succeeded in producing anything equal in merit to the Quran.' (Palmer, 'The Quran'. Intro. p. LV). 'We find even so bigoted an opponent of Islam as Alvar acknowledging that the Qur'ān was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it.' (Arnold, *Preaching of Islam*, p. 138).
39. (O infidels!).
40. (and power).
41. *i.e.*, will you even now refuse to believe in this Divine origin of the Holy Qur'ān ?

مُؤَدَّ

وَمَنْ يَنْتَظِرْ

إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُجْزَوْنَ ۝ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلَّا النَّارُ
وَحَبِطَ مَا صَعَوْا فِيهَا وَبَطِلَ مَا كَانُوا يَعْمَلُونَ ۝ أَفَمَنْ كَانَ عَلَىٰ بَيْتِهِ مِن رَّبِّهِ وَيَتْلُوهُ
شَاهِدًا عِنْدَهُ وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ أُولَئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِنَ
الْأَحْزَابِ فَالْتَأْرُمُوعِدَةُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ۝
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْإِشْهَادُ هَؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۝ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ

15. (من . . . يخسون) Any one who desires the life of the world and its embellishment,⁴² We shall repay them in full their works therein,⁴³ and in it⁴⁴ they shall not be defrauded.

16. (اولئك . . . يعملون) These are they for whom there is nothing in the Hereafter except the Fire; to naught shall come what they have performed,⁴⁵ and vain is⁴⁶ what they have been working.⁴⁷

17. (افن . . . يومنون) *Is he⁴⁸ like him⁴⁹ who rests upon an evidence from His Lord,⁵⁰ and there recites it a witness from Him?⁵¹ And before it was the Book of Mūsā, a pattern⁵² and a mercy;⁵³ these believe therein;⁵⁴ and whoever of the sects⁵⁵ disbelieves therein, the Fire is his promised resort. Be then thou not⁵⁶ in doubt thereof, verily it is the truth from thy Lord, yet⁵⁷ most of the mankind do not believe.*

18. (ومن . . . الظالمين) And who does a greater wrong than he who fabricates a lie against Allah?⁵⁸ These shall be set before their Lord, and the witnesses⁵⁹ shall say: these are they who lied against their Lord. Lo! the curse of Allah shall fall on the wrong-doers—

42. (to the exclusion of the Hereafter).

43. *i.e.*, in this very world. This solves the problem of the virtuous infidels. If there is such a one, he would be repaid for his good works in this very world, and nothing will be left over for the Hereafter.

44. *i.e.*, in so far as the enjoyments and delicacies of the present world are concerned.

45. (in this world).

46. (even now, on account of the absence of the right motive).

47. *i.e.*, want of right belief has rendered all their good works fruitless, and what apparent merit these works possessed has faded away in the world of stern realities, where there is no more of sham and no more of make-belief.

48. *i. e.*, the infidel; one whose works are fruitless.

49. *i. e.*, the believer.

50. *i. e.*, the Holy Qur'ān. The believer stands on the rock-stone of the Holy Qur'ān.

51. The whole life of the hoīy Prophet was that of a living witness of God and a witness to the truths of the Holy Qur'ān.

52. (unto those who were addressed thereby). Or, 'a leader.' امام is both a model or pattern and an exemplar or an object of imitation.

53. (unto those who believed therein).

54. *i. e.*, in the Holy Qur'ān.

55. حرب is a powerful sect. The reference is to the contemporary powerful sects, especially the Jews.

56. (O reader!).

57. *i. e.*, in spite of clear arguments and evidences.

58. (and denies the authenticity of His true religion).

59. *i. e.*, the ever-present witnesses of their misdeeds; the angels.

وَمَا مِنْ دَابَّةٍ

مُؤَدَّةٍ

وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ① أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا
 كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
 كَانُوا يُبْصِرُونَ ② أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ③ لَا جَرَمَ لَهُمْ
 فِي الْآخِرَةِ هُمْ الْآخْسَرُونَ ④ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ
 الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ⑤ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِينَ
 مَثَلًا أَفَلَا تَذَكَّرُونَ ⑥ وَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ⑦ أَنْ لَا تَعْبُدُوا إِلَّا

19. (الذين . . . كفرون) Who⁶⁰ hinder others from the path of Allah and⁶¹ could seek crookedness therein and they: in the Hereafter are disbelievers.

20. (اولئك . . . يصرون) These could not escape⁶² on the earth, nor could there be for them protectors against Allah; doubled⁶³ shall be the torment for them; they⁶⁴ were not able to hearken nor would they be clear-sighted.

21. (اولئك . . . يفترون) These are they who have lost their souls, and has strayed from them what they had been fabricating.⁶⁵

22. (لاجرم . . . الاخرون) Undoubtedly they I they in the Hereafter *shall be* the greatest losers.

23. (ان . . . خلدون) Surely those who believed and worked righteous works and humbled themselves before their Lord—they *shall be* the inhabitants of the Garden; therein they *shall* abide.

24. (مثل . . . تذكرون) The likeness of the two parties⁶⁶ is as the blind and deaf,⁶⁷ and the seeing and hearing.⁶⁸ Are the two⁶⁹ equal in likeness? Are you not admonished then?

SECTION 3

25. (ولقد . . . مين) And assuredly We sent Nūḥ⁷⁰ to his people *saying*: I am to you a plain warner—

60. —to add to the enormity of their own infidelity—

61. (with a view to seducing and misleading others).

62. (the punishment, and elude God).

63. —for they not only themselves deviated from the path of truth but also misled and seduced others—

64. (blinded and deafened as they were by their contumacy).

65. *i. e.*, their false gods have left them in the lurch.

66. (spoken of above) *i. e.*, the believers and the infidels.

67. So are the infidels, destitute of sight and hearing.

68. So are the believers, seeing with their eyes and hearing with their ears.

69. *i. e.*, the one far removed from guidance; the other so steady on the right course.

70. (as a true apostle of God). See P. VIII. nn. 509, 510.

مُؤَدِّ

بِقَائِمِ دَائِمَةٍ

اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ۖ فَقَالَ الْمَلَائِكَةُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَكُ إِلَّا
 بَشَرًا مِثْلَنَا وَمَا تَرَكُ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ يَنْتَحُوا بِرَأْيِ الرَّأْيِ ۚ وَمَا تَرَكُ لَكُمْ عَلَيْنَا مِنْ
 فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ۗ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَنْتُمْ رَحِمَةٌ
 مِّن عِنْدِي فَعَبَّيْتُمْ عَلَيْكُمْ ۚ أَنْتُمْ كَمَا كُنْتُمْ ۚ وَأَنْتُمْ تَهَاكُوهُونَ ۗ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَا لَاءُ
 إِنْ أُجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَتَا بِطَارِدٍ ۚ الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقُوا رَبَّهُمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا
 تَجْهَلُونَ ۗ وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۚ أَفَلَا تَذَكَّرُونَ ۗ وَلَا أَقُولُ لَكُمْ عِنْدِي

26. (ان . . . الم) that you shall worship none except Allah; verily I fear for you⁷¹ the torment of a Day afflictive

27. (فقال . . . كذابين) The chiefs of those who disbelieved among his people said: we find thee nothing more than a human being like ourselves,⁷² and we find no one except the meanest of us⁷³ following thee by an immature opinion;⁷⁴ nor we find in you⁷⁵ any superiority over us;⁷⁶ nay! we deem you are liars.⁷⁷

28. (قال . . . كهون) He said: bethink O my people: if I rested upon an evidence from my Lord, and a mercy has come to me from Him, and that has been obscured to you,⁷⁸ can we⁷⁹ make you adhere to it, while you are averse thereto?⁸⁰

29. (ويقوم . . . تجهلون) And O my people: I do not ask of you any riches therefor;⁸¹ my reward is only with Allah.⁸² And I am not going to drive away⁸³ those who have believed;⁸⁴ they are going to meet their Lord,⁸⁵ but I find you a people steeped in ignorance.

30. (ويقوم . . . تذكرون) O my people: who will support me against Allah, if I drove them away?⁸⁶ Are you not admonished then?

71. (O worshippers of false gods!).

72. (and no mere mortal can be a messenger of God). That has been the ever-recurring argument of the polytheistic nations. A god-man, according to them, must be above humanity and must partake of Divine nature.

73. (and therefore their opinion carries no weight).

74. *i. e.*, and even they have been carried away by mere impulse of their fancy.

75. *i. e.*, thyself and thy followers.

76. (in wealth, power, etc.).

77. (so far as this claim to prophethood is concerned).

78. (and therefore you do not perceive it).

79. *i. e.*, the prophet and the believers.

80. *i.e.*, it is a physical impossibility on our part to inject the true doctrine in you forcibly while you reject it deliberately and refuse to think over it calmly and reasonably.

81. *i.e.*, for my preaching; and so there is no worldly motive for my claiming Divine messengership.

82. That is one of the distinguishing features of the prophets of God. They have no ends of their own to serve; they work absolutely disinterestedly.

83. (as you ask me to do).

84. (though they happen to be lacking in worldly goods).

85. (at the Resurrection, and to be received honourably; so how can I drive away a people esteemed by my Lord?)

86. A prophet is as much, if he were to break a Divine law, subject to Divine punishment as any other mortal.

بِمَا صَدَّقْتَنِي

مُؤَدَّ

خَذَرِينَ اللَّهَ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۗ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾ قَالُوا لِيُؤَمِّرُوا قَدْ جَدَلْنَا فَكَثُرَتْ جِدَالِنَا فَأَتَيْنَا بِمَا تَعَدَّاتْنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِبُحَيْرِينَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَأَنَا بِرَبِّي مُتَمَتِّعٌ مُتَجَرِّمُونَ ﴿٣٥﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا

31. (ولا . . . الظالمين) And I do not say to you that with me are the treasures of Allah,⁸⁷ nor that I know the Unseen, nor do I say: I am an angel. And I do not speak⁸⁸ of them whom your eyes despise⁸⁹ as those on whom Allah will not bestow any good⁹⁰—Allah knows best what is in their souls. Verily in that case I should be of the wrong-doers.⁹¹

32. (قالوا . . . الصادقين) They said: O Nūḥ! I surely thou hast disputed with us and has multiplied the dispute with us; now bring us that with which thou threatenest us,⁹² if thou be of the truth-tellers.

33. (قال . . . بمحجزين) He said: only Allah will bring it on you if He will,⁹³ and you will not escape.⁹⁴

34. (ولا . . . ترجعون) Nor would my good counsel profit you even if I wished to give you good counsel, if Allah wished to keep you astray.⁹⁵ He is your Lord,⁹⁶ and to Him you shall be returned.

35. (ام . . . تجرمون) Or do they say: he⁹⁷ has fabricated it?⁹⁸ Say thou: on me be my guilt,¹⁰⁰ and I am quit of that of which you are guilty.¹⁰¹

87. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

88. (as you are wont to say).

89. (for their lack of worldly goods).

90. The infidels charged Noah's followers with hypocrisy; and therefore they said, these converts would remain devoid of all spiritual good.

91. *i. e.*, in case they are true believers, and I refuse to credit them with true belief, I am sure to be reproved.

92. *i. e.*, the much dreaded punishment.

93. *i. e.*, I am powerless to bring about any such disaster; I am a mere preacher and warner.

94. (His punishment).

-
95. (in consequence of your continuous obstinacy and habitual contumacy).
 96. (and it is against Him that you stand as rebels).
 97. *i. e.*, the Makkān pagans. Notice the abrupt brief change from the story of Noah to that of the holy Prophet of Islam.
 98. *i. e.*, the holy Prophet.
 99. *i. e.*, the Holy Qur'ān.
 100. (if, as you say, I have forged it).
 101. *i. e.*, of the great guilt of rejecting the true Prophet of God.

مَنْ فِيهَا مِنْكُمْ

مَنْ فِيهَا مِنْكُمْ

تَبْتَئِسَ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبُنِي فِي الْذِينَ
ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ ﴿٣٧﴾ وَيُضْمِرْ الْفُلَكَ ۖ وَكَلِّمْنَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ
إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٨﴾ فَسَوْفَ نَعْلَمُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُثِيمٌ ﴿٣٩﴾ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا احْمِلْ فِيهَا مِنْ
كُلِّ رَوْحَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۗ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾
وَقَالَ الَّذِينَ كَفَرُوا فِيهَا لَسْمِ اللَّهِ مَجْرِبَهَا وَمُزْسِمَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ

SECTION 4

36. (واوحى . . . بفطن) And to Nūḥ it was Revealed:¹⁰² verily none of thy people will believe save those who have believed already, so do not be distressed at what they have been doing.¹⁰³

37. (واضع . . . مرفقون) And make thou the ark¹⁰⁴ under Our eyes¹⁰⁵ and Our Revelation;¹⁰⁶ and do not address Me regarding those who have done wrong;¹⁰⁷ they are surely to be drowned.

38. (ويصنع . . . تسخرون) And as he was making the ark, and whenever the chiefs of the people¹⁰⁸ passed by him they scoffed at him.¹⁰⁹ He said: if you scoff at us,¹¹⁰ we also¹¹¹ shall scoff at you, as you scoff at us.

39. (فسوف . . . مقيم) So presently you shall know on whom comes a torment that humiliates him,¹¹² and on whom is let loose the torment lasting.¹¹³

40. (حتى . . . قليل) Thus were they employed when Our decree came and¹¹⁴ the oven¹¹⁵ boiled over. We said: carry thereon¹¹⁶ of every kind¹¹⁷ two,¹¹⁸ and thy household, save him thereof against whom¹¹⁹ the word has already gone forth,¹²⁰ and the faithful. And these had not believed with him save a few.¹²¹

41. (وقال . . . رحيم) And he said:¹²² embark therein; in the name of Allah be its course and its anchorage; verily my Lord is Forgiving, Merciful.¹²³

102. (after his long and patient preaching had proved fruitless).

103. (by way of thy persecution, as their end is drawing near).

104. (in order to save the believers from the impending deluge). The ark, in modern measures, according to the calculation of Christian scholars, was '525 ft. long, 87½ ft. broad, and 52½ ft. high,' (D. B. I. p. 149). Cf. Ge. 6: 14, 16.

105. i. e., under Our direct supervision and protection.

106. (i. e., under Our directions as to its form and dimensions).

107. i. e., do not plead with Me that the wicked may yet be saved.

108. (perhaps priding themselves on the drainage schemes of their country).

109. (on his building a vessel in an inland country at a safe distance from

the sea). The people of Noah lived in a plain, in the higher reaches of Mesopotamia, hundreds of miles away from the Persian Gulf.

110. (now, in the height of your ignorance and arrogance).

111. (in our turn).

112. (in this very world).

113. (in the Hereafter).

114. (as the first signal of the deluge).

115. (as, simultaneously with the catastrophic downpour of rain, water gushed forth from the underground). The story of Noachian deluge, so long dismissed as legendary, has at last come to be recognized as 'historical disaster', 'for which material evidence has been found in the soil of Ur; . . . it was a widespread but a local inundation.' (Woolly, *Abraham*, p. 170) 'Archaeological evidence . . . has established the reality of the Flood.' (Marston, *The Bible Comes Alive*, p. 33). 'The Septuagint version of Genesis (translated into Greek from the Hebrew about 300 B.C.) represents Abraham as being born 1072 years after the Flood, which would bring the date up to about 3200 B.C. (Marston, *The Bible is True*, p. 70). 'Langdon excavating at Kish and Woolley at Ur in 1929 came upon unmistakable traces of a deluge of unparalleled dimensions about 3000 B.C.' (VJE, p. 226). *تور* is not only an 'oven' but it also signifies 'surface of the ground' 'highest part of the earth or ground,' 'any place from which water pours forth,' and 'a place where the water of a valley collects.' (LL)

116. *i. e.*, into the ark.

117. (of animals serviceable to man).

118. *i. e.*, a male and a female. *Cf.* the OT:—'And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.' (Ge. 6: 19).

119. (in consequence of his infidelity).

120. 'in Divine knowledge, not in the knowledge of Noah.' (Th.)

121. Note that the Qur'ān distinctly affirms that Noah was sent to a particular people, and affords no ground to imagine that the deluge was universal. His mission may possibly have been for the then populated earth, but certainly he did not address the whole world as we know it. The inundation, however catastrophic, must have been limited to the land of Noah: and to the historicity of a flood thus defined, modern archaeology has set its seal. 'Both Sumerian and Hebrew legends,' says a distinguished explorer Lt.-Col. Wagstaff, speak of a flood which destroyed the habitable world as they knew it. The deluge was not universal, of course, being confined to the lower valley of the Tigris and Euphrates. It might have affected an area of 400 miles long by 100 miles broad, sufficiently devastating for the inhabitants to presume a world-wide catastrophe.'

122. (to his family and followers).

123. (to His believing servants).

هُودٌ

وَمَنْ كَانَ يَوْمًا

كَأَجْبَالٍ سَوَّادَةٍ نُوحًا ابْنَهُ وَكَانَ فِي مَعْرِزٍ يُبْنَىٰ الزُّكْبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾
 قَالَ سَاوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ وَحَالَ
 بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَأُ أَفْلَحِي وَعِصْ الْمَاءُ وَقَضَىٰ
 الْأَمْرَ وَأَسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ وَتَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي
 مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يُنوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّهُ
 عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ

42. (وهي . . . الكافرين) And it moved on with them amidst waves like mountains.¹²⁴ And Nūḥ called out his son,¹²⁵ and he was apart:¹²⁶ my son! embark with us, and be not with the infidels.¹²⁷

43. (قال . . . المغرقين) He said:¹²⁸ I shall betake me to a mountain which will shield me from the water. Nūḥ said: there is no protector¹²⁹ today from the decree of Allah save for one on whom He has mercy.¹³⁰ And a wave intervened between the two;¹³¹ so he was of the drowned.

44. (وقيل . . . الظالمين) And it was said:¹³² O earth: swallow up thy water, and cease, O heaven:¹³³ And the water abated; and fulfilled was the decree.¹³⁴ And it¹³⁵ rested upon the Judi;¹³⁶ and it was said: away with the wrong-doing people.¹³⁷

45. (وتأدى . . . الحاكمين) And Nūḥ cried to his Lord,¹³⁸ and said: Lord! verily my son is of my household, and Thy promise¹³⁹ is the truth,¹⁴⁰ and Thou art the Greatest of rulers.

46. (قال . . . الجاهلين) He said: O Nūḥ! verily he is not of thy household!¹⁴¹ verily he is of the unrighteous conduct;¹⁴² so do not ask Me that of which thou hast no knowledge.¹⁴³ I exhort thee to be not of the ignorant.¹⁴⁴

124. *i. e.*, waves rising to the height of mountains. 'And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.' (Ge. 7: 17-19).

125. (who was an infidel, named Kan'ān).

126. (from him and the family).

127. (neither physically nor spiritually).

128. (fondly and foolishly hoping that the mountain-peaks would remain out of the reach of the flood).

129. Or 'no person defended.' *عاصم* may be an instance of *فاعل* used in the sense of *مفعول*.

130. 'Fifteen cubits upward did the waters prevail; and the mountains were covered.' (Ge. 7: 20) 'And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark' (23).

131. *i. e.*, the believing father and the unbelieving son.

132. (after the sentence had been duly executed). 'And the waters prevailed upon the earth one hundred and fifty days' (Ge. 7: 24).

133. (from raining). The deluge was brought about by the gushing forth of underground fountains as well as torrential rain. 'And the rain was upon the earth forty days and forty nights.' (Ge. 7: 12).

134. 'And God made a wind to pass over the earth, and the water assuaged; The fountains also of the deep and the windows of heavens were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.' (Ge. 8: 1-3).

135. *i. e.*, the ark.

136. 'still regarded by the Kurds as the scene of the descent from the ark.' (D. B. I. p. 140). While the Biblical reference to the Ararat is 'indefinite' (JE. II. p. 74), there is evidence to identify 'the mountain of the ark with the Jebel Judi, south-west of Lake Vam.' (EBi. c. 290). It is 'not without significance that the neighbourhood of the Caucasus Mountain should be indicated by historians in our own times, as well as by relics of remote times, for the original homeland of our own, and many other races.' (Marston, *The Bible is True*, p. 73).

137. The whole passage, says Lane, 'is considered the most sublime in the Kurān.'

138. (before Kan'ān was drowned and there was yet hope of his deliverance).

139. (to save the believers among my family).

140. *i. e.*, there cannot be the slightest doubt as to Thy promise coming true; Thy words are the very truth itself.

141. (in Our fore-knowledge) *i. e.*, he is not among believing members of thy family, but on account of his incorrigible infidelity is excluded from the members of thy family who are promised deliverance.

142. *ذو عمل غير صالح* is here equivalent to *عمل غير صالح* (Th.).

143. *i. e.*, plead on behalf of no one unless thou hast some knowledge of his faith.

144. (by praying for those who are devoid of faith). The prophet Noah is warned for the future to be on his guard against pleading in ambiguous cases.

هُودٌ

تَمَّامِينَ دَانِيَةً

إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ، وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

قِيلَ يٰهُودُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَّمٌ سَنُنْتَعِبُهُمْ ثُمَّ

يَبْسُطُهُمْنَا عَذَابَ آلِيمٍ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ

وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ

اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي

إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ؕ أَفَلَا تَتَّقِلُونَ ﴿٥١﴾ وَيَقَوْمِ اسْتَغْفِرُوا لَكُمْ ثُمَّ تُوْبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ

قَالَ الْقَوْمُ لَوْ كُنَّا نَسْمَعُ

47. (قال . . . الحسرين) *Nūh* said: Lord! I take refuge with Thee lest I may ask Thee that of which I have no knowledge. And if Thou forgivest me not and hast not mercy on me, I shall be among the losers.¹⁴⁵

48. (قيل . . . أليم) It was said: O *Nūh*! get thou down¹⁴⁶ with peace from Us and blessings upon thee and the communities with thee.¹⁴⁷ And *there shall be* communities¹⁴⁸ whom We shall let enjoy themselves,¹⁴⁹ and afterwards there shall befall them from Us a torment afflictive.¹⁵⁰

49. (تلك . . . للفتين) That is of the stories of the unseen!¹⁵¹ We reveal it to thee; thou knewest it not, nor did thy nation know it ere this.¹⁵² So be thou steadfast;¹⁵³ verily the *happy* end is for the *God-fearing*.¹⁵⁴

SECTION 5

50 (وإلى . . . مفترون) And *We sent* to 'Aād¹⁵⁵ their brother,¹⁵⁶ *Hūd*.¹⁵⁷ He said: O my people! worship Allah,¹⁵⁸ there is no god but He: you are but fabricators.¹⁵⁹

51. (يقوم . . . تعقلن) O my people! I ask of you no wage therefor;¹⁶⁰ my reward is only on Him Who created me, will you not then reflect?

145. All this shows extreme eagerness on the part of Noah, like all men of God, to show contrition on the slightest opportunity.

146. (on the land).

147. (in the ark and their believing posterity).

148. (deviating from the true religion).

149. (in this world).

150. (in the Hereafter).

151. (little known to thee, O Prophet! by any available source of information).

152. *i.e.*, before the Revelation, this ancient history was an unheard of secret to the Arabian nation.

153. (when thy people are still rejecting thee in spite of clear evidences in thy favour).

154. (as was demonstrated in the case of Nūḥ and his followers).

155. The ancient Arab tribe which inhabited Yaman and Hadhramaut, extending from the coasts of the Persian Gulf to the borders of Mesopotamia. See P. VIII. n. 523.

156. *i.e.*, their tribesman.

157. In the province of Hadhramaut, at some distance east of Qasm, there still 'stands the shrine of Nabi Hūd, a pre-Islamic saint, whose grave is an important centre of pligrimage.' (EBr. XI. p. 62). Now Nabi Hūd is the Prophet Hūd, not a 'saint.' See P. VIII. n. 525.

158. (and abandon polytheism altogether).

159. (in making others co-equal with Him).

160. *i.e.*, for my preaching.

هُودًا

مَنَافِعِ وَأَنْفُسِهِمْ

وَمَا رَأَىٰ وَيَزِيدُكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾ قَالُوا لِيُهودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدْ وَأَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مَنْ دُونِهِ فَكَيْدُوْنِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مِمَّا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ إِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَلَا يَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ

52. (ويعقوب . . . مجرمين) O my people! ask forgiveness of your Lord, then repent to Him; He will send upon you the heaven pouring,¹⁶¹ and He will add you strength¹⁶² upon your strength and turn not away as guilty ones.

53. (قالوا . . . بمؤمنين) They said: O Hūd! thou hast not brought us an evidence¹⁶³ and we are not going to abandon our gods for thy saying,¹⁶⁴ nor are we going to be believers in thee.

54. (ان . . . تتركون) All that we say is that some of our gods¹⁶⁵ have stuck thee with evil.¹⁶⁶ He said; verily I call Allah to witness, and bear you witness, that I am quit of what you associate—

55. (من . . . تنظرون) With Him.¹⁶⁷ So do plot against me all together and do not respite me.¹⁶⁸

56. (اني . . . مستقيم) I rely on Allah, my Lord and your Lord; no moving creature¹⁶⁹ is there whose destiny He does not control,¹⁷⁰ verily my Lord is on the straight path.¹⁷¹

57. (فان . . . حفيظ) If then you turn away, I have preached you that with which I was sent to you.¹⁷² And my Lord will set up in succession a people other than you,¹⁷³ and you shall not¹⁷⁴ be able to harm Him at all,¹⁷⁵ verily my Lord¹⁷⁶ is over everything a Guardian.

161. (rain plentifully). The Aadites had been grievously distressed by a draught of three years.

162. *i.e.*, He will exalt you still further, and increase the power, prestige and prosperity you already possess.

163. (such as we desire). *i.e.*, a miracle of our own choice.

164. *عن قولك* in denotative of cause.

165. (to whom thou offerest indignities and whose power, nay, whose very existence, thou deniest).

166. (by way of punishment; and so thou hast been deprived of thy reason). *اعترأى* is used of a malady and of diabolical possession.

167. (and I shudder at the very idea of associating aught with Him).

168. The indignant reply of the Prophet Hūd in effect is:—If your false gods have any power at all, well I am here. Let them do their worst, and give me no quarter. Out with your revenge now!

169. See n. 1 above.

170. Litt. He holdeth it by its forelock *i.e.*, He exercises an absolute power over it. The idiom, in Arabic, refers to a horse's forelock; the animal held in this manner being considered to be reduced to the lowest subjection. The moral is: everything, big or small, is in the firm grasp of God.

171. (and to Him man can attain only by treading the right path).

172. (and no blame lies on me if you still persist in your unbelief and infidelity).

173. (after you are punished with destruction).

174. (with all your capacity for mischief).

175. (but it is only yourselves that you shall hurt).

176. (unlike the 'gods' of polytheism).

وَمِن ذَاتِهِ

هُدٍ

بِرَحْمَةٍ مِنَّا، وَنَجَّيْنَهُمْ مِنْ عَذَابٍ عَلِيمٍ ۝ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ
وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ۝ وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمَ الْقِيَامَةِ، الْآلَانَ عَادًا كَفَرُوا
رَبَّهُمْ، الْآلَا بُعْدًا الْعَادِ قَوْمِ هُودٍ ۝ وَإِلَى ثَمُودَ إِخَاهُمْ صَالِحًا، قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
مِنَ إِلَهٍ غَيْرُهُ، هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوَلَّوْا إِلَيْهِ
إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ۝ قَالُوا يٰصَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ
مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ۝ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ

58. (ولا . . . غليظ) And then when Our decree came to *pass*, We delivered Hūd and those who believed with him by a mercy from Us, and We delivered them from a torment rough.¹⁷⁷

59. (وتلك . . . عنيد) Such were 'Aād. They opposed the signs of their Lord¹⁷⁸ and denied His messengers and followed the bidding of any tyrant froward.¹⁷⁹

60. (واتبعوا . . . هود) And they were followed in this world by a curse,¹⁸⁰ and so *will* be they on the Judgement Day.¹⁸¹ Lo: verily the 'Aād disbelieved in the Lord. Lo! away with 'Aād, the people of Hūd.

SECTION 6

61. (والى . . . عجيب) And to Thamūd¹⁸² We sent their brother¹⁸³ Sāleh.¹⁸⁴ He said: O my people! worship Allah, there is no god for you but He.¹⁸⁵ He has made you spring out from the earth and has made you dwell therein.¹⁸⁶ Therefore ask forgiveness of Him, then turn to Him in repentance; verily my Lord is Nigh,¹⁸⁷ Responsive.¹⁸⁸

62. (قالوا . . . مرئوب) They said: O Sāleh! hitherto¹⁸⁹ thou wast amongst us as one hoped for.¹⁹⁰ Dost thou forbid us to worship what our fathers have worshipped? We are in disquieting doubt¹⁹¹ regarding that to which thou callest us.

177. In an Himyaritic inscription discovered in 1834 in the ruins of Hisn-Ghurāb occurs the following:—

1. We dwelt at ease for ages within the court of this castle. A life without strait, and above wants
2. Kings reigned over us, far removed from baseness. And vehement against the people of perfidy and fraud
3. They sanctioned for us, from the religion of Hūd, right law. And we believed in miracles, the resurrection, and the resuscitation of the dead by the breath of God' (Forster, *Historical Geography*)

of Arabia, II. p. 93). This establishes, in the first place, the historical personality of the Prophet Hūd, and secondly, the fact that his followers were the only people of the tribe of 'Aād, who survived the Divine catastrophe.

178. —the All-Powerful—

179. —possessor of tiny little power—

180. *i.e.*, by extermination.

181. *i.e.*, by everlasting perdition.

182. As the tribe of 'Aād were the masters of south-eastern Arabia, so were the Thamūd masters of north-western Arabia, then known as Wādī-ul-Qurā. See P. VIII. n. 542.

183. *i.e.*, their countrymen.

184. ' . . . A similar shrine is that of Nabi Salih in Wādī Sirf, near Shibam,' (EBr. XI. p. 63). See P. VIII. n. 543.

185. (so renounce polytheism in all its forms).

186. Or 'hath prolonged your lives therein.'

187. (unto those who strive to approach Him).

188. (unto those who petition Him).

189. *i.e.*, before the preaching of this new religion.

190. *i.e.*, the centre of our hopes and aspirations. With a sense of regret, curiously similar, and sentiment almost identical, over what might-have-been, does a modern Christian speak of the holy Prophet;—'Had Moḥammad, stern to his early convictions, followed the leading of Jewish and Christian truth, and inculcated upon the fellows their simple doctrine, there might have been a "saint Moḥammad," more likely a "Moḥammad the Martyr," laying the foundation-stone of the 'Arabian Church.' (Muir. *op. cit.* Intro. p. XCVIII).

191. *i.e.*, this strange, unfamiliar doctrine of negating all 'gods' has aroused suspicions in us.

هُودٌ

وَمَاجِينٌ ذَاكِرُونَ

عَلَى بَيِّنَةٍ مِّن رَّبِّي وَأُنذِرِي مِنْهُ رَحْمَةً ۖ فَمَنْ يَنْصُرْنِي مِنَ اللَّهِ إِنَّ عَصِييَتَهُ مَا تَزِيدُ لِي دَلِيلًا
غَيْرَ مَخْتَلٍ ۗ وَيَقَوْمُ هَٰذِهِ بَاطِلَةٌ آلُ اللَّهِ فَذُرُّوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوْهَا
بِأَسْوَىٰ فِئَا خَذَكُمُ عَذَابٌ قَرِيبٌ ۝ فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذٰلِكَ
وَعَدُ غَيْرِ مَكْدُوْبٍ ۝ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِيْنَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن
خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ۝ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي
دِيَارِهِمْ جُنُودًا ۖ كَانُوا لَمْ يَعْنُوا فِيْهَا ۖ إِلَّا أَنْ تَمُوْدًا كَفَرًا رَبَّهُمْ ۗ أَلَا بَعْدَ لَئِمُّوْدٍ ۝

63. (قال . . . تخيير) He said: O my people! Think! If I stand upon evidence from my Lord,¹⁹² and there has come to me from Him a mercy,¹⁹³ then who will succour me against Allah, if I disobey Him?¹⁹⁴ You then¹⁹⁵ increase me not save in loss.

64. (و يقوم . . . قريب) And O my people! here is the she-camel of Allah,¹⁹⁶ a sign to you; so leave her to graze at will in Allah's land, and do not touch her with evil, lest there may overtake you an instant chastisement.

65. (نقروها . . . مكذوب) Yet¹⁹⁷ they hamstrang her.¹⁹⁸ Then he said: enjoy yourselves in your dwellings only three days¹⁹⁹— a prophecy sure to be fulfilled.

66. (فلا . . . العزيز) Then when Our decree came to pass We delivered Sāleh and those who believed with him, by a mercy from Us and from the humiliation of that day. Verily thy Lord! He is the Strong,²⁰⁰ the Mighty.²⁰¹

67. (واخذ . . . جئين) And the shout²⁰² overtook those who had done wrong, so they lay in their dwellings crouching²⁰³—

68. (كان . . . لئموود) as though they had never lived at ease therein Lo! verily Thamūd disbelieved in their Lord.²⁰⁴ Lo! away with Thamūd.

192. *i. e.*, clear and convincing arguments supporting His unity.

193. *i. e.*, the special gift of apostleship which implies that I must preach and proclaim the true doctrine.

194. (by suppressing the true doctrine instead of publishing it).

195. *i. e.*, if I were to act upon your counsel.

196. *i. e.*, a wonder; a token of His omnipotence; a direct outcome of Divine intervention; and therefore attributed to Him. See P. VIII. n. 546.

197. *i. e.*, in spite of full and repeated remonstrances.

198. See P. VIII. n. 551.

199. (after which you shall be destroyed).
200. *i. e.*, Able to destroy whomsoever He will.
201. *i. e.*, Able to save whomsoever He will.
202. (from heaven, accompanied by a violent earthquake).
203. (and dead).
204. (and were therefore extirpated).

وَلَقَدْ جَاءَتْ رُسُلْنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ۗ²⁰⁵
 فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوَّجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى
 قَوْمِ لُوطٍ ۗ وَامْرَأَتُهُ قَابِئَةُ فَاصِحَّتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۗ قَالَتْ
 يَوَيْلَتَى إِيَّالِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْضُ شَيْءٍ إِنْ هَذَا الشَّيْءُ عَجِيبٌ ۗ قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ
 اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَنِيدٌ مُجِيدٌ ۗ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ
 الرَّزْوُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ۗ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ۗ²⁰⁶

SECTION 7

69. (ولقد . . . حنيد) And assuredly Our messengers²⁰⁵ came to Ibrāhīm with glad tidings.²⁰⁶ They said: peace! He said: peace! And soon he brought a calf roasted.²⁰⁸

70. (فلا . . . لوط) And when he saw that their hands did not touch it²⁰⁹ he mistrusted them, and conceived a fear of them.²¹⁰ They said; do not fear; verily we²¹¹ are sent to the people of Lūṭ²¹²

71. (وامراته . . . يعقوب) And his wife²¹³ was standing by;²¹⁴ she laughed.²¹⁵ And We gave her the glad tidings of Ishāq, and after Ishāq, Y'āqūb.

72. (قال . . . عجب) She said: O for me!²¹⁶ Shall I bear a child when I am old?²¹⁷ and this my husband is advanced in years! A marvellous thing is this!^{217-A}

73. (قالوا . . . عجب) They said: marvellest thou²¹⁸ at the decree of Allah?^{218-A} Mercy of Allah and His blessings be upon you, O people of the house,²¹⁹ verily He is Praiseworthy,²²⁰ Glorious.²²¹

74. (فلا . . . لوط) Then when alarm had left Ibrāhīm and the glad tidings had come home to him, he took to disputing with Us²²² for the people of Lūṭ.²²³

75. (ان . . . منيب) Verily Ibrāhīm was forbearing,²²⁴ long-suffering,²²⁵ penitent.²²⁶

205. *i. e.* angels in human form; perhaps three is number. 'And he lifted up his eyes and looked and, lo, three men stood by him.' (Ge. 18: 2).

206. (of the birth of his son Isaac).

207. (by way of greeting).

208. Hospitable in the extreme as Abraham was, he began to feast the guests although they were as yet total strangers to him. 'And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them.' (Ge. 18: 7, 8)

209. *i. e.*, the meat served before them. This corrects the Biblical mis-statement that "they did eat". (Ge. 18: 8)

210. (apprehending that they might have some ill design and hostile intention against him). Partaking of food, in antiquity, made the guest a temporary member of the family, and formed a special bond of friendship between the host and the guest.

211. (angels in human form).

212. (to punish them). Lūt, Lot of the Bible, was a prophet of God. His 'people' does not signify his kinsmen or tribe, but the people to reclaim whom he was sent as an apostle. See P. VIII. n. 561.

213. *i. e.*, Sarah. The first wife of Abraham.

214. (somewhere nearby but till now hidden from the strangers' view). 'And Sarah heard it in the tent door, which was behind her.' (Ge. 18: 10).

215. (immensely pleased with finding angels as her guests).

216. An exclamation of wonder.

217. (and past child-bearing).

217-A. 'Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also.' (Ge. 18: 11: 12).

218. (who is the consort of a prophet of God and fully conversant with His working).

218-A. (for whom nothing is too hard).

219. The House of Abraham had already been the recipient of special Divine favours.

220. *i. e.*, so instead of wondering at His power, praise Him and glorify Him.

221. *i. e.*, Able to do whatever He will.

222. *i. e.*, pleading with Us with such a vehemence that it looked like disputing.

223. For the details of Abraham's pleadings compare Ge. 18: 23-33.

224. (and patient with other people's faults).

225. اء, is one who often says Ah! or alas! or often moans from a motive of pity, affection or fear of God.

226. (*i. e.*, turning to God very frequently).

مَدِينَةٍ

بَنَاتٍ كَانَتْ فِيهَا

يَا بَرَاهِيمُ اعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ⑥
 وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا بِيَأْتِيهِمْ وَضَأَى إِلَيْهِمْ دَرُوعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ⑦ وَجَاءَهُ
 قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ⑧ قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ
 لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْذِرُونِ فِي صَنِيعِي ⑨ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ⑩ قَالُوا لَقَدْ عَلِمْتِ مَا لَنَا
 فِي بَنَاتِكَ مِنْ حَقٍّ ⑪ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ⑫ قَالَ لَوْ أَن لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ
 شَدِيدٍ ⑬ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ

76. (يا براهيم . . . مردود) Ibrāhīm! leave off this;²²⁷ the decree from thy Lord has already come, and verily upon them an approaching torment is unavoidable.²²⁸

77. (ولما . . . عصيب) And when Our envoys²²⁹ came to Lūt,²³⁰ he was distressed on their account,²³¹ and he felt straitened for them.²³² and he said:²³³ this is a day dreadful.

78. (وجاءه . . . رشيد) And his people came to him rushing on towards him,²³⁴ and they were wont to work vices²³⁵ before. He said:²³⁶ O my people! here are my daughters:²³⁷ clean are they for you.²³⁸ so fear Allah²³⁹ and do not disgrace me *in the face of* my guests;²⁴⁰ is there among you no man right-minded?²⁴¹

79. (قالوا . . . نريد) They said: assuredly thou knowest that we have no right to thy daughters.²⁴² and verily thou knowest what we would have.²⁴³

80. (قال . . . شديد) He said:²⁴⁴ would that I had strength against you or could betake me to a powerful support!

227. (pleading and interceding).

228. i. e., a doom that cannot be averted; because they are so deep in sin that they shall not reform themselves.

229. (angels in human form).

230. (who lived in the city of Sodom). It was 'the first city of Pentapolis . . . situated in the vale of Siddim, either in the present plain of Sabkhah or farther north in the southern Seccudes between the peninsula of Al-Lisan and the Sabkhah.' (JE. XI. p. 424).

231. (as they appeared in the shape of beautiful young boys which must needs excite the unnatural lust of the people of Sodom).

232. (as he felt himself powerless to protect them).

233. (in extreme distress).

234. (with wicked intentions towards his guests).

235. 'They hated strangers, and abused themselves with sodomitical practices.' ('Ant'. I. 11: 1)

236. (after all his remonstrances with his people had proved futile).
237. 'My daughters' is not necessarily Lot's own daughters; they may well have been any unmarried girls of his city.
238. (if you care to take them in marriage.)
239. (in the matter of your lust).
240. 'Death, or something as bad he could suffer, rather than his guests should be exposed to gross ill-treatment.' (EBi. c. 2128).
241. Perhaps there were no good men at all in the population of Sodom. 'And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes And he said, I will not destroy it for ten's sake.' (Ge. 18: 26, 32).
242. (nor are we inclined towards women at all).
243. 'Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy those beautiful boys by force and violance.' ("Ant" I, 11: 3).
244. (in an agony of exasperation).

وَمَا مِنْ آيَةٍ

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ وَإِنْ مَوَعَدَهُمْ الصُّجُودَ الْأَيْسُّ الصُّجُودَ
 بَقَرِيْبٍ ۞ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّنْ سِجِّيلٍ هَذَا مَنُضُودٍ ۞
 مُسَوِّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِيْنَ بِبَعِيْدٍ ۞ وَإِلَى مَدِيْنٍ آخَاهُمْ شُعَيْبًا قَالَ
 يَقُومُوا عِبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْكَيْسَالَ وَالْمِيزَانَ إِنِّي أُرَاكُمْ بِخَيْرٍ وَإِنِّي
 أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ۞ وَيَقُومُوا أَوْفُوا الْكَيْسَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخُسُوا النَّاسَ
 أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِيْنَ ۞ يَقِيْتُ اللَّهُ خَيْرَ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِيْنَ هَـۥ

81. (قالوا . . . بقرب). They²⁴⁵ said: O Lūt! verily we are envoys²⁴⁶ of thy Lord;²⁴⁷ they shall be no means reach thee. Go forth thou²⁴⁸ with thy household in a part of the night, and let none of you look back save thy wife.²⁴⁹ Certainly what happens to them will happen to her *also*;²⁵⁰ this appointment is *for* the morning; is not morning nigh?

82. (فما . . . منضود). Then when Our decree came *to pass*, We turned the upside thereof downward, and We rained thereon stones of baked clay,²⁵¹ piled up;

83. (مسومة . . . بعبد). marked from before thy Lord.²⁵² Nor are they²⁵³ from *those* wrong-doers²⁵⁴ far away.²⁵⁵

SECTION 8

84. (والى . . . محط). And to Madyan²⁵⁶ We sent their brother²⁵⁷ Shu'aib.²⁵⁸ He said: O my people! worship Allah; there is no god for you but He.²⁵⁹ Do not give short measure and weight.²⁶⁰ I find you in prosperity,²⁶¹ and verily I fear for you²⁶² the torment of a Day encompassing.²⁶³

85. (ويقوم . . . مفسدين). O my people! give full measure and weight with equity, and do not defraud the people of their things, and do not commit mischief on the earth *as* corrupters.²⁶⁴

245. *i. e.*, the angels disguised as his guests.

246. (and angels).

247. (and so do not be distressed on our account at all).

248. (out of this city).

249. —an infidel at heart and as such doomed—

250. (as she would disregard all warning).

251. 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.' (Ge. 19: 24, 25). According to the Jewish authorities, 'first the rain came down,

possibly they might repent; when they did not repent, it was turned into brimstone and fire The four towns were built on one rock and the Angel overturned them from above downwards.' (Rashi, *On Genesis*, pp. 222, 223), See P. VIII, nn. 572, 574.

252. 'to distinguish them from other stones.' (Th). 'Stones of baked clay having upon them the semblance of seals impressed in the presence of thy Lord, in order that they may be known to be from God.' (LL)

253. *i. e.*, the ruins of Sodom.

254. (of Makka).

255. The Jordan valley in which the ruined cities were situated was not very far from Makka, and the Makkan caravans on their way to Syria used to pass by it regularly. 'The final destruction of the cities of Sodom and Gomorrah by a cataclysm which, according to the chronology, took place about 2061 B. C., raises the question of their precise location, although no one seems to doubt the reality of the story. Controversy is still active as to whether the cities lay at the north or south end of what is now the Dead Sea.' (Marston, *The Bible is True*, p. 128). 'The cataclysmic destruction of Sodom and Gomorrah and the other cities round the Dead Sea, occurred in 2061 B. C. The occurrence was probably due to volcanic action, and its effects must have been felt over a wide area.' (*The Bible Comes Alive*, p. 43).

256. See P. VIII. n. 575.

257. *i. e.*, their countryman.

258. See P. VIII n. 576.

259. (so renounce polytheism in all its forms).

260. (as is your wont). They were a trading people, not only infidel but also given to commercial malpractices.

261. (which fact makes it all the more reprehensible that you should be dishonest in your dealings).

262. (if you go on with your crooked ways).

263. *i. e.*, the Day that shall encompass all varieties of the torment: or, the Day that shall encompass one and all.

264. Business can be conducted prosperously only if the rules of commercial morality are strictly adhered to.

مُنَادٍ

مَنَاجِدُ قَاتِلِيهِ

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۖ قَالُوا يَشْعَبُ أَصْلُوكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ
 فِي أَمْوَالِنَا مَا نَشَاءُ أَمْ لَنَا عَلَيْكَ الرَّشِيدُ ۖ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي
 وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَىٰ مَا أَنفَكْتُمْ عَنْهُ إِذْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
 اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۖ وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ
 يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ بِكُمْ بَعِيدٌ ۖ وَاسْتَغْفِرُ
 رَبِّكُمْ ثُمَّ تَوَبُّوا إِلَيْهِ إِذْ لَمْ تَرْجِعُوا إِلَيْهِ وَإِن رَّبِّي رَحِيمٌ وَدُودٌ ۖ قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرُّكَ

86. Allah's remainder²⁶⁵ is better for you,²⁶⁶ if you are believers, and I am not over you a guardian.²⁶⁷

87. (قالوا . . . الرشيد) They said:²⁶⁸ O Shu'ab! does thy prayer bid thee that we should abandon what our fathers worshipped;²⁶⁹ or that we should not do with our riches whatsoever we will?²⁷⁰ thou, indeed! thou forsooth art mild, right-minded!²⁷¹

88. (قال . . . انيب) He said: O my people! think, if I *rested* upon an evidence from my Lord, and He has provided me with a goodly provision from Himself,²⁷² shall I fail to deliver His message? I do not desire, in order to oppose you,²⁷³ to do what I forbid you.²⁷⁴ I desire only reformation so far as I am able, and my hope of success is not save with Allah;²⁷⁵ in Him I rely and to Him I turn in repentance.

89. (ويقوم . . . بعيد) O my people! let not the cleavage with me²⁷⁶ incite you so that there befall you the like of what befell the people of Nūḥ and the people of Hūd and the people of Sāleḥ and the people of Lūṭ are not far away from you.²⁷⁷

90. (واستغفروا . . . ودود) Ask forgiveness of your Lord, and turn to Him in repentance; verily my Lord is Merciful, Loving.

265. بقية الله signifies 'what is left by Allah after giving legal alms.' Or, 'that which God has preserved for you, of what is lawful.' (LL)

266. *i. e.*, the income that is yours by law and right is in the long run far more profitable than that derived by unfair means.

267. (to force on you the ways of piety and virtue).

268. (in ridicule and mockery).

269. *i. e.*, is it thy prayers which prompt thee to ask us to abandon the cult of our forefathers? The fetishism of usage and custom is seen here at its full play.

270. *i. e.*, are we not at liberty to do with our business as we please? Whether we adulterate our goods, or manipulate our measures or use false coins,

what has religion to do with our economic and commercial lives ?

271. All this is said by way of mockery.

272. *i.e.*, His highest gift—prophethood.

273. *i.e.*, for opposition's sake.

274. *i.e.*, my opposition to you is not for its own sake, nor I do it light-heartedly. I do myself whatever I ask you to do and that is an evidence of my seriousness of purpose.

275. *i.e.*, whatever success I may be able to achieve is only due to Divine assistance and not to my own exertions.

276. *i.e.*, your spite of me.

277. (viewed whether chronologically or geographically). In point of time, Shu'aib was a near descendant of Abraham; and as regards habitat, Madyan was at no great distance from the Jordan Valley.

هُودٌ

وَمَا مِنْ دَابَّةٍ

فَبِنَا صَعِيفًا ۚ وَلَوْلَا رَهْطُكَ لَرَحِمْنَاكَ رَوْمًا أَنْتَ عَلَيْنَا بَعِيزٌ ﴿٩١﴾ قَالَ يَقَوْمِ أَرَهْطِي أَعْرُ عَلَيْكُمْ مِنْ
 اللَّهُ وَأَاتَّخَذْتُمُوهُ وِرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ
 إِنِّي عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ ۚ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَاذْذُقُوا إِلَىٰ مَعَكُمْ
 رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا ۖ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ۖ وَأَخَذَتِ الَّذِينَ ظَلَمُوا
 الصَّيْغَةَ ۖ فَاصْبُرُوا فِي دِيَارِهِمْ جُشِينَ ﴿٩٤﴾ كَانَ لَمْ يَغْنَوْا فِيهَا ۖ أَلَا بُعْدًا لِلَّذِينَ كَفَرُوا ۖ إِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٩٥﴾
 وَاقْتَدِرْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَاتَّبَعُوهُ أَعْمَرُوا فِرْعَوْنَ ۖ وَمَا

91. (قالوا . . . بعيز) They said: O Shu'uib! we do not understand much of what thou sayest,²⁷⁸ and verily we see thee weak²⁷⁹ among us; and were it not for thy tribe²⁸⁰ we had surely stoned thee,²⁸¹ and thou art not mighty among us.²⁸²

92. (قال . . . محيط) He said: O my people! is my tribe²⁸³ then stronger²⁸⁴ with you than Allah? Him you have cast behind your backs neglected;²⁸⁵ verily my Lord is Encompasser²⁸⁶ of what you do.

93. (ويقوم . . . رقيب) O my people! act according to your station, verily I am going to work *in my way*; presently you will know on whom comes a chastisement humiliating him and who is a liar. And watch:²⁸⁷ I am *also* with you a watcher.

94. (ولما . . . جشين) And when Our decree came *to pass*, We delivered Shu'uib and those who believed with him by a mercy from Us, and the shout²⁸⁸ overtook them who did wrong, so they lay in their dwellings crouching;²⁸⁹

95. (كان . . . ثمود) As though they had never lived at ease therein. Lol a far removal for Madyan,²⁹⁰ even as Thamūd were removed afar!²⁹¹

SECTION 9

96. (ولقد . . . مبين) And assuredly We sent Mūsā with Our signs and a clear authority;²⁹²

278. This want of understanding was due to the infidels' refusal to give their prophet proper hearing. Religious truths, simple in themselves, certainly require to be listened to patiently.

279. (with no power or influence at thy back).

280. Or, family.

281. The pre-Islamic pagan 'was little occupied with the things of the gods and negligent in matters of ritual worship. But he had a truly religious reverence for his clan, and a kinsman's blood was to him a thing holy and inviolable.' (Robertson Smith, *Religion of the Semites*', p. 47).

282. Or 'an esteemed one'. Note the change in the tone of the infidels from mockery to threat.

283. (for whose sake you are sparing me).

284. Or 'more esteemed.'

285. (paying Him no consideration at all).

286. (and He will requite you accordingly).

287. (whether the issue is with me or you).

288. (from the heaven).

289. (and dead).

290, 291. (from God's grace and mercy).

292. *i.e.*, a powerful argument.

هؤد

وَمَا مِنْ آتٍ إِلَّا

أَمْرٌ فَرَعُونَ بِرَشِيدٍ ۝ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ۝ وَأَتَّبَعُوا
 فِي هَذِهِ لَعْنَةً وَ يَوْمَ الْقِيَامَةِ يَبِئْسَ الرِّفْدُ الْمَرْفُودُ ۝ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصَتُ عَلَيْكَ
 مِنْهَا قَائِمٌ وَحَصِيدٌ ۝ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي
 يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابِعٍ ۝ وَكَذَلِكَ أَخْذُ
 رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ
 عَذَابَ الْآخِرَةِ ۝ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ۝ وَمَا نُوحِئُهُ إِلَّا لِأَجَلٍ

97. (ال . . . برشيد) To Fir'awn, and his chiefs. They followed the commandment of Fir'awn, and the commandment of Fir'awn was not rightly-directed.

98 (يقدم . . . المرود) He shall head his people on the Day of Resurrection, and cause them to descend into the Fire,²⁹³ — ill is the descent descended!

99. (واتبعوا . . . المرود) And they were followed in this *world* by a curse,²⁹⁴ and so *they will be* on the Day of Resurrection,²⁹⁵ — ill is the present presented!

100. (ذلك . . . وحصيد) That is from the stories of the cities²⁹⁶ which We recount to thee:²⁹⁷ of them *some* are standing,²⁹⁸ and *some* mown down.²⁹⁹

101. (وما . . . تسيب) And We wronged them not,³⁰⁰ but they wronged themselves.³⁰¹ So their gods whom they called upon besides Allah did not avail them in aught, when there came the decree of thy Lord, they added to them naught save perdition.³⁰²

102. (وكذلك . . . شديد) Such³⁰³ is the overtaking of thy Lord when He overtakes the cities while they are wrong-doers; verily His overtaking is afflictive, severe.

103. (ان . . . مشهود) Verily herein is a sign³⁰⁴ to him who fears the torment of the Hereafter. That is a Day whereon mankind shall be gathered together, and that is a Day *to be* witnessed.³⁰⁵

293. *i.e.*, he shall lead them to Hell as animals are led to the watering-place.

294. *i.e.*, by being drowned in the sea.

295. *i.e.*, by everlasting perdition.

296. (of ancient nations and peoples).

297. (O Prophet).

298. (such as the cities of Egypt).

299. (such as the city of Sodom). The imagery is of corn standing and cut down.

300. (by punishing them).

301. (by meriting that punishment).

302. *i.e.*, those false gods simply served as the cause of their worshippers' agony.

303. *i.e.*, so thorough in its application, and so inexorable.

304. (of a far greater torment in the Hereafter).

305. (by one and all).

هُودٌ

وَمَائِينَ وَآتِيَةً

مَعْدُودٍ يُؤَمَّرُ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِأَذْنِهِ، فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۝ فَأَمَّا الَّذِينَ شَفَعُوا فِي
النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ ۝ خُلِدِىْنَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالأَرْضُ إِلا مَا شَاءَ رَبُّكَ ؕ إِنَّ
رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ۝ وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خُلِدِىْنَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ
وَالأَرْضُ إِلا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ ۝ فَلَا تَكُ فِى مَرِيضٍ مَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ
إِلا كَمَا يَعْبُدُ آبَاؤُهُمْ مِّن قَبْلُ ؕ وَإِنَّا لَنُوقِنُ أَن نَّصِيبَهُمْ غَيْرَ مَنقُوصٍ ۝ وَلَقَدْ أَتَيْنَا مُوسَى
الْكِتَابَ فَآخْتَلَفَ فِيهِ ؕ وَلَوْلا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفَضَيْ بَيْنَهُمْ ؕ وَإِنَّهُمْ لَفِي شَكِّ

104. (وما . . . معدود) And We defer it not but to a term determined.³⁰⁶

105. (يوم . . . سعيد) The day it comes no soul shall speak save by His leave;³⁰⁷ then of them *some* shall be wretched and *some* blest.

106. (فاما . . . شقيق) As for those who shall be wretched,³⁰⁸ they shall be in the Fire, there for them shall be panting and roaring.³⁰⁹

107. (خلدين . . . يريد) *They shall abide there so long as the heavens and the earth remain,*³¹⁰ save as thy Lord may will.³¹¹ Verily thy Lord is the Doer of whatever He intends.³¹²

108. (واما . . . مجذوذ) And as for those who shall be blest,³¹³ they shall be in the Garden, abiding therein so long as the heavens and the earth remain, save as thy Lord may will³¹⁴—a gift unending.³¹⁵

109. (فلا . . . منقوص) So be not thou³¹⁶ in doubt concerning what these *people* worship.³¹⁷ They worship only as³¹⁸ their fathers worshipped before; and verily We will repay them their portion³¹⁹ in full, undiminished.

306. (and not very remote).

307. So fearful will that Day be.

308. (on account of their want of faith).

309. 'The two words in the original signify, properly, the vehement drawing in and expiration of one's breath, which is usual to possess in great pain and anguish; and particularly the reciprocation of the voice of an ass when he brays.' (Sale) (شقيق signifies the ending, or final part, of the crying, or braying, of the ass; . . . and زفير signifies the beginning, or commencing part, thereof.) (LL)

310. The phrase signifies 'for ever'.

311. (by way of remission). The sentence would be as a rule eternal, but always subject to Divine will. He, the All-Powerful, the All-Supreme, can remit any sentence any time.

312. (without any let or hindrance on the part of anyone). His power is all-in-all. He can do anything, and is not bound by any conditions or by any

co-equal entities. This refutes *in toto* the position of diests and others who have restricted the Divine activity to the creation of the world and the fixation of its primary collocations, and also the doctrine of those who like the Arya Samaj, conceive God as no other than 'a great Cosmic Executive, whose business it is to preside over the inexorable processes of transmigration and *Karma*.' (ERE. II. p. 60). In Greece, the power even 'of the highest god was limited, and overruling fate then became an inexorable law, before which even he must bow.' (DB. V. p. 147). The God of Islam rules and sways the world and man, subordinates the laws of nature to His will, and is not governed by them. It is His will which is Supreme and All-Powerful, and not any abstract cosmic law.

313. (on account of their faith and good works).

314. (by way of adding to their share of bliss and felicity).

315. The bliss would be everlasting and uninterrupted, and no one after once entering Paradise is ever in danger of being deprived of it.

316. (O reader!).

317. (and rest assured that their worship would lead them to perdition).

318. *i.e.*, as foolishly as; as perversely as

319. (of torment, on the Day of Judgement).

وَمَا مِنْ دَابَّةٍ

فَعَدَّ

مِنْهُ مُرِيبٌ ۝ وَإِنْ كَلَّا لَنَا لِيُوقِينَئِهِمْ سَرَّ بَيْتِكَ أَعْمَالُهُمْ إِنَّهُمْ بِمَا يَعْمَلُونَ خَبِيرٌ ۝ فَاسْتَقِمْ
 كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَلَا تَتَّبِعُوا الْاِلَهَ الَّذِينَ
 ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ اَوْلِيَاءٍ اِنَّكُمْ لَا تَنْصُرُوْنَ ۝ وَاَقِمِ الصَّلَاةَ طَرَفَيْ
 النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۝ اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۝ ذٰلِكَ ذِكْرٌ لِّلَّذِيْنَ كَرِهْتَ ۝ وَاَصْبِرْ
 فَاِنَّ اللَّهَ لَا يُضِيعُ اَجْرَ الْمُحْسِنِيْنَ ۝ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكَ اُولُوْا بِقِيَاةٍ
 يَّبْهَوْنَ عَنِ الْفٰسَادِ فِي الْاَرْضِ اِلَّا قَلِيْلًا مِّمَّنْ اُنجَيْنَا مِنْهُمْ ۝ وَاَتَّبِعِ الَّذِيْنَ ظَلَمُوْا اِمَّا اَتْرَفُوْا فِيْهِ

SECTION 10

110. (ولقد . . . مرِيب) And assuredly We gave Book to Mūsā, and disputation arose thereabout;³²⁰ and had not a word preceded from thy Lord,³²¹ it would have been decreed between them.³²² And verily they are concerning that in disquieting doubt.³²³

111. (وان . . . خير) And to each of them thy Lord will repay their works in full;³²⁴ verily He is aware of what they work.

112. (فاستقم . . . بصير) So stand thou³²⁵ straight³²⁶ as thou hast been bidden — *thou* and whoever repented with thee,³²⁷ and do not be arrogant,³²⁸ verily He is Beholder of what you work.

113. (ولا . . . تنصرون) And do not lean towards those who do wrong, lest the Fire should touch you, and you have no protector besides Allah nor you would then be succoured.

114. (واقم . . . للذاكرين) Establish thou prayer at the two ends of the day,³²⁹ and in some *watches* of the night;³³⁰ verily virtues obliterate³³¹ vices.³³² That³³³ is a reminder³³⁴ to the mindful.

115. (واصبر . . . المحسنين) And be patient thou;³³⁵ verily Allah does not waste the wage of the well-doers.

320. (as the Makkans are raising doubts and disputes concerning the Qur'ān).

321. (that full requital is to be held over till the Day of Judgement).

322. (here and now, and the rejectors would have received their full requital immediately).

323. *i.e.*, concerning the Requital.

324. *i.e.*, feeling sceptical of the doctrine of Divine Retribution.

325. (O Prophet!).

326. (firm and unperturbed, on the path of duty).

327. Thus the entire Muslim community is exhorted to work for faith,

unaffected by whatever the infidels may do.

328. (transgressing the bounds of religion and piety).

329. *i.e.*, morning and afternoon. The phrase thus clearly indicates three obligatory prayers of فجر (dawn), ظهر (midday) and عصر (afternoon).

330. The phrase comprehends the two remaining obligatory prayers of مغرب (sunset) and عشاء (supper); thus totalling the five canonical prayers.

331. Or 'wipe off.'

332. (from the Book of deeds).

333. *i.e.*, the law that every virtue has a condemning effect.

334. *i.e.*, an exhortation to cultivate assiduously every form of virtue.

335. (O Prophet!).

وَمَا مِنْ دَابَّةٍ

هُودٌ

وَمَا كَانَ رَبُّكَ لِيُهْذِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٦﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَذُرُ النَّاسَ مَخْتَلِفِينَ ﴿١١٧﴾ إِلَّا مَنْ رَزَمَ رَبُّكَ وَذَلِكَ خَلْقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمَلِكِن جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٨﴾ وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَنْتَبِهُ بِهِ فَوَادَكَ ۖ وَجَاءَكَ فِي هَذِهِ الْحَقُّ ۖ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١١٩﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَا أَنْتُمْ كُفَّاءُ ۖ إِنَّا سَاعِدُونَ ﴿١٢٠﴾ الَّذِينَ لَا يَرْجُونَ الْيَوْمَ الْآخِرَ ۖ وَأَنْتُمْ ظُرُوءُ ۖ إِنَّا مُنْتَضِرُونَ ﴿١٢١﴾ وَاللَّهُ غَيْبُ السَّمٰوٰتِ وَالْأَرْضِ ۖ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ ۖ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٢﴾

116. (فلولا . . . مجرمين) Why were there not among the generations before you owners of wisdom³³⁶ restraining others from corruption on the earth, except a few of those whom We delivered³³⁷ from among them? And those who did wrong followed that in which they luxuriated, and they had been sinners.

117. (وما . . . مصلحون) And thy Lord is not one to destroy cities wrongfully while their inhabitants were men of rectitude.

118. (ولو . . . مختلفين) And had thy Lord willed³³⁸ He would surely have made mankind of a single community; and³³⁹ they will not cease differing.³⁴⁰

119. (الا . . . اجمعين) Save those on whom thy Lord has mercy; and for that³⁴¹ He has created them. And fulfilled will be the word of thy Lord: surely I will fill Hell with the jinn and mankind together.

120. (وكلا . . . للمؤمنين) And all *that* We recount to thee³⁴² of the stories of the messengers is in order that We³⁴³ make thy heart firm thereby. And in this³⁴⁴ there has come to thee truth and an exhortation³⁴⁵ and an admonition³⁴⁶ to the believers.

121. (وقل . . . عملون) And say thou to those who do not believe: act according to your station,³⁴⁷ verily we³⁴⁸ are going to work *in our way*.

122. (وانظروا . . . منتظرون) Await;³⁴⁹ as verily we are awaiting ³⁵⁰

123. (ولله . . . تعملون) Allah's is the Unseen of the heavens and the earth.³⁵¹ And to Him will that whole affair be brought back.³⁵² So worship Him thou and³⁵³ rely on Him; and thy Lord is not heedless of what you work.

336. فلان بقية القوم signifies 'Such a one is the best of the people or company of men.' And اولوا بقية means, 'Persons possessed of excellence, or possessing a fund of judgement and intelligence, or persons of religion and excellence.' (LL)

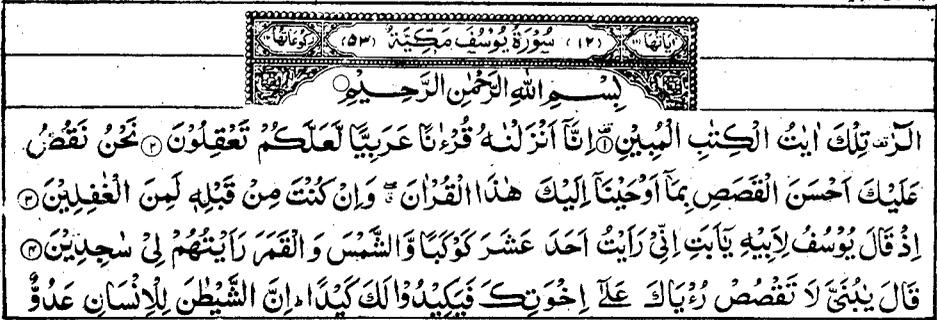
337. (from nemesis).

338. (in accordance with His Plan and Purpose).

339. —since He has made man a free agent in the choice of his career—

340. (and deviating from the right path).

-
341. *i.e.*, for demonstrating the Divine law of individual variety dominating all human life.
342. (O Prophet!)
343. (all the more).
344. *i.e.*, through these narratives.
345. (to follow the right path).
346. (against evil ways).
347. See n. 287 above.
348. *i.e.*, the believers.
349. (the outcome of your infidelity and unbelief).
350. (the outcome of our true belief.)
351. *i.e.*, all that is secret therein.
352. (for decision). Authority is wholly His.
353. (ignoring the threats of the pagan persecution).



Sūrah Yūsuf³⁵⁴

Joseph XII

(Makkan, 12 Sections and 111 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . المين) Alif. Lam. Ra.³⁵⁵ These are the verses of a Book luminous.³⁵⁶
2. (انا . . . تعقلون) Verily We! We have sent it down, an Arabic^{356-a} Recitation,³⁵⁷ that perchance you may reflect.³⁵⁸
3. (نحن . . . الغفلين) We! We recount to thee³⁵⁹ the best of stories, by Revealing to thee, this Qur'ān,³⁶⁰ though thou hast been hitherto among the unaware ones.
4. (اذ . . . سجدين) Recall when Yūsuf³⁶¹ said to his father:³⁶² O my father! I have seen³⁶³ eleven stars and the sun and the moon; I have seen them prostrating themselves before me.³⁶⁴

354. The story of Joseph as given in the Qur'ān 'is similar to but not identical with the Biblical story; but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exalt the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites "rulers over Pharaoh's cattle." The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon . . . explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of God's eternal purpose in His Plan is unfolded to us on the wide canvas of history.'

(AYA)

355. See P. I. n. 28.

356. (*i.e.*, clear and unambiguous; a Book that contains no mysteries. Contrast this with Christianity which boasts of its 'mysteries'. 'There are three great and fundamental mysteries in the Catholic religion: (1) the Trinity, (2) the Incarnation; (3) the Eucharist; to which Mgr Kolbe adds that of the Mystical Body of Christ.' (CD. p. 659).

356-^A. Or, 'an eloquent,' *عربي* means both Arabic and eloquent.

357. *i.e.*, a Book delivered in the most chaste language of the Arabs. 'No people in the world, perhaps manifest such enthusiastic admiration for literary expression and are so moved by the word, spoken or written, as the Arabs. Hardly any language seems capable of exercising over the minds of its users such irresistible influence as Arabic . . . The triumph of Islam was to a certain extent the triumph of a language, more particularly of a book.' (Hitti, *op cit.* pp. 90-91).

358. The address is to mankind in general, and to the Arabs in particular, who formed the immediate audience of the Holy Discourse.

359. (O Prophet!).

360. *i.e.*, this portion of the Qur'ān. The word *قرآن* denotes not only the whole volume but also any distinct section or chapter of it. Note that all the narratives in the Qur'ān are used didactically, not for the sake of telling a story but with a view to preaching a moral.

361. Joseph of the Bible (1910-1800 B.C.) a prophet of God. A beautiful youth and the eldest born of Jacob's beloved wife Rachel, he occupied the first place in his affections. Born at Haran, he was the eleventh son of Jacob and the elder the two sons of Rachel.

362. Jacob or Israel; another prophet of God. See P. I. vv. 132, 133.

363. (in a dream).

364. 'And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.' (Ge. 37: 9). Among ancient Israel, 'prostration was deemed as the most reverential form of greeting'. (JE. VII. p. 89).

مُبِينٌ ۝ وَكَذَلِكَ يُجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّاعِلِينَ ۝ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۝ اقْتُلُوا يُوسُفَ وَأَظْهِرُوا أَرْضَكُمْ يَحْلُكُمْ وَجْهَ أَبِيئِكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ۝ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقُوَّةُ فِي غَيْبَتِ الْجَبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ۝ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا

5. (قال . . . مبین) He said:³⁶⁵ O my son! do not recount thy vision³⁶⁶ to thy brethren,³⁶⁷ lest they may scheme a plot against thee;³⁶⁸ verily Satan is to men a manifest enemy.³⁶⁹

6. (و كذلك . . . حکیم) And thus³⁷⁰ will thy Lord choose thee³⁷¹ and³⁷² teach thee of the interpretation of discourses, and will fulfil His favour upon thee and upon the house of Y'aqūb, as He has fulfilled it upon thy fathers, Ibrāhīm and Is-hāq formerly, verily thy Lord is Knowing, Wise.

SECTION 2

7. (لقد . . . السائلین) Assuredly in Yūsuf and his brethren³⁷³ there have been signs³⁷⁴ for the inquirers.

8. (إذ . . . مبین) Recall when they said: Surely Yūsuf and his brother³⁷⁵ are dearer to our father than we,³⁷⁶ whereas we are a band;³⁷⁷ our father is in a manifest error indeed.³⁷⁸

9. (اقتلوا . . . صلیحین) Slay Yūsuf or cast him away to some land;³⁷⁹ your father's solicitude will be free for you³⁸⁰ and you will be thereafter a people favoured.³⁸¹

10. (قال . . . فاعلین) Said a speaker from among them: do not slay Yūsuf,³⁸² but cast him into the bottom of a well,³⁸³ some of the caravan³⁸⁴ will take him up—if you must be doing.³⁸⁵

365. (knowing its interpretation immediately).

366. (presaging thy superiority to thy brethren).

367. (who were ten in number, and were born of another mother or other mothers).

368. 'And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.' (Ge. 37: 4). 'And his brethren envied him.' (Ge. 37: 11). 'Upon Joseph centred the love of his father, Jacob, who showered upon "the son of his old age" many tokens of special favour, and arrayed him in a "coat of many colours." 'This

favouritism, however, excited the envy of his elder brothers, and Joseph increased their envy by telling them of two dreams which prognosticated his ruling over them.' (JE. VII. p. 246).

369. 'And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.' (Ge. 37: 8). 'This affection of his father excited the envy and the hatred of his brethren; as did also his dreams which he saw.' ("Ant", II. 2: 1).

370. *i.e.*, as thou hast seen in thy dream.

371. (for His apostleship). 'Now Jacob was pleased with the dream; . . . because it declared the future happiness of his son.' ("Ant". II. 2: 3).

372. (as a further gift).

373. *i.e.*, sons of the same father but of different mothers.

374. (of His great providence).

375. Benjamin, the brother to Joseph on both sides.

376. 'Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.' (Ge. 37: 3). 'His father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence.' ("Ant". II. 2.1). 'Upon Joseph centered the love of his father. (JE. VII. p. 246).

377. (of robust and powerful men, and so considering our strength and number we are entitled to a greater regard). 'They were deficient in nothing, but were of great souls, both of labouring with their hands and enduring of toil; and shrewd also in understanding.' ("Ant". II. 2: 1).

378. (in his fondness for Joseph). 'This favouritism excited the envy of his elder brothers, and Joseph increased their envy by his telling them of two dreams which prognosticated his ruling over them.' (JE. VII. p. 246).

379. All this they said among themselves while conspiring against Joseph.

380. *i.e.*, your father's favour will then be all for you, once Joseph was removed from the scene.

381. Or 'ye shall thereafter become a people righteous'; meaning; anyhow get rid of Joseph first, and then there will be time enough for you to repent of the crime and lead a righteous life. IQ favours the latter interpretation of *صالحين* *أي* *تائبين*.

382. (and thus avoid the charge of blood-guiltiness). 'And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him.' (Ge. 37: 21, 22). 'So Reuben took the lad and tied him to a cord and let him down gently into the pit, for it had no water at all in it.' ("Ant". II. 3: 2).

383. The well they selected was a blind one—without water—so that there was no imminent danger of his life. 'And they took him, and cast him into a pit; and the pit was empty, there was no water in it.' (Ge. 37: 24).

384. (while passing that way). There was constant influx of caravans and commercial travellers between Palestine and Egypt and between Arabia and Egypt *via* south-eastern Palestine.

385. (something effective).

لَهُ لَتَصِحُّونَ ① أَرْسَلَهُ مَعَنَا غَدًا يَرْتَمِعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ② قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ③ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ ④ فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ⑤ وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ ⑥ قَالُوا يَا أَبَا نَارَ إِنَّا ذُهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ⑦ وَجَاءَ وَعَلَى قَيْبِهِ يَدِيمٌ كَذِبٌ ⑧ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِّرْ بِحَمِيلِ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ⑨ وَجَاءَتْ

11. (قالوا . . . لصحون) They said: O our father! why is it that thou does not trust us with Yūsuf, whereas we are his well-wishers.

12. (ارسله . . . لحفظون) Send him with us tomorrow, that he may refresh himself³⁸⁶ and play, and we are to be his guards.

13. (قال . . . غفلون) He said; verily it grieves me³⁸⁷ that you should take him away, and³⁸⁸ I fear lest a wolf may devour him,³⁸⁹ while you are negligent of him.³⁹⁰

14. (قالوا . . . خسرون) They said: if the wolf devoured him despite of our numbers,³⁹¹ we shall surely be lost.³⁹²

15. (فلا . . . يشعرون) So when they took him away and resolved³⁹³ to place him in the bottom of the well; We revealed to him:³⁹⁴ surely thou wilt³⁹⁵ declare to them this their affair, while they will perceive it not.³⁹⁶

16. (وجاءوا . . . يبكون) And they came to their father at nightfall, weeping.³⁹⁷

17. (قالوا . . . صدقين) They said: father! we went off competing³⁹⁸ and left Yūsuf by our stuff, so a wolf devoured him; and thou wilt not put credence in us: though we are the truth-tellers.

18. (وجاءوا . . . تصفون) And they brought his shirt with false blood.³⁹⁹ He said: nay! you have embellished for yourself an affair:⁴⁰⁰ so patience is seemly.⁴⁰¹ And Allah is to be implored for help⁴⁰² in what you ascribe.

386. (with fruits).

387. (in the first place).

388. (further).

389. (as the land is full of wolves). Though now comparatively rare, in ancient Palestine, wolves were among the most important wild animals. (EBr. XVII. p. 120).

390. (and are occupied elsewhere).

391. (of robust and powerful young men)

392. i.e., does it stand to reason that we, ten strong, well-built young men shall not be able to guard this lad from the wolves ?

293. See P. XI. n. 338.
394. (in order to comfort him).
395. (some day).
396. (that thou art Joseph).
397. (and pretending great mourning).
398. (with one another in racing) ذهبنا نستبق in the Kuran means, We went to compete, or contend, together in shooting, or in running.' (LL).
399. (thereon). 'And they took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood.' (Ge. 37 :31) 'Rashi asks why they took a goat, and he says: because its blood is like human blood.' (Rashi, *On Genesis*, p. 401). 'They said that they had not seen Joseph, nor knew what mishap had befallen him, but that they had found his coat bloody, and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished.' ("Ant". II. 3 : 4).
400. (*i.e.*, you have invented a tale).
401. (is for me). صبر جميل is perfect faith in God without semblance of bitterness and complaint. (Th) 'European grammarians have often erred in their analysis of the phrase نصبر جميل in the Koran . . . The Arab commentators are right in regarding the words either as a compound خبر *i.e.*, فاترى صبر جميل : And therefore my business (or duty) is (to show) becoming patience, or as a compound مبتداء, *i.e.*, نصبر جميل اجمل (امثل), and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the perferable one.' (WGAL. II. p. 286).
402. (to enable me to endure the calamity).

وَمَائِينَ قَاتِلَةٍ.

يُؤْتِيهِ

سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً ۖ قَالَ يُبَيِّرُكَ هَذَا عَالِمٌ وَأَسْرَاؤُهُ بِصَاعَتِهِ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ۝
 وَسَرَّوهُ يُثَمِّمِينَ بِحَسِّ دَرَاهِمٍ مَعْدُودَةٍ ۖ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ۝ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
 لَا مِرَاتِنَهُ أَكْرَمِي مَثْوَاهُ عَلَيَّ أَنْ يَبْفَعَنِي أَوْ نَخَذَهُ ۖ لَكِنَّا أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ۝
 وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۖ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝
 وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ ۝ وَرَأَوْنَاهُ الْيَتِيمَ الَّذِي هَوَّنَا بَيْنَهُمَا عَنْ نَفْسِهِ ۖ وَعَلَقَتِ
 الْأَبْوَابُ وَقَالَتْ هَيْبْ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُغْلِبُهُ الظَّالِمُونَ ۝ وَقَلَّدَا

19. (وجاء . . . يعملون) And there came⁴⁰³ a caravan,⁴⁰⁴ and they sent their water-drawer, and he let down his bucket.⁴⁰⁵ He said: O glad tidings ! here is a youth.⁴⁰⁶ They⁴⁰⁷ hid him as merchandise.⁴⁰⁸ And Allah was the Knower of what they⁴⁰⁹ did.

20. (وشروه . . . الزاهدين) And they⁴¹⁰ sold him for a mean price! a few counted dirhams;⁴¹¹ and they were in regard to him indifferent.⁴¹²

SECTION 3

21. (وقال . . . يعملون) And he who bought him in Misr⁴¹³ said to his wife: make his lodging goodly;⁴¹⁴ perchance he may profit us or we may take him as a son.⁴¹⁵ And thus We made a place for Yūsus in the land,⁴¹⁶ and it was in order that We may instruct him in the interpretation of discourses. And Allah is Dominant in His purpose,⁴¹⁷ but most of men know not.⁴¹⁸

22. (ولما . . . المحسنين) And when he reached his maturity, We endowed him with judgement⁴¹⁹ and knowledge;⁴²⁰ and thus We recompose the well-doers.

23. (ورأوته . . . الظالمون) And she in whose house he was, solicited him⁴²¹ and she closed⁴²² the doors and said: come on, O thou!⁴²³ He said : Allah be thy refuge;⁴²⁴ verily he⁴²⁵ is my master, he has made me⁴²⁶ a goodly dwelling,⁴²⁷ verily the wrong-doers⁴²⁸ do not prosper.

403. (travelling from Midian or Arabia to Egypt). There were 'some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians.' ('Ant.' II. 3 : 3). 'And behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.' (Ge. 37 : 25).

404. (and alighted near the well in which Joseph was cast).

405. (into the well, making use of which opportunity Joseph took hold of the cord and was pulled up).

406. 'He was now seventeen years old.' ('Ant.' II. 3 : 3).

407. (—prudent traders as they were—)

408. (that they might sell him as a slave at exorbitant price).

409. *i.e.*, the ten brethren on the one hand and the traders on the other.

410. *i.e.*, the brethren, who had hastened to the caravan and claimed Joseph as their absconding slave, but eventually agreed to part with him for a low price.

411. 'And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.' (Ge. 37 : 28). 'So they drew Joseph up out of the pit, and sold him to the merchants for twenty minus.' ('Ant." II. 3 : 3). 'The brothers then divided among themselves the purchase-money—twenty pieces of silver, each taking two pieces, with which they bought shoes.' (JE. VII. p. 249). درم the Arabicized form of the Persian word درهم, signifies a silver coin. 'And they sold him for a deficient, or an insufficient price : for prices of silver not many, so as to require their being weighed, but few, and therefore counted.' (LL)

412. Or 'abstemious': This implies that the brethren were not at all keen on making a bargain out of Joseph; they were only keen on getting rid of him anyhow.

413. He was a court officer of the highest rank. 'And they brought Joseph into Egypt,' (Ge. 37 : 28). 'And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.' (Ge. 39 : 1). 'And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.' (Ge. 37 : 36). 'He is described as a "saris" of Pharaoh and as "captain of the guard." The term "saris" is commonly used in the Old Testament of eunuchs, but occasionally, it seems to stand in a more general sense for "court official," and sometimes it designates a military officer.' (JE. X. p. 147). Potiphar literally means eunuch as well as "court-official," the most important offices having been in the Ancient Orient in the hand of royal slaves who were often eunuchs' (EBi. c. 3813). (For Misr see P. XI. n. 368).

414. 'And Joseph found grace in his sight and he served him : and he made him overseer over his house, and all that he had he put into his hand.' (Ge. 39 : 4). 'Now Potiphar an Egyptian, who was chief cook to King Pharaoh, bought Joseph of the merchants, who sold him to him. He had him in the greatest honour, and taught him the learning that became a free man . . . He entrusted also the care of his house to him.' ('Ant." II. 4 : 1).

415. The officer and his wife were childless. Assuming that the husband was an eunuch, the need for adoption was obvious. 'Cases are on record, in both ancient and modern times, of eunuchs being married.' (DB. IV. p. 23).

416. (of Egypt). 'Seeing that he prospered in all that he did, his master appointed him superintendent of his household.' (JE VII. p. 246). 'Joseph found grace in the eyes of Potiphar, and was placed over the house of the latter, and over all his possessions.' (Polano, *The Talmud*, p. 79)..

417. *i.e.*, He effects whatever He wills.
418. *i.e.*, are not cognizant of the absolutely sure, though subtle, working of the Divine will.
419. (in mundane affairs).
420. (of religious truths).
421. (to lie with her). *راوده عن الامر* signifies, 'she endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing.' And the phrase in the text means, 'she desired, or sought, of him, copulation or his lying with her, using blandishment, or artifice, for the purpose.' (LL) 'His master's wife conceived a passion for him.' (JE. VII. p. 246). 'At this time Joseph was about eighteen years of age, and a lad of such beautiful appearance that his equal could not be found in the land of Egypt. . . He attracted the attention of Zelicha, Potiphar's wife. She was fascinated by his manners and handsome form and face, and declared to him day by day her passion.' (Polano, *op. cit.* p. 80).
422. Or 'locked.' *غلفت* instead of *اغلفت* conveys a special degree of emphasis.
423. 'And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said. Lie with me.' (Ge. 39: 7) 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment saying. 'Lie with me.' (Ge. 39: 10, 11, 12).
424. (the very idea is so abominable!). This is Joseph's main reason for rejecting the immoral overtures of his master's wife.
425. *i.e.*, the woman's husband.
426. (whose honour I am in duty bound to guard and uphold). This is Joseph's second reason, and in view of the Egyptian notions of sexual morality a very important one. It was not unchastity as such, but misconduct with a *married woman* that was condemnably in the Egyptian ethics. 'Pre-nuptial immorality was very lightly regarded; we find no prohibition concerning it in the Negative confession.' (ERE. V. p. 482).
427. (and is thus my benefactor). An additional ground for turning down the immodest proposal. 'But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?' (Ge. 39: 8, 9). (Joseph) 'put her in mind that she was a married woman, and that she ought to co-habit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards.' ('Ant.' II. 4: 4).
428. *i.e.*, those who violate the rules of religion and morality.

وَمَا مِنْ دَابَّةٍ

يُؤْتِيهِ

هَتَّتْ بِهِ، وَهَمَّ بِهَا، كَوَلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ، كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ۝ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْقِيَّاسُ يَسُدُّهَا لَكَ الْبَابُ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ۝ قَالَ هِيَ رَأودُ نِسِيِّ عَنْ نَفْسِي وَشَهِدُ شَاهِدٌ مِّنْ أَهْلِهَا، إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ۝ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَلَا بَتَّ وَهُوَ مِنَ الصَّادِقِينَ ۝ فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ، إِنْ كِيدُ كُنَّ عَظِيمٌ ۝ يُوْسُفُ أَعْرَضَ عَنْ هَذَا ۝ وَاسْتَغْفِرْ لِي لِذَنْبِكُ ۝ إِنَّكَ كُنْتَ مِنَ الْخٰطِئِينَ ۝ وَقَالَ نِسْوَةٌ

24. (ولقد . . . الخلقين) And assuredly she besought him,⁴²⁹ and he⁴³⁰ would have besought her⁴³¹ were it not that he⁴³² had seen the argument of his Lord.⁴³³ Thus *We did*, in order that *We* might avert from him *all evil*⁴³⁴ and indecency,⁴³⁵ verily he was a single-hearted bondman⁴³⁶ of Ours.

25. (واستبقا . . . الباب) And the two raced to the door,⁴³⁷ and she rent his shirt from behind.⁴³⁸ And the two met her master⁴³⁹ at the door. She said:⁴⁴⁰ what is the meed of him who intended evil towards thy household except that he be imprisoned, or an afflictive chastisement?⁴⁴¹

26. (قال . . . الكاذبين) He said:⁴⁴² it is she who solicited me⁴⁴³ And a witness from her *own* household⁴⁴⁴ bore witness: if his shirt is rent in front, she speaks truth and he is a liar.

27. (وان . . . الصادقين) But if his shirt is rent from behind, she lies and he is a true-teller.

28. (فلا . . . عظيم) So when he⁴⁴⁵ saw his shirt rent from behind, he said:⁴⁴⁶ verily it⁴⁴⁷ is the guile of you *women*; the guile of you *women* is mighty.⁴⁴⁸

29. (يوسف . . . الخاطئين) Yūsuf! turn away therefrom;⁴⁴⁹ and thou *woman*! ask forgiveness for thy sin; verily thou hast been guilty.

429. (and made advances to him).

430. (also, as was natural for a healthy young man).

431. *i.e.*, would have responded to her advances.

432. (as a prophet of God, and as a man of saintly character).

433. *i.e.*, had he not seriously considered the great guilt and utter filthiness of the act. Note that what is extolled is Joseph's supreme self-control, not his indifference or incapacity.

434. *i.e.*, evil thoughts; sins intended and contemplated.

435. *i.e.*, evil deeds; sins committed. 'Neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her.' ("Ant." II. 4 : 4)

436. (and purified, as all prophets of God are). 'He opposed her solicitations, and did not yield to her threatenings, and was afraid to do an ill thing.' ('Ant." II. 4: 4).

437. (he flying from her, and she running after him to detain him). 'And they strove, or contended, each with the other, to precede, or get before, to the door.' (LL) 'She attired herself in her richest garments, and was more ardent than ever in her appeals to Joseph; as that to escape them he turned and fled abruptly from her presence.' (Polano, *op. cit.* p. 81).

438. (in her attempts to catch hold of him and detain him). 'And she caught him by his garment, saying, 'Lie with me: and he left his garment in her hand, and fled, and got him out.' (Ge. 39: 12). 'She caught his garment to stay him, but it sundered, and a portion remained in her hand.' (Polano, *op. cit.* p. 81).

439. *i. e.*, her husband.

440. (with an alacrity for deception congenital in her sex, reinforced in this instance with a feeling of revenge).

441. 'And she laid up his garment by her until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.' (Ge. 39: 16-19) 'Lombroso and Ferrero actually regard deception as being "physiological" in women. They ascribe it to her weakness, . . . to her periodical functional disturbances . . . they adduce the testimony of such astute psychologists as Flaubert, Balzac, Zola, Schopenhauer, Weininger, Moliere, to support their contention that in woman lying is instinctive. We might add Shakespeare, Luther, Byron, Nietzsche, La Bruyere, and many others to the list.' (Ludovici. *Woman, A Vindication*, p. 281).

442. (in self-defence).

443. (by her artifice and blandishment). See n. 421 above.

444. *i. e.*, a cousin of hers.

445. *i. e.*, her husband.

446. (first turning to his wife).

447. *i. e.*, this false charge of assault brought against Joseph.

448. Notice that this is *not* the dictum of Islam, but an observation of Potiphar—a view that has found favour with many non-Muslim *savants* and writers. 'Nature has not destined them, as the weaker sex, to be dependent on strength, but on cunning; that is why they are instinctively crafty, and have an ineradicable tendency to lie.' (Schopenhauer, *Essays*, p. 66) See also P. III. n. 178. Compare the following Buddhistic aphorism: 'Inscrutable as the way of a fish in water is the nature of women, those thieves of many devices, with whom truth is

hard to find.' (ERE. V. p. 271) Compare also the observations of modern scientific writers:—'Every one is acquainted with instances from life or from history of women whose quick and cunning ruses have saved lover or husband or child It is inevitable, and results from the constitution of women, acting in the conditions under which they are generally placed.' (Havelock Ellis, *Man and Woman*, p. 196) ' . . . from folklore and myth, from national proverbs and traditions, and from the text-books of the oldest religions, therefore, we learn that woman is two-faced, or false, or treacherous, or disloyal . . . ' (Ludovici, *The Woman*, p. 304) 'Woman's tendency to ruse and deception is a constant, positive and life-promoting instinct.' (p. 307, n.). 'Finally among the great thinkers of Europe who have held the view that women are indifferent to truth, and incapable of rectitude. I would further mention Rousseau, Diderot, La Bruyere, and that great genius Kant.' (p. 320, n.) Another noted observer, Mr. Ingleby Oddit London coroner for twenty-seven years, only so recently as December, 1939 summed up his age-long experience in regard to the veracity of women in the following words:—

'I have come to the conclusion that most women are simply born liars and can't help themselves. I have seen women stand up in front of men and give the most detailed and precise information, every word of which has been a lie.' (*The Sunday Express*, London, 17th December, 1939).

449. *i. e.*, pass over this affair and take no further notice of it. After rebuking his wife he turns to Joseph apoloisngly.

يُسَمَّتُ

بِمَا يَوْمَنَ وَأَتِيَتْهُ

فِي الْمَدِينَةِ أَمْرًاكَ الْعَزِيزُ تُرَاوِدُ فَتَقِهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾
 فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ بِسِكِّينٍ وَ
 قَالَتْ أَخْرِجِي عَلَيَّ هُنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
 إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَلِكُنَّ الَّذِينَ لَمَثَلْفِي فِيهِمْ وَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَأَسْتَعْصَمَ ۚ وَلَئِن لَّمْ
 يَفْعَلْ مَا أَمَرَهُ لَيُبَيِّنَنَّ وَلَيَكُونُنَّ مِنَ الصَّغِيرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۗ
 وَلَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۗ

SECTION 4

30. (وقال . . . مين) And women⁴⁵⁰ in the town said:⁴⁵¹ the wife of the 'Aziz⁴⁵² has solicited her page,⁴⁵³ he has inflamed her with love,⁴⁵⁴ verily we see her in error manifest.

31. (فما . . . كريم) Then when she heard of their cunning talk,⁴⁵⁵ she sent to them a messenger⁴⁵⁶ and prepared for them a repose,⁴⁵⁷ and provided each with a knife.⁴⁵⁸ And she said come forth to them. Then when they saw him, they were astonished at him,⁴⁵⁹ and they made a cut in their hands.⁴⁶⁰ and said : how perfect is God!⁴⁶¹ no man is he; he is naught but a noble angel.⁴⁶²

32. (قالت . . . الصغرين) She said: this is he whom you reproached me for. Assuredly I solicited him, but he abstained.⁴⁶³ Yet if he does not what I wish him to do, he is sure to be imprisoned and sure to be humbled.⁴⁶⁴

33. (قال . . . الجهلين) He said:⁴⁶⁵ my Lord! prison⁴⁶⁶ is dearer to me than that these women call me⁴⁶⁷ to; and if Thou does not avert their guile from me⁴⁶⁸ should incline to them and become of the ignorant.⁴⁶⁹

450. (who in Egyptian society, as in modern European society, were a very important factor).

451. (among themselves as a matter of common gossip).

452. Potiphar of the Bible; literally 'of the exalted rank'. See n. 413 above.

453. See n. 421 above.

454. *i. e.*, she has been completely infatuated by him, she has fallen so low as to attach herself to her own servant. Literally, 'he has affected her so that the love of him has entered beneath the precardium.'

455. *i. e.*, slanderous society gossip; gibes at her infatuation.

456. (inviting them to a banquet). These women must have been ladies of high rank and status, fit to dine with the premiers wife.

457. (to sit upon and to recline at). In the houses of the rich 'floors were

covered with heavy rugs, upon which guests, especially ladies, frequently sat'. (Breasted, *History of Egypt*, p. 88) 'In the tomb scenes the high-born ladies are often represented sitting on mats and carpets in the customary oriental fashion . . . Rich carpets and mats and luxurious cushions were provided by highly-skilled artisans . . . Stools and chairs had comfortable and beautiful leather seats.' (EMK. II. p. 856).

458. The Egyptians were familiar with the use of table cutlery.

459. (by his beauty and splendour no less than his saintly demeanour and self-possession).

460. (in bewilderment). The women, unable to turn their eyes from Joseph, cut their fingers while peeling the oranges, 'Her female friends who called to see her also admired Joseph, and lauded his beauty. On one occasion when fruit was set before the visitors, one of them passing the same, cut her fingers, and knew nothing of the accident till her attention was called to the blood upon her garments, for her eyes were fixed on Joseph, and her mind was filled with thoughts of his appearance.' (Polano, *op. cit.*, p. 80).

461. The phrase 'denotes remoteness from imperfection or the like, or freedom therefrom; and may be rendered, 'I ascribe unto God remoteness from every imperfection or the like or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how far, or how free, is God from every imperfection! . . . It implies wonder at the power of God as manifested in the creation of such a person as Joseph' (LL).

462. 'And Joseph was of a beautiful countenance, and comely to behold'. (Ge. 39 : 6, DV.). 'Joseph made a pleasing impression on all those who saw him'. (Rashi, *op. cit.*, p. 415) 'A lad of such beautiful appearance that his equal could not be found in the land of Egypt (Polano, *op. cit.*, p. 80).

But the expression *ان هذا الا ملك كريم* suggests moral dignity and sublimity of character rather than physical beauty or carnal charms. The highly-placed Egyptian ladies are paying a tribute to Joseph's character as human being rather than referring to the eroticising effect of his personality.

463. (and in spite of my advances he remained firm on the path of virtue and piety). 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' (Ge. 39 : 10).

464. This she said turning to Joseph, and warning him of her revenge. 'She assured him . . . that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress.' ('Ant." II. 4 : 3).

465. (in utter aversion to the prospect of sin).

466. (In Egypt, in addition to the royal prisons, the great temples had prisons of their own. Imprisonment is mentioned as a penalty.' (DB. IV. p. 103).

467. (now by persuasion and now by threats). He chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it.' ('Ant." II. 4 : 4).

468. (as a mere mortal, unsupported by God's special protection).

469. Note the entire dependence of God's prophets on His protection.

وَتَائِبِينَ وَأَتِيَهُ

يُؤْتِعُنَّ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۖ ثُمَّ بَدَأْنَاهُمْ مِنْ بَعْدِ مَا رَأَوُا آيَاتِنَا لِيَجْزِيََنَّهُ حَتَّىٰ حِينٍ ۖ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٍ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتُهُمَا يَأْتِيهِمَا يَأْتُوا بِطَافِلَةٍ ۖ أَنَا تُرِكَ مِنَ الْمُحْسِنِينَ ۖ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُونَ إِلَّا نَبَاتِكُمَا يَأْتِ بِطَوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا وَمَا عَلَّمْنِي رَبِّي مَا لَمْ تَكُنْ تَمْلِكُ مِنْهُ لَمَّا لَمْ تَكُنْ تَدْرِي ۖ وَهَمَّ بِالْآخِرَةِ هُمْ كَافِرُونَ ۖ وَاتَّبَعَتْ مَلَآءَ أَيْمَانِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۖ يُصَاحِبِ السِّجْنَ ءَأَرْبَابٌ

34. (فاستجاب . . . العلم) Then his Lord answered to him⁴⁷⁰ and averted their guile from him. . . Verily He! He is the Hearer,⁴⁷¹ the Knower!⁴⁷²

35. (ثم . . . حين) Thereafter it occurred to them,⁴⁷³ even after they⁴⁷⁴ had seen the signs,⁴⁷⁵ to imprison him for a season.⁴⁷⁶

SECTION 5

36. (ودخل . . . المحسنين) And there entered with him two pages⁴⁷⁷ in the prison. One of them⁴⁷⁸ said: verily I saw myself⁴⁷⁹ pressing wine,⁴⁸⁰ and the other said:⁴⁸¹ verily I saw myself⁴⁸² carrying upon my head bread whereof the birds were eating;⁴⁸³ declare to us the interpretation thereof, verily we see thee of the well-doers.⁴⁸⁴

37. (قال . . . كفرون) He said: no food will come to you for your sustenance but before it comes to you I shall have declared to you the interpretation thereof.⁴⁸⁵ That⁴⁸⁶ is of what my Lord has taught me.⁴⁸⁷ Verily I have abandoned⁴⁸⁸ the creed of a people who do not believe in Allah and who are disbelievers in the Hereafter.⁴⁸⁹

38. (واتبع . . . يشكرون) And I have followed the creed of my fathers, Ibrāhīm and Is-hāq and Y'aqūb:⁴⁹⁰ it is not for us to associate anything with Allah. That⁴⁹¹ is of Allah's grace upon us⁴⁹² and mankind, but most of mankind thank not.

470. *i. e.*, prayer.

471. (for prayers).

472. (of heart's contrition).

473. (as politic).

474. *i. e.*, Potiphar and his counsellors; or "the judges" as Talmud has it.

475. (and proofs of Joseph's innocence). "They declared Joseph innocent. Joseph was nevertheless thrown into prison by Potiphar, who was anxious thus to save his wife a public exposure." (JE. VII, p. 252) "The judges then ordered that the rent garment should be brought to them, and upon an examination of the same

they pronounced Joseph "not guilty". And still they sent him to prison, that the character of the wife of one as high in the state as Potiphar might not suffer.' (Polano, *op. cit.*, p. 82).

476. (until the scandalous gossip of the town regarding Potiphar's wife had ceased). 'His wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.' (Ge. 39: 19, 20) The prison, in antiquity, was often used merely for keeping a person in confinement until the pleasure of the judicial or executive authority should be known. The dungeon into which Joseph was thrown 'was not an ordinary gaol, but a very special prison for dangerous criminals or political offenders . . . It was in the well-known fortress *Saru* on the borders of the Palestine frontier.' (Yahuda, *Accuracy of the Bible*, p. 5).

477. (one was king's chief butler, the other his baker, both charged with an attempt to poison him). 'And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.' (Ge. 40: 2, 3).

478. *i. e.*, the chief butler.

479. (in a dream) 'In Egypt (as in Babylon, and indeed in other ancient countries) much importance was attached to dreams.' (DB. II. p. 772).

480. (from grapes). *Cf.* Ge. 40: 9-11.

481. *i. e.*, the baker.

482. (in a dream).

483. *Cf.* Ge. 40: 16, 17.

484. The fellow-prisoners had evidently perceived in Joseph marks of wisdom, piety and beneficence—features characteristic of a prophet of God.

485. *i. e.*, in no time you will have from me the interpretation of your dreams: you shall know everything before you are served with your next meal.

486. *i. e.*, this gift of the interpretation of dreams.

487. *i. e.*, there is in thus no personal credit to me; all this is God's free gift and blessing. Further, by making a distinct reference to the gift of God, Joseph distinguishes his power of true interpretation of dreams from the crudities of magicians and soothsayers.

488. (from the very first).

489. The Egyptians were of course ignorant of the Unity of God, and were for all practical purposes deniers of Resurrection. 'Presumably, this world appeared to the ancient Egyptian in a light so fine that in general he was unable to conceive of a time when it should be no more, and when no Egyptian should dwell any more on the banks of the Nile.' (DB. V. p. 181) Notice that it is the *Qur'ān*, not the Bible, that credits Joseph, as befits the character of a prophet, with this excellent discourse on true religion.

490. The founders of the Hebrew race and religion and well-known figures as preachers of the doctrine of unity. See also P. I n. 602.

491. *i. e.*, this religion of monotheism.

492. *i. e.*, the progeny of Abraham.

وَمَا مِنْ دَابَّةٍ

يُذَمُّونَ ۗ

مَتَفَرِّقُونَ خَيْرَ أَمْرِ اللَّهِ الْوَاحِدِ الْقَهَّارِ ۗ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
 مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ الْأَعْلَىٰ وَالْآيَاتُ ۗ ذَٰلِكَ الَّذِي يُقِيمُ وَلَٰكِنَّ أَكْثَرَ
 النَّاسِ لَا يَعْلَمُونَ ۗ يُصَاحِبُهُ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقَىٰ رَبَّهُ خَمْرًا ۗ وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ
 الطَّيْرُ مِنْ رَأْسِهِ ۗ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ۗ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ
 فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ۗ وَقَالَ الْمَلِكُ لِيَوْمِ آدَمَ سَبْعَ بَقَرَاتٍ
 سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عَجَافٍ ۖ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَلْبَسُ ۗ يَا أَيُّهَا الْمَلَأَ أُنْتَوَىٰ فِي زُرِّي ۗ إِنْ

39. (بصاحبه . . . القهار) O my two fellow-prisoners!⁴⁹³ are sundry lords⁴⁹⁴ better or Allah the One,⁴⁹⁵ the Subduer?⁴⁹⁶

40. (ما تعبدون . . . يعلون) You do not worship besides Him, but only names you have forged,⁴⁹⁷ you and your fathers. Allah has not sent down for them any authority.⁴⁹⁸ Judgement is but Allah's;⁴⁹⁹ He has commanded that ye should worship none except Him. That is the right religion,⁵⁰⁰ but most of the mankind know not.

41. (بصاحبه . . . تستفتين) O my two fellow-prisoners! as for one of you⁵⁰¹ he will pour out wine for his master,⁵⁰² and as for the other,⁵⁰³ he will be crucified,⁵⁰⁴ and the birds will eat off his head;⁵⁰⁵ thus is decreed the affair of which you two enquired.⁵⁰⁶

42. (وقال . . . سنين) And he said to one of them,⁵⁰⁷ who he imagined would be saved: mention me⁵⁰⁸ before your master.⁵⁰⁹ But Satan caused him to forget to mention him to his lord.⁵¹⁰ So that he stayed in the prison for several years.⁵¹¹

493. Noticeable is the deeply touching form of address.

494. (adored and worshipped by polytheistic peoples). In pagan ideology the universe is divided into separate departments, each department being presided over by its own deity.

495. *i. e.*, admitting of no duality or plurality in His nature or person.

496. *i. e.*, admitting of no partnership in His attributes. القهار as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will.' (LL).

497. *i. e.*, they have no existence whatever anywhere save in your imagination, they are names absolutely without any corresponding reality.

498. (either in reason or in Revelation).

499. *i. e.*, His alone is the all-inclusive Sovereignty. In the theocracy of

Islam, God is the only Sovereign, the only Law-giver. And this has a direct bearing on the political theory of the Islamic State.

500. Science has now established that monotheism, not polytheism, was the original religion of mankind. See Marston, *The Bible Comes Alive*, pp. 25, 250.

501. *i. e.*, the royal butler.

502. (as previously, and will be acquitted of the charge). *Cf.* Ge. 40: 12, 13.

503. *i. e.*, the royal baker.

504. (after being duly convicted).

505. *Cf.* Ge. 14: 18, 19. 'He told him that he had only three days in all to live, for that the [three] baskets signify that on the third day he should be crucified, and devoured by fowls.' ("Ant." II 5: 3).

506. *i. e.*, that is the true interpretation of your dreams.

507. (perhaps on the eve of his release).

508. (whose sentence has not even a semblance of justification).

509. (intimating to him that a person wholly innocent is undergoing imprisonment). 'But think on me when it shall be well with thee, and show kindness. I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.' (Ge. 40: 14, 15). 'When thou art in authority, do not overlook us in this prison, wherein thou wilt leave us, when thou art gone to the place we have foretold; for we are in prison not for any crime, but for the sake of virtue and sobriety are we condemned to suffer the penalty of malefactors.' (Ant," II 5:2)

510. 'Yet did not the chief butler remember Joseph, but forgot him.' (Ge. 40:23)

511. *بضع سنين* is any number of years from three to nine.

وَمَا مِنْ ذَاكِرَةٍ

يُوسُفَ -

كُنْتُمْ لِلرِّئَاسِ تَعْبُرُونَ ﴿٥١٢﴾ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ﴿٥١٣﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتِزِعُكُمْ بِرَأْسِيهِ فَارْسُلُونِي ﴿٥١٤﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سَوِيَّاتٍ يُأْكَلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعٍ سُتَبِلَاتٍ خُضْرًا وَأُخْرًا لَيْسَتِ لَعَلِّي آجُرٌ إِلَى النَّاسِ لَعَلَّكُمْ يَعْلَمُونَ ﴿٥١٥﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٥١٦﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٥١٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصَرُونَ ﴿٥١٨﴾ وَقَالَ الْمَلِكُ انْتُونِي بِهِ ؕ فَلَمَّا

SECTION 6

43. (وقال . . . تعبرون) And the king said:⁵¹² I saw⁵¹³ seven fat kine which seven lean ones are devouring and seven green corn-ears and seven *others* dry.⁵¹⁴ O chiefs! give me an answer in regard to my vision, if a vision you are at all able to interpret.⁵¹⁵

44. (قالوا . . . بعلمين) They said: medleys of nightmare⁵¹⁶ and in the interpretation of nightmare⁵¹⁷ we are not skilled.

45. (وقال . . . فارسون) Then the one of the two who was saved, now at length remembered and said: I shall declare to you interpretation thereof; so send me forth,⁵¹⁸

46. (يوسف . . . يعلمون) Yūsuf, O saint!⁵¹⁹ give an answer to us in regard to seven fat kine which seven lean ones are devouring and seven green corn-ears and seven others dry. Perchance I may return to the people:⁵²⁰ perchance they may learn.

47. (قال . . . تاكلون) He said: you shall sow seven years as is *your* wont,⁵²¹ and what you reap leave in its ears,⁵²² except a little of it which you may eat.⁵²³

48. (ثم . . . تحصنون) Thereafter will come seven hard years which will devour what you have laid up beforehand for them, except a little which you shall preserve.⁵²⁴

49. (ثم . . . يعصرون) Thereafter will come another year when people⁵²⁵ will have rain⁵²⁶ and when they will press *grapes*.⁵²⁷

512. (many days later, to his nobles).

513. (in a dream). For the Biblical description of Pharaoh's dreams see Ge. 41: 1-8.

514. 'The Egyptians attached great significance to dreams.' (JE. VI, p. 252). 'Such a story was only conceivable in Egypt, where the goddess Hathor was worshipped in the form of a cow. And as there were seven districts each having its Hathor cow, hence the seven kine. In the tomb of Nefretiry, the beautiful wife

of Rameses II, the seven cows are to be seen accompanied by the bull-god, as if they were marching in a solemn procession . . . This is the picture that appeared to Pharaoh in his dream.' (Yahuda, *op. cit.* p. 8)

Hathor, the goddess of fruitfulness and Isis, the goddess of the fertile soil of the Delta, were both cow-headed. So 'kine would be a natural emblem of fruitful season's; and 'seven was a sacred number in Egypt.' (DB. II. pp. 772-73).

515. Dreams 'occupied a constant place in Egyptian life'; and 'the role allocated to them was much larger than is generally thought.' (ERE, V. p. 34). 'A belief in the significance of dreams was particularly characteristic of Egypt.' (EBi. c. 2586).

516. (only falsely resembling true visions divinely sent).

517. (so confused and jumbled). Dream, like events of waking consciousness, come direct from God as well as from elsewhere; and the king's dream, the court nobles pointed out, was not of the first variety.

518. (to the person, in prison, who will interpret it to me).

519. Or, 'O man of truth and variety!'

520. (who have sent me).

521. 'Egypt's staple industry was her agriculture. She early became a granary for surrounding world.' (EBr. VIII. p. 50). The natural symbol for nutrition among a people so essentially agricultural as the Egyptian was the commonest domestic animal the cow.

522. (so as to keep it preserved from the pests).

523. What so much disturbed the king and confused his nobles 'was not the appearance of the seven cows in itself, but the accompanying details, that there were fat and lean kine, that they were followed by seven full and seven empty ears of wheat . . . And that was where Joseph's wisdom came in, that he eliminated any connection of the time with the Beyond, but regarded the whole dream as a prognostication of happenings in the land itself'. (Yahuda, *op. cit.* p. 8).

524. (for seeding purposes). For the Biblical version of this piece of story see Ge. 41 : 34-36. 'The economic conditions of Egypt are, and always have been, peculiar. The fertility of the soil is dependent upon a system of irrigation, which can only be kept in proper order by the central government; and the cultivator falls into a state of dependency and indebtedness to it at the same time . . . Joseph did not do more than was consistent with the conditions of the country, with the age in which he lived, and with the position in which he found himself placed at the time.' (DB. II., p. 770). 'Famines of long duration . . . are not unknown in Egypt . . . The sepulchral inscription of one Baba, found at El-Kab in Upper Egypt, represents the deceased, in an enumeration of his virtues, as saying, "I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine." The age of Baba (end of the 17th dyes) would coincide approximately

with that of Joseph; and it has ever been supposed that the famine referred to may be the same.' (DB. II. pp. 773-74).

525. Note that it is not Egypt but 'mankind' that is to have rain. This implies that the famine was not local but very widespread. 'The famine which took place in the time of Jacob was one of great extent, as it included Syria, Egypt, and the sources of the Nile, and was one of great severity and long duration.' (DB. I. p. 851).

526. 'The Pharaoh of Joseph is evidently resident in Lower Egypt', not at Thebes' (Rawlinson, *Ancient Egypt*, p. 146). And rains in Lower Egypt are frequent. 'Notwithstanding what some ancient authors write to the contrary, it often rains in Lower Egypt, and even snow has been observed to fall at Alexandria.' (Sale). See also EBr. VIII. p. 35. This disposes of the ignorant criticism of Noeldeke, that in Egypt 'rain is almost never seen.' (EBr. XV. p. 900, 11th Ed'.) Further, there is no mention in the Qur'ān of rain falling in *Egypt*. It is mankind, that is the people inhabiting other parts of the earth, adjacent to Egypt, that shall have rain, and not Egypt alone. And it is precisely the rains falling in these countries that occasion the inundations in the Nile—the proximate cause of the fertility of Egypt.

527. (grapes and other fruits). 'The custom of squeezing grapes into a cup is illustrated by Ebers from a text published by Navile from the temple at Edfu, where it is said that grapes squeezed into water formed a refreshing beverage, which was drunk by the king' (DB. II, p. 772).

يُوسُفُ . . .

وَمَا مِنْ دَانِيَةٍ . . .

جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النَّسُوءِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ۝ قَالَ مَا خَطْبُكَ إِذْ رَأَوْتَنِّي يُوسُفُ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ امْرَأَتُ الْعَزِيزِ النَّحْتُ حُصَّصَ الْحَقُّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ۝ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ۝

SECTION 7

50. (وقال . . . عليهم) And the king said: 528 bring him 529 to me. Then when the messenger came to him, he said: 530 return to thy Lord, and ask him, what about the women who cut their hands? Verily my Lord is the Knower of their guile. 531

51. (قال . . . الصادقين) He 532 said: 533 what was the matter with you when you solicited Yūsuf? They said: how perfect is God! 534 we know not of any evil against him. The wife of 'Azīz said: now has the truth come to light. 535 It was I who sought to seduce him, 536 and he is of the truth-tellers. 537

52. (ذلك . . . الخائبتين) He said: that I did in order that he 538 may know that I did not betray him in secret, and that Allah guides not the guile of betrayers. 539

528. (to his officers, after the chief butler had repeated all this).

529. (who has so exquisitely interpreted the dream).

530. —confident as he was of his innocence—

531. In other words: my innocence is well established before God, but before I come out of the gaol I must see it vindicated by a free public inquiry.

532. *i.e.*, the king.

533. (to the Egyptian ladies).

534. See n. 461 above.

535. (and there is nothing for me but to make a plain confession).

536. (and it was not he who solicited me as I falsely accused him).

537. (in protesting his innocence). See nn. 426, 427, ff. and 463 above.

538. *i.e.*, the Potiphar.

539. *i.e.*, never allows it to prosper; never causes it to succeed.

Joseph his prime minister, and committed into his hands the entire administration of Egypt, was Apepia.' (Rawlinson, *Ancient Egypt*, p. 145). 'Two of the El-Amarna tablets show that a Semite held a position in Egypt quite analogous to that attributed to Joseph . . . The Pharaoh by whom Joseph was made the practical ruler of Egypt was one of the Hyksos kings.' (JE. VII. pp. 251-52).

7. (and was still more impressed by him).

8. (with high offices) 'And Pharaoh said unto Joseph . . . Thou shalt be over my house; and according unto thy word shall all my people be ruled . . . See, I have set thee over all the land of Egypt.' (Ge. 41 : 39-41). 'And he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.' (Ge. 43-44). Joseph now 'enjoyed great honours from the King, who called him, *Prothom Phanech*, out of regard to his prodigious degree of wisdom, for that name denotes *revealer of secrets*.' ("Ant." II. 6 : 1). See also n. 12 below.

9. 'With the viziernship Joseph combined the office of director of the granaries.' (EBi. c. 2591). 'He was appointed superintendent of the royal granaries with viceregal powers.' (VJE. p. 326).

10. 'The magazines had to be carefully guarded and replenished, for on this the life of thousands might depend.' (EBi. c. 2591).

11. *i.e.*, in this wonderful way.

12. (in sharp contrast to his confinement first in a well and then in prison) 'And Joseph went out over all the land of Egypt,' (Ge. 41 : 45). 'And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.' (Ge. 41:46).

13. (even in this world).

14. (after the famine had extended to such other countries as Palestine and Syria). 'And the dearth was in all lands; but in all the land of Egypt there was bread,' (Ge. 41 : 54). 'And the famine was over all the face of the earth . . . And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.' (Ge. 41 :56, 57), 'For the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent'. ("Ant", II. 6 : 2).

15. *i.e.*, ten of them; Benjamin alone excepted.

16. (to purchase food for its price). 'And the sons of Israel came to buy corn among those that came : for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land.' (Ge. 42 : 5, 6).

17. Or 'unto them he was a stranger.' 'And Joseph's brethren came, and bowed down themselves before him with their faces to the earth And Joseph knew his brethren, but they knew not him'. (Ge. 42 : 6-8).

وَمَا الْبُرْجَانِ

يُؤْتِيهِمْ

أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ۝ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ۝ قَالُوا سَنَأْرُودُ عَنْهُ أَبَاءَهُ وَإِنَّا فَاعِلُونَ ۝ وَقَالَ لِفَتَاهِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رِجَالِهِمْ لَعَلَّهُمْ يَرْجِعُونَ إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ۝ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَحْمَلُ وَإِنَّا لَهُ لَنَحْفُظُونَ ۝ قَالَ هَلْ أُمِنْتُكُمْ عَلَيْهِ إِذْ كُنَّا أَوْثِقْنَاكُمْ عَجْلَ أَخِيهِ مِنْ قَبْلُ ۚ فَاللَّهُ خَيْرٌ حِفْظًا ۚ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝ وَكُنَّا فَتَعَاوَسًا عَلَيْهِمْ وَإِنَّا لَهُمْ لَبِئْسَ مَا تَنْبَغِي ۚ هَذِهِ بَضَاعَتُنَا رَدَّتْ إِلَيْنَا

59. (ولما . . . المنزلة) And when he had furnished them with their furnishing, he said: bring to me a brother of yours¹⁸ from your father;¹⁹ do you not see that I give full measure and *that* I am the best of hosts?²⁰

60. (فان . . . تقربون) But if you do not bring him to me there shall be no measuring²¹ for you from me²² and you shall not approach me.²³

61. (قالوا . . . لنفعلون) They said: we will certainly solicit him on his father²⁴ and certainly we will do it.²⁵

62. (وقال . . . يرجعون) And he said to his pages:²⁶ put their merchandise²⁷ into their packs; they will find it when they reach back to their household; perchance they may return.²⁸

63. (فما . . . لحفظون) Then when they returned to their father, they said: father, the measuring²⁹ has been denied us,³⁰ so send thou with us our brother, *and* we shall get *our* measure; and certainly we shall be his guards.³¹

64. (قال . . . الرحمن) He said: I can trust you with him only as I trusted you with his brother before:³² Allah is the best Guard. . He is the Most Merciful of the merciful.³³

18. *i.e.*, Benjamin, whom they said their father had kept with him.

19. (and then you will be able to get his share also).

20. (so be sure to bring him with you the next time ye visit us).

21. (of corn).

22. (for then I would conclude that you had no such brother and wanted to cheat me with one more share).

23. 'By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.' (Ge. 42 : 15).

24. *i.e.*, we will endeavour to turn his father from him, by blandishment or artifice, and to make him yield him us.

25. *i.e.*, we shall certainly do what we promise.

26. (confidentially, as the brethren were departing).

27. (with which they had bartered corn.) 'Then Joseph commanded to

fill their sacks with corn, and to restore every man's money into his sack, and to give them permission for the way.' (Ge. 42 : 25). He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith; who did what he was commanded to do.' (Ant.' II. 6 : 4).

28. *i.e.*, visit us once more. . . Joseph did this with a view to give them an additional incentive to their coming back.

29. (of corn).

30. (unless we take our brother Benjamin with us). See Ge. 42 : 32-34.

31. (against any mischance). 'If thou wilt send our brother with us, we will go down and buy thee food : But if thou wilt not send him, we will not go down.' (Ge. 43 : 4-5). 'And Judah said unto Israel his father . . . I will be surety for him; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.' (Ge. 43, 8, 9)

32. *i.e.*, little is the faith that I put in your promises and assurances.

33. (so in Him alone I put my trust).

وَمَا أُبْرِنُ

يَوْمَئِذٍ ۗ

وَنَسِيْدٍ أَهْلَنَا وَنَحْفَظُ أَخَانَنَا وَنَزْدَادُ كَيْلٍ بَعِيْرٍ ذٰلِكَ كَيْلٌ يَّبْسِيْرٌ ۗ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوْنَ مَوْثِقًا مِّنَ اللّٰهِ لَنَأْتِيَنَّكُمْ بِهِۦٓ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰٓ مَا نَقُولُ وَكِيلٌ ۝ وَقَالَ يَبْنَئِي لَأَتَدَخُلُوْا مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ۗ وَمَا أُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِنَّ الْحَكْمَ اِلَّا لِلّٰهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝ وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اٰبُوهُمْ ۗ مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسٍ يَّعْقُوْبَ فَضْلَهَا وَاِنَّهٗ لَلَّذِيْ عَلِمْنَا عَلَمًا وَلٰكِنْ اَكْثَرُ النَّاسِ لَا يَعْلَمُوْنَ ۗ وَلَمَّا دَخَلُوْا

65. (ولا . . . بسير) And when they opened their pack they found their merchandise returned to them; they said: father! what *more* can we desire? here is our merchandise returned to us,³⁴ we shall have portions for our family and shall guard our brother and shall add *another* measure of a camel-load,³⁵ this³⁶ is only an easy measure.³⁷

66. (قال . . . وكيل) He said: I will by no means send him with you until you give us an assurance by Allah that you will bring him *back* to me, unless it *be that* you are prevented.³⁸ Then when they gave him their assurance, he said: Allah is Witness³⁹ over what we had said.

67. (وقال . . . التوكلون) And he said: my sons! do not enter⁴⁰ by one gate,⁴¹ but enter by different gates,⁴² and I cannot avail you against Allah at all;⁴³ judgement is but Allah's. On Him I rely, and on Him let the relying rely.

68. (ولا . . . يعلمون) And when they entered as their father had enjoined them *to enter*, it⁴⁴ did not avail them against Allah⁴⁵ at all. It was only a craving in the heart of Y'aqūb⁴⁶ that he satisfied, verily he was endued with knowledge, for We had taught him;⁴⁷ but most people know not.

34. 'And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack.' (Ge. 43: 35).

35. (to what we obtained the last time).

36. *i.e.*, the corn we have brought.

37. (and would not suffice for long).

38. (by some insuperable impediment, and are thus forcibly detained).

39. Jacob, as befits a prophet of God, again and again invokes God in the course of the whole transaction.

40. (the city).

41. —strangers as you will be in that foreign land—

42. (to avoid suspicion of being spies as well as to avert the evil eye).

'The belief that a glance can damage life and property... was held also by the Jews in

· Biblical-times.' (JE. V., p. 280). Their father had commanded them not to show themselves all passing through one and the same gate, but that each one should enter at his own gate so that the evil eye should not hover over them.' (Rashi, *op. cit.*, p. 436). The belief in evil eye has been and is still very widely spread. 'Evil eye' is the common English term for an influence 'the belief in which may justly be described as both primeval and universal, and which is in many countries as current to-day as it was in prehistoric times. Its equivalent may be said to exist in every written language, living or dead . . . Bacon says there is a belief in a power of working evil which is ejaculated upon any object it beholds, that has existed in all times and in all countries. Notwithstanding modern science and education, this belief is as strong as ever it was; and, if this were the place, endless authentic stories might be adduced to prove it . . . In Scripture, envy and the evil eye are synonymous!' (ERE. V. p. 608). 'The blessing in Nu. 6: 24-26 was intended to protect Israel against the evil eye.' (DB. IV. p. 605). For the OT references to the evil eye see Dt. 28: 54-56, Is. 13: 18, Ps. 92: 11, Ps. 23: 6, 28: 22. And for the NT references see Mt. 6: 22-23, 20: 18, MK. 7: 22, LK. 11: 34.

43. (with any precaution or advice of mine).

44. *i.e.*, the caution advised by Jacob.

45. *i.e.*, against His decree.

46. (arising from a feeling of confession).

47. So He knew and understood perfectly well that no human prudence could be really effective unless willed by God.

يُوسُفُ

وَمَا أُتْرِفُ

عَلَى يُوسُفَ أَوْ مَعِ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾
 فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَبِيدُ إِنَّكُمْ
 سَرِقُونَ ﴿٧٠﴾ قَالُوا وَقِيلُوا عَلَيْهِمْ مَاذَا تَفْقَهُونَ ﴿٧١﴾ قَالُوا نَفْقَهُ صَوَاءَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ
 وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْتُمْ لِنُفْسٍ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ ﴿٧٣﴾ قَالُوا
 فَمَا جَزَاءُوهُ إِنْ كُنْتُمْ كَذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاءُوهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاءُوهُ كَذَلِكَ
 نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ رِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ رِعَاءِ أَخِيهِ كَذَلِكَ

SECTION 9

69. (ولما . . . يملون) And when they entered unto Yūsuf, he betook his full brother to himself and said:⁴⁸ I am thy own brother Yūsuf, so do not grieve over what they⁴⁹ have been doing.⁵⁰

70. (لما . . . لسرقون) And when he had furnished them with their furnishing,⁵¹ he placed the drinking-cup⁵² in his brother's pack.^{52-A} Thereafter⁵³ a crier cried, caravan men! you are thieves.^{53-A}

71. (قالوا . . . تفقدون) They said, as they turned to them: what is it that you are missing?

72. (قالوا . . . زعيم) They⁵⁴ said: we miss the royal cup and for him who brings it shall be a camel-load,⁵⁵ and of him I⁵⁶ am a guarantor.

73. (قالوا . . . سرقين) They said by God! assuredly you know⁵⁷ that we have not come to work corruption in the land, nor we have been thieves.

74. (قالوا . . . كذابين) They said: what shall be the penalty of him,⁵⁸ if you are found liars?⁵⁹

75. (قالوا . . . الظالمين) They said: his penalty is that he in whose pack it is found shall himself be the recompense thereof:⁶⁰ thus we recompense the wrong-doers.⁶¹

48. (when alone with him).

49. i.e., the ten brethren.

50. (to us from envy). And Joseph also confided to him that he would employ a stratagem to retain him with himself.

51. (while they were departing).

52. (which was also used to measure corn).

52-A. And he commanded the steward of his house, saying, Fill the man's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.' (Ge. 44: 1-2).

53. *i.e.*, as they started on their journey.
- 53-A. This man must have been the steward of the royal guest-house.
(*Cf.* Ge, 44 : 3-6).
54. *i.e.*, officers deputed to search the suspected caravan.
55. (of corn, as reward).
56. This personal pronoun may refer either to Joseph or to one of his subordinate officials.
57. (as you must have found by our conduct).
58. (who as the result of our search shall be found to have stolen it).
59. (in your denying the guilt).
60. (and he shall be made a bondman in satisfaction of the same). 'With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.' (Ge. 44 : 9).
61. *i.e.*, this is the law among us, the descendants of Abraham.

وَمَا يَتَّبِعُونَ

يُوسُفَ

كَدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن
 تَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ۖ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلِهِ فَأَسْرَهَا يُوسُفُ
 فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ۖ قَالُوا يَا أَيُّهَا
 الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ ۚ إِنَّا نَنْزِعُكَ مِنَ الْمُحْسِنِينَ ۖ قَالَ مَعَاذَ
 اللَّهِ أَنْ تَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ ۚ إِنَّا إِذَا ظَلَمْنَا لَنَا وَلًا كَلَّمْنَا مِمَّا سَمِعْنَا مِنْهُ خَاصُّوًا
 نَجِيًّا ۚ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمَنْ قَبْلُ

76. (نيدا . . . علم) Then he⁶² began with their sacks before the bag of his brother;⁶³ then he brought it forth from the bag of his brother.⁶⁴ In this wise We contrived for Yūsuf.⁶⁵ He was not to get his brother by the law of the king,⁶⁶ except that Allah willed.⁶⁷ We exalt in degrees⁶⁸ whom We will, and above every knowing one is a Knower.⁶⁹

77. (قالوا . . . تصفون) They⁷⁰ said: if he steals, then⁷¹ a brother of his has stolen afore.⁷² But Yūsuf concealed it in himself, and disclosed it not to them. He said;⁷³ you are in evil plight,⁷⁴ and Allah is the Best Knower of what you ascribe.

78. (قالوا . . . الحسين) They said: O 'Azīz⁷⁵ verily he has a father, an old man very aged;⁷⁶ so take one of us in his stead;" verily we perceive thee to be of well-doers.

79. (قال . . . الظالمون) He said: God forbid that we should take anyone but him with whom we found our stuff;⁷⁸ verily we then⁷⁹ should be the wrong-doers.

62. *i.e.*, Joseph, or one of his deputies.

63. 'Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest.' (Ge. 44 : 11, 12).

64. And the cup was found in Benjamin's sack' (Ge. 44 : 12).

65. (a stratagem carried out so neatly and finely at every stage).

66. (of Egypt). In the law of Egypt the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen.

67. (by inspiring into Joseph the course of His universal Plan).

68. (of knowledge and wisdom).

69. *i.e.*, human knowledge, howsoever profound, is after all relative; in God alone Perfection dwells. The passage is introduced as a corrective to human conceit.

70. *i.e.*, the ten brethren.

71. —it is not surprising, as—

72. The allusion is to the following little story. Joseph, when he was a child, had taken away and destroyed an idol of gold belonging to his maternal grandfather so that he might not worship it.

73. (with himself).

74. *i. e.*, guilty of a far worse crime than Joseph and Benjamin whom you so falsely accuse of theft.

75. Joseph was now the Potiphar.

76. (who loves Benjamin passionately). 'Then Judah came near unto him, and said: O my Lord . . . Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die.' (Ge. 44: 18, 30-31). 'Then Judah came near unto him, and said: O my Lord . . . let thy servant abide instead of the lad a bondman to my Lord, and let the lad go up with his brethren.' (Ge. 44: 18, 33).

77. (as a slave, and allow Benjamin to go with us).

78. 'And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.' (Ge. 44: 17).

79. *i. e.*, in that case; if we did such injustice.

يُوسُفَ

وَمَا أُبْرِئُ

مَا فَرَطْتُمْ فِي يُوسُفَ ، فَلَئِنْ أَبْرَحَ الْأَرْضَ مِنْ حَتَّى يَأْذَنَ لِي إِلَى أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ، وَهُوَ خَيْرُ الْحَاكِمِينَ ۝ ارجعوا إلى آبيكم فقولوا يا آبا نانا إن ابنك سرق ، وما شهدنا إلا بما علمنا وما كنا للغيب حافظين ۝ وسئل القرية التي كنا فيها والعير التي أقبلنا فيها ، وأنا لصدقون ۝ قال بل سئلت لكم أنفسكم أمراء فصدر جميل عسى الله أن يأتيني بهم جميعاً إنه هو العليم الحكيم ۝ وتولى عنهم وقال يا أسفى على يوسف وأبيضت عينه من الحزن فهو كظيم ۝ قالوا تالله تفتؤا تذكر يوسف حتى تكون حرصاً أو تكون من الهالكين ۝

SECTION 10

80. (ظلموا . . . الحكيم) Then when they despaired of him⁸⁰ they counselled together privately. The eldest of them said: do you not remember that your father has taken an assurance from you before Allah?⁸¹ and earlier you have been remiss *in your duty* in respect of Yūsuf; so I will by no means go forth from the land⁸² until my father gives me leave⁸³ or Allah judges for me,⁸⁴ and He is the Best of judges.

81. (ارجعوا . . . حافظين) Return to your father and say: father! verily thy son has stolen, and we testify not save according to what we know,⁸⁵ and of the unseen we could not be watchers.⁸⁶

82. (وسئل . . . لصدقون) And inquire of the people⁸⁷ of the city where we have been⁸⁸ and of the caravan with whom we have travelled hither;⁸⁹ and verily we speak truth.

83. (قال . . . الحكيم) He⁹⁰ said: nay! your minds have embellished for you an affair.⁹¹ So patience is comely.⁹² Perchance Allah may bring them all⁹³ to me;⁹⁴ verily He! only He is the Knowing,⁹⁵ the Wise.⁹⁶

84. (وتولى . . . كلام) And he turned away from them,⁹⁷ and said:⁹⁸ O my grief for Yūsuf! and his eyes were whitened⁹⁹ with grief, and he was choked with sorrow.

85. (قالوا . . . الهالكين) They said:¹⁰⁰ by Allah, thou wilt not cease remembering Yūsuf until thou art wizened¹⁰¹ or thou be of the dead.

80. *i. e.*, of moving Joseph. The pronoun refers to Joseph.

81. See verse 66.

82. (of Egypt).

83. (to return to him).

84. (*i. e.*, God decrees in our favour by softening the heart of the Egyptian Vizier, and Benjamin is set free.)

85. (by our personal knowledge; as eye-witness).

86. (when We gave you our solemn promise) *i. e.*, had we known that he would commit theft we would not have given you the pledge to bring him back safely.
87. (through thy own trusted agents, if our statement is not worthy of credence).
88. *i. e.*, of the inhabitants of the capital of Egypt.
89. (and they will support our statement).
90. (who knew Benjamin too well to believe that he had committed theft).
91. See P. XII. n. 400.
92. See P. XII, n. 401.
93. *i. e.*, Joseph, Benjamin and the eldest son now detained in Egypt.
94. So unfailing and unswerving was Jacob's faith in the goodness of God!
95. *i. e.*, so He knows well the whereabouts of my three sons.
96. *i. e.*, so He will restore them to me at an opportune moment.
97. (in sorrow and grief).
98. (now that this latest wound was fresh).
99. *i. e.*, his sight grew dim and his pupils lost their deep blackness, becoming of a pearl colour.
100. (resenting his excessive love for Joseph).
101. (by this excessive affection and affliction). *حرض* is one who though not actually dead is on the point of death.

يُوسُفُ

وَمَا أَنْزَلْنَا

قَالَ إِنَّمَا أَشْكُوا بَغْيِي وَخَرَقِي إِلَى اللَّهِ وَاَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ يَا بَنِي إِدْرِيصَ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَمَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي رَقَدْ مِنَ اللَّهِ عَلَيْنَا إِنَّهُ مِنْ يَتَّى وَيُضِيرُ فَإِنَّ اللَّهَ لَا يُضِيمُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ أَشْرَكْنَا بِاللَّهِ وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾

86. (قال . . . تعلمون) He said: I only bewail my anguish and sorrow unto Allah,¹⁰² and I know from Allah what you know not.¹⁰³

87. (بنى . . . الكفرون) My sons! go and ascertain about Yūsuf and his brother,¹⁰⁴ and despair not of the mercy of Allah; none despair of the mercy of Allah except a people disbelieving.¹⁰⁵

88. (فلا . . . المتصدقين) And when they entered unto him,¹⁰⁶ they said:¹⁰⁷ O 'Aziz! distress¹⁰⁸ has seized us and our family and we have brought scant goods,¹⁰⁹ so give us full measure¹¹⁰ and be charitable to us;¹¹¹ verily Allah rewards the charitable.¹¹²

89. (قال . . . جاهلون) He said:¹¹³ remember what you did¹¹⁴ to Yūsuf and his brother while you were ignorant,¹¹⁵

90. (قالوا . . . المحسنين) They said:¹¹⁶ art thou Yūsuf? He said: I am Yūsuf and this is my brother; Allah has surely been gracious to us;¹¹⁷ verily he who fears God¹¹⁸ and endures affliction,¹¹⁹ then Allah leaves not the wage of well-doers to waste.

91. (قالوا . . . لخطئين) They said:¹²⁰ verily Allah has chosen thou above us,¹²¹ and we have been sinners indeed.

102. (and make no complaint to any mortal).

103. (of His mercy and loving-kindness; of His beneficent dealings with men).

104. (and seek the means of his delivery).

105. A true man of faith never gives up his hope in God; it is only those wanting in faith who mistrust His goodness.

106. (at the end of their next journey to Egypt).

107. (with a view to moving Joseph to pity).

108. *i. e.*, extreme want and hunger.

109. *i. e.*, barter of very little purchasing value.

110. (of corn, out of pity, disregarding the worthlessness of our barter).

111. Or, 'bestow alms on us.'

112. Or 'the almsgivers'. The effect of this humiliating prayer, coming as it did from persons so haughty and arrogant as the ten brethren were, on a man of God like Joseph, can easily be imagined.

113. ———moved greatly to pity and compassion, Joseph could no longer hold himself——

114. (so wantonly, by way of persecution).

115. (of the consequences of your actions). This he said half excusing their malicious conduct.

116. (ejaculating in wonder).

117. (by preserving us and by bringing us together).

118. (and shuns evil).

119. (with his faith in God remaining unshaken).

120. (exclaiming in penitence).

121. (and now we realize the justice of this preference).

وَمَا يُؤْتِيهِ

يُؤْتِيهِ

قَالَ لَا تَأْتِيَبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ كُفْرًا وَهُوَ أُنْكُمُ الرَّحِيمِينَ ۝ اذْهَبُوا بِقَمِيصِي هَذَا
فَالْقُوَّةَ عَلَىٰ وَجْهِ ابْنِي يَأْتِي بَصِيرًا ۝ وَأَنْتُمْ بِأَهْلِكُمْ أَجْمَعِينَ ۝ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ
لِمَ لَاجِدٌ رَّبِّيَ يُؤْتِيكَ لَوْ لَآ أَنْ تُفْتَدُونَ ۝ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ۝ فَلَمَّا أَنْ
جَاءَ الشَّيْخُ الْقَدِيمُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۝ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَنَا رَسُولُ اللَّهِ مِنَ اللَّهِ مَا لَكُمُ
تَعْلَمُونَ ۝ قَالُوا يَا بَنَاتَنَا اسْتَغْفِرْنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِبِينَ ۝ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ۝ فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَوْسَىٰ إِلَيْهِ أَبُوهُ وَقَالَ ادْخُلُوا مَصْرًا إِنَّ شَاءَ اللَّهُ

92. (قال . . . الرحمن) He said; no reproach on you today;¹²² may Allah forgive you, and He is the Most Merciful of the merciful¹²³

93. (اذهبا . . . اجمعين) Go with this shirt of mine and cast it upon my father's face; he shall become clear-sighted,¹²⁴ and bring to me all your family.

SECTION 11

94. (ولا . . . تفنون) And when the caravan¹²⁵ had departed their father said:¹²⁶ surely I feel the breath of Yūsuf, if you do not think I am doting.¹²⁷

95. (قالوا . . . القديم) They¹²⁸ said: by Allah! thou art in thy old-time illusion.¹²⁹

96. (فما . . . تعلمون) Then when the bringer of the glad tidings arrived, he cast it upon his face and he became clear-sighted. . He said: did not I tell you,¹³⁰ that I knew from Allah what you knew not.¹³¹

97. (قالوا . . . خطين) They said: father! pray for us forgiveness of our sins,¹³² verily we have been sinners.

98. (قال . . . الرحيم) He said: presently¹³³ I shall pray of my Lord for forgiveness for you, verily He! only He is the Forgiving, the Merciful.

122. (from me) In identical language did the holy Prophet freely forgive a whole population of his worst foes who were entirely at his mercy, when he entered into Makka as a conqueror at the head of a powerful army.

123. (so He also is sure to forgive you).

124. (once more, and his full sight will be restored to him).

125. (from Egypt for Canaan).

126. (to those around him).

127. (and thus dismiss the thing as incredible).

128. *i. e.*, those about Jacob.

-
129. *i. e.*, steeped in thy delusion that Joseph is still living and that he shall meet thee.
130. (when you were incredulous of my words).
131. (and now all of you see my faith justified).
132. (and forgive them thouself).
133. *i. e.*, at the most suitable time ; presumably in the early hours of the morning.

يُوسُفَ

وَمَا يُرِيهِ

أَمِينٌ ۝ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۝ وَقَالَ يَا بَنِي هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ فَقَدْ جَعَلَهَا رَبِّي حَقًّا ۝ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدَنِ مِنَ الْبَدْرِ ۝ وَمِنْ بَعْدِ أَنْ تَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۝ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۝ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۝ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۝ إِنَّكَ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۝ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۝ ذَلِكَ مِنْ أَنْبَاءِ الْعَالَمِينَ ۝ نُوحِيهِ إِلَيْكَ ۝ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ۝ وَمَا أَكْثَرَ النَّاسَ وَلَوْ حَرَصْتَ

99. (فلا . . . أمين) Then when they¹³⁴ entered unto Yūsuf,¹³⁵ he betook his parents¹³⁶ to himself¹³⁷ and said:¹³⁸ enter Miṣr, Allah willing, in security.¹³⁹

100. (ورفع . . . الحكيم) And he raised his parents to the throne, and they¹⁴⁰ fell down before him prostrate.¹⁴¹ And he said:¹⁴² father! this is the interpretation of my dream aforesaid.¹⁴³ my Lord has now made it *come* true;¹⁴⁴ and surely He did well by me when he took me forth from the prison,¹⁴⁵ and has brought you from the desert after Satan had stirred strife between me and my brethren;¹⁴⁶ verily my Lord is Subtle¹⁴⁷ to whom He will. Verily He, only He, is the Knowing,¹⁴⁸ the Wise.¹⁴⁹

101. (رب . . . بالصلحين) My Lord!¹⁵⁰ Thou hast given me¹⁵¹ of the dominion,¹⁵² and hast taught me of the interpretation of discourse,¹⁵³ Creator of the heavens and the earth! Thou art my Patron in the world and the Hereafter.¹⁵⁴ Make me die a Muslim and join me¹⁵⁵ with the righteous.

102. (ذلك . . . يكرون) This¹⁵⁶ is of the tidings of the unseen,¹⁵⁷ which We Reveal to thee.¹⁵⁸ Nor wast thou with them¹⁵⁹ when they resolved on their affair while they were plotting.

134. *i. e.*, the whole family.

135. (towards the end of their journey, at the frontier of Egypt, where Joseph had gone forth to receive them). 'And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen.' (Ge. 46 : 29).

136. Joseph's own mother had been dead since his childhood; it was her sister Leah who had brought him up, and had married his father.

137. (and received them in a manner worthy of their honour).

138. (to his whole family).

139. 'And Joseph placed his father and brethren and gave them a possession in the land of Egypt in the best of the land.' (Ge. 47 : 11) For Miṣr see p. XI. n. 368.

140. *i. e.*, his parents and brethren.

141. (as was the Hebrews' customary mode of obeisance).

to the pseudo-monotheism of the Greek philosophers, specially of Plato, who in common with others was never "fully monotheistic, even if he shows a strong tendency in that direction now and again . . . His divinity is and remains God and yet gods at the same time, and he continues to use the singular and the plural with an indifference which seems to us thoroughly perverse." (Gurlae's *Plato's Thought*, p. 178).

170. عَذَابٌ غَائِبَةٌ من عَذَابٍ signifies, 'punishment that is general, or universal, in its extent.' (LL)

171. (its approach).

172. (O Prophet! to the infidels).

173. *i. e.*, He is above all taint of being joined by others.

174. 'This hatred of idolatry has been found even among the most uncivilized followers of the Prophet . . . In this horror of all objective symbols, in the simplicity of its liturgical forms, in the absence of a priestly class, and therefore of all belief in such doctrines as apostolical succession, inherent sanctity, indissoluble vows, the duty of confession or powers of absolution, Islam stands alone among the religions of the world'. (Bosworth Smith, *op. cit.*, pp. 265-266).

وَمَا أَرْسَلْنَا

نُؤْفًا

فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا ۖ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَكَلَّمُوا الْقَوْمَ قَدْ كَذَّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ ۚ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

109. (وما . . . تعقلن) And we sent not before thee *any* save men¹⁷⁵ unto whom We revealed¹⁷⁶ from among the people of the towns.¹⁷⁷ Have then they not travelled about in the land?¹⁷⁸ Have they observed how has been the end of those before them?¹⁷⁹ And surely the abode of the Hereafter is best for the God-fearing. Do you not then reflect?

110. (حتى . . . المجرمين) *Respited were they*¹⁸⁰ until when the messengers¹⁸¹ had despaired¹⁸² and imagined that they were deluded,¹⁸³ there came unto them Our succour;¹⁸⁴ and whosoever We willed was delivered.¹⁸⁵ And Our wrath is not warded off¹⁸⁶ from a sinning people.¹⁸⁷

111. (لقد . . . يؤمنون) Assuredly in their stories¹⁸⁸ is a lesson¹⁸⁹ for men of understanding. It¹⁹⁰ is not a discourse concocted but a confirmation of what went before it, and a detailing of everything,¹⁹¹ and a guidance and a mercy to a people who believe.

175. *i. e.*, mortals of flesh and bone, not angels or immortals.

176. (Our will).

177. *i. e.*, all of them lived in human habitations; none of them was a denizen of the heaven.

178. (and noticed the ancient ruins).

179. (of the ancient infidels).

180. *i. e.*, the former generations of the infidels.

181. (alarmed at the very great length of respite).

182. (of their success and the Divine succour in the near future).

183. (in their expectation of the Divine succour being near at hand).

184. (which was due to be sure, but not due at a date expected by the apostles).

185. (and the rest We destroyed).

186. (though it may be deferred for the time being).

187. (so let the pagans of Makka beware of their ultimate fate).

188. *i. e.*, in the histories of the former prophets and their peoples.

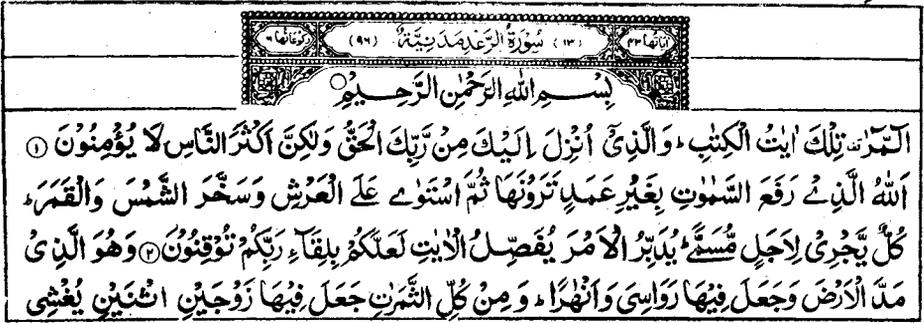
189. (by which one may take warning or example). Narratives in Qur'an have invariably to point a moral, to teach that God has always finally rewarded the righteous and punished the wicked.

190. *i. e.*, the Holy Qur'an.

191. (necessary to a perfect faith).

الْقُدْسِ

مَآئِدِي



Sūrat-ur-R'ad

The Thunder. XIII

(Makkan, 6 Sections and 43 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (المرا . . . يؤمنون) Alif. Lam. Mim. Ra.¹⁹² These are the verses of the Book. And what is sent down to thee¹⁹³ from thy Lord is the truth,¹⁹⁴ but most of the people believe not.

2. (الله . . . توقنون) Allah it is who has raised the heavens without the pillars¹⁹⁵ you can see, then He established *Himself* on the Throne¹⁹⁶ and subjected the sun and the moon¹⁹⁷ to *Himself* each running to a period determined.¹⁹⁸ He directs the affair¹⁹⁹ and details the signs,²⁰⁰ that haply you may be convinced of the meeting with your Lord.²⁰¹

192. See P. I n. 28.

193. (O Prophet).

194. (and therefore these verses ought to have been believed in).

195. *i. e.*, without any visible support. 'The pillars that are not seen being his power.' (LL)

196. (of authority and majesty). See P. VIII, n. 485.

197. (to His laws and to do service). So that these awe-inspiring luminaries are mere helpless creatures; and there are no such absurd things as solar and lunar 'gods', whose cult has been common among polytheistic nations. 'It is no exaggeration to say,' observe Sir William Jones and Dr. E. B. Tylor, 'that one great fountain of all idolatry in the four quarters of the globe was the veneration paid by men to the sun.' (PC. II, p. 286) 'Moon-worship, naturally ranking below Sun-worship

in importance, ranges through nearly the same district of culture.' (p. 299).

198. *i. e.*, in accordance with the fixed laws of nature, governed and regulated by the will of God.

199. (of His whole creation with supreme justice and wisdom). *i. e.*, He is not only the Creator, but also the constant Ruler and the continuous Governor.

200. (of His unity, might and providence, both in the Holy Qur'ān and in the universe).

201. (by reflecting thereon).

الْبَيْتِ

وَمَا أَرْسَلْنَا

أَيْلَ النَّهَارِ إِنْ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ۝ وَفِي الْأَرْضِ قَطْعٌ مُتَجَوِّزٌ وَجَعَلْنَا مِنْ أَغْنَابٍ وَزُرْعٍ وَنَخِيلٍ صُنُونًا وَعَيْرُ صُنُونٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ ۝ إِنْ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تَارِيًا إِرْنَا لِقَوْمٍ خَلَقَ جَدِيدًا هَ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۝ وَأُولَئِكَ الْأَعْلَىٰ فِي أَغْنَابِهِمْ ۝ وَأُولَئِكَ أَصْحَابُ النَّارِ ۝ هُمْ فِيهَا خَالِدُونَ ۝ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ ۝ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۝ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝ وَيَقُولُ الَّذِينَ

3. (وهو . . . يتفكرون) And He it is who has stretched the earth,²⁰² and placed therein firm mountains²⁰³ and rivers,²⁰⁴ and of every fruit He has placed therein two in pairs.²⁰⁵ He covers the night with the day; verily in that are signs for a people who ponder.²⁰⁶

4. (وفى . . . يعقلون) And in the earth are regions adjoining²⁰⁷ and gardens of vine and corn-fields,²⁰⁸ and palm-trees clustered and single, watered by the same water; yet some We make excel others in food.²⁰⁹ Verily in that²¹⁰ are signs²¹¹ for people who reflect.

5. (وان . . . خلدون) And shouldst thou marvel,²¹² then marvellous²¹³ is their²¹⁴ saying: when we have become dust, shall we be in a new creation?²¹⁵ These are they who disbelieved in their Lord;²¹⁶ and these!—shackles round their necks; and these shall be the fellows of the Fire as abiders therein.

6. (ويستعجلونك . . . العقاب) And they ask thee²¹⁷ to hasten the evil²¹⁸ before the good,²¹⁹ while examples have already gone forth before them.²²⁰ And thy Lord is Owner of forgiveness²²¹ to mankind despite their wrong-doing; and verily thy Lord is Severe in requital.²²²

202. (which is neither a goddess nor a Mother, but a helpless created being like the rest of the universe).

203. (which are neither the home nor the embodiment of the Divine power, as assumed by superstitious communities). 'There are few peoples who have not looked upon mountains with awe and reverence, or who have not paid worship to them as to gods or spirits associated with them in various ways.' (ERE. VIII, p. 863).

204. (which are neither 'mothers' nor 'protectors' as imagined by polytheistic peoples). 'Rivers are often worshipped as such—e. g., by the Celts who regard them as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man.' (ERE. IX, p. 204) In India the cult of the Ganges, the Jamna; the Sarju, the Bhagirathi, the Nerbada, and other rivers is too well known to need description.

205. Pairs such as sweet and sour, large and small, etc. It may also refer to sex in plants.

206. All these grand performances testify to His eternal power and Godhead.
207. (yet with different propensities some fruitful, others barren, some plain, some hilly, etc.).
208. It is God Almighty who grows all corn and vegetations, and there are no such absurdities as a 'corn-god' or a 'vegetation-god.'
209. *i. e.*, all fed and watered the same way, yet so different in yielding the harvests.
210. *i. e.*, in all these diversities, in spite of fundamenal uniformity.
211. (of Allah's providence).
212. (O Prophet! at the infidels' denying the Resurrection).
213. (because of its being so foolish and so devoid of reason).
214. *i. e.*, the pagans'.
215. The argument is : creation is the everyday experience of pagans, why should they be incredulous at all of renewed creation?
216. (thereby ; by denying the fact of Ressurrection).
217. (O Prophet ! by way of challenge).
218. *i. e.*, the Divine punishment.
219. *i. e.*, before the expiry of the good ; before their term of respite is over. They provoke thee to call down the Divine wrath on them for their impertinence.
220. (of the destruction of ancient infidel nations, and this ought to serve as an eye-opener).
221. (as a rule).
222. (at its proper occasion).

وَمَا الْبَرِّقُ ۝

الرَّعْدُ ۝

عَج

كَفَرُوا أَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ مَا شَاءَ أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۝ عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرُ الْمُتَعَالَى ۝ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝ لَهُ مَعْقِبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۝ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ آفَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۝ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثِّقَالَ ۝ وَبُيُوتِ الرَّعْدُ

7. (ويقول . . . هاد) And those who disbelieve say : why is not a sign²²³ sent down to him from his Lord?²²⁴ Thou art but a warner,²²⁵ and to every people there is a guide.

SECTION 2

8. (الله . . . بمقدار) Allah knows what every female bears²²⁶ and what the wombs want and what they exceed,²²⁷ and with Him everything is in *due* measure—²²⁸

9. (علم . . . المتعال) Knower of the hidden and the manifest! the Great the Exalted!²²⁹

10 (سواء . . . بالهار) Alike to him²³⁰ is he among you who hides the word and he who proclaims it, and he who hides himself in the night and he who goes about freely in the day.²³¹

11. (له . . . وال) For each²³² one are attendant angels,²³³ before him and behind him. They guard him with Allah's command.²³⁴ Verily Allah alters not what is with a people,²³⁵ until they²³⁶ alter what is within them.²³⁷ And when Allah intends evil to a people,²³⁸ there is no turning it back, nor is for them any patron, beside Him.²³⁹

12. (هو . . . المتال) He it is who shows lightning to you²⁴⁰ for inspiring fear²⁴¹ and hope,²⁴² and brings up the heavy clouds,²⁴³

223. *i. e.*, a miracle such as we desire. A miracle, in Islamic phraseology, is an event deviating from the usual course of events, appearing at the hands of him who claims to be a prophet, as a challenge to those who deny this, of such a nature that it makes it impossible for them to produce the like of it. It is God's testimony to the truth of his prophets, but clearly an act of God, not of the prophet. See also P. I. nn. 534, 538, P. VII. nn. 374, 681.

224. *Cf.* the NT:—'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.' (Mt. 12: 39).

225. (and not a wonder-worker, O Prophet!). Clearly the Holy Qur'an treats the miraculous as subordinate to the moral evidence of the Prophet's mission.

226. (in her womb, whether it is a male or female, etc.).

227. 'The wombs' falling short of completion, and of their exceeding therein, is in respect of the body of the factors, and the period of gestation, and the number borne.' (LL)

228. *i. e.*, His knowledge is absolutely perfect and comprehensive, the female womb only serving as an example or a type.

229. 'above the description of the attribute of the created being.' (LL)

230. (in respect to His omniscience).

231. *i. e.*, to Him everything big or small, open or secret, is known equally well.

232. *i. e.*, for everyone.

233. *i. e.*, succeeding one another by turns.

234. Not only is God's knowledge perfect and all-comprehensive, but great also is His solicitude for everyone of His creatures. This refutes and repudiates those polytheistic religions which hold their 'chief God' to be entirely unconcerned with the affairs of the world.

235. *i. e.*, their state of grace.

236. (themselves).

237. (by constant disobedience).

238. (in consequence of their persistent unruliness in the face of warnings and reminders).

239. *i. e.*, when at long last the sinner has drawn upon himself the Divine wrath, there is none to hold it back.

240. So lightning, as a created, natural force, like all other natural forces, is a mere inanimate instrument in God's hands; and thunderstorm is not a semi-divine Being who, as taught by certain superstitious religions, could harm anybody.

241. (lest it may strike).

242. (that it may be the harbinger of plentiful rains).

243. (with rains).

الزُّنُودِ

وَمَا أَرْبَابُ

بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ، وَهُوَ شَدِيدُ الْحَالِ ۝ لَهُ دَعْوَةُ الْحَقِّ، وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْمَعُونَ لَهُمْ سَمْعًا إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاةً وَمَا هُوَ بِبَالِغِهِ، وَمَا دَعَاءُ الْكٰفِرِينَ إِلَّا فِي ضَلَالٍ ۝ وَلِلَّهِ يَتَّجِدُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَمَهُم بِالْغَدُوِّ وَالْأَصَالِ ۝ قُلْ مَنْ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ، قُلْ اللَّهُ، قُلْ أَفَاتَّخَذْتُ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِنَفْسِهِمْ نَفْعًا وَلَا ضَرًّا، قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ، أَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّورُ، أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا

13. (ويسبح . . . المحال) And the thunder²⁴⁴ hallows His glory,²⁴⁵ and so do the angels,²⁴⁶ in awe of Him, and He sends the thunderbolts and smites with them whomsoever He will.²⁴⁷ They dispute concerning Allah,²⁴⁸ and He is strong in prowess.²⁴⁹

14. (له ضل) To Him alone is the true call;²⁵⁰ and those whom they call upon beside Him²⁵¹ answer them not at all,²⁵² save as *is answered* one stretching out his palms to water that it may²⁵³ reach his mouth, while it will reach it not. . . And the supplication of infidels²⁵⁴ goes only astray.²⁵⁵

15. (ولله . . . والاصال) And to Allah bows²⁵⁶ whosoever is in the heavens and the earth, willingly or unwillingly,²⁵⁷ and also their shadows²⁵⁸ in mornings and evenings.²⁵⁹

244. (so awful and so frightening to you, but in reality a mere created, inanimate object).

245. (along with innumerable others celebrates of His praise). Compare and contrast the attitude of various polytheistic peoples. 'Thunder was one of the great gods of the Germans.' (Menziez, *History of Religion*, p. 29) 'The place of the Thunder-god in polytheistic religion is similar to that of the Rain-god, in many cases even to entire coincidence. But his character is rather of wrath than of beneficence.' (PC. II. p. 262) According to the Greeks, 'the thunderbolt was cast by Zeus.' (ERE. X. p. 370) 'The Mandans attributed thunder to the flapping of the wings of a huge bird.' (*ib.*)

246. (whom ye look upon as Beings divine or semi-divine). For angelolatry see P. I. n. 132; III. n. 586.

247. It is He, the all-powerful One, who does all this, and not any minor 'thunder-god', such as Zeus (of the Greeks), Jupiter (of the Romans) or Indra (of the Hindus). See PC. II. pp. 262-265.

248. *i. e.*, the polytheists still go on disputing and wrangling about His uniqueness.

249. It was not beneficence but wrath and prowess that the polytheists attributed to their thunder-gods; hence it is this particular misconception that is noticed, and the All-sufficiency of God is pointed out in this direction.

250. *i. e.*, He alone is able to respond to all prayers and invocations.

251. ——be they idols, nature-gods, hero-gods, saints, etc. etc.——

252. (because of their inability to grant any prayer).

253. (of itself).

254. (always misdirected, addressed now to this god and now to that goddess).

255. *i. e.*, is simply futile, because addressed to beings who (or which) are themselves powerless. 'Belief in the one Deity, sovereign in the universe carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transmission which Islam effects for the African animist . . . the monotheist . . . lifts his face to heaven and gives his worship to the Supreme alone, and asks help from a Power which, he is assured, has no rival.' (ERE. X. p. 171).

256. (acknowledging subjection).

257. Every thing, high or low, is after all a created being, and must as such submit to the laws of the Creator, whether willingly, as in the case of good believers and inanimate objects, or unwillingly, as in the case of devils and rebels.

258. ——as contradistinguished from substances——

259. The two periods when the shadows are the longest and most prominent.

الزبد

مَنْ أَرَادَ

كَمَا قَدِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أوديةً بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ هَ فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَتَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ هَ وَمَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْيَهَادُ أَفَمَنْ يَعْلَمُ أَنَّ أَنْزَلَ إِلَيْكَ

16. (قل . . . القهار) Say thou: ²⁶⁰ who is the Lord of the heavens and the earth? ²⁶¹ Say thou: Allah. Say thou: have you then taken beside Him, patrons who own neither benefit nor hurt to themselves? ²⁶² Say thou: are there the blind and the seeing alike? ²⁶³ or are darkness and light alike? ²⁶⁴ Or have they set up associates with Allah, who have created as He has created, ²⁶⁵ so that the creation ²⁶⁶ has become dubious to them? Say thou: Allah is the Creator of everything; and He is the One, ²⁶⁷ the Subduer. ²⁶⁸

17. (انزل . . . الامثال) He sends down water from the heaven, so that the valleys flow according to their measure; then the torrent bears the scum on top; and from that over which they kindle a fire seeking ²⁶⁹ ornaments or goods ²⁷⁰ arises a scum like thereto: thus Allah propounds ²⁷¹ the truth and falsity. Then as for the scum, ²⁷² it departs as rubbish, and as for that which benefits mankind, ²⁷³ it lasts on the earth: ²⁷⁴ thus does Allah propound similitudes.

18. (الذين . . . المهاد) For those who answer their Lord ²⁷⁵ is ordained good. ²⁷⁶ And as for those who do not answer their Lord, if they had ²⁷⁷ all that is in the earth together with its like, they would ransom themselves with that. ²⁷⁸ These! for them shall be an evil reckoning; and their resort is Hell, a hapless bed!

260. (O Prophet!) Here follows 'one of the best passages of the Qur'an.' (Rev. E. M. Wherry).

261. i. e., their Creator, Sustainer, and Preserver.

262. So utterly powerless are they!

263. So dissimilar is an infidel from a believer!

264. So removed is unbeliever from belief!

265. (according to your own admission).

266. (of His on the one hand and the creation of theirs on the other).

267. (both in His Person and in His attributes).

268. i. e., God of real and irresistible power, where infinite mercy and loving-kindness are not to be brought at the expense of His supreme majesty and intensity.

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269. (to maké thereby).
270. (for use).
271. Or 'likeneth, or conformeth.' (LL)
272. (of untruth and guilt).
273. *i. e.*, truth and virtue.
274. So ultimately it is truth that wins and untruth that perishes.
275. *i. e.*, who respond to His call, and believe and act righteously.
276. (in the Hereafter).
277. (on the Day of Judgment).
278. (but all to no purpose).

الرَّعْدِ

وَمَا يَتَّبِعُونَ

مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى، إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝ الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ۝ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ سِرًّا وَعَلَانِيَةً وَيُدْرُونَ بِالْحَسَنَةِ السَّيِّئَةِ ۝ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ۝ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۝ سَلَامٌ عَلَيْكُمْ بِمَا صَدَقْتُمْ فَبِعَمْرٍ عِظْمِ الدَّارِ ۝ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ

SECTION 3

19. (افن . . . الباب) Shall he then who knows that what has been sent down upon thee is the truth belike him who is blind? 279 Only the men of understanding are admonished—

20. (الذين . . . الميثاق) those who fulfil the covenant of Allah, 280 and do not violate the bond;

21. (والذين . . . الحساب) And those who enjoin what Allah has commanded to be enjoined 281 and fear their Lord, and dread the evil-reckoning; 282

22. (والذين . . . الدار) And those who preserve 283 seeking the pleasure of their Lord and establish prayer and spend, 284 privately and publicly, out of what We have provided them, and combat evil with good. These: for them is the happy end in the Abode:

23. (جنت . . . باب) Gardens Everlasting: 285 they shall enter them, and also whosoever would have acted righteously from among their fathers and spouses and progeny. And angels shall enter unto them from every portal, saying:

24. (سلم . . . الدار) peace be upon you for you patiently persevered. 286 Excellent then is the happy end in the Abode!

279. (to spiritual verities).

280. (to obey Him and His apostles implicitly).

281. i. e., those who do their duty by God and man regularly.

282. i. e., dread going near infidelity, as 'evil reckoning' is peculiar to the infidels.

283. (in their faith in the face of trials and tribulations).

284. (in God's cause).

285. See P. X. n. 455.

286. (in your faith).

الَّذِينَ

وَمَا يُزِيءُ

يُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ ۖ وَلَهُمْ سَوْءُ الْعَذَابِ ۗ ﴿٢٥﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ ۖ وَ يَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا ۖ وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ۗ ﴿٢٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْنَا آيَةٌ مِّن رَّبِّهِ ۗ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي ۖ إِلَيْهِ مَن أَتَاهُ ۗ ﴿٢٧﴾ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ ﴿٢٨﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا يُطَوَّبُ فِيهِ ۗ كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوا عَلَيْهِمُ الذِّكْرَ ۖ أَذْهَبْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ ۖ بِالرَّحْمَنِ ۖ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ

25. (والذين . . . الدار) And those who violate the covenant of Allah²⁸⁷ after its ratification²⁸⁸ and sunder what Allah has commenced to be conjoined²⁸⁹ and act corruptly in the earth—upon them is a curse²⁹⁰, and for them shall be the evil Abode.²⁹¹

26. (الله . . . متاع) Allah increases the provision for whom He will²⁹² and also²⁹³ He stints. They²⁹⁴ exult in the life of this world, whereas the life of this world, by the side of the Hereafter,²⁹⁵ is only a *passing* enjoyment.²⁹⁶

SECTION 4

27. (ويقول . . . اناب) And those who disbelieve say: why is it that a sign²⁹⁷ is not sent down to him from his Lord?²⁹⁸ Say thou: verily Allah sends astray whom He will,²⁹⁹ and guides to Himself whoso turns in the penitence—

28. (الذين . . . القلوب) *They are* those who believe and whose hearts find comfort in the remembrance of Allah. Lo! in the remembrance of Allah hearts do find comfort.³⁰⁰

29. (الذين . . . ما) Those who believe and work righteous *works*, for them is bliss³⁰¹ and a happy resort.

287. (to obey Him and His apostles implicitly).

288. (by themselves). This may refer to the religious instinct innate in every human being.

289. See P. I. n. 118.

290. (in this world).

291. (in the Hereafter).

292. (in consonance with His universal Plan, irrespective of his merits and demerits; so to be prosperous in this world does not necessarily mean to be favoured of God).

293. (for whomsoever He will, irrespective of his merits and demerits; so to be in adversity does not necessarily mean to be in disfavour of God).

294. *i. e.*, the infidels.
295. *في* in the text is demonstrative of comparison.
296. (and unworthy of serious notice).
297. *i. e.*, a miracle such as we desire.
298. See nn. 223, 224 above.
299. (in consequence of his own want of will to believe).
300. (and contentment). This state of serene tranquillity and steady peace of mind, is clearly marked off from boisterous merriment, the invariable concomitant of material pleasures to be inevitably followed by a sad reaction. The greater the communion of man with his Maker, the more contented, the more optimistic would he be in his outlook of life.
301. (in the Hereafter). *طوبى* is 'an announcement, meaning a good, final state.' (LL)

الرَّعْدِ ۱۳

مَتَابِ ۱۳

مَتَابٍ ۱۳ وَكَوَأَنَّ قُرْآنًا سِيرَتٍ بِهِ الْجِبَالُ أَوْ تَطَّعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٍ بِهِ الْمَوْتَى، بَلَّ اللَّهُ
 الْأَمْرَ جَمِيعًا، أَفَلَمْ يَأْتِئِسَ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا، وَلَا يَزَالُ
 الَّذِينَ كَفَرُوا نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً أَوْ تَحُلُّ قَرْيَةً مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا
 يُخْلِفُ الْمِيعَادَ ۝ وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِ مِّنْ قَبْلِكَ فَأَمَلَيْتُمُ الَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ ۖ فَكَيْفَ
 كَانَ عِقَابِ ۙ أَقَمْنَهُمْ هُوقًا يَمُّ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ، وَجَعَلُوا لِلَّهِ شُرَكَاءَ، قُلْ سَنُوهُمْ أَمْرَ
 تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِنَاهِئِهِ مِّنَ الْقَوْلِ بَلْ زَيْنٌ لِّلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا

30. (كذلك . . . متاب) Thus³⁰² We have sent thee³⁰³ to a community before whom *other* communities have passed away, in order that thou mayest recite to them what We have revealed to thee; yet³⁰⁴ they deny the Compassionate. Say thou: He is my Lord,³⁰⁵ there is no god but He; on Him I rely, and to Him is my return in penitence.

31. (ولو . . . الميعاد) And if there were a Qur'ān whereby³⁰⁶ mountains could be moved or the earth could be traversed³⁰⁷ or the dead could be spoken to,³⁰⁸ *it would be in vain.*³⁰⁹ Aye!³¹⁰ the affair³¹¹ belongs to Allah³¹² entirely. Have not then those who believe³¹³ yet known³¹⁴ that had Allah willed,³¹⁵ He would have guided all mankind.³¹⁶ And a rattling adversity³¹⁷ does not cease to befall those who disbelieve³¹⁸ for what they have wrought or to alight near their dwelling,³¹⁹ until Allah's promise comes;³²⁰ verily Allah does not fail his trust.

SECTION 5

32. (ولقد . . . عقاب) And assuredly mocked were messengers before thee;³²¹ then I respited those who disbelieved;³²² thereafter I seized them, so how *terrible* has been My requital.³²³

302. *i. e.*, in the way We have sent apostles to former nations.

303. (O Prophet!).

304. (instead of gratefully accepting this guidance).

305. (and Guardian).

306. *i. e.*, by whose power. The word قرآنًا may also be rendered by 'a Recital'.

307. *i. e.* by whose means.

308. *i. e.*, by whose aid.

309. (for even then the disputants would not believe). 'The apodosis of جواب *لو* the answer, complement, or correlative of *لو* is frequently omitted, when the context readily suggests it.' (WGAL. II. p. 8).

310. (for these and other miracles and not real, operative causes).

311. (of guidance).
312. (Who only guides those who have a will to believe).
313. (and long for the wholesale conversion of the infidels).
314. (with a knowledge wherewith they should despair *يش* is here synonymous with *علم* (LL)).
315. (in accordance with His universal Plan).
316. (but clearly He did will in this way, and left man the master of his own destiny).
317. Now death, now defeat.
318. The reference is to the Makkan pagans.
319. (and thus be a means of frightening them).
320. (in the form of death and Judgment).
321. (O Prophet!).
322. (and bore long with them).
323. How terrible! how devastating!

الزُّعْدُ

وَمَا يُزِيءُ

عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ
وَمَا لَهُمْ مِنَ اللَّهِ مِنْ فَاوِقٍ ۖ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا
دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ۗ وَالَّذِينَ اتَّيْنَهُمُ الْكِتَابُ يَفْرَحُونَ
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ أُنْفِئْنَا صُرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۗ
إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَابٍ ۖ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرِييًّا ۗ وَلِمَنِ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ مَا
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَاوِيٍّ ۖ وَلَا وَاقٍ ۗ وَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا

33. (افن . . . هاد) Is He, then, who is *ever* standing over every soul with what he earns,³²⁴ *like unto other*? And yet they have set up associates³²⁵ unto Allah. Say thou: name them.³²⁶ Would you inform Him of what He knows not on the earth³²⁷ Or is it³²⁸ by way of outward enquiry.³²⁹ Aye! fair-seeming to those who disbelieve is made their plotting,³³⁰ and they have been hindered from the way.³³¹ And whom Allah sends astray, for him there is no guide.

34. (لم . . . واق) For them is chastisement in the life of this world,³³² and surely the chastisement of the Hereafter is harder.³³³ None can protect them from Allah.

35. (مثل . . . النار) The likeness of the Garden which has been promised to the *God-fearing* is: running streams underneath, its fruit eternal, and *so is* its shade. This is the ending of those who fear *Allah*, and the ending of the infidels is the Fire.

36. (والذين . . . ماب) They to whom the Book³³⁴ has been given rejoice at what has been sent down to thee,³³⁵ and of *their* bands are *some* who reject part of it,³³⁶ Say thou: I have only been bidden that I should worship Allah and should not associate aught with Him.³³⁷ To Him I call,³³⁸ and to Him is my return.³³⁹

37. (وكذلك . . . واق) And thus³⁴⁰ We have sent it³⁴¹ down as a judgement in Arabic.³⁴² And wert thou³⁴³ to follow their vain desires,³⁴⁴ after what has come to thee of knowledge,³⁴⁵ thou wilt not have *any* patron or protector against Allah.

324. *i. e.*, the Omnipresent, Omniscient God.

325. (who are not only not aware of anything but are as such altogether unreal and imaginary).

326. *i. e.*, let me know who and what are these associate-gods.

327. He has no knowledge of their existence, because they *have* no existence.

328. *i. e.*, your practice of calling them associate-gods.

329. (corresponding to no objective reality at all).

330. (and their fondness for dubious ways and distorted views).
331. (in consequence of their own foolish contumacy).
332. (such as defeat and disease and disgrace).
333. *i. e.*, not only far more intense, but also everlasting.
334. (of old, and who still believe in its pure, unadulterated form).
335. (believing it to be continuation and culmination of previous Revelations). The allusion is to the early proselytes to Islam from Judaism and Christianity.
336. *i. e.*, its portions which do not tally with their perverted, corrupted Scriptures.
337. This, the first fundamental doctrine of Islam, that of monotheism, is the one agreed to by all the ancient Scriptures.
338. (as a prophet). This, the second fundamental doctrine, that of prophethood, is also agreed to by other Scriptures.
339. (in common with the rest of His creatures). This, the third and last of the fundamental doctrines, that of Resurrection, is also agreed to by all. What, then, thus runs the argument, of the central doctrines of Islam is left for the Jews and Christians to take exception to?
340. *i. e.*, just as We sent, with the central unity, different messages to different peoples.
341. *i. e.*, the Holy Qur'ān.
342. The older prophets too have had their messages in one language or the other.
343. ——to assume what is on other grounds an impossibility——
344. (based on their corrupted and perverted texts).
345. (by Revelation, and therefore absolutely true and perfect).

الْوَقْدُ ۳۳

وَمَا يُرِيدُ ۳۳

لَهُمْ أَزْوَاجًا وَذُرِّيَّةً، وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ، لِكُلِّ آجَلٍ كِتَابٌ ۝
يَسْخَرُوا اللَّهَ مَا يَشَاءُ وَيُخْفَتُ ۝ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝ وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعَدُهُمْ
أَوْ تَوْتُو قَيْدَكَ فَاتِمْنَا عَلَيْكَ الْبَلَدُ ۝ وَعَلَيْنَا الْحِسَابُ ۝ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ۝ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۝ وَهُوَ سَرِيعُ الْحِسَابِ ۝ وَقَدْ مَكَرَ الَّذِينَ مِنْ
قَبْلِهِمْ فَبِئْسَ الْيَوْمَ الْجَزَاءُ لِمَنْ كَفَرَ ۝ فَيَسْأَلُ عَنَّا سَائِلٌ وَيَقُولُ
الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۝ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۝ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝

SECTION 6

38. (ولقد . . . كتاب) Assuredly We have sent messengers before thee³⁴⁶ and We made for them wives and progeny,³⁴⁷ and it is not for a messenger to produce a verse,³⁴⁸ except by the command of Allah,³⁴⁹ for every term there is a Book.³⁵⁰

39. (يخروا . . . الكتاب) Allah abolishes what He will,³⁵¹ and keeps;³⁵² and with Him is the mother of the Book.³⁵³

40. (وان . . . الحساب) Whether We show thee³⁵⁴ part of what We have promised them,³⁵⁵ or We take thee away,³⁵⁶ on thee is only the preaching,³⁵⁷ and on Us is the reckoning.³⁵⁸

41. (اولم . . . الحساب) Do they not see that³⁵⁹ We visit the land³⁶⁰ diminishing it by its borders?³⁶¹ Allah judges and there is no reviser of His judgement; and He is Swift in reckoning.³⁶²

42. (وقد . . . الدار) And of a surety there plotted those before them,³⁶³ but to Allah belongs the plotting³⁶⁴ entirely. He knows what each soul earns.³⁶⁵ And soon will the infidels know for whom is the happy ending of the Abode.

43. (ويقول . . . الكتاب) And those who disbelieve say:³⁶⁶ thou art not a sent one. Say thou: Allah is a sufficient witness between me and you, and also he with whom is knowledge of the Book.³⁶⁷

346. (so thy apostleship is no novelty).

347. (so it is no reproach to thee if thou art blessed with wives and children). There is absolutely no contradiction between a family life and the dignity of the prophetic office; and there is nothing unholy or unclean about marriage and married life. This refutes and negatives the position of the Christians and others who have held that woman and the begetting of children were repugnant to spirituality. Influenced by the teachings of Paul, 'the celibate life was exalted above that of marriage, . . . on the ground that there was in marriage and its relations something impure and defiling.' In the language of some Gnostic sects, it belonged

to the kingdom of Demiurgus, the creator of the material universe and of the human body as a part of it, not to that of the higher Christ-Acon, who was Lord of the kingdom'. (DCA. I. p. 324). Orders of celibates are found in many religious systems, specially in Buddhism and Christianity, and marriage and marital relations have been considered very low by these two religions. See also P. I. n. 108.

348. (of the Scriptures).

349. This is said in answer to the Jews and Christians who objected to the Qur'ān on the ground of its differences from the ancient Scriptures. They are told that the Omniscient God alone legislates in consonance with the time and place, and it is not in the hands of any mortal prophet to promulgate of his own accord any particular Divine law or commandment.

350. (with laws and ordinances suited to that particular age). So there is no force in the objection that the Qur'ān differed in certain of its commandments with previous Revelations.

351. (of His commandments, by a subsequent Decree).

352. (whatsoever He will of His commandments, by a subsequent confirmation).

353. *i. e.*, the Preserved Tablet; the original of all Divine decrees.

354. (O Prophet! within thy life-time).

355. (of Our punishment).

356. (before the punishment is inflicted on them).

357. (of the message, in any case). All this is said with reference to the challenge of the Makkans for the infliction of immediate punishment.

358. (whether in this world or in the next).

359. (as a prelude to their final chastisement).

360. (of Makka and its suburb). Or 'We bring destruction upon the land'; also meaning 'he destroyed him or it.' (LL)

361. *i. e.*, curtailing it of its sides, districts, one by one, by the Islamic conquests.

362. (no matter how long a period of respite He may grant).

363. (against the prophets of their times).

364. (that is real and effective).

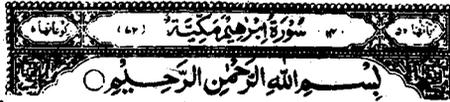
365. (of good and evil, as He requires each accordingly).

366. (to the Prophet, forgetful of their own end).

367. *i. e.*, ancient Scriptures containing prophecies about the advent of the holy Prophet.

صَافِي

إِبْرَاهِيمَ



الَّذِي كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ ۗ اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ۗ
الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ ۗ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَعْمَلُونَ عَمَلًا مَّوْطِنًا
فِي ضَلٰلٍ بَعِيدٍ ۗ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُم ۗ فَيُضِلَّ اللَّهُ مَن يَشَاءُ

Sūrah Ibrāhīm

Ibrahim. XIV

(Makkah, 7 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ال . . . الحميد) Alif. Lam. Ra.³⁶⁸ *This is a Book which We have sent down to thee that thou mayest bring forth the mankind from darkness³⁶⁹ to light,³⁷⁰ by the command of their Lord, to the path of the Mighty, the Praiseworthy.*

2. (الله . . . شديد) Allah, whose is whatever is in the heavens and whatever is in the earth, and woe *be* to the infidels because of a torment severe³⁷¹—

3. (الذين . . . بعيد) those who prefer the life of this world to the Hereafter, and hinder *people* from the way of Allah and seek crookedness therein,³⁷² these are in error far-off.

368. See P. I. n. 28.

369. (of sin and superstition).

370. (of truth and virtue).

371. (that awaits them).

372. (that they may mislead others thereby).

وَمَا يُؤْتِيهِمْ

إِبْرَاهِيمَ

وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ اللَّهَ مَنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدُبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ۝ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝ وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۖ فَإِنَّ اللَّهَ لَعَنَى حَمِيدًا ۝ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثمودَ

4. (وما . . . الحكيم) And We sent not a messenger³⁷³ but with the speech of his people that he might expound *the message* to them.³⁷⁴ Then³⁷⁵ Allah sends astrays whom He will and guides whom He will. He is the Mighty,³⁷⁶ the Wise.³⁷⁷

5. (ولقد . . . شكور) And assuredly We sent Mūsā with Our signs *saying*: bring forth thy people from darkness into light, and remind them of the annals of Allah.³⁷⁸ Verily therein³⁷⁹ are signs for everyone patient³⁸⁰ and thankful.³⁸¹

6. (واذ . . . عظيم) And *recall* when Mūsā said to his people: remember the favour of Allah upon you when He delivered you from the house of Fir'awn *who were* imposing upon you evil torment, slaying your sons^{381-A} and letting your women live,³⁸² and in it was a terrible trial³⁸³ from your Lord.

SECTION 2

7. (واذ . . . لشديد) And recall when your Lord proclaimed :³⁸⁴ if you give thanks I will increase you,³⁸⁵ and if you disbelieve, My torment is severe.

8. (وقال . . . حميد) And Mūsā said: if you disbelieve—you and all those on the earth—then verily Allah is Self-sufficient,³⁸⁶ Praiseworthy.³⁸⁷

373. (in the past).

374. (Our will and law the more perfectly and readily).

375. *i. e.*, after the Message has been clearly preached and fully explained.

376. *i. e.*, Able to guide one and all.

377. *i. e.*, Guiding according to the best and wisest Plan.

378. أيام الله literally 'days of Allah', signifies great events manifesting God's special grace or damnation.

379. *i. e.*, in those landmarks of history.

380. *i. e.*, persevering in the hour of adversity. صابر is one having an intense degree of patience.

381. *i. e.*, appreciator of His favours and blessings. شكور also is an intensive epithet.

381-A. 'Government officials would be employed to see the king's orders carried out, and no doubt for several years many thousands of innocent lives were sacrificed.' (Rawlinson, *Moses, his Life and Times*, p. 12).

382. See P. I. n. 208.

383. (for you). See P. I. n. 209.

384. (through me). This is continuation of Moses' speech.

385. (in prosperity and Divine favour). Cf. the Bible: 'O give thanks unto the Lord for he is good; for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks unto the Lord of lords: for his mercy endureth for ever. . . . O give thanks unto the God of heaven: for his mercy endureth for ever.' (Ps. 136: 1-3, 26).

386. *i. e.*, in need of nobody's thanks.

387. *i. e.*, Himself the Owner of all perfection, and therefore of all praise.

بُرْهَانِهِمْ ۛ

وَمَا أَرْسَلْنَا

وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي
 أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ۝ قَالَت
 رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى
 أَجَلٍ مُّسَمًّى ۚ قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۖ تُرِيدُونَ أَن تَصَدُّونَا ۚ إِن كَانِ يَعْبُدُ آبَاؤُنَا
 فَاتُّونَا بِسُلْطٰنٍ مُّبِينٍ ۝ قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ
 مِنْ عِبَادِهِ ۚ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

9. (الم . . . مرِب) Has not the tidings come to you of those before you: the people of Nūḥ and the 'Aād and the Thamūd and those after them? None knows them³⁸⁸ save Allah. There came to them their messenger with evidences,³⁸⁹ but they³⁹⁰ put their hands³⁹¹ to their mouths,³⁹² and said: verily we disbelieve in that with which you have been sent,³⁹³ and regarding that to which you call us³⁹⁴ we are in doubt disquieting.

10. (قالت . . . مين) Their messengers said: What! is there doubt about Allah, the Maker of the heavens and the earth? He calls³⁹⁵ you that He may forgive you of your sins³⁹⁶ and retain you³⁹⁷ till a term fixed. They said: you are but³⁹⁸ like us;³⁹⁹ you mean to turn us aside from what our fathers have been worshipping; so bring us a manifest authority.⁴⁰⁰

11. (قالت . . . المؤمنون) Their messengers said to them: we are naught but human beings like you,^{400-A} but Allah bestows favour on whom He will of His bondmen,⁴⁰¹ and it is not for us to bring you a miracle⁴⁰² except by the command of Allah. On Allah then let the believers rely.⁴⁰³

388. (in full and true details). They are little known to history.

389. *i. e.*, powerful arguments as well as miracles.

390. *i. e.*, the rejectors.

391. (out of defiance and indignation).

392. (to prevent them from delivering their message in full) في is also used in the sense of الى as in this place. (LL)

393. (according to your pretension).

394. *i. e.*, your doctrines of monotheism, apostleship and resurrection.

395. (to the true faith).

396. (of the past). 'of your sins' signifies the sins of the past. (Th.)

397. (with a happy life).

398. (and mortals).

399. (and no gods or demi-gods, so we cannot believe in you).

400. *i. e.*, some miracle unmistakably demonstrating the truth of your claims.

400-A. *i. e.*, like you as created beings and mortals, subject to the laws of life and death.

401. The argument is: surely we are but human beings and mortals like yourselves, but prophethood is not at all incompatible with humanity, as you ignorantly suppose; it is the supreme gift of God conferred on His chosen servants. See P. IX, n. 391.

402. *i. e.*, it is not in our power to give you a miraculous demonstration of our mission. Mark once again that a miracle, in Islam, is an act of God, never an act of prophet, though performed for his sake. See n. 223 above.

403. (as we do, and we are not afraid of your persecution of us).

إبراهيم

وَمَا تَتَّوَكَّلُونَ

وَمَا لَنَا أَلَّا نَتَّوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُتَّوَكِّلُونَ ﴿١٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى
 إِلَيْهِمْ رَبُّهُمْ لَنُهَلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُشْكَتْكُمْ مِنَ الْأَرْضِ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَ
 خَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مَنْ وَرَأَيْهِ جَهَنَّمُ وَ يَسْتَفِي مِنْ مَاءِ
 صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ
 وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مِثْلَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي

12. (وما . . . المتوكلون) And why should we not rely on Allah when He surely has guided us on our ways. And we shall surely bear with patience that with which you afflict us; and in Allah then let the trustful put *their* trust.

SECTION 3

13. (وقال . . . الظالمين) And those who disbelieved⁴⁰⁴ said to their messengers: we will surely drive you forth from our land, or *else* you shall have to return to our faith.⁴⁰⁵ Then their Lord Revealed to them:⁴⁰⁶ We will surely destroy the wrong-doers.⁴⁰⁷

14. (ولنضركم . . . وعيد) And We will surely cause you to dwell in the land after them: that⁴⁰⁸ is for him who fears standing before Me,⁴⁰⁹ and fears My threat.

15. (واستفتحوا . . . عني) And they besought judgment,⁴¹⁰ and disappointed⁴¹¹ was every tyrant obstinate.

16. (من . . . صديد) Behind him *is* Hell, and he shall be made to drink of fetid water;

17. (يتجرعه . . . غليظ) which he gulps,⁴¹² but can scarce swallow,⁴¹³ And death comes upon him from every side, and *yet* he is not dead, and behind him is a torment terrible.⁴¹⁴

404. —unamenable, as usual, to reason and persuasion—

405. See P. IX. n. 3.

406. (in order to strengthen their hearts and to comfort them).

407. *i. e.*, far from their being able to expel you they will themselves be destroyed.

408. (happy promise).

409. Literally, 'My standing.'

-
410. *i. e.*, challenged a punishment.
 411. (in the result of that Divine judgment).
 412. (in his extreme thirst).
 413. (for its nauseousness).
 414. (never-ending, ever-increasing). 'A graphic and deterrent picture . . . of unrelieved horrors of the torment of Hell. The door of escape by annihilation is also closed to him.' (AYA)

إبراهيم

وَمَا أَرْوِي

يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۗ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۗ أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ
 السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ إِنَّآ إِنشَاءُ يَدَيْهِ يُكْمَلُ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۗ وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ
 بِعَزِيزٍ ۗ وَيَرْزُقُوا اللَّهَ جَمِيعًا فَقَالَ الضُّعْفُؤُا لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا ۗ فَهَلْ أَنْتُمْ مُغْنُونَ
 عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۗ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ ۗ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا
 لَنَا مِنَ مَحْجَبٍ ۗ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرَانِ اللَّهُ وَعَدَّكُمْ وَعَدَّ كُفْرَكُمْ
 فَاحْتَفَبْتُمْ ۗ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطٰنٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۗ فَلَا تَلْمُزُونِي وَلَوْمُوا

18. (مثل . . . البعيد) The likeness of those who disbelieve in their Lord is: their works are like ashes upon which the wind blows hard on a stormy day;⁴¹⁵ they shall not be able to get aught⁴¹⁶ of what they have earned. That is a straying far-off.

19. (الم . . . جديد) Dost thou not see⁴¹⁷ that Allah has created the heavens and the earth with a purpose? If He willed He would make you pass away and bring a creation new.⁴¹⁸

20. (وما . . . عزيز) And for Allah⁴¹⁹ that is not hard.⁴²⁰

21. (ويرزوا . . . محص) They all shall appear before Allah; then those who were counted weak⁴²¹ shall say to those who were stiff-necked: verily we were unto you a following,⁴²² are you going to avail us at all against the torment of Allah? They⁴²³ will say: had Allah guided us⁴²⁴ we would have guided you too; it is now equal to us whether we become impatient⁴²⁵ or bear patiently; for us there is no place of escape.

415. (and completely scatters) يوم عاصف الريح means يوم عاصف الريح and the phrase في يوم عاصف الريح means: 'In a day violent or vehement in respect of wind.' (LL)

416. (of use and advantage).

417. (O reader!).

418. (to replace you).

419. The original Creator.

420. (in the least) عزيز is not only 'mighty or strong' but also signifies 'severe, or difficult.' (LL)

421. (by men of the world, i. e., the humble and lowly.)

422. (and it is you who seduced us into infidelity and idolatry).

423. i. e., men of influence, such as princes, priests and leaders.

424. i. e., had we ourselves found our way to the true faith.

425. (at our torments). جزع is the contrary of صبر, and جزع means 'he was, or became, impatient'.

وَمَا يُؤْمِنُ

بِزَيْمِهِمْ

أَنْفُسِكُمْ مَا آتَا بِصُورِكُمْ وَمَا أَنْتُمْ بِعَصْرِي إِلَى كَفَرْتُمْ بِمَا أَشْرَكْتُمْ مِنْ قَبْلِ إِنْ الظَّالِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا يُبَادِن رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ۝ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۝ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ يُبَادِن رَبِّهَا وَيَصْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ
فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۝ يُغَيِّثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

SECTION 4

22. (وقال . . . الم) And Satan will say,⁴²⁶ after the affair has been decreed:⁴²⁷ verily Allah promised you a promise of truth,⁴²⁸ and I also promised you,⁴²⁹ then I failed you;⁴³⁰ and I had over you no authority,⁴³¹ save that I called you⁴³² and you responded to me,⁴³³ so do not reproach me⁴³⁴ but reproach yourself;⁴³⁵ I am not going to help you nor are you going to help me; surely I deny your having associated me *with God* before.⁴³⁶ Verily for the wrong-doers there is a torment afflictive.

23. (وادخل . . . سلام) And those who believed and worked righteous *works* shall be made to enter Gardens with running streams, abiding therein by the command of their Lord, their greeting there *will be*: peace!

24. (الم . . . الصلوة) Do you not see⁴³⁷ how Allah has propounded the similitude of the clean word?⁴³⁸ It is like a clean tree,⁴³⁹ its roots firmly fixed,⁴⁴⁰ and its branches *reaching*⁴⁴¹ the heaven;

25. (توتى . . . يذكرون) giving its fruit at every season⁴⁴² by the command of its Lord. And Allah propounds similitudes for mankind that haply they may be admonished.⁴³⁸

26. (ومثل . . . قولا) And the similitude of a foul word⁴⁴⁴ is a foul tree,⁴⁴⁵ uprooted from upon the earth, there is for it no stability.

426. (to the people of Hell in answer to their bitterest reproaches and curses to him).

427. (and infidels have been consigned to the Fire).

428. (respecting the resurrection and retribution).

429. (the contrary).

430. (and left you in the lurch).

431. (of compelling you against your will).

432. (and allured you).

433. (of your own accord). The principle involved here is a most important

one. In Islam there is no such things as the inheritance of a sinful nature, or a predisposition to the life of sin and disobedience. Sin is only a habit formed because of one's weakness, and no man who is on the alert need ever be overcome by evil or the devil. It is an over-rating of the devil's strength to say that he is, in the main, responsible for anybody's fall, when, as a matter of fact, he has no power at all except of evil suggestion. A man of faith, if he asserts his will, is always sure to come out successful in his struggles against evil. See also P. V. n. 280.

434. (for my seducing you).

435. (for ignoring Divine commands and for finding you here in consequence): *i. e.*, do not lay entire blame on me as an enticer, but primarily and essentially blame your own folly and wickedness in obeying and trusting me, who was well known to you as the tempter.

436. *i. e.*, I now declare myself clear of your having obeyed me in preference to God, and your worshipping me as His co-partner.

437. (O Prophet!).

438. Here 'the clean word' signifies the sacred formula of Islam the confession of God's unity and His prophet's apostleship.

439. *i. e.*, a tree beautiful to look at.

440. (in the earth). So stable it is!

441. So high and wide it is!

442. So abundant in its products!

443. Compare a simile in the OT :— 'And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' (Ps. 1: 3)

444. *i. e.*, the formula of unfaith and infidelity.

445. *i. e.*, evil in regard to forms, colour, odour etc.

وَمَا تَزِينُ

يُنْعِمُ

عَلَيْهِمْ

الْآخِرَةَ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۖ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ جَهَنَّمَ يَصَلُّونَهَا مِنْ مَوْبِدِّ الْقَرَارِ ۖ وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ
سَبِيلِهِ ۚ قُلْ تَتَّبِعُوا فَإِنْ مَصِيبِكُمْ إِلَى النَّارِ ۖ قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً ۖ مَنْ قَبِلَ أَنْ يَأْتِيَ يَوْمًا يَبْعَثُ فِيهِ وَلَا خَلْلَ ۖ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۚ وَسَخَّرَ لَكُمْ الْفُلْكَ
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمْ الْإِنْتَهَرَ ۖ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ۚ وَسَخَّرَ لَكُمْ

27. (بیت . . . یشاء) Allah keeps firm those who believe by the firm word⁴⁴⁶ in the life of the world and the Hereafter, and Allah sends astray the wrong-doers.⁴⁴⁷ Allah does whatever He will.⁴⁴⁸

SECTION 5

28. (الم . . . البوار) Dost thou not see⁴⁴⁹ those who returned the favour of Allah with infidelity⁴⁵⁰ and caused their people to alight in the dwelling of perdition?

29. (جهنم . . . القرار) Hell, in which they will roast. *How ill is the settlement!*

30. (وجعلوا . . . النار) They have set up compeers to Allah,⁴⁵¹ that they may lead *men* astray from His path.⁴⁵² Say thou: enjoy,⁴⁵³ then verily your vending is to the Fire.

31. (قل . . . خلل) Say thou to those of My bondmen who have believed, let them establish prayer and spend⁴⁵⁴ privately and publicly⁴⁵⁵ of that with which We have provided them before the Day arrives when there will be no bargaining or befriending.

32. (الله . . . الانتهر) Allah it⁴⁵⁶ is who has created the heavens and the earth, and sent down from the heaven water and has thereby brought forth fruits as a provision for you; and He has subjected the ships⁴⁵⁷ for you⁴⁵⁸ that they may run in the sea by His command; and He has subjected the rivers⁴⁵⁹ for you.⁴⁶⁰

446. (of faith). 'By' signifies 'by virtue of.'

447. (in consequence of the corrupt word to which they obstinately cling).

448. (in accordance with His universal Plan, and without let or hindrance on the part of anyone).

449. (O Prophet!).

450. *i. e.*, those who have requited God's favours with disobedience and ingratitude.

451. Whether as nature-gods or God's 'incarnations.'

452. The lines along which polytheism has developed are many and varied, with the common result that each one of them is a deviation from the path of monotheism.

- 453. (for a brief, little time the pleasures of this world).
- 454. (in the cause of religion).
- 455. (as the occasion may demand).
- 456. (and not any 'heaven-god', 'earth-god', 'rain-god' etc.).
- 457. (to His will).
- 458. *i. e.* for your benefit.
- 459. (to His will).
- 460. *i. e.*, for your benefit.

personified or worshipped as gods.' (ERE. VIII. p. 49.) See also P. I. n. 94, P. II. n. 111, 113 and P. XIV. n. 142.

467. (and which you were fit to receive).

468. (completely), *i. e.*, no calculus, however gigantic, can sum up the total number of God's illimitable bounties.

469. (who in the face of all these favours of God still clings to His ways of infidelity and unbelief).

470. (after he had made, in obedience to the Divine command, Makka the home of *Ismā'il* and *Hājira*).

471. *i. e.*, the city of Makka.

472. *i. e.*, a place of security and non-violence, by ordering its territory, sacred and inviolable. See P. I. nn. 563-566.

473. (as hitherto).

474. The reference here is to the Prophet Abraham's immediate progeny, not to his entire race.

475. *i. e.*, idols and images which are to the idolaters visible representations of God or gods and fraught with Divine glory and majesty.

476. The name of the idolatrous peoples both ancient and modern, is legion; and nations after nations, not all of them of the lowest savagery, are known to have succumbed to the influence of idolatry. 'Its tendency to revive is ethnographically embarrassing The modern Brahmans, professed followers of Vedic doctrine, are among the greatest idolaters of the world. Early Christianity by no means abrogated the Jewish law against image-worship, yet image-worship became and still remains widely spread and deeply-rooted in Christendom.' (PC. II. p. 168).

477. (in my detestation of idolatry).

478. (and, according to Thy word, marked for salvation.)

479. (and is still in the land of the living).

480. (so Thou wilt in Thy mercy dispose him to repentance and show him the Way, and thus after his death wilt forgive him).

481. The reference to the Prophet *Ismā'il* and his descendants is obvious.

482. 'The city lies in a hollow among the hills.' (EBr. XV. p. 150) 'Mecca lies in a valley imprisoned by stony hills, the last word in desolation,' (Lady Cobbold, *Pilgrimage to Mecca*, p. 139). It would be difficult to meet with a more forbidding site, even amongst the ruined rock-masses of *Tihama*, the lowest-lying and with desolate part of this stern province of *Hejaz* In the badly-ventilated corridor, scorched all through the endless summer by the pitiless sun of Arabia, without the shelter of a single palm tree, the population in order to slake their thirst were reduced to the uncertain flow of the well of *Zamzam*.' (Lammens, *Islam: Beliefs and Institutions*, p. 16).

483. 'The old geographers observe that the whole *Haram* or sanctuary around the city is almost without cultivation or date-palms.' (EBr. XV. 150) 'For

many a mile round Mecca the general features are rugged rocks without a trace of foliage. . . . Even at the present day . . . Mecca can hardly boast a garden or cultivated field, and only here and there a tree, (Muir. *op. cit.*, p. 2) The city of Makkah, about forty-eight miles east of the Red Sea, lies in the world's zone of maximum heat and dryness, and the whole tract is rainless experiencing great extremes of heat in summer. 'The thermometer in Makka can register almost unbearable heat.' (Hitti, *op. cit.*, p. 104).

484. *i. e.*, K'aba, held sacred from the remotest antiquity. See P. I. n. 563.

485. Mark that the settling of Abraham's family in the neighbourhood of the Sacred House of God has this 'establishment of prayer' as one of its very primary objects.

486. A great desert market since after the time of Abraham, the sanctuary 'received a new prestige from the victory of Islam'; the Kaba became the holiest site, and the pilgrimage the most sacred ritual observance of Mohammadanism, drawing worshippers from so wide a circle that the confluence of the petty traders of the desert was no longer the main feature of the holy season.' (EBr. XV. p. 151).

487. (of Thy own Providence).

488. The way in which this prayer has been granted is most striking one. The city of Makka, absolutely barren and unproductive, is supplied all through the year with all sorts of fresh fruit; and at the pilgrimage season the abundance of this supply is simply amazing.

489. (in return for these gifts, if for no other reasons).

490. (so these prayers of ours are only an expression of our needs and requirements).

وَمَا يُرِيدُ

إِبْرَاهِيمَ

عَجَبٌ

وَهَبَ لِي عَلَى الْكِبَرِ إِسْعِيلَ وَاسْتَحَقَّ إِذَا نَدَيْتُ لَسَيْبَةَ الدُّعَاءِ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ هَ إِتْبَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ مُهْطِعِينَ مُقْنِعِي رُؤُسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْدِيَتُهُمْ هَوَاءٌ وَأَنْذِرِ النَّاسَ يَوْمَ يَا تِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِتْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَسْتَجِبُ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ مَا أَوْكَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ وَسَكَتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ

39. (المد . . . الدعاء) All praise be to Allah who has bestowed on me, despite old age, Ismā'īl⁴⁹¹ and Is-hāq.⁴⁹² Verily my Lord is the Hearer of supplication.

40. (رب . . . دعاء) Lord ! make me establisher of prayer and *also* from my progeny, our Lord! and accept Thou my supplication!

41. (ربنا . . . الحساب) Our Lord! forgive me⁴⁹³ and my parents and the believers on the Day when will be set up the reckoning.

SECTION 7

42. (ولا . . . الابصار) Do not consider⁴⁹⁴ Allah heedless of what the wrong-doers do: He only defers them⁴⁹⁵ to a Day when eyes shall remain staring.⁴⁹⁶

43. (مهطعين . . . هواء) They will be hastening forward,⁴⁹⁷ their heads unpraised, staring but seeing nothing and their hearts vacant.⁴⁹⁸

44. (وانذر . . . زوال) And warn thou⁴⁹⁹ mankind of the Day when the torment shall come unto them: then the wrong-doers shall say : our Lord ! defer us⁵⁰⁰ to a term near at hand;⁵⁰¹ we will answer to Thy call and we will follow the messengers. Were you not wont to swear before that for you there was *to be* no decline?⁵⁰²

491. At the age of 86, according to Ge. 16 : 16.

492. At the age of 100, according to Ge. 21 : 5.

493. غفر is only 'to cover with Divine grace', and does not necessarily presuppose sinfulness on the part of one who asks for his مغفرة .

494. (O reader !)

495. *i. e.*, their punishment.

496. (in honour).

497. (with their necks outstretched at the voice of the angel calling to judgment).

498. (of all sense through extreme terror). The whole passage is an excellent, graphic picture of horror.

499. (O Prophet!)

500. *i. e.*, our punishment.

501. (and send us again into the world below).

502. The answer they would receive would be to this effect: have you not already enjoyed long life, and was not this very length of days that led you to ignore every warning and to boast that you would always remain in the ascendant?

وَمَا أُتِيَ ۱۳

إِبْرَاهِيمَ ۱۴

فَعَلْنَا بِهِمْ وَصْرَبْنَا لَكُمْ الْأَمْثَالَ ۝ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ
لِيَتْرُوكَ مِنْهُ الْجِبَالَ ۝ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝ يَوْمَ
تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
مُقَرَّبِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ لِيَجْزِيَ اللَّهُ كُلَّ
نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَعْلَمُوا أَنَّ
هُوَ اللَّهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۝

45. (وسکتہ . . . الامثال) You dwell in the dwellings of those who have wronged themselves⁵⁰³ and it was clear to you how We had dealt with them,⁵⁰⁴ and We had propounded for you similitudes.

46. (وقد . . . الجبال) Of a surety they⁵⁰⁵ plotted their plot,⁵⁰⁶ and with Allah was their plot,⁵⁰⁷ though their plot was *such as* to remove mountains thereby.⁵⁰⁸

47. (فلا . . . انتقام) So imagine not thou⁵⁰⁹ that Allah is going to fail his promise⁵¹⁰ to His messengers. Verily Allah is Mighty, Lord of vengeance.⁵¹¹

48. (يوم . . . القهار) On the Day when the earth will be changed into another earth,⁵¹² and the heavens *also*; and *all creatures* will appear before Allah, the One,⁵¹³ the Subduer.⁵¹⁴

49. (وترى . . . الاصفاد) And thou wilt see the guilty on that Day bound in fetters.

50. (سراويلهم . . . النار) Their trousers *shall be* of pitch, and the fire shall cover their faces.

51. (ليجزى . . . الحساب) *All this in order* that Allah may requite each soul according to what he has earned; verily Allah is Swift in reckoning

52. (هذا . . . الالباب) This is a preaching for the mankind, that they may be warned thereby, and that they may know that there is only one God,⁵¹⁵ and that the men of understanding may be admonished.

503. (before you by similar boasts and denials).

504. (but you refused to profit by their examples).

505. *i. e.*, the ungodly among former generations.

506. (to defeat and frustrate God's purpose).

507. *i. e.* God knows every little, minute detail of their plots and conspiracies; nothing could remain hidden from Him.

508. (yet all that came to naught and all their designs, mighty as they were, were frustrated).

509. (O reader!).
510. (of His avenging the wrong and rewarding the good on the Last Day).
511. The God of Islam is not an abstraction, an impersonal and inert something. He is a living Personality, Just, Awful, Awarder of punishment to the guilty. See P. III. n. 220.
512. (as it is known to mankind). *i. e.*, when an entirely new and different earth will replace the present, familiar one.
513. This refutes the grossly polytheistic notion of Christianity that not before God, but before 'the Son of man' 'shall be gathered all nations: and he shall separate them one from another'. (Mt. 25 : 32).
514. See P. XII. n. 496.
515. *i. e.*, a Unity, not a trinity; not divided into two or three "Persons."



Sūrat-ul-Hijr

Al-Hijr. XV

(Makkan, 6 Sections and 99 Verses)

In the the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . مبین) Alif. Lam. Ra.⁵¹⁶ There are the verses of a Book⁵¹⁷ and a Quran luminous.⁵¹⁸

516. See P. I. n. 28.

517. (complete in itself; self-contained). See P. I. n. 30.

518. i. e., making everything plain and clear. See also P. XII. n. 356.

التَّحِيْرُ

رُتْبَاتِهِمْ

ذَرَهُمْ يَأْكُلُوا وَيَمْتَعُوا وَيَبْتَغُوا وَالْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٥﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٦﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٧﴾ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْتُونٌ ﴿٨﴾ لَوْ مَا تَأْتِينَا بِالْمَلٰٓئِكَةِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٩﴾ مَا نُنزِّلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنظَرِيْنَ ﴿١٠﴾ إِنَّا نَحْنُ نُزِّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ ﴿١١﴾ وَلَقَدْ أَرْسَلْنَا

PART XIV

2. (ربما . . . مسلمين) Often¹ would those who disbelieved desire² that they had been Muslims.³
3. (ذرهم . . . يعلمون) Leave them thou⁴ to eat and enjoy,⁵ and let *vain* hopes divert them;⁶ presently⁷ they will come to know.⁸
4. (وما . . . معلوم) Not a town We have destroyed but there was for it a decree known.⁹
5. (ما . . . يستأخرون) No community can precede its term¹⁰ nor can it fall behind.
6. (وقالوا . . . لجنون) And they¹¹ say: O thou to whom the Admonition has been sent down!¹² verily thou art possessed;¹³
7. (لوما . . . الصادقين) why dost thou not bring angels¹⁴ to us if thou art of the truth-tellers?
8. (ما . . . منظرين) We send not down the angels save with judgement;¹⁵ and then¹⁶ they^{16-A} would not be respited.
9. (إنا . . . لحفظون) Verily We! it is We who have revealed the Admonition,¹⁷ and We are its Guardians.¹⁸

1. (in the Hereafter) *i. e.*, every time when confronted with a fresh torment.
2. (in their great anguish).
3. (and bowed to the will of God). In a minor degree one finds a similar feeling experienced in this very world. 'Renan said that he never entered a mosque without a lively emotion, or even without a certain regret at not being a Muslim'. (Arnold, *Islamic Faith*, p. 29).
4. (O Prophet! without grieving overmuch over their fate).
5. (themselves in this world).
6. (to the utter neglect of the Hereafter). *أمل* is a hope that is only distant or remote.
7. *i. e.*, on the approach of their death.

8. (and be disillusioned).
 9. (and determined beforehand ; so there is nothing unusual in the respite these infidels are having).

10. *i. e.*, the term of its extinction.

11. *i. e.*, the Makkan pagans.

12. (as thou presumest).

13. (by a jinn, *i. e.*, thou art mad).

14. (to attest to thy prophethood).

15. *i. e.*, to destroy the ungodly. *حق* also signifies, 'a thing or an event that is decreed or destined'. So the phrase may also mean : 'We send not down the angels save unto that which is decreed or destined.' (LL)

16. *i. e.*, in that case ; in the event of the visit of the angels.

16-A. *i. e.*, the culprits.

17. (verbally and literally, with no human element therein whatsoever, the Prophet being merely the unerring mouthpiece of God). Not only is the meaning of the Holy Book therefore inspired but every word, every letter—dictated through the angel Gabriel to the holy Prophet from an Archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'an shared by no other 'revealed Books' in the world. 'The Bible, in particular, 'makes no such claims The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents.' (Bosworth Smith, *op. cit.*, p. 19).

18. *i. e.*, of its absolute purity, against all corruptions, accertions and mutilations. Islam knows no such thing as 'redactions' of its Holy Text. Even those who have most stoutly denied its being the Word of God are unanimous in testifying to its being exactly the same 'work of Muhammed' as it was thirteen centuries ago. Let us have the testimony of a few such unwilling witnesses :—

- (i) 'This text of the Quran is the purest of all the works of a like antiquity.' (Wherry, *Commentary on the Quran*, I p. 349).
- (ii) 'Othman's recension has remained the authorised text from the time it was made until the present day.' (Palmer, '*The Quran!*', Intro. p. LIX).
- (iii) 'The text of this recension substantially corresponds to the actual utterances of Muhammed himself.' (Arnold, *Islamic Faith*, p. 9).
- (iv) 'All sects and parties have the same text of the Quran.' (Hurgronje, *Mohammedanism*, p. 18).
- (v) 'It is an immense merit in the Kuran that there is no doubt as to its genuineness That very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years'. (Lane-Poole, LSK., Intro. p. C.).

- (vi) 'The recension of 'Othman has been handed down to us unaltered. . . . There is probably in the world no other work which has remained twelve centuries with so pure a text.' (Muir, *op. cit.*, Intro. pp. XXII-XXIII).
- (vii) 'In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without subtraction and without addition.' (Bosworth Smith, *op. cit.*, p. 22).
- (viii) 'The Koran was his own creation; and it lies before us practically unchanged from the form which he himself gave it.' (Torrey, *Jewish Foundation of Islam*, p. 2).
- (ix) 'Modern critics agree that the copies current today are almost exact replicas of the original mother-text as compiled by Zayd, and that, on the whole, the text of the Koran today is as Muhammed produced it. As some Semitic scholar has remarked, there are probably more variations in the reading of one chapter of Genesis in Hebrew than there are in the entire Koran'. (Hitti, *op. cit.*, p. 123).

المجرمين

زينا

مِنْ قَبْلِكَ فِي شِعْمِ الْأَقْلِينَ ۝ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ كَذَلِكَ نَسُكُّهُ
فِي قُلُوبِ الْمُجْرِمِينَ ۝ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ۝ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِنَ السَّمَاءِ
فَظَلُّوا فِيهِ يَعْرُجُونَ ۝ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ۝ وَلَقَدْ
جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ۝ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ۝ إِلَّا مَنْ اسْتَرَقَ
السَّمْعَ فَاتَّبَعَهُ يَشَآءُ مِيبِينَ ۝ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَلْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَوْزُونٍ ۝ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ۝ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا

10. (ولقد . . . الاولين) And assuredly We have sent *messengers* before thee¹⁹ among the sects of the ancients.

11. (وما . . . يستهزون) And not a messenger came to them but at him they were wont to mock.

12. (كذلك . . . المجرمين) Even so We make a way for it²⁰ in the hearts of the culprits.²¹

13. (لا يؤمنون . . . الاولين) They do not believe in it,²² and already the example of the ancients has gone forth.

14. (ولو . . . يعرجون) And if We opened upon them a door of the heaven,²³ and they passed the day mounting thereto,²⁴

15. (لقالوا . . . مسحورون) they would surely say : our eyes have been dazzled;²⁵ aye! we must have been enchanted.²⁶

SECTION 2

16. (واقدم . . . للنظرين) And assuredly We have set constellations²⁷ in the heaven and made it²⁸ fairseeming to the onlookers.^{28-A}

17. (وحفظناها . . . رجيم) And We have guarded it²⁹ from every Satan damned;³⁰

18. (الا . . . ميين) save him who steals the hearing,³¹ and him pursues a flame gleaming.³²

19. (والارض . . . موزون) And the earth! We have stretched it out and have cast on it firm mountains,³³ and We have caused to spring up on it everything weighable.³⁴

20. (وجعلنا . . . برزقين) And We have appointed on it your means of living and *also* for those of whom you are not the providers.³⁵

19. (O Prophet!).

20. i. e., ridicule and mockery.

21. (and they will surely ridicule thee, O Prophet!).

22. *i. e.*, in the Holy Qur'ān.
23. (and provided to them a sign so manifest).
24. (in open, broad daylight without any suspicion of error or delusion).
25. So stubborn are they in their opposition to Islam! **سرت** signifies 'deluded'.
26. (altogether, so that we would not believe after a still greater miracle).
27. *i. e.*, stars of the first magnitude.
28. *i. e.*, the heaven.
- 28-A. (by means of these stars).
29. (by means of shooting stars).
30. Or 'stoned.'
31. The devils constantly endeavour to ascend to the confines of the lowest heaven, and there overhearing the conversation of the angels respecting things decreed by God, obtain knowledge of the future, which they sometimes impart to men who by means of talisman or certain invocations make them to serve the purposes of magical performances.
32. Shooting stars are sometimes hurled at the devils when they endeavour stealthily to listen to the heavenly secrets.
33. (so that it may not shake and unsteadily move).
34. (in the balance of the Divine wisdom) *i. e.* in a balanced manner.
35. For instance, the beasts of the forest for whose provision man takes no care.

رَبَّنَا ۝

أَجْمَعُونَ ۝

۝ وَرَأْسُنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ ۝
 وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ۝ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ۝ وَلَقَدْ عَلِمْنَا
 الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ۝ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝ وَلَقَدْ
 خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ ۝ وَالْجِبَانَ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ۝ وَإِذْ
 قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ ۝ فَاذًا سَوَّيْتَهُ وَنَفَخْتُ
 فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ لِيُجِدِينَ ۝ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ

21. (وان . . . معلوم) And there is nothing of which there are not with Us the treasurers,³⁵ and We do not send it down save in a known measure.³⁷

22. (وارسلنا . . . مخزنين) And We send the winds fertilizing,³⁸ then We send down water from the heaven, and We give it to you to drink, and of it you could not be the treasurers.³⁹

23. (وانا . . . الوارثون) And verily We! We it is Who give life and death, and We shall be the survivors.⁴⁰

24. (ولقد . . . المستأخرين) And assuredly We know those of you who have gone before and those who will come hereafter.

25. (وان . . . عليم) And verily thy Lord! He will gather them⁴¹ and verily He is the Wise,⁴² the Knowing.⁴³

SECTION 3

26. (ولقد . . . مسنون) And assuredly We have created human being⁴⁴ from ringing clay of loam moulded.

27. (والجان . . . السموم) And the jinn, We had created them afore of the fire of the scorching wind.⁴⁵

28. (واذ قال . . . مسنون) And recall when thy Lord said to the angels: I am about to create a man from ringing clay of loam moulded.

29. (فاذا . . . مجدين) then when I have formed him⁴⁶ and breathed into him of My spirit,⁴⁷ fall down unto him prostrate.⁴⁸

30. (فسجد . . . اجمعون) So the angels prostrated themselves, all of them together.

36. (unexhausted and inexhaustible).

37. i. e., decreed and determined by Divine wisdom.

38. i. e., filling the clouds with water, and fecundating the earth.

39. i. e., you could not store them in a quantity that would make you independent of fresh rains.

40. (when all the creation shall be dead and annihilated).

41. *i.e.*, on the Day of Judgment and will requite all.
42. *i.e.*, dealing with everyone in accordance with His universal plan.
43. *i.e.*, well aware of the deeds of everyone.
44. *i. e.*, the first man who was no more than a mere human being. The 'first Ancestor' of mankind has been held to be of Divine nature, and even worshipped by the man's-worshippers. (PC. II. p. 311).
45. The genii are therefore neither gods nor demi-gods, but ordinary created beings, and mortal like men, only made of a different substance. The Bible while narrating this period of world's history speaks of the "Sons of God" and "giants" inhabiting the earth. (Ge. 6 : 2, 4).
46. (and fashioned him in due proportion).
47. (and this spirit, let it be noted, was at no time withdrawn). This strikes at the root of the Pauline Christianity which proceeds on the assumption that in consequence of the fall of Adam and Eve, the spirit which God breathed into the nostrils of Adam was withdrawn.
48. (making obeisance to him as God's vicegerent on the earth).

زَيْنًا ۝

السَّاجِدِينَ ۝ قَالَ يَا إِبْلِيسُ مَا لَكَ إِلَّا تَكُونُ مَعَ السَّاجِدِينَ ۝ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِرَبِّكَ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ ۝ قَالَ فَأَخْرِجْهَا فَإِنَّكَ رَجِيمٌ ۝ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ۝ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ۝ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۝ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۝ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ۝ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ۝ إِنَّ عِبَادِي لَكِنَّ لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ أْتَبَعَكَ مِنَ الْغَاوِينَ ۝ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ۝ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ

31. (الا . . . الساجدين) But Iblis *did not*,⁴⁹ he refused to be with the prostrate?

32. (قال . . . الساجدين) *Allah* said: O Iblis! how is it that thou art not with the prostrate?

33. (قال . . . مسنون) He said: it was not for me that I should prostrate myself before a human being whom Thou hast created from ringing clay of loam moulded.

34. (قال . . . رجيم) *Allah* said: then get thee forth herefrom, verily thou art *one* damned.

35. (وان . . . يوم الدين) And on thee *shall be* the curse of all on the Day of Judgment.

36. (قال . . . يبعثون) He said: Lord I respite me then till the Day *on which* people will be raised up.

37. (قال . . . المنظرين) *Allah* said: well, then thou art of the respited;

38. (الى . . . المعلوم) till the Day of the Time Known.⁵⁰

39. (قال . . . اجمعين) He said: Lord I because Thou hast led me to err I will surely make *things* alluring to them on the earth, and I will surely seduce them all;

40. (الا . . . المخلصين) but not *such* of them as *are* Thy sincere bondmen.⁵¹

41. (قال . . . مستقيم) *Allah* said: this⁵² is the path *leading* to Me straight;⁵³

42. (ان . . . النورين) verily as for My bondmen,⁵⁴ no authority shalt thou have over them.⁵⁵ except over erring ones who follow thee.⁵⁶

43. (وان . . . اجمعين) And verily Hell is the place promised to them all.

49. See P. I. nn. 150, 151.

50. *i. e.*, ordained in the fore-knowledge of God.

51. (single-hearted in devotion to God).

52. 'The world is all the richer for having a devil in it, as long as we keep our foot upon his neck.' (James, *Varieties of Religious Experience*, p. 50).

53. *i. e.*, this path of sincere obedience leads to Me direct. Everybody can thus be saved and be admitted into the circle of the elect.

54. (who conceive Me as neither remote nor otiose but as Present and Active).

55. Thus Satan is in no sense a deity or sub-deity, nor is he 'the lord of the material world' as held by several peoples. The real source of evil lies, not in any outside agency, but in the voluntary action of man himself—in the apostasy of human will and intelligence from God.

56. *i. e.*, those who choose to follow thy suggestions of their own accord, out of their weakness.

-
60. All this joy and bliss will be everlasting.
 61. (O Prophet!).
 62. (who were angels in human form). See P. XII. n. 205.
 63. (after he had served them with a feast and found that they were not partaking of the food).
 64. *i. e.*, endowed with knowledge. See XII n. 206.
 65. (wondering at the announcement, which considered as an event, seemed far from the ordinary).
 66. *i. e.*, a fact the coming of which is perfectly certain.
 67. *i. e.*, do not look at the ordinary, normal causes as that would generate despair.
 68. (so I cannot be of the desponding in this sense).

مُرَبِّئِنَا ۝

الْمُجْرِمِينَ ۝

إِلَى قَوْمٍ مَّجْرَمِينَ ۝ إِلَّا آلَ لُوطٍ إِنَّا لَنَجُّهُمْ أَجْمَعِينَ ۝ إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ۝
فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ۝ قَالَ إِنَّا كُمْ قَوْمٌ مُّتَّكِرُونَ ۝ قَالُوا بَلْ جِئْنَاكَ بِنَا كَانُوا فِيهِ
يَسْتَكْبِرُونَ ۝ وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصِدْقُونَ ۝ فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أذْيَارَهُمْ وَلَا
يَلْتَفِتْ مِنكُمْ أَحَدًا وَامضُوا حَيْثُ تُؤْمَرُونَ ۝ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَوَآءَ
مَقْطُوعٌ مُّصْبِحِينَ ۝ وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ۝ قَالَ إِنَّ هَؤُلَاءَ صَنِيعِي فَلَا تَفْضَحُونِ ۝
وَاتَّقُوا اللَّهَ وَلَا تُخْزَوْنَ ۝ قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ۝ قَالَ هَؤُلَاءَ بَنَاتِي إِن كُنتُمْ

58. (قالوا . . . مجرمين) They said: verily we have been sent to a people guilty—

59. (الا . . . اجمعين) all except the household of Lūṭ; surely we are going to deliver all of them;

60: (الا . . . الغبرين) but not his wife; we⁶⁹ have decreed that she will be of them who tarry.⁷⁰

SECTION 5

61. (فلما . . . المرسلون) Then when the sent ones entered into the household of Lūṭ;

62. (قال . . . مكرون) he said: verily you are a people stranger.⁷¹

63. (قالوا . . . يمترون) They said: nay! we have come to thee with that of which they have been doubting;⁷²

64. (و اتيناك . . . لصدفون) and we have brought to thee the truth,⁷³ and verily we say sooth.

65. (فامر . . . تومرون) So set forth thou with thy household in a portion of the night, and follow thou their back, and let not one of you look back, and pass wither you are commanded.⁷⁴

66. (و قضينا . . . مصبحين) And we decreed to him this commandment because the last of those was to be cut off in the *early* morning.

67. (و جاء . . . يستبشرون) And there came⁷⁵ the people of the city rejoicing:⁷⁶

68. (قال . . . تفضحون) He said: verily these are my guests,⁷⁷ so humiliate me not;⁷⁸

69. (و اتقوا الله . . . تخزون) and fear Allah,⁷⁹ and disgrace me not.⁸⁰

70. (قالوا . . . العالمين) They said: had we not forbidden thee against the *outside* world?⁸¹

69. (as instructed by God).

70. (and will be destroyed with the rest of the community).

71. (whom the people of Lot were wont to ill-treat). 'In Sodom every

one who gave bread and water to the poor was condemned to death by fire.' (JE. XI. p. 424) 'The people of Sodom had proclaimed that any hospitable person would be burned.' (JE. VIII. 186).

72. *i. e.*, with the execution of judgment.

73. *i. e.*, the inevitable doom.

74. *i. e.*, to the land of Syria. Or, according to the Bible, to the small city of Zoar. (Ge. 19: 20-22).

75. (to Lot).

76. (at the news of the arrival of young and handsome strangers).

77. (and so entitled to respect and protection according to all laws of hospitality). 'While under the roof of his host, the guest was in security; hence the earnest appeal of Lot to the men of Sodom—death, or something as bad he could suffer, rather than that his guests should be exposed to gross ill-treatment' (EBi. c. 2128).

78. (by insulting them):

79. (in respect of your beastly habits and inclinations).

80. (in the eyes of my guests).

81. See n. 71 above.

87. See P. XII. n. 251. The stones are said to be 'raining' because of their descending from the sky.

88. (recalling to mind awful punishment for the evil-doers).

89. *i. e.*, those ruins; a dismal desolate tract of land.

90. *i. e.*, on the permanent pathway between Arabia and Syria.

91. (near Madyan) ٱلشجر signifies the thicket or collection of tangled trees.

Noeldeke identifies this people with the Midianites; according to our commentators, the two tribes, though closely allied, were distinct.

92. (destroying them for their persistent disobedience).

93. *i. e.*, the ruins of the cities of the Plain and of the Wood.

94. *i. e.* plain to see.

95. Mt. Hijr stands about 150 miles on the rocky tract of land known by this name in the north of Arabia on the highway to Syria. It was inhabited by the tribe of Thamud, 'Hijra, in Ptolemy and Pliny, is an oasis staple town of the gold and frankincense caravan road from Arabia the Happy.' (Doughty, *Travel in Arabia Deserta*, I. p. 135) See also P. VIII. n. 542. "In ancient times here lived a godless and arrogant cave-dwelling people, the Thamūd, of which it is related in the Kur'ān that they hewed their houses out of rock The sandstone cliffs of *al-Hidjr* with the monuments carved in them are also called *Mudā'in Sālih* "Sālih's towns" after Sālih" (E.I., II. p. 301).

96. *i. e.*, the prophets of God.

97. "On all sides the nearby vertical walls of rock are carved by works of art—not built up of hewn stones, but cut out of the living rock itself." (D.B. IV. p. 439). See P. VIII. n. 548.

تَجَنَّبْهُ

مُرْتَابًا

بِالْحَقِّ ۚ إِنَّ السَّاعَةَ لَأْتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ۝۸۵ إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَظِيمُ ۝۸۶ وَلَقَدْ
 آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝۸۷ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
 وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْنَا حَنَاحَكَ لِلْمُؤْمِنِينَ ۝۸۸ وَقُلْ إِنِّي أَنَا التَّنذِيرُ الْمُبِينُ ۝۸۹ كَمَا أَنْزَلْنَا
 عَلَى الْمُقْتَسِبِينَ ۝۹۰ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝۹۱ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝۹۲ عَمَّا كَانُوا
 يَعْمَلُونَ ۝۹۳ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۝۹۴ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝۹۵
 الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ۝۹۶ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ۝۹۷
 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝۹۸ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝۹۹

85. (و ما . . . الجليل) We have not created the heavens and the earth and what is in-between save with a purpose. And the Hour is surely coming. So overlook them thou⁹⁸ with a seemly overlooking.⁹⁹

86. (ان . . . العليم) Verily thy Lord! He is the Great Creator, the Knower.

87. (و لقد . . . العظيم) And assuredly We have given thee seven of the repetitions¹⁰⁰ and the Mighty Qur'ān.¹⁰¹

88. (لا . . . للمؤمنين) Do not cast thy eyes toward what We have let the classes of *infidels*¹⁰² enjoy,¹⁰³ and grieve not over them; and lower thy wings¹⁰⁴ to the believers.

89. (و قل . . . المبين) And say thou: verily I! I am a plain Warner.¹⁰⁵

90. (كما . . . المقْتسِبين) Even as We have sent down¹⁰⁶ on the dividers¹⁰⁷—

91. (الذين . . . عَصِين) those who made the scripture¹⁰⁸ bits¹⁰⁹.

92. (فوربك . . . اجمعين) By thy Lord, We will question them all;

93. (عما . . . يعملون) for what they have been doing.¹¹⁰

94. (فاصدع . . . المشركين) Promulgate thou¹¹¹ what thou art commanded, and turn away from the associators.

95. (انا . . . المستهزئين) Verily We will suffice thee *against* the mockers¹¹²—

96. (الذين . . . يعلمون) who set up along with Allah another god; presently they shall know.¹¹³

97. (و لقد . . . يقولون) And assuredly We know that thou straitenest thy breast¹¹⁴ by what they say.¹¹⁵

98. (فسبح . . . الساجدين) So hallow thou the praise of thy Lord, and be thou of the prostrates.

99. (و اعبد . . . اليقين) And worship thou thy Lord until there comes to thee the Certainty.¹¹⁶

98. (O Prophet!).

99. (the crimes of the present-day infidels).
100. *i. e.*, of the oft-repeated verses: *Surat ul Fātiha*, or the first chapter of the Qur'ān, which consists of seven verses and has to be repeated in every prayer. 'The simple and meaningful *fatihah*, often likened to the Lord's Prayer, is reiterated by the faithful Moslem about twenty times a day. This makes it one of the most often repeated formulas ever devised.' (Hitti. *op. cit.*, p. 131).
101. (itself; so look at these incomparable and invaluable gifts, and overlook the ridicule and persecution of the infidels.) That the Qur'ān is one of the mightiest works in existence is acknowledged even by the unfriendly Christians. 'The Kuran is undoubtedly the most influential book in the world after the Bible.' *The Columbia Encyclopaedia* (C. 983). See also P.I. n. 30.
102. *i. e.*, various sects and classes of the infidels.
103. (in their brief little lives).
104. (in meekness). *خضع جناحه* means, 'He made himself gentle, easy to deal with, compliant.' (LL)
105. (of punishment).
106. (punishment).
107. *i. e.*, those who have made division of their Scripture into arbitrary parts, accepting some and rejecting others.
108. The word *قرآن* is here to be taken in its literal, not technical, sense. (Zm.)
109. The phrase may also mean: 'Those who pronounced the Kuran to be lie, or enchantment', from *عصته* and *عصرون* signifying enchantment.' (LL)
110. (and will requite each accordingly).
111. (aloud and fearlessly). 'It was the mission of his life to proclaim that God is One, and he succeeded.' (Rodwell, *The Kuran*, Preface, p. XXII).
112. The Prophet holding his enemies at bay, 'to outward appearance defenceless, and with his little band as it were in the lion's mouth, yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only by such scenes in the ancient Sacred Records as that of the people of Israel'. (Muir. *op. cit.*, p. 126).
113. (their folly).
114. *i. e.*, thy heart is deeply distressed.
115. (by their of denial and defiance).
116. meaning 'death.'

التَّعْلَىٰ

سُرَّتَانَا



أَنۡ أَمَرَ اللّٰهٖ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحٰنَهُ ۗ وَتَعَلٰى عَمَّا يُشْرِكُوْنَ ۝۱۷ يُنزِلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ أَمْرِهِ عَلٰۤى مَنۡ يَّشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُ مَا لَكُمْ لَدَآئِلُهٗٓ إِلَّا أَنَا فَاتَّقُوْنَ ۝۱۸ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۗ تَعَلٰى عَمَّا يُشْرِكُوْنَ ۝۱۹ خَلَقَ الْإِنسَانَ مِنْ نُّطْفَةٍ ۖ إِذَا هُوَ خَصِيْمٌ مُّبِينٌ ۝۲۰ وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعٌ وَمِنْهَا تَأْكُلُوْنَ ۖ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْبِحُوْنَ

Sūrat-un-Nahl

The Bee. XVI

(Makkan, 16 Sections and 128 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (إِنَّ أَمَرَ اللَّهِ . . . بِرُوحٍ) The affair of Allah¹¹⁷ comes,¹¹⁸ so do not seek to hasten it.¹¹⁹ Hallowed be He and Exalted above what they associate.¹²⁰
2. (يُنزِلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ) He sends down the angels with the spirit¹²¹ by His command upon whosoever of His bondmen He wills:¹²² warn¹²³ that there is no god but I, so fear Me.
3. (خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ) He^{123-A} has created^{123-B} the heavens and the earth^{123-C} with a purpose.^{123-D} Exalted is He above what they associate.
4. (خَلَقَ الْإِنسَانَ مِنْ نُّطْفَةٍ) He has created man from a drop, and lo! he¹²⁴ is a disputant open.
5. (وَالْأَنْعَامَ خَلَقَهَا) And the animals! He has created them. For you in them there is warmth¹²⁵ and other profits^{125-A} and of them you eat.¹²⁶

117. *i. e.*, His inevitable decree; or, His threatened punishment.

118. (to pass, surely and soon enough). The phrase may also mean: 'The threatened punishment ordained of God hath, as it were, come: so near is it, that it is as though it had already come; therefore desire ye not to hasten it'. (LL).

119. (in your foolishness, O Makkan pagans!).

120. (with Him).

121. *i. e.*, the Revelation.

122. (with this message—).

123. (mankind).

123-A. (and not anyone else).

123-B. (out of nothing).

123-C. (Both of which are mere created objects, not divinities).

123-D. (not for nothing).

124. ——the ungrateful creature!——

125. Or 'warm clothing'. دَبْ is both 'warmth or heat,' and 'a thing or garment or covering that renders one warm, or hot, of wool, or the like, or of camel's fur.' (LL). Here the word means the skins of animals and their wool and hair, all used for human clothing. The material, of which the Bedouin clothes are made is mainly wool, obtained from this domestic animal. With the exception of the shirt and handkerchief; the mantle, the skull cap, the 'iqal and sometimes even the belt, are all made of camel's hair or sheeps wool'. (Inayatullah, *op. cit.*, p. 118),

125-A. Domestic animals are the very stock-in-trade of the nomad Arabs, 'the source of their daily diet (milk) and of their woollen clothing, and their only means of transport across the vast sandy deserts' (Inayatullah, *op. cit.*, p. 93). See also n. 280 below.

126. This reminds once more that the cattle are meant for human use, not for veneration and worship, as practised by various polytheistic peoples in India, Egypt and Babylonia. The early Semites too 'like other pastoral peoples paid great reverence to cattle, their kinship with whom they had long continued to recognise.' (EBi c. 715).

شَرِينًا ۞ كَتَمْنَا ۞

وَجِبِينَ تُسْرِحُونَ ۞ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلْغِيهِ إِلَّا بَشِقًا إِنْ أَنْفُسُ إِيَّانَ رَبِّكُمْ لَرُوفٌ رَّحِيمٌ ۞ وَالْخَيْلِ وَالْبِغَالِ وَالْأَحْمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۞ وَعَلَىٰ اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۞ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ۞ يُبَيِّنُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۞ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۞ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۞ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۞ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۞ وَمَا ذَرَأَ لَكُمْ

6. (و لكم . . . تسرحون) And for you there is a beauty in them as you drive them at the eventide and as you drive them out to pasture.

7. (وتحمل . . . رحيم) And they bear your loads to a city which you could not reach except with travail of souls;¹²⁷ verily your Lord is Kind, Merciful.

8. (والخيل . . . تعلمون) And *He has created* horses and mules and asses that you may ride them,¹²⁸ and as an adornment;¹²⁹ and He creates what you do not know.¹³⁰

9. (وعلى . . . اجمعين) And upon Allah is the direction of the way,¹³¹ and of that is *some crooked*,¹³² and had He willed,¹³³ He would have guided you all.¹³⁴

SECTION 2.

10. (هو الذي . . . تسيمون) He it is who sends down from the heaven water for you, from which is drinking and from which are trees¹³⁵ from which you pasture your herds.

11. (يبين . . . يتفكرون) He grows thereby the corn and olive¹³⁶ and date-palms¹³⁷ and grapes¹³⁸ and all manner of fruit. Verily in that is a sign¹³⁹ for a people who ponder.¹⁴⁰

12. (وسخر . . . يعقلون) And He has subjected¹⁴¹ to you the night and the day and the sun and the moon,¹⁴² and the stars¹⁴³ are subjected by His command. Verily in that are signs for a people who understand.

127. *i. e.*, with difficulty and distress.

128. 'The horses of Najd, the donkeys of Al-Hasa and the dromedaries of 'Umān are world famous.' (Hitti, *op. cit.*, p. 22). 'By virtue of its hardness and power of endurance, the ass is hardly less suitable for Arabia than the camel; while for transport purposes, it is decidedly more important than the horse, because it is patient of thirst and need only be watered every second day . . . Donkeys are numerous in villages and towns, where they are used not only for riding but also for raising water from irrigation wells'. (Inayatullah, *op. cit.*, p. 70) The gusto and pride, with which the Arab warrior-poet describes the fine points of his valued

mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry. (*ib.* p. 68).

129. The proper relation of man with all these creatures is not of adoring them but of understanding and using them. They are neither the incarnation of a deity, nor the receptacle of any indwelling divine soul; they are merely a means of transport and a source of power and wealth to man. The phenomena of zoolatry have been assigned three distinct motives by the anthropologists. (PC. II. p. 237 ff):—

- (a) direct worship of the animal for itself.
- (b) indirect worship of it as a fetish acted through by a deity, and
- (c) veneration for it as a totem or representative of a tribe-ancestor.

Clearly all these notions are false and fanciful and an insult to human intelligence. Horse has been a specially holy animal (ERE. I. p. 519), while an ass cult too has not been unknown (ERE I. pp. 501-502).

130. This may allude to the future modes of transport., unknown and unthinkable at the time of the revelation of the Holy Qur'ān.

131. (to those who seek it).

132. *i. e.*, there are other ways that do not lead to Him.

133. (in consonance with His universal Plan).

134. (irrespective of one's seeking that Way or not).

135. Or 'shrubs' or 'bushes'.

136. See P. VIII. n. 148; P. XVIII. n. 26.

137. Dates are a staple article of food among the shrubs, and are noted for their high nutritious value, only a handful of them sufficing an Arab for days. Palm is 'an evergreen tree growing in tropical climates in a dry atmosphere . . . The tree was plentiful in Palestine in ancient times . . . The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled,' (JE. IX. p. 505). 'The tree' ranges from the Canary Islands through Northern Africa and the southeast of Asia to India. It has been cultivated and much prized throughout most of these regions from the remotest antiquity. In Arabia it is the chief source of national wealth, and its fruit forms the staple article of food in the country . . . All parts of the date-palm yield valuable economic products. Its trunk furnishes timber for house-building and furniture; the leaves supply thatch; their footstalks are used in fuel, and also yield a fibre for cordage'. (EBr. VII. pp. 68-69). 'Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagin how delicious it is when eaten fresh and in Central Arabia' (W. G. Palgrave quoted in EBr. VII, p. 68). Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit: the fruit *تمر* (*tamr*) par excellence. Together with milk it provides the chief item on the menu of the Bedouin, and,

except for camel flesh, is his only solid food'. (Hitti, *op. cit.*, p. 19).

138. 'The grape is of the most nourishing and wholesome of fruits. In illness it is cooling and refreshing. The content of nourishing sugar is very high in ripe grapes, . . . The grape cure is a long established method of treating corpulence, bronchial catarrh, obstinate constipation and catarrh of the intestine (Riddle, *Family Encyclopedia of Medicine*, II, p. 1042). 'Few fruits', says another modern medical authority, 'have such excellent food value as grapes. Their juice has been termed "vegetable milk" due to its close approach in constituency to that of human milk. From earliest times grape and grape juice have been synonymous with herb and medicine . . . In general, it may be said that there are few cases in which grapes do not assist in the more healthful regulation of the system and the overcoming of ill-health'.

139. (of His beneficence and providence).

140. This strikes at the root of Nature-worship and the cult of Nature-gods. There are no such curiosities in Nature as a 'God of Agriculture', a 'Patron of husbandry', etc. In civilized Greece annual festivals, known as Adonia, were held in honour of Adonis, the 'Vegetation Spirit'. The cults of Apollo, as the protector of the fruits of the earth and the lower animals, of Aphrodite, as the bestower of all animal and vegetable fruitfulness, and of Attis, as the god of vegetation, are also well known to the students of Greek and Roman history.

141. (to His service).

142. *i. e.*, all these are made to subserve you and are not to be the objects of your worship. For Night-worship, Day-worship, Sun-worship, and Moon-worship see P. XIII. n. 466.

143. Which loom so large in the history of polytheism.

أَتَلُونَ

بِهَا

فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَذَكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِيَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلِيَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ وَالْقَلْبُ فِي الْأَرْضِ رَوَاسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَّمَتِ مَوَاقِدَ النَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ

13. (وما . . . يذكرون) And *He has subjected to you* what He has multiplied for you on the earth of various kinds. Verily in that is a sign for a people who receive admonition.

14. (وهو الذي . . . تذكرون) And He it is who has subjected *to you* the sea¹⁴⁴ that you may eat of it fresh flesh,^{144-A} and bring forth out of it ornaments¹⁴⁵ you wear. And thou¹⁴⁶ seest ship ploughing therein,¹⁴⁷ and *it is* in order that you may seek of His grace¹⁴⁸ and that haply you may be grateful.

15. (والقلى . . . تهتدون) And He has cast firm mountains on the earth lest it move away with you,¹⁴⁹ and rivers and paths that haply you may be directed.¹⁵⁰

16. (علمت . . . يهتدون) And *also* landmarks;¹⁵¹ and by stars they are guided.¹⁵²

17. (افن . . . تذكرون) Is one who creates as one who can not create?¹⁵³ Will you not be admonished?

18. (وان . . . رحيم) And if you would count the favours of Allah you could not compute them;¹⁵⁴ verily Allah is Forgiving,¹⁵⁵ Merciful.¹⁵⁶

19. (والله . . . تلتون) And Allah knows what you keep secret and what you want to make known.

20. (والذين . . . يخلقون) Those upon whom they call besides Allah¹⁵⁷ have not created aught and are *themselves* created.

144. (to His service). There have been peoples worshipping both rivers and seas. 'Rivers are often worshipped . . . as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man. More usually, however, the cult developed into one paid to gods or spirits of rivers.' (ERE. IX. p. 204) 'Like the earth, the sea has a double aspect. There are sea-gods, but the sea itself is a great being, feared by men yet also beneficent and worshipped, while even the personified sea-god is sometimes spoken of as the sea itself . . . ' (*ib.*)

144-A. *i. e.*, fish. That fish is a source of fresh food for man goes without saying. But that it is also a staple diet, both in its fresh and dried forms of a large number of Arabs in perhaps not so well-known. 'The people of coastal districts,

who combine fishing with other occupations, consume much fish. It is not only eaten fresh, but considerable quantities of it, including such varieties as sardines, mackerel, rock-fish and cod are caught, dried and salted at certain inhabited points on the coast and sent into the interior as merchandise.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 95). Arabian fisheries 'are carried on along the whole extent of the coast-line, *i. e.*, on the 'Oman coast, at Bahrain, in Hadramaut, in the Aden district and on the shores of Red Sea. Large quantities of fish are consumed locally as well as dried to be sent to the interior. The seer-fish also yields lamp-oil (*ib.* p. 95 f. n.).

145. (as pearls and corals).

146. (O reader!).

147. There is a definite allusion here to the invention of steam-ships, مواخر signifying 'ships cleaving the water with their steams or thrusting the water with their steams.' (LL)

148. (and bounty, by means of commerce and sea trade).

149. See P. XIV. n. 33, above.

150. (by their means).

151. (which serve as guide-posts).

152. Stars serve as guides not only in a country like Arabia where people travel by night through the deserts, but they are also of immense value to the mariners.

153. (such as your nature-gods).

154. See P. XIII. n. 468.

155. (so He shall forgive even a polytheist once he sincerely repents and recants).

156. (so there is no dearth of God's beneficence even for the infidels in this world).

157. (whether of nature-gods, or or hero-gods, or fetish-gods etc.).

التخلل

سورة النحل

كُنْتُمْ تُشَاقِقُونَ فِيهِمْ، قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾
 الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ إِلَّا
 بِإِذْنِ اللَّهِ عَلَيْهِمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَأَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا، فَلَيْسَ مَثْوًى
 الْمُتَكَبِّرِينَ ﴿٢٩﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ، قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا
 حَسَنَةٌ، وَلِلَّذِينَ الْإِخْرَاقُ خَيْرٌ، وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ
 تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ، كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ

27. (ثم . . . الكافرين) Then on the Day of Judgement He will disgrace them and say: where are My associates regarding whom you used to cause cleavage? Those who are given knowledge¹⁶⁵ will say: verily the disgrace and ill-hap to-day are upon the infidels—

28. (الذين . . . تعملون) those whom the angels cause to die while they are wronging¹⁶⁶ themselves,¹⁶⁷ and *only* then they proffer submission: we have not been working any evil.¹⁶⁸ Yea! Allah is the Knower of what they have been doing;¹⁶⁹

29. (فادخلوا . . . المتكبرين) so enter the portals of Hell as abiders therein. Vile is the abode of the arrogant.

30. (وقيل . . . المتقين) And *when* it is said to the *God-fearing*¹⁷⁰ what is it that your Lord has sent down?¹⁷¹ They say: *that which* is good. For those who do good is good in the world, and better *still* is the dwelling in the Hereafter. Excellent is the dwelling of the *God-fearing*—

31. (جنت . . . المتقين) Gardens Everlasting which they shall enter, streams running beneath, theirs then *shall be* whatsoever they will. Thus does Allah recompense the *God-fearing*—

165. *i. e.*, the prophets and the men of God in general.

166. *i. e.*, are yet unrepentant and in a state of unbelief.

167. *i. e.*, after the time for repentance is over.

168. (knowingly and deliberately). Their excuse would avert to this: whatever we might have done we did from ignorance, not from obstinacy or malice.

169. (and of your motives and springs of conduct; so now no excuse of yours is entertainable).

170. *i. e.*, obedient to their Lord).

171. (on the Prophet).

الْمَلَكِ

مُرْسَلًا

طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ۖ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ هَلْ يَظُنُّونَ إِلَّا أَنْ تُسَابِقَهُمُ الْمَلَائِكَةُ أَوْ يُرْسِلَ أَمْرًا مِنْكَ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَرَبُّكَ كَانَُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِمْ شَيْئًا نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ۝ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ

32. (الذين . . . تعملون) those whom the angels take away *while they are goodly*,¹⁷² saying: peace be upon you, enter the Garden for what you have been working.¹⁷³

33. (هل . . . يظنون) Do they await¹⁷⁴ that the angels should come to them¹⁷⁵ or the command of thy Lord should come?¹⁷⁶ Thus did those before them.¹⁷⁷ Allah wronged them not, but they were wont to wrong themselves.

34. (فأصابهم . . . يستهزئون) Then there befell them the vices¹⁷⁸ of what they had worked, and then surrounded them that at which they had been mocking.¹⁷⁹

SECTION 5

35. (وقال . . . المين) And those who associate say:¹⁸⁰ had God willed¹⁸¹ we would not have worshipped aught besides Him, *neither* our fathers; nor we would have forbidden aught¹⁸² apart from Him.¹⁸³ Thus did those before them.¹⁸⁴ Naught is then on the messengers excepting a plain preaching.¹⁸⁵

172. (of all traces of infidelity and impiety), *i. e.*, are perfect Muslims.

173. (of good). 'The way of salvation', comments a Christian commentator, 'is still by works. The idea of salvation by grace, in a Christian sense, or by atonement, is nowhere to be found in the Qur'ān.' To remark this is not so much a dispraise of the Qur'ān as paying it an unconscious compliment.

174. *i. e.*, the pagans.

175. (to part their souls from their bodies).

176. (to pass).

177. *i. e.*, they also persisted in their ways of impiety and unbelief.

178. *i. e.*, the natural, inevitable evil consequences.

179. *i. e.*, the Divine Judgment.

180. (by way of justifying their polytheism).

181. *i. e.*, had He really disapproved of idolatry and polytheism.

182. (of the lawful things).

183. *i. e.*, without His cammand. The fallacy, which the pagans' argument involved, lay in their confusion of the 'will' of God—the liberty He has allowed mankind in the choice of their actions—with His pleasure or command; in not distinguishing between the physical laws of God's universe from His moral law. Because He in His grand, universal Plan, has created venomous reptiles it does not follow that He approves of men being bitten by the snakes. Because He has endowed men with *power* to steal and *capacity* to kill, it does not follow that He is pleased with house-breaking and murder.

184. *i. e.*, 'equally unreasonable their predecessors have been.

185. (of the Divine messages).

النحل-

مَبَيَّنًا

حَقَّتْ عَلَيْهِ الصَّلَاةُ، فَمَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝ إِنَّ
 نَحْنُ عَلَىٰ هُدًى مِّن قِبَلِ اللَّهِ لَا يُضِلُّهُم مَّا لَمْ يَأْمُرُوا بِاللَّهِ وَرَسُولِهِ بِاللَّهِ بِأَن يَكُونَ لَهُمْ
 آيَاتُهُمْ ۚ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝
 لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِّبِينَ ۝ إِنَّا قَوْلْنَا لِشَيْءٍ
 إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ ۝ وَالَّذِينَ هَمَّاجُرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبَيِّنَنَّهُمْ
 فِي الدُّنْيَا حَسَنَةً ۚ وَلَٰكِنَّ الْأَخْزِرَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

36. (ولقد . . . المكذبين) And assuredly We have raised in every community a messenger saying : worship Allah and avoid the devil¹⁸⁶ . Then of them were some whom Allah guided, and of them were some upon whom the straying was justified. So travel about the land and behold how has been the end of the beliers.

37. (ان . . . ناصرين) If thou¹⁸⁷ art¹⁸⁸ solicitous for their guidance, then verily Allah does not guide whom He sends astray¹⁸⁹ and for them there are no helpers.

38. (واقسموا . . . يعلون) They¹⁹⁰ swear by God the most solemn of oaths that God would not raise him who dies. Yea! it is a promise on Him incumbent, but most men know not.¹⁹¹

39. (ليبين . . . كاذبين) This will be in order that He may manifest to them that wherein they differ,¹⁹² and that those who disbelieved should come to know¹⁹³ that they had been liars.

40. (انما . . . فيكون) Our only saying unto a thing, when We intend it, is that We say to it : be; and it becomes.¹⁹⁴

SECTION 6

41. (والذين . . . يعلون) And those who have emigrated for the sake of Allah after they had been wronged,¹⁹⁵ We will surely settle them well in the world, and the wage of the Hereafter is greater, if they¹⁹⁶ but knew.¹⁹⁷

42. (الذين . . . يتوكلون) They are those who bear in patience,¹⁹⁸ and in their Lord they trust.

186. For طافوا see P. III. n. 35.

187. (impelled by thy strong sense of benevolence, O Prophet!).

188. (still).

189. (on account of their obstinate refusal to see the truth).

190. *i. e.*, the Makkan pagans who denied the fact of Resurrection.
191. *i. e.*, have no belief in the said doctrine in spite of clear arguments and evidences.
192. *i. e.*, for the final vindication of the Truth.
193. (by ocular demonstration).
194. See P. I, nn. 530, 531.
195. (and severely persecuted).
196. *i. e.*, the infidels.
197. (the indescribable happiness of the Hereafter).
198. (every hardship and distress).

التعلل

مبينات

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَذَلَّلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٩٩﴾
 بِالْبَيِّنَاتِ وَالذِّكْرِ الَّذِي نُبَيِّنُ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٠٠﴾
 أَفَأَمَّنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْفَىٰ اللَّهُ بِهِمْ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
 يَشْعُرُونَ ﴿٢٠١﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٢٠٢﴾ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ
 لَعَزِيزٌ مُبْتَلِيٌّ ﴿٢٠٣﴾ وَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يُتَقَفَىٰ وَأَظْلَمَ اللَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ
 وَهُمْ ذَاخِرُونَ ﴿٢٠٤﴾ وَاللَّهُ يَشْهَدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَاتِهِ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٢٠٥﴾

43. (وما . . . لا تعلمون) And We sent not before thee¹⁹⁹ any but men²⁰⁰ to whom We Revealed; so ask you²⁰¹ the people of the Admonition if you know not.²⁰²

44. (بالبينات . . . تفكرون) We sent them with evidences and scriptures. And We have sent down unto thee²⁰³ the Admonition that thou mayest expound unto mankind what has been revealed toward them, and that haply they may reflect.

45. (افمن . . . يشعرون) Do then those who have plotted vices²⁰⁴ feel secure that Allah will not²⁰⁵ sink them into the earth or that the torment may come from whence they know not?

46. (او ياخذهم . . . بمعجزين) Or, that He will not seize them²⁰⁶ in their going to and fro? so that they cannot escape.

47. (او ياخذهم . . . رحيم) Or, that He will not seize them by giving them a fright?²⁰⁷ verily thy Lord is Kind, Merciful.²⁰⁸

48. (اولم . . . داخرون) Have they not observed the things Allah has created? Shadows thereof turn themselves on the right and the left bowing themselves before Allah, and they²⁰⁹ are lowly.

49. (ولله . . . يستكبرون) And before Allah bows itself whatever is in the heavens and whatever is in the earth of the living creatures and also the angels; and they²¹⁰ are not stiff-necked.

199. (as Our apostles, O Prophet!).

200. (and mortals, not angels and immortals).

201. (O Makkan pagans!).

202. (this fact yourselves). 'The Admonition' is another name for 'Scripture'.

203. (O Prophet!).

204. (to vanquish the religion of God).
205. (in consequence of their persistent misdeeds).
206. (with some other sudden calamity).
207. (of destruction that is gradual, such as by famine, epidemic etc.).
208. (so that He grants even to the worst criminals long respite).
209. *i. e.*, the objects of which they are shadows.
210. *i. e.*, the angels.

الَّذِينَ

نَرْتَابُهُمْ

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا لِلدِّينِ إِشْرِينَ إِنَّمَا هُوَ إِلَهُ
 وَاحِدٌ وَإِنِّي أَنَا فَالِقُ الْبَحْرِ وَالتَّوْبَتِ وَالْأَرْضِ وَكَهَّ الدِّينِ وَأَصْبَاةَ أَفْعَادِ اللَّهِ تَتَّقُونَ ﴿٥١﴾ وَمَا
 يَكُم مِّن تَعْبَةٍ فِيمَنِ اللَّهُ ثُمَّ إِذَا مَسَّكُمُ الضَّرُّ فَأَلَيْهِ تَجْرُونَ ﴿٥٢﴾ ثُمَّ إِذَا كُشِفَ الضَّرُّ عَنْكُمْ إِذَا
 فَرِّقَ مِّنكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٣﴾ لِيَكْفُرُوا بِمَا آتَيْنَهُمْ فَتَسْتَعْتَبُوا فَسُوفَ تَعْلَمُونَ ﴿٥٤﴾ وَيَجْعَلُونَ
 لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ كَتَبْنَا عَلَيْكُمُ الْقُرْآنَ لِتَتَفَتَّرُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِلَّهِ الْبَدَنَ
 سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٧﴾

50. (يخافون . . . يؤمرون) They fear their Lord above them and do what they are commanded.²¹¹

SECTION 7

51. (وقال . . . فارهبون) Allah has said: take not *to you* two gods;²¹² He is only one God.²¹³ So dread Me, Me alone.

52. (وله . . . تقون) His is whatsoever is in the heavens and the earth,²¹⁴ and unto Him obedience is *due* perpetually;²¹⁵ will you then fear *any* other than Allah?²¹⁶

53. (وما . . . تجرون) And whatsoever of favours is with you is from Allah; then when distress afflicts *you*, to Him you cry out.²¹⁷

54. (ثم . . . يشركون) Then when He removes the distress from you, forthwith a party of you associates *others* with their Lord --

55. (ليكفروا . . . تعلمون) that they may show ingratitude for what We have bestowed upon them. Enjoy then,²¹⁸ presently you shall know.²¹⁹

56. (ويجعلون . . . تفتنون) And they appoint for what they know not²²⁰ a portion of what We have provided them.²²¹ By Allah! you shall surely be questioned regarding what you have been fabricating.

57. (ويجعلون . . . يشتهون) And they appoint for Allah daughters²²²—Hallowed be He!—and for themselves what they desire.²²³

58. (وإذا . . . كلام) And when there is announced unto any of them a female,²²⁴ his face remains darkened the whole day and is wroth inwardly²²⁵—

211. That is the true position of angels; neither gods, nor demi-gods, they are but His absolutely obedient servants.

212. This repudiates 'dualism' in all its forms and shades, specially the Zoroastrian doctrine of two gods or two ultimate principles, Ahriman and Ormazd. 'At the beginning of things there existed the two spirits who represented good and evil. Both spirits possess creative power, which manifests itself positively in the one and negatively in the other.' (EBr., XXII. p. 988) Dualism, however, is not

confined to the Zoroastrian religion. Its 'rudimentary forms . . . the antagonism of a Good and Evil Deity are well known among the lower races of mankind.' (PC. II. p. 316) 'Now, in earlier ages mankind has been found believing in many gods, or in two original spiritual principles or gods, the one good and the other evil, which are at conflict in the universe. This latter belief, which we call dualism, is so congruous with part of our experience, both within ourselves and without ourselves, that it is always reviving. Nevertheless I think that, like polytheism properly so-called, it is rationally impossible for us to-day. The science of nature has demonstrated the absolute unity of nature. Good and evil, as we know them in experience, mind and matter, the world of moral purpose and the world of material things, are not the product of two separate original forces. They are knit into one another as phases in one whole, results of one force, one system of interconnected law. The universe, material and spiritual, is as Spinoza said, one and (in some sense) of one substance; and God, if there be a God, in part manifest and in part concealed in nature, is one only.' (Gore, *Belief in God*, p. 46).

213. (in Person as well as Attributes, and there is no other Being, good or evil, co-ordinate and co-eternal with Him). Islam gives no quarter to henotheism, which recognizes a plurality of gods as existing but allows the worship of only one God; the Qur'ān is insistent on denying their very existence. See also P, II, nn. 107, 108.

214. (and the universe is not shared by two deities, one Good and one Evil). Ahriman, according to the Zoroastrians, 'the generator of all evil and evil beings which are opposed to Ormazd's creatures.' (ERE. IX. p. 566).

215. (and not sometimes due to any other deity, benevolent or malevolent).

216. It should be borne in mind that a good many pagan nations while believing in One Supreme Being have also offered worship to the Evil One through the motives of fear. The practice is 'familiar to many barbaric races.' There is still a 'numerous though oppressed people in Mesopotamia and adjacent countries' known as Yezidis or devil-worshippers. 'This remarkable sect is distinguished by a special form of dualism. While recognizing the existence of a Supreme Being, their peculiar reverence is given to Satan, chief of the angelic host, who now has the means of doing evil to mankind, and in his restoration will have the power of rewarding them.' (PC. II. p. 329).

217. (in prayer and supplication).

218. (your brief little day).

219. (and realize that the Divine judgment is inescapable). 'They' and 'ye' in the verse both refer to 'a party of you' in the verse preceding. Such abrupt change of persons is frequent in Arabic.

220. *i. e.*, for their idols, of the godhead of which they have no knowledge; whose godhead they have no argument to substantiate.

221. See P. VIII. nn. 114, 115

222. The tribes of Khuza'ah and Kinana in particular used to call angels the daughters of God. See also P. V. n. 513.

223. *i. e.*, sons; male children. To ascribe offspring to God is itself blasphemous; doubly so is to ascribe to Him children of a sex which the pagans themselves looked down upon.

224. (as a daughter).

225. In pagan Arabia the birth of a daughter was considered as a great stigma.

التخلل

سُرَاب

يَتَوَازَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ مَا يُبْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا
يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۗ وَلِلَّهِ الْمَثَلُ الْأَعْلَى ۗ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٦٠﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى ۚ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ
لِلَّهِ مَا يَكْرَهُونَ ۚ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ لَا جرمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ
مُفْرَطُونَ ﴿٦٢﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْيَابَهُمْ فَهُمْ

59. (بتوازي . . . يحكمون) sulking from the people because of the evil of what has been announced unto him: ²²⁶ shall he keep it ^{226-A} with ignominy or bury it in the dust? ²²⁷ Lo! vile is what they judge !

60. (الذين . . . الحكيم) For those who are disbelievers in the Hereafter is an evil similitude. ²²⁸ and for Allah is the sublime similitude, ²²⁹ and He is the Mighty, ²³⁰ the Wise. ²³¹

SECTION 8

61. (ولو . . . يستقدمون) And if Allah were to seize mankind for their wrongdoing, ²³² not a living creature He would leave on it, but He defers them to a term appointed; then when their term comes, they can neither put *it* off by an hour nor anticipate it.

62. (ويجعلون . . . مفرطون) They ascribe to Allah what they detest, ²³³ and their tongues utter the falsehood that unto them shall be good; undoubtedly unto them shall be the Fire, and they shall be hastened *thereto*.

226. (and asking himself the question——).

226-A. *i. e.*, a female baby just announced.

227. 'The practice of burying newborn daughter alive was very general' (HHW. VIII. p. 8). 'That certain Arab tribes, especially the Tamim, practised female infanticide is well known.' (Robertson Smith, *Kinship and Marriage in Arabia*, p. 129) See also P. VIII. n. 212.

228. (both in this world and the Next). 'Or a worse case'.

229. *i. e.*, to Him are to be ascribed the highest and noblest of Attributes. He is the acme of the Attributes of Perfection. This explicitly repudiates the Aristotelian doctrine of a 'limited' God. God, as conceived by Aristotle, has a knowledge which is not knowledge of the universe, and an influence on the universe which does not flow from His knowledge; an influence which can hardly be called

an activity since it is the sort of influence that one person may unconsciously have on another, or that even a statue or a picture may have on its admirer.' (Ross, *Aristotle*, p. 183).

230. *i. e.*, Able to punish the culprits here and now.

231. (Who defers their punishment, in accordance with His universal Plan, to the Hereafter).

232. (forthwith, and in this world).

233. (for themselves, and which is utterly unworthy of Him).

انخل

نيساب

وَلِيَبْهَمُ الْيَوْمَ وَكُهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
 اخْتَلَفُوا فِيهِ، وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ
 بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ
 نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ قَرْنٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّرِيبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ
 التَّخِيلِ وَالْأَعْنَابِ تُتَّخَذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾
 وَأَوْسَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

63. (تالله . . . اليم) By Allah! We have sent *messengers* to communities before thee²³⁴, then Satan made their *own* works fairseeming unto them,²³⁵ so he is their patron to-day and to them shall be a torment afflictive.

64. (وما . . . يؤمنون) And We have not sent down the Book to thee save in order that thou mayest expound to them that whereon they differ;²³⁶ and as a guidance and mercy to a people who believe.

65. (والله . . . يسمعون) Allah has sent down from the heaven water, then He revives the earth by it after its death; verily in that is a sign²³⁷ for a people who listen.

SECTION 9

66. (وان . . . للشربين) Verily there is a lesson for you in the cattle;²³⁸ We give you to drink of what is in their bellies, between the dung and blood: milk,²³⁹ pure and pleasant to swallow for the drinkers.

67. (ومن . . . يعقلون) And also a lesson is for you in the fruits of date-palms²⁴⁰ and the grapes²⁴¹ of which you take a liquor²⁴² and a goodly provision,²⁴³ verily in that is a sign²⁴⁴ for a people who understand.

68. (واوحى . . . يعرشون) And thy Lord inspired the bee²⁴⁵ saying: take thou for thyself houses of hills,²⁴⁶ of trees, and of what they²⁴⁷ erect.

234. (O Prophet!).

235. (and thus they were led to deny their prophets).

236. i. e., the doctrines of Monotheism and Resurrection.

237. (of His uniqueness, beneficence and providence).

238. (who are meant not for worship and adoration, but for human use).

239. A universal and wholesome article of food. In the well-known Biblical phrase 'flowing with milk and honey', 'so expressive of the rich productiveness of the promised land, milk represents the common elements of the Hebrew dietary, as honey does its delicacies.' (EBi. C. 3091). 'The supreme importance of milk to the Arabs is clearly shown by such expressions as كثر الله لبنكم — May Allah multiply your milk—which a grateful guest addresses to his host as thanksgiving and

bleasing.' (Inayatullah, *op. cit.*, p. 90) 'Milk is the chief nutriment of Rwala Bedouins, and many families live exclusively on it for months at a time . . . whilst the spring milk is available, the nomads nourish themselves on little else. In poorer households, it is their only nourishment during the two spring months.' (*ib.* pp. 90-91).

240. See n. 137 above.

241. See n. 138 above.

242. (and prepare non-intoxicating beverages, such as vinegar).

243. (and wholesome, such as date-sugar and grape-sugar).

244. (of His beneficence and providence).

245. 'Socrates concentrated his attention on the human world alone. To him the proper study of man was man, and not the world of plants, insects and stars. How unlike the spirit of the Qur'ān, which sees in the humble bee a recipient of Divine inspiration!' (Iqbal, *op. cit.*, p. 4). The bee, said Virgil, had in it something of the Divine nature; it was the sacred symbol at Ephesus, and was considered a type of the goddess. 'The priests of Ephesian Artemis were called "king bees": the priestesses of Demeter, Proserpina, and the Great Mother were known as "bees" . . . In European folklore the bee is everywhere sacrosanct.' (ERE. I. p. 504).

246. 'The apartments which the bee builds are here called "houses" because of their beautiful workmanship and admirable contrivance which no geometrician can excel.' (Bdh).

247. *i. e.*, mankind.

التَّحْلِيلُ

سُرَّتَانَا

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ
 أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ④ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ
 وَيُنزِلُكُمْ مِنْ بَرْدٍ إِلَى الْأَرْضِ الْعُمُرُ لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ⑤
 وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَأْسِي رَتَقُوهُمْ عَلَىٰ مَا مَلَكَتْ
 أَيْمَانُهُمْ فهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِعَدْوِهِمْ اللَّهُ يُجَاهِدُونَ ⑥ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
 أَزْوَاجًا لِتَكُنْ مِنْكُمْ رِجَالٌ مُسَبِّحِينَ وَكَفَّةً لَكُمْ مِنَ الطَّلِيبِ ۚ أَفَبِلَبَابٍ طِ

69. (ثم . . . يتفكرون) Then eat thou of all manner of fruits and tread the ways of thy Lord *made easy*.²⁴⁸ There springs forth from their bellies a drink varied in colours;²⁴⁹ in it is a healing for mankind;²⁵⁰ verily in that is a sign²⁵¹ for a people who reflect.

70. (والله . . . قدير) Allah has created you; then He takes your souls. Of you are some who are brought back to the meanest of age,²⁵² so that they know not aught after *having* knowledge;²⁵³ verily Allah is Knowing,²⁵⁴ Wise.²⁵⁵

SECTION 10

71. (والله . . . يحددون) And Allah has preferred some of you over some *others* in provision; then those who are preferred are not going to hand over their provision to those whom their right hands possess,²⁵⁶ so as to be their equal in that respect. Do they then gainsay the favour of Allah?²⁵⁷

248. (for thee). The allusion is to the readily found way back to home at distant places to which the bee flies.

249. In Arabia there are about eight or nine varieties of honey, the difference of colour being occasioned by the different plants on which the bees feed.

250. Honey has been valued very highly for its medicinal properties all over the world, particularly in India, Egypt, Greece and Arabia. According to a modern medical authority, it is 'the most ancient and widest spread remedy of mankind.' 'To the ancients honey was of very great importance as an article of diet . . . It was valued by them also for its medicinal virtues.' (EBr. XI. p. 716). 'Pliny gives a long list of bodily disorders for which it was believed to be an efficacious remedy. The Greeks regarded a diet in which honey was the chief element as especially efficacious in securing longevity; and Democritus was said to have delayed his death some days by its smell or exhalation alone' (ERE. VI. p. 770). And to come from the ancients to the modern Vienna, Dr. N. Zais, a leading physician here says that 'honey is the best healer of wounds and superior to all ointments. He has treated several thousand cases with honey, and has not had a single failure.

It soothes pain, hastens healing, acts as an antiseptic. It is also highly effective with burns and carbuncles.' (*The Sunday Express*, London, 28th April, 1935). Says another modern medical authority: 'Honey is really sugar, but sugar in one of its most potent and valuable forms, as it is ready for immediate assimilation, requiring practically no digestion on the part of the human system. Honey consists chiefly of two simple sugars: Dextroes and Lævulose (or grape sugar and fruit sugar) which are in about equal proportions, and totalling about 77 per cent, of the product. Honey is a potent form of energy of immediate use.'

'Another important fact about honey is that it has a full compliment of invaluable mineral salts, all in a natural state ready for immediate assimilation by the body. It is superior to sugar in that it is already 'inverted' by the little bee-chemists, whereas table sugar requires a long process of digestion for which vital energy has to be expended.'

251. (of His beneficence and providence).

252. (when that intellectual and physical vigour takes leave of them).

253. (their memory and other intellectual faculties being extremely impaired).

254. (so He knows what suits whom).

255. (so He is able to effect proper change at the proper moment).

256. *i. e.*, their slaves. See P. V. n. 3.

257. (in enriching certain individuals).

الْحَمْدُ

تَرْبِيَانِ

يُؤْمِنُونَ وَبِعِصْمَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ وَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
 مِنَ السَّمٰوٰتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَ
 أَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا
 رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي الْحَمْدُ لِلَّهِ دَبَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾
 وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا
 يُوَجَّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَبِاللَّهِ

72. (وا لله . . . يكفرون) Allah has made for you of yourselves²⁵⁸ spouses,²⁵⁹ and from your spouses He has made for you sons and grand-sons;²⁶⁰ and He has provided you with clean foods.²⁶¹ Do they then believe in falsehood and disbelieve in Allah's favour?

73. (و يعبدون . . . يستطيعون) And they worship, besides Allah, what does not and cannot own for them any provision from the heavens and the earth.²⁶²

74. (فلا . . . تعلمون) Do not propound then similitudes²⁶³ for Allah; verily Allah knows and you do not.²⁶⁴

75. (ضرب . . . يعلمون) Allah propounds a similitude:²⁶⁵ there is a bondman enslaved who has not power over aught,²⁶⁶ and there is one whom We have provided from Ourselves with goodly provision and he spends out of it in private and public; can they²⁶⁷ be equal? Praise be to Allah. But most of them²⁶⁸ do not know.

76. (و ضرب . . . مستقيم) And Allah propounds a similitude: there are two men, one of them dumb who has not power over aught, and²⁶⁹ is a burden to his master, wherever he²⁷⁰ despatches him he brings to him no good; is he equal to him who²⁷¹ commands justice²⁷² and is himself on the straight path?

258. i. e., of your own kind.

259. See P. IV, n. 479.

260. (to continue your racial life).

261. (for your individual lives).

262. (nor have any such power). 'They' م refers to the false gods, and is coupled with 'that which' مَا. Such abrupt changes both in number and gender are common in Arabic.

263. The pagans argued: by worshipping minor deities, far from insulting the great God we are only honouring Him, as to respect royal servants is to do the greater honour to the king himself. Here they are warned against instituting such silly comparisons.

264. (so due to your sheer ignorance, conceptions of His glory invented by you are bound to be defective).

265. (to illustrate the utter unworthiness of polytheism).

266. Equally contemptible are the gods; far from owning anything, they are themselves owned by others.

267. The verb implying the pronoun here, is not dual but plural, which signifies that not two individuals but two classes of persons are meant.

268. *i. e.*, of mankind.

269. (being a slave).

270. *i. e.*, the slave-owner.

271. (besides having his speech and understanding whole).

272. (and equity to others).

النحل

١٦

غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا اَمْرُ السَّاعَةِ اِلَّا كَلِمَةٍ الْبَصِيْرَةِ اَوْ هُوَ اَقْرَبُ لِيْنَ اَللّٰهِ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهَاتِكُمْ لَا تَعْلَمُوْنَ شَيْئًا ۖ وَجَعَلَ لَكُمْ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِى جَوْ السَّمٰوٰتِ مَا يَنْسِكُنَّ اِلَّا اَللّٰهُ اِنَّ فِىْ ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يُؤْمِنُوْنَ ۝ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا ۗ وَجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۚ وَمِنْ اَصْوَابِهَا ۙ وَاَوْبَارُهَا ۙ وَاَشْعَارُهَا اِنَّا نَا وَمَتَاعًا اِلَىٰ حِينٍ ۝ وَاللّٰهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظُلُمًا ۙ وَجَعَلَ لَكُمْ

SECTION 11

77. (و الله . . . قدير) Allah's is the Unseen of the heavens and the earth, and the affair of the Hour *will be* not but as a flash of the eye, or it is *even* nearer,²⁷³ verily Allah is over everything Potent.

78. (و الله . . . تفكرون) And Allah has brought you forth from the bellies of your mothers *while* you know not aught, and He appointed for you hearing and sight and hearts that haply you might give thanks.

79. (الم . . . يؤمنون) Do they not see the birds subjected²⁷⁴ in the firmament of the heaven? None supports them²⁷⁵ save Allah; verily there are signs²⁷⁶ in that for a people who believe.

80. (و الله . . . حين) Allah has made for you from your houses²⁷⁷ a repose, and He has made for you from the skins of your cattle houses which you find light²⁷⁸ on the day of your flitting and on²⁷⁹ the day of your stopping, and from their wools and their furs and their hair a furnishing and an enjoyment²⁸⁰ for a season.

273. *i. e.*, independent of Time and all temporal measurements, even 'a flash of the eye' is hardly an adequate expression.

274. (to His service). Many of the birds such as the eagle, the owl, the hawk, the falcon, and the peacock have been adored and worshipped.

275. *i. e.*, keeps them fixed in the mid-air.

276. (of His power and majesty).

277. *i. e.*, fixed, immovable dwellings.

278. (and handy to be removed). The reference is to the portable dwellings or tents, which formed an essential factor not only of the nomad life of the ancients but also play an important part in the camp-life of the moderns. Leaving aside the pastoral tribes of the interior of Asia, who have necessarily to be tent-dwellers, 'in Western countries tents are used chiefly in military encampments, by travellers and explorers, and for temporary ceremonial occasions and public

gatherings' (EBr. XXVI. p. 635, 11th Ed.) 'Originally the Hebrews, like the Arabs, were essentially a tent-living people.' (EBi. C. 4969). 'Camping is as old as the human race . . . Perhaps it is also the most modern and up-to-date mode of living.' (EBi. VII. p. 683). Tents form the permanent dwellings to immigrant Arabs 'who pass their whole lives roaming over their tribal territory And since they cannot live without some sort of shelter against the blazing sun of their country and the inclemency of the wind and the weather, they make use of portable tent, which is generally made of goats' hair'. (Inayatullah, *op. cit.*, p. 122).

279. (equally easy to be set up and broken up). Cf. the Bible: 'How goodly are thy tents. O Jacob! (Nu. 24: 5) 'To your tents, O Israel: now see to thine own house, David. So Israel departed to their tents.' (1 Ki. 12: 16).

280. Cattle are meant for such human uses as these, and not meant for adoration and worship. The cow, the bull, the buffalo, the goat, have been, and still are, the 'sacred' objects of worship to many nations. In Arabia, in particular, it is the domestic animals that are the main source of supply in the matter of clothing. The portable dwelling, or the tent of the migrant Arab 'is made of thick coarse cloth, woven from black goat's hair; . . . and sometimes even the ropes (اطاب) that are used in pitching the tents, are made of goats' hair The following articles are made of goat's or camel's hair: carpets and coverlets, quilts and cushions, used as padding in camel saddles and litters, sacks to contain wheat, dates and other victuals. The following vessels are made of skins and hides: large bags (قربة) made of tanned camel-skin to keep water; goat-skins, in which they keep milk or make and store butter; leather-troughs (حوض) supported on a rickety wooden frame, in which camels are watered; leather buckets (دلو) to draw water from wells, furnished with a rope made of long leather-strips. (Inayatullah, *op. cit.*, pp. 123-126).

مِنَ الْجِبَالِ أَنْبَاءًا وَجَعَلَ لَكُمْ سَرَائِيلَ تَقِيكُمْ مِنَ الْحَرِّ وَسَرَائِيلَ تَقِيكُمْ بِأَسْكُنُمْ كَذَلِكَ يَتِمُّ
 نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ
 اللَّهِ ثُمَّ يَنْكُرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ
 كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾
 وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شَرَكَاهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ
 فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَالْقَوْمِ الَّذِينَ كَانُوا

81. (وا لله . . . تسلون) And Allah has made for you of what He has created²⁸¹ shades;²⁸² and He has made for you from the mountains *places* of retreat,²⁸³ and He has made for you coats protecting you from the heat²⁸⁴ and coats protecting from the violence²⁸⁵ Thus He perfects His favour on you that haply you may submit.²⁸⁶

82. (فان . . . المين) Then if they turn away *from thee*,²⁸⁷ on thee is only a plain preaching.²⁸⁸

83. (يعرفون . . . الكفرون) They recognize the favour of Allah, yet they deny it, and most of them are infidels.

SECTION 12

84. (و يوم . . . يستعيبون) Beware a Day whereon We will raise up from each community a witness.²⁸⁹ then those who have disbelieved shall not be given leave,²⁹⁰ nor they shall be permitted to please *Allah*.²⁹¹

85. (و اذا . . . ينظرون) And when those who have done wrong will see the torment, it shall not be lightened unto them, nor shall they be respited.

86. (و اذا . . . الكذبون) And when those who have associated will see their associate-gods, they will say: O our Lord! yonder are our associate-gods upon whom we have been calling besides Thee; they²⁹² will proffer them the saying: verily you are liars.²⁹³

281. *i. e.*, of houses, tents etc.

282. (from the sun).

283. (and concealment, such as caves).

284. (and cold). As it was the people of Arabia who formed the first and direct audience of the holy Qur'ān, and as they suffer more from heat than from cold, it is only proper that in speaking of clothes as a blessing from God there should be express mention of heat rather than cold. Arabia is among the hottest regions of the world lying 'in the tropical latitude of low pressure in which also lie the Sahara, the desert regions of Southern Persia, Baluchistan, Sind and Rajputana'. (Inayatullah, *op. cit.*, p. 23). 'Mecca, too, is exceedingly hot in

summers On the coast the heat is usually oppressive; Jidda, Hodaida and Muscat being the hottest towns in the world.' (*ib.* p. 21).

285. (of armour).

286. (to Him in Islam).

287. (O Prophet!).

288. (so grieve not over their fate).

289. God's messenger (or messengers) to every nation will bear witness on the Day of Judgment that God's message was conveyed in full to that particular people. The promise was delivered at a time 'when the people of Mecca persistently turned a deaf ear to the words of their prophet, when the converts he had made were tortured until they recanted, and others were forced to flee from the country to escape the rage of their persecutors.' (Arnold, *Preaching of Islam*, p. 29).

290. (to excuse themselves).

291. Or 'nor shall they be asked to return to what will please God.' (LL).

292. *i. e.*, the worshipped ones, fearing for themselves. The reference seems to be to the hero-gods in particular.

293. (in imputing to us our approval of your idolatrous practices).

الْعَلَمِ

مُرَبِّيًا

يَفْتَرُونَ ۝ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زَادَنَّهُمْ عَدَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا
يُفْسِدُونَ ۝ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى
هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ۝
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ عَلَيْكُمْ تَذَكُّرُونَ ۝ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا ۝ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ۝ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا

87. (و القوا . . . يفترون) And they²⁹⁴ will proffer submission to Allah on that Day, and there will stray from them what they have been fabricating.

88. (الذين . . . يفسدون) Those who disbelieved and hindered *others* from the way of Allah—We will increase for them torment upon torment for they have been spreading corruption.

89. (و يوم . . . للسلين) And *beware* a Day whereon We shall raise up in every community a witness from amongst themselves regarding them,²⁹⁵ and We shall bring thee²⁹⁶ as a witness regarding these.²⁹⁷ And We have Revealed unto thee the Book as an exposition²⁹⁸ of everything,²⁹⁹ and as a guidance and mercy and glad tidings to the Muslims.

SECTION 13

90. (ان . . . تذكرون) Verily Allah commands justice and well-doing and giving to kindred; and He prohibits lewdness and wickedness³⁰⁰ and oppression.³⁰¹ He exhorts you that haply you may be admonished.³⁰²

91. (و اوفوا . . . تفعلون) Fulfil the covenant of Allah³⁰³ when you have covenanted, and³⁰⁴ do not break oaths after their confirmation and surely you have appointed Allah your surety.³⁰⁵ Surely Allah knows whatever you do.

294. *i. e.*, the guilty ones; the idolaters.

295. See n. 289 above.

296. (O Prophet!).

297. *i. e.*, regarding thy people. But who exactly are the holy Prophet's people? Clearly the whole of mankind—at any rate, that portion of humanity which is within the reach of his message. The holy Prophet of Islam is therefore a universal witness.

298. (direct or indirect; explicit or implicit).

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299. (pertaining to a perfect religion).
 300. *i. e.*, all conduct that is unseemly; evil in general.
 301. (and iniquity).
 302. The verse forms part of every Friday sermon in the Sunni mosques.
 303. Every covenant entered into under religious sanction is a covenant of God. Thus the injunction includes all engagements, contracts, pledges, unless nullified by the religious law; and the plain meaning is: observe all moral obligations.
 304. (in particular).
 305. *i. e.*, when you have sworn by His holy name.

رَبَّنَا

تَعْلَمُونَ

مَنْ بَعْدَ قَدْحِ أَنْكَارًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَعٌ مِنْ أُمَّةٍ ۗ
 إِنَّا يَبْتُلُوكُمْ اللَّهُ بِهِ ۖ وَكَيْبَتِنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَكُلُّ شَيْءٍ اللَّهُ
 لَجْمَلِكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ ۖ وَيَهْدِي مَنْ يَشَاءُ ۖ وَلَنُنظُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ۝
 وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَوَلَّ قَدَمُ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوْمَ عَمَّا صَدَدْتُمْ عَنْ
 سَبِيلِ اللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ۝ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّا عِنْدَ اللَّهِ هُوَ خَيْرٌ
 لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ مَا عِنْدَكُمْ يَنْعَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۖ وَلَنُنزِّلَنَّ الَّذِينَ صَبَرُوا

92. (و لا . . . تختلفون) And do not be like her³⁰⁶ who unravels her yarn into strands after its strength,³⁰⁷ holding your oaths a means of discord amongst you that³⁰⁸ a community may be more numerous than *another* community.³⁰⁹ Allah only tests you thereby,³¹⁰ and He will surely show to you on the Day of Judgement that wherein you have been differing.

93. (و لو . . . تعملون) Had Allah *so* willed, He would have made you *all* one community,³¹¹ but³¹² He sends astray whom He will, and guides whom He will; and certainly you will be questioned about what you have been working.

94. (و لا . . . عظيم) And do not make your oaths a means of discord against you lest a foot may slip after its fixture,³¹³ and you may taste evil³¹⁴ for having hindered *others* from the way of Allah,³¹⁵ and for you there shall be a torment mighty.³¹⁶

95. (و لا . . . تعلمون) And do not barter the covenant of Allah for a small price,³¹⁷ verily what is with Allah³¹⁸—is better for you,³¹⁹ if you *only* know.

306. (in violating your pledges).

307. There was at Makka a well-known domestic woman, named Raita bint S'ad who used to undo at night the work she had done in the day. In Greek mythology there is a lady known as Penelope who is credited with a similar feat.

308. *i. e.*, on the ground that—

309. The reference is to the habitual insincerity of the Quraish in their alliances. Whenever they found the enemies of their confederates stronger, they forsook their old allies, and entered into a new alliance with the stronger party.

310. *i. e.*, by the superiority of one party rather than the other.

311. (possessing the same faith).

312. (in accordance with His universal Plan).

-
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رَبَانَا

تَعْمَلُونَ

مِنْ بَعْدِ قُوَّتِ أَنْكَاهِ تَتَّخِذُونَ آيْمَانَكُمْ دَخْلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَعٌ مِنْ أُمَّةٍ ۗ
 إِنَّمَا يَبْتَلُواكُمُ اللَّهُ بِهِ ۗ وَلِكَيْبَرِيْنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَلَوْ شَاءَ اللَّهُ
 لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَتَسْتَلْزَمَنَّ عِتَا كُنْتُمْ تَعْمَلُونَ ۝
 وَلَا تَتَّخِذُوا آيْمَانَكُمْ دَخْلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشُّرْمَ بِمَا صَدَقْتُمْ عَنْ
 سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ ۝ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ حَظِيرٌ
 لَكُمْ إِنْ كُنْتُمْ تَعْمَلُونَ ۝ مَا عِنْدَكُمْ يَنْفَعُكُمْ يَنْفَعُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَتُنْزِلَنَّ الدِّينَ صَبْرًا

92. (و لا . . . تَحْتَلِفُونَ) And do not be like her³⁰⁶ who unravels her yarn into strands after its strength,³⁰⁷ holding your oaths a means of discord amongst you that³⁰⁸ a community may be more numerous than *another* community.³⁰⁹ Allah only tests you thereby,³¹⁰ and He will surely show to you on the Day of Judgment that wherein you have been differing.

93. (و لو . . . تَعْمَلُونَ) Had Allah *so* willed, He would have made you *all* one community,³¹¹ but³¹² He sends astray whom He will and guides whom He will; and certainly you will be questioned about what you have been working.

94. (و لا . . . عَظِيمٌ) And do not make your oaths a means of discord against you lest a foot may slip after its fixture,³¹³ and you may taste evil³¹⁴ for having hindered *others* from the way of Allah,³¹⁵ and for you there shall be a torment mighty.³¹⁶

95. (و لا . . . تَعْمَلُونَ) And do not barter the covenant of Allah for a small price,³¹⁷ verily what is with Allah³¹⁸—is better for you,³¹⁹ if you *only* know.

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310. *i. e.*, by the superiority of one party rather than the other.

311. (possessing the same faith).

312. (in accordance with His universal Plan).

313. *i. e.*, lest others be encouraged, by your example, to break their solemn oaths and pledges.

314. *i. e.*, punishment in this life.

315. To go back upon one's word wantonly is to deviate from the path of God.

316. (in the Hereafter).

317. *i. e.*, do not be prevailed upon to renounce your religion or your engagements with your Prophet by any promises or gifts of the infidels. The Quraish had tempted the poorer Muslims with offers of money on the condition of their apostasy.

318. *i. e.*, the recompense in the Hereafter.

319. (than any amount of worldly riches can possibly be).

سُورَةُ النَّحْلِ

تَعْلَمُ

﴿ مَا كَانَ يُعْمَلُ مِنْ صَالِحٍ ﴾

﴿ وَهُوَ مُؤْمِنٌ ﴾

﴿ فَلَنَحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ﴾

﴿ وَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِٱللَّهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴾

﴿ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى ٱلَّذِينَ ءٰمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

﴿ إِنَّمَا سُلْطٰنُهُ عَلَى ٱلَّذِينَ يَتَوَكَّلُوْهُ وَٱلَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴾

﴿ وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ ۚ وَٱللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوْٓا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾

﴿ قُلْ نَزَّلَهُ رُوْحُ ٱلْقُدُسِ مِنْ رَبِّكَ بِٱلْحَقِّ لِيُبَيِّنَ ٱلَّذِينَ ءٰمَنُوا وَهُدًى وَبُشْرَىٰ لِمُسْلِمِيْنَ ۗ وَلَقَدْ نَعْلَمُ

96. (ما عندكم . . . يعملون) Whatever is with you is exhaustable, and whatever is with Allah is lasting. And We will surely recompense those who have been patient, their wage for the best of what they have been working.

97. (من . . . يعملون) Whosoever works righteously, male or female,³²⁰ and is a believer,³²¹ We will surely quicken him to a clean life,³²² and will surely recompense them their wage³²³ for the best of what they have been working.

98. (فإذا . . . الرجيم) And when thou³²⁴ wouldst read the Quran, seek refuge with Allah from Satan, the damned.³²⁵

99. (انه . . . يتوكلون) Verily he has no authority over those who believe and have trust³²⁶ in their Lord.

100. (انما . . . مشركون) His authority is only over those who befriend him³²⁷ and those who are in respect of Him associators.

SECTION 14

101. (و إذا . . . يعملون) Whenever We change a verse³²⁸ in place of another verse³²⁹—and Allah is the Best Knower of³³⁰ what He sends down³³¹—they³³² say:³³³ thou art but an impostor.³³⁴ Aye! most of them know not.³³⁵

102. (قل . . . للمسلمين) Say thou:³³⁶ the holy spirit³³⁷ has brought it down from thy Lord with truth, that it may establish³³⁸ those who believe, and as a guidance and glad tidings to the Muslims.

320. This is to emphasise that in the sight of God there is no difference, so far as good works are concerned, between male and female.

321. The promise is important. Right belief, the *sine qua non* of all virtues and piety, must precede right action.

322. (in this world). *i. e.*, to a life of peace and contentment.

323. (in the Hereafter).

324. (O reader!).

325. The formula, 'I seek refuge by God from Satan the damned'

commanded at the beginning of every good work is only an outward expression of one's absolute trust in God.

326. See n. 55 above.

327. (and do not exert their will to resist his influence).

328. (or commandment).

329. (or commandment). For the meaning and scope of abrogation see

P. I. nn. 476-77.

330. *i. e.*, of the wisdom of; of the appropriateness of.

331. *i. e.*, of His subsequent and previous revelations.

332. *i. e.*, the infidels.

333. (to the holy Prophet).

334. As if the substitution of a law (not a doctrine) by another law, still better and more accommodating, were a positive proof of the Prophet's fabrication!

335. *i. e.*, it is those captious objectors themselves who are entirely ignorant, and their objections proceed from sheer ignorance.

336. (O Prophet!).

337. *i. e.*, the angel Gabriel.

338. (in their faith yet further).

رَبَّنَا

الْقُدْسُ

أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ
 مُبِينٌ ۝ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۚ لَا يَهْدِيهِمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝
 إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْكَذِبُونَ ۝ مَنْ
 كَفَرَ بِاللَّهِ مِنْ بَعْدِ إيمَانِهِ إِلَّا مَنْ أَكْرَهَ ۚ وَقَلْبُهُ مَظْمُونٌ ۚ بِالْإِيمَانِ ۚ وَلَٰكِنْ مَنْ شَرَحَ
 بِالْكُفْرِ صَدْرًا ۖ فَعَلَيْهِمْ عَذَابٌ مِنْ اللَّهِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ
 الدُّنْيَا عَلَى الْآخِرَةِ ۚ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ

103. (و لقد . . . مبین) And assuredly We know that they³³⁹ say:³⁴⁰ it is only a human being who teaches him.³⁴¹ The speech of him to whom they incline is foreign,³⁴² while this is plain Arabic speech.³⁴³

104. (ان الذين . . . الیم) Verily those who do not believe in the signs of Allah—Allah shall not guide them, and to them there shall be a torment afflictive.

105. (انما . . . الكذوبن) It is only those who do not believe in the signs of Allah who fabricate a lie, and those they are the liars.³⁴⁴

106 (من . . . عظیم) Whosoever disbelieves in Allah after his belief—save him who is constrained and his heart is at rest with³⁴⁵ the belief³⁴⁶—but whosoever expands his breast to unbelief,³⁴⁷ upon them shall be wrath from Allah and to them *shall be* a torment mighty.

107. (ذلك . . . الكفرین) That³⁴⁸ is because they loved the life of the world above the Hereafter, and because Allah does not guide an infidel people.

339. *i. e.*, the Makkan pagans.

340. (pointing to a certain Christian slave or a Christian monk).

341. *i. e.*, the Prophet to compose the Qur'ân. The Christians, at one time, naturally made much of the charge; yet now the verdict of their own scholars is as follows:—'There is not the least evidence in support of the accusation made against Mohammed by Christian writers, that the greater part of his revelations were due to the suggestions of a Christian monk (Palmer, 'The Quran'. Intro. p. xlviii). See also De Bunsen, *Islam, Or True Christianity*, p. 131.

342. Or 'barbarous.' The Arabs particularly felt proud of their language, and looked down upon foreign languages. Pride, in their own language was not without reason. Arabic is still considered to be one of the purest languages in the world. 'The insular character of Arabia, has preserved the Arabic language from contamination by non-Semitic languages, and has thus saved it from the fate of other semitic languages, such as Assyrian and Hebrew. Thanks to its isolated

position, Arabic is generally allowed to be nearer the original Semitic (*Ursemitisch*) than any other language of the Semitic group; and is consequently accepted as the starting-point for semitic philology. (Inayatullah, *op. cit.*, pp. 34-35). Also see p. XXIV n. 386. The answer of the Qur'ān to the Arab pagans is in effect this: Apart from all considerations of the excellence of its teachings which you in your ignorance are unable to appreciate and value, look at the incomparable perfection of its language and diction. Is it conceivable that a foreigner should even so much as approach a style so chaste, so pure, so inimitable?

343. (and so lucid). The language of the Qur'ān is universally acknowledged to be the most perfect form of Arabic speech.' (Palmer, *op. cit.*, p. lxxvi) 'The classical language modelled by the Koran is followed closely everywhere. At the time of Muhammad there was no work of the first order in Arabic prose. The Koran was therefore the earliest, and has ever since remained the model prose work. Its language is rhythmical and rhetorical, but not poetical. Its rhymed prose has set the standard which almost every conservative Arabic writer of today consciously strives to imitate.' (Hitti, *op. cit.*, p. 127). See P. XII, n. 357. Consult also Lady Cobbold's *Pilgrimage to Mecca*, p. 240.

344. *i. e.*, the most brazen-faced liars are precisely they who unable to give their charge even a semblance of substantiality still cling to the fiction, that there must be someone to help the Prophet in the composition of the Qur'ān.

345. (against his will to utter some word of blasphemy or to do some outward act of infidelity).

346. *i. e.*, while he is sound at heart.

347. *i. e.*, has become a real convert to infidelity.

348. *i. e.*, this Divine sentence.

مُرْسَلًا ۞

الْغُلُونَ ۞

قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغُلُونَ ۞ لَا جَرَيمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ
 الْخٰسِرُونَ ۞ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قُتِلُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ
 بَعْدِهَا لَغَفُورٌ رَحِيمٌ ۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تَجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ
 مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ۞ وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
 رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا
 كَانُوا يَصْنَعُونَ ۞ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ۞

108. (اولئك . . . الغلون) These are they upon whose hearts and hearing and sight Allah has set a seal;³⁴⁹ and these! they are the heedless!³⁵⁰

109 (لاجرم . . . الخسرون) Undoubtedly in the Hereafter they shall be the very losers.

110. (ثم . . . رحيم) Then, verily, thy Lord unto those who emigrated³⁵¹ after they had been persuaded,³⁵² and have thereafter striven hard³⁵³ and endured—thy Lord is thereafter, Forgiving,³⁵⁴ Merciful.³⁵⁵

SECTION 15

111. (يوم . . . يظلمون) Beware a Day whereon every soul will come pleading for itself,³⁵⁶ and every soul will be paid in full what it has wrought, and they shall not be wronged.³⁵⁷

112. (و ضرب . . . يصنعون) Allah propounds a similitude:³⁵⁸ a town which was secure and at rest, to which came its provision abundantly from every place;³⁵⁹ then it denied ungratefully the favours of Allah;³⁶⁰ therefore Allah made it taste the extreme of hunger and fear, because of what they were wont to perform.³⁶¹

113. (ولقد . . . ظالمون) And assuredly there came to them³⁶² a messenger³⁶³ from amongst them,³⁶⁴ but they belied him, wherefore *Our* torment seized them, while yet they were wrong-doers.

349. Their judicial blindness is a consequence of their pugnacity. See P. I. nn. 47, 48.

350. *i. e.*, heedless of their end.

351. (for the sake of God's religion).

352. (and compelled much against their will to deny the faith by iovlence).

353. *i. e.*, fought in the cause of the true religion.

354. So He will pardon their past infidelity.

355. So He will raise them in rank.

356. (being only solicitous for its own safety and unconcerned with others).

357. *i. e.*, when virtue will be rewarded in full or even more, and vice will be punished in full or less.
358. (to serve as a warning against the consequences of infidelity).
359. (which ought to have made them the more grateful and obedient to God).
360. (and took to acts of unbelief).
361. The allusion is to the town of Makka itself which was visited by a famine for 7 years. Apart from this particular famine the people of Arabia, as a whole, permanently lived on the verge of want and insecurity. See P. XXX, nn. 549-51.
362. *i. e.*, to the Makkans.
363. (to wean them from their idolatrous practices).
364. (so that even well-acquainted with his life-history and convinced of his integrity and sincerity).

الْبَخْلِ

مُرَبِّيًا

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۖ وَاشْكُرُوا لِعِمَّتِ اللَّهِ إِنَّ كُنْتُمْ آبَاءَهُ تَعْبُدُونَ ﴿١١٤﴾ اِنَّمَا
 حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمِمَّا هَلَكَ لِعَدْرِ اللَّهِ بِهِ ۗ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا
 عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا تَصِفُ السُّنُكُمُ الْكُذِبَ هَذَا حَلَلٌ وَ
 هَذَا حَرَامٌ لِنَفْسِنَا عَلَى اللَّهِ الْكُذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ
 لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاءً قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا مَا
 قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۖ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ

114. (فكلوا... تاملون) So eat of what Allah has provided you of lawful and clean things, and give thanks for Allah's favour, if it is He *whom* you are wont to worship.³⁶⁵

115. (انما... رحيم) He has disallowed to you only the dead-meat and blood and swine-flesh and that over which is invoked the name of other than Allah;³⁶⁶ then whosoever is driven by necessity,³⁶⁷ not lusting³⁶⁸ nor transgressing,³⁶⁹ verily Allah³⁷⁰ is Forgiving, Merciful.

116. (ولا... يفلحون) And do not say concerning that wherein your tongues utter a lie:³⁷¹ this is allowed and this is forbidden, that you may forge a lie against Allah;³⁷² those who forge a lie against Allah shall not prosper—

117. (متاع... اليم) a passing enjoyment;³⁷³ and then unto them shall be a torment afflictive.

118. (وعلى... يظلمون) To those who are Judaised We had forbidden what We have already recounted unto thee;³⁷⁴ and We wronged them not,³⁷⁵ but themselves they were wont to wrong.³⁷⁶

365. This is addressed to the Arab pagans, as they also professed to serve and worship Him).

366. See P. II. nn. 144-146.

367. (to an unlawful food) See P. II, n. 147.

368. *i. e.*, seeking the unlawful food for the pleasure of palate.

369. (the bare limits of necessity).

370. (unto such).

371. (having no authority from God).

372. (by thus branding some foods as lawful and some as unlawful).

373. (in this world).

374. (O Prophet!). See P. IV. n. 6 ff.

375. *i. e.*, We were not hard on the Jews at all.

376. (by their consistent and persistent opposition to Our apostles). So things indifferent in themselves were forbidden to them as a penalty for the wickedness and rebellion.

أَتَعْلَمُ رَبِّكَ

لِلَّذِينَ عَمِلُوا الشُّرُوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
 لَغَفُورٌ رَحِيمٌ ۝ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝ شَاكِرًا
 لِأَنْعُمِهِ إِجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ
 لَكِينٌ الصَّالِحِينَ ۝ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝
 إِنَّمَا جَعَلَ السَّبِئَةَ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَكْتُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

119. (تم . . . وحيم) Then, verily, thy Lord unto those who work evil from ignorance and then repent and amend—thy Lord thereafter is to such Forgiving, Merciful.

SECTION 16

120. (ان . . . المشركين) Verily Ibrāhīm was a pattern³⁷⁷ of piety, devout unto Allah,³⁷⁸ upright, and was not of the associators.³⁷⁹

121. (شاكراً . . . مستقيماً) Grateful for His favours: He chose him and guided him to a straight path.

122. (وآتيه . . . العالمين) And We granted to him good in this world, and in the Hereafter he shall be of the righteous.³⁸⁰

123. (ثم . . . المشركين) We Revealed afterwards unto thee:³⁸¹ follow thou the faith of Ibrāhīm the upright; and he was not of the associators.

377. (and an exemplar; a model to be followed in respect of true religion and piety). *أمة* is also used in the sense of *امام*; a righteous man who is an object of imitation. (LL) See P. I. n. 556.

378. See P. I. nn. 617-18.

379. (like the Makkans who professed themselves to be his followers).

380. See P. I. nn. 617-18.

381. (O Prophet!).

رَبَّنَا

الْمُخْتَلِفِينَ

كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٨٢﴾ اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالنُّوعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٣٨٣﴾ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَاقَبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿٣٨٤﴾ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلُوبٍ مِمَّا يَمْكُرُونَ ﴿٣٨٥﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿٣٨٦﴾

124. (انما . . . يختلفون) The Sabbath was prescribed only for those who differed thereon,³⁸² and thy Lord will decide between them on the Judgement-Day concerning that wherein they have been differing.

125. (ادع . . . بالمهتدين) Call thou them to the way of thy Lord with wisdom³⁸³ and goodly exhortation,³⁸⁴ and argue with them with what is best.³⁸⁵ Verily thy Lord! He is the Best Knower of him who has strayed from His way, and He is the Best Knower of the guided ones.³⁸⁶

126. (وان . . . الصبرين) And if you³⁸⁷ chastise, then chastise with the like of what you were chastised with,³⁸⁸ and if you endure patiently then surely it is better for the patient.

127. (واصبر . . . يمكرون) And endure them patiently,³⁸⁹ and thy patience is not but from Allah; and do not grieve over them, and do not thou be in straitness because of what they plot.³⁹⁰

128. (ان . . . محسنون) Allah is with those who are in awe of Him³⁹¹ and those who are well-doers.

382. (with their prophet).

383. (and knowledge) *i. e.*, with arguments appealing to their intellect.

384. (and methods of persuasion) *i. e.*, with appeals to the emotional side of their nature.

385. (if and when need for disputation arises). In short, in addressing the non-Muslims a Muslim preacher should attract their attention most, satisfy their feelings most, and convince their reason most.

386. (and He will requite each accordingly). The business of the Prophet ends with his full and complete preaching; the rest is entirely in the hand of God.

387. (O Muslims!).

388. 'The verb first denotes punishment, and is afterwards used for the purpose of assimilation.' (LL).

389. (O Prophet!).

390. (against Islam and the Muslims).

391. (He helps and supports them).



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