

INTRODUCTION TO SŪRAT *Al-Mujādila*, 58.

This is the second of the ten Madinah Sūras referred to in the Introduction to the last Sūra. Its subject-matter is the acceptance of a woman's Plea on behalf of herself and her children (see n. 5330 to lviii. 1 below), and a condemnation of all secret counsels and intrigues in the Muslim Brotherhood.

The date is somewhat close to that of S. xxxiii. say between A.H. 5 and A.H. 7.

Summary.— All false pretences, especially those that degrade a woman's position, are condemned,—as well as secret consultations between men and intrigues with falsehood, mischief, and sedition. (lviii. 1-22).

Al-Mujādila, or The Woman who Pleads.

*In the name of Allah, Most Gracious,
Most Merciful.*

1. Allah has indeed
Heard (and accepted) the statement
Of the woman who pleads⁵³³⁰
With thee concerning her husband
And carries her complaint
(In prayer) to Allah:
And Allah (always) hears
The arguments between both⁵³³¹
Of you: for Allah
Hears and sees (all things).
2. If any men among you
Divorce their wives by *Zihār*⁵³³²
(Calling them mothers),
They cannot be their mothers:
None can be their mothers
Except those who gave them
Birth. And in fact
They use words (both) iniquitous⁵³³³
And false: but truly

سُورَةُ الْمَجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي

إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ

حَاوِرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ

أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ

وَأِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا

وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

5330. The immediate occasion was what happened to *Khaula bint Tha'laba*, wife of Aus son of Sāmit. Though in Islam, he divorced her by an old Pagan custom: the formula was known as *Zihār*, and consisted of the words "Thou art to me as the back of my mother". This was held by Pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties. Such a custom was in any case degrading to a woman. It was particularly hard on *Khaula*, for she loved her husband and pleaded that she had little children whom she had no resources herself to support. She urged her plea to the Prophet and in prayer to Allah. Her just plea was accepted, and this iniquitous custom, based on false words, was abolished. See also n. 3670 to xxxiii. 4.

5331. For He is a just God, and will not allow human customs or pretences to trample on the just rights of the weakest of His creatures.

5332. See n. 5330 above.

5333. Such words are false in fact and iniquitous, inasmuch as they are unfair to the wife and unseemly in decent society.

Allah is All-Pardoning,⁵³³⁴
All-Forgiving.

3. But those who pronounce
The word "*Zihār*"
To their wives
Then wish to go back⁵³³⁵
On the words they uttered,—
(It is ordained that
Such a one)
Should free a slave
Before they touch each other:
This are ye admonished
To perform: and Allah is
Well-acquainted with (all)
That ye do.

4. And if any has not
(The means),⁵³³⁶
He should fast for
Two months consecutively
Before they touch each other,
But if any is unable
To do so, he should feed

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا
فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَا ذَٰلِكُمْ تَوْعُطُونَ
بِهِ ۖ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٢﴾

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ
أَن يَتَمَاسَا ۖ فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا
ذَٰلِكَ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١﴾

5334. Cf. iv. 99 and xxii. 60. Were it not that Allah in His Mercy makes allowances for our weaknesses and the various grades of motives that actuate us, such conduct would be inexpiable. But He prescribes expiation as in the next verse, because He wishes to blot out what is wrong and give us a chance to reform by His forgiveness.

5335. If *Zihār* were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognised in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his penalty as provided below.

5336. Cf. iv. 92. The penalty is: to get a slave his freedom, whether it is your own slave or you purchase his freedom from another; if that is not possible, to fast for two months consecutively (in the manner of the *Ramadhān* fast); if that is not possible, to feed sixty poor. See next note.

Sixty indigent ones.⁵³³⁷

This, that ye may show

Your faith in Allah⁵³³⁸

And His Messenger.

Those are limits (set

By) Allah. For those who

Reject (Him), there is

A grievous Chastisement.⁵³³⁹

5. Those who oppose
(The commands of) Allah
And His Messenger will be
Humbled to dust, as were
Those before them: for We
Have already sent down
Clear Signs. And the Unbelievers
(Will have) a humiliating
Chastisement,

6. On the Day that
Allah will raise them
All up (again) and tell them

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُنُوتًا كَمَا كَتَبَ الَّذِينَ
مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ
عَذَابٌ مُهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنْشِئُهُمْ بِمَا عَمِلُوا

5337. There is a great deal of learned argument among the jurists as to the precise requirements of Canon Law under the term "feeding" the indigent. For example, it is laid down that half a *Ṣā'* of wheat or a full *Ṣā'* of dates or their equivalent in money would fulfil the requirements, a *Ṣā'* being a measure corresponding roughly to about 9 lbs. of wheat in weight. Others hold that a *Mudd* measure equivalent to about 2½ lbs. would be sufficient. This would certainly be nearer the daily ration of a man. It is better to take the spirit of the text in its plain simplicity, and say that an indigent man should be given enough to eat for two meals a day. The sixty indigent ones fed for a day would be equivalent to a single individual fed for sixty days, or two for thirty days, and so on. But there is no need to go into *minutiae* in such matters.

5338. These penalties in the alternative are prescribed, that we may show our repentance and Faith and our renunciation of "iniquity and falsehood" (verse 2 above), whatever our circumstances may be.

5339. It would seem that this refers to the Penalty in the Hereafter for not complying with the small penalty here prescribed. The next verse would then refer to the bigger "humiliating Penalty" for "resistance" to Allah's Law generally.

Of their deeds (which)⁵³⁴⁰
 Allah has reckoned and
 Which they forgot,
 For Allah is Witness
 To all things.

SECTION 2.

7. Seest thou not that
 Allah doth know (all) that is
 In the heavens and
 On earth? There is not
 A secret consultation
 Between three, but He
 Is the fourth of them,⁵³⁴¹
 Nor between five but
 He is the sixth,-
 Nor between fewer nor more,
 But He is with them,
 Wheresoever they be:
 In the end will He
 Tell them what
 They did on the Day
 Of Judgment. For Allah
 Has full knowledge
 Of all things.

أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ
 وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ
 وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ
 بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

5340. This phrase, "Allah will tell them of their deeds (or their doings or their conduct)" occurs frequently. See v. 51, n. 762; v. 108, n. 811; vi. 60; ix. 94; etc. In this life there is a certain mist or illusion in our spiritual sight. We see things from different angles and dispute about them; we hide real motives, and pretend to virtues which we do not possess; others may attribute such virtues to us, and we may come to believe it ourselves; we conceive likes and hatreds on insufficient grounds; we forget what we should remember, and remember what we should forget. Our vision is narrow, and our values are false. On the Day of Account all this will be remedied. Not only will true values be restored, but we shall ourselves see the inwardness of things in our own lives, which we never saw before.

5341. Secrecy is a relative and limited term among ourselves. There is nothing hidden or unknown to Allah. Usually secrecy implies fear or distrust, plotting or wrong-doing. But all is open before Allah's sight.

8. Seest thou not

Those who were

Forbidden secret counsels⁵³⁴²

Yet revert to that which

They were forbidden (to do)?

And they hold secret counsels

Among themselves for iniquity

And hostility, and disobedience

To the Messenger, And when

They come to thee,

They salute thee,⁵³⁴³

Not as Allah salutes thee,

(But in crooked ways):

And they say to themselves,

"Why does not Allah

Punish us for our words?"⁵³⁴⁴

Enough for them is Hell:

In it will they burn,

And evil is that destination!

9. O ye who believe!

When ye hold secret counsel,

Do it not for iniquity

And hostility, and disobedience

To the Messenger; but do it

الَّذِينَ هُمْ عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ
عَنْهُ وَيَنْتَجِبُونَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَإِذَا جَاءَهُمْ حَيْثُكَ بِمَا تُرْمِزُكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
حَسِبْتُمْ أَنَّهُمْ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَلَّجُوا بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجَّجُوا بِالْبِرِّ وَالْتَّقْوَى

5342. When the Muslim Brotherhood was acquiring strength in Madinah and the forces of disruption were being discomfited in open fight against the Messenger of Righteousness, the wicked resorted to duplicity and secret intrigues, in which the ringleaders were the disaffected Jews and the Hypocrites, whose machinations have been frequently referred to in the Qur-ān. E.g. see ii. 8-16; and iv. 142-145.

5343. The salutation of Allah was (and is) "Peace!" But the enemies, who had not the courage to fight openly often twisted the words, and by using a word like "Sām", which meant "Death!" or "Destruction!" instead of "Salām!" (Peace!), they thought they were secretly venting their spite and yet apparently using a polite form of salutation. Cf. ii. 106, and n. 107, where another similar trick is exposed.

5344. The enemies derisively enjoyed their trick (see last note) according to their own perverted mentality. They asked blasphemously, "Why does not Allah punish us?" The answer is given: there is a Punishment, far greater than they imagine: it will come in good time: it will be the final Punishment after Judgment: it is delayed in order to give them a chance of repentance and reformation.

For righteousness and self-restraint;⁵³⁴⁵

And fear Allah, to Whom
Ye shall be brought back.

10. Secret counsels are only
(Inspired) by Satan,
In order that he may
Cause grief to the Believers;
But he cannot harm them
In the least, except as⁵³⁴⁶
Allah permits; and on Allah
Let the Believers
Put their trust.

11. O ye who believe!
When ye are told
To make room
In the assemblies,⁵³⁴⁷
(Spread out and) make room:
(Ample) room will Allah provide
For you. And when
Ye are told to rise up,⁵³⁴⁸

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَّ الَّذِينَ آمَنُوا
وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ
وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ

5345. Ordinarily secrecy implies deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret: e.g., charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-renunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself?

5346. Evil can harm no one who is good, except in so far as (1) there is some question of trial in Allah's Universal Plan, or (2) what appears to be harm may be real good. Nothing happens without Allah's will and permission. And we must always trust Him, and not our cleverness or any adventitious circumstances that draw us the least bit from the path of rectitude.

5347. Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities

5348. "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'.

Rise up: Allah will
 Raise up, to (suitable) ranks
 (And degrees), those of you
 Who believe and who have
 Been granted Knowledge.⁵³⁴⁹
 And Allah is well-acquainted
 With all ye do.

12. O ye who believe!
 When ye consult
 The Messenger in private,⁵³⁵⁰
 Spend something in charity
 Before your private consultation.
 That will be best for you,
 And most conducive
 To purity (of conduct).⁵³⁵¹
 But if ye find not
 (The wherewithal), Allah is
 Oft-Forgiving, Most Merciful.

ءَامِنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ
 نَجْوَىٰكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا
 فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

5349. Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight.

5350. In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses.

5351. The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles.

13. Is it that ye are
 Afraid of spending sums⁵³⁵²
 In charity before your
 Private consultation (with him)?
 If, then, ye do not so,
 And Allah forgives you,
 Then (at least) establish
 Regular prayer; give⁵³⁵³
 Zakat and obey
 Allah and His Messenger.
 And Allah is well-acquainted
 With all that ye do.

SECTION 3.

14. Seest thou not those⁵³⁵⁴
 Who turn (in friendship)
 To such as have the Wrath
 Of Allah upon them?⁵³⁵⁵
 They are neither of you
 Nor of them, and they
 Swear to falsehood knowingly.⁵³⁵⁶

ءَأَسْفَقْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيَّ بِمُحِبَّتِكُمْ صَدَقْتُمْ^٥
 فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ
 خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

﴿١٤﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
 مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ
 وَهُمْ يَعْلَمُونَ ﴿١٤﴾

5352. Note the plural here, *Ṣadaqāt*, instead of the singular, *Sadaqat* in verse 12 above. While people with the foibles described in n. 5350 may be willing to spend "something" (small) in charity for a special consultation occasionally, they may be frightened of spending large sums when their needs for consultation may be numerous. What is to be done then? Are they to be shut out altogether? No. They are asked to be punctilious in the discharge of their normal duties of at least normal regular prayers and regular charity, "if Allah forgives you", i.e., if Allah's Messenger relieves them of further special contributions such as those noted in verse 12. This condition, "if Allah forgives you", provides the safeguard against the abuse of the privilege. The messenger would know in each case what is best for the individual and for the community.

5353. *Zakāt*, was instituted about A.H. 2.

5354. This refers to the Hypocrites of Madinah who pretended to be in Islam but intrigued with the Jews. See references as given in n. 5342 above.

5355. By this time the Jews of Madinah and the Jewish tribes around had become actively hostile to Islam, and were being sharply called to account for their treachery.

5356. They knew that as Muslims their duty was to refrain from the intrigues of the enemies of Islam and to assist Islam against them.

15. Allah has prepared for them
A severe Chastisement: evil
Indeed are their deeds.

16. They have made their oaths
A screen (for their misdeeds):
Thus they obstruct (men)⁵³⁵⁷
From the Path of Allah:
Therefore shall they have
A humiliating Chastisement.

17. Of no profit whatever
To them, against Allah,
Will be their riches⁵³⁵⁸
Nor their sons:
They will be Companions
Of the Fire, to dwell
Therein (for aye)!

18. The Day will Allah
Raise them all up
(For Judgment): then
Will they swear to Him⁵³⁵⁹
As they swear to you:
And they think that they
Have something (to stand upon).
No, indeed! they are
But liars!

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا

يَعْمَلُونَ ﴿١٥﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ

عَذَابٌ مُهِينٌ ﴿١٦﴾

لَنْ تَنْفَعِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ

شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكَ

وَيَحْسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

5357. A false man, by swearing that he is true, makes his falsehood all the more heinous. He stands in the way of other people accepting Truth. He gives a handle to the cynics and the sceptics.

5358. They may arrogantly boast of riches of alliances and followers in man-power. But what are such worldly advantages before the Throne of the Disposer of all events? They must come to utter misery.

5359. When Judgment is established, and before they realise the Truth, they may think (as now) that some oaths or excuses will save them. But they have not now—much less will they have then—any footing to stand upon. Falsehood is falsehood, and must perish. They must learn the worthlessness of their falsehood.

19. Satan has

Got the better of them:⁵³⁶⁰

So he has made them

Forgot the remembrance

Of Allah. They are the Party

Of Satan. Truly,

It is the Party

Of Satan

That will lose.

أَسْتَحْذَرُ عَلَيْهِمُ الشَّيْطَانَ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَئِكَ
حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ
الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

20. Those who oppose

(The commands of)

Allah and His Messenger

Will be among those

Most humiliated.⁵³⁶¹

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

21. Allah has decreed:

"It is I and My messengers

Who must prevail":

For Allah is Strong, Mighty.⁵³⁶²

كَتَبَ اللَّهُ لَا غَلِبَ بِنَا أَنَا وَرُسُلُنَا إِنَّ اللَّهَ
قَوِيٌّ عَزِيزٌ ﴿٢١﴾

22. Thou wilt not find

Any people who believe

In Allah and the Last Day,

Loving those who oppose

Allah and His Messenger,

Even though they were

Their fathers or their sons,⁵³⁶³

Or their brothers, or

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمْ

5360. Man's original nature as created by Allah is good (xxx. 30, and n. 3541). It is because man, in spite of the warnings he has received, allows Evil to get the mastery over him, that man forgets Allah and the divine qualities which Allah give him. The result of the perversion is that man becomes a partisan of Evil, and as such dooms himself to perdition.

5361. There are various degrees of humiliation in the final state in the next world. But the worst is the humiliation of being numbered among those who ignominiously attempted to resist the Irresistible.

5362. For the meaning of 'Azīz, see n. 2818 to xxii. 40.

5363. If any one believes in Allah and His goodness and justice, and in the Hereafter, in which all true values will be restored he will never love evil or wrong-doing or rebellion against Allah, even if these things are found in his nearest kith and kin.

Their kindred. For such
 He has written Faith⁵³⁶⁴
 In their hearts, and strengthened
 Them with a spirit⁵³⁶⁵
 From Himself. And He
 Will admit them to Gardens
 Beneath which Rivers flow,
 To dwell therein (for ever).
 Allah will be well pleased
 With them, and they with Him.⁵³⁶⁶
 They are the Party⁵³⁶⁷
 Of Allah. Truly it is
 The Party of Allah that
 Will achieve Success.

الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ
 أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

5364. Faith in Allah is indelibly written on the tablets of their hearts and they can never be false to Allah.

5365. Cf. ii. 87 and 253, where it is said that Allah strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by Allah. If anything, the phrase used here is stronger. "a spirit from Himself". Whenever any one offers his heart in faith and purity to Allah, Allah accepts it, engraves that Faith on the seeker's heart, and further fortifies him with his help which we can no more define adequately than we can define in human language the nature and attributes of Allah.

5366. Again we have the doctrine of Allah's Good Pleasure as the highest goal of man, the spiritual heaven which he achieves by a life of purity and faith. He not only attains Allah's Good Pleasure as the crown of his felicity, but his own nature is so far transformed to the pattern of Allah's original creation that his own good pleasure is in nothing but in Allah's Good Pleasure. The mutual good pleasure shows the heights to which man can attain.

5367. This is in antithesis to the Party of the Satan, mentioned in verse 19 above. The Party of Evil will perish, but while it has its run in the scheme of the present world, the Party of Truth and Reality may be rightly called the Party of Allah, even though all Creation is Allah's in another sense.