

### INTRODUCTION TO SŪRAT *Āl-Imrān*, 3

This Sūra is cognate to Sūra II. but the matter is here treated from a different point of view. The references to Badr (Ramadhān. H. 2) and Uḥud (Shawwāl. H. 3.) give a clue to the dates of those passages.

Like Sūra II. it takes a general view of the religious history of mankind, with special reference to the People of the Book, proceeds to explain the birth of the new People of Islam and their ordinances, insists on the need of struggle and fighting in the cause of Truth, and exhorts those who have been blessed with Islam to remain constant in Faith, pray for guidance, and maintain their hope for the Future.

The new points of view developed are: (1) The emphasis is here laid on the duty of the Christians to accept the new light: the Christians are here specially appealed to, as the Jews were specially appealed to in the last Sūra: (2) the lessons of the battles of Badr and Uḥud are set out for the Muslim community; and (3) the responsibilities of that community are insisted on both internally and in their relations to those outside.

*Summary.*—Allah having revealed His Book, confirming previous revelations, we must accept it in all reverence, try to understand its meaning, and reject the base motives which make Truth unacceptable to those who reject Faith. (iii. 1-20).

The People of the Book had only a portion of the Book, and if they reject the complete Book, the People of Faith must part company with them, and their day is done. (iii. 21-30).

The story of the family of 'Imrān (the father of Mary) leads us from the Mosaic Dispensation to the miracles connected with the birth of Jesus and his ministry. (iii. 31-63).

Allah's revelation being continuous, all people are invited to accept its completion in Islam, and controversies are deprecated. The Muslims are asked to hold together in union and harmony, and are promised security from harm from their enemies, and enjoined to seek friendship among their own people. (iii. 64-120).

The battle of Badr showed how Allah helps and upholds the virtuous, and how patience, perseverance, and discipline find their reward; on the other hand, the lessons of Uḥud must be learnt, not in despair, but in the exercise of the higher virtues and in contempt of pain and death. (iii. 121-148).

The misfortunes at Uḥud are shown to be due to the indiscipline of some, the indecision and selfishness of others, and cowardice on the part of the Hypocrites, but no enemy can hurt Allah's Cause. (iii. 149-180).

The taunts of the enemy should be disregarded, and sincere prayer offered to Allah, Who would grant His servants success and prosperity, (iii. 181-200).

Āl-‘Imrān, or the Family of ‘Imrān.

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

1. A. L. M.<sup>342</sup>
2. Allah! There is no god  
But He,—the Living,  
The Self-Subsisting,  
The Supporter of all.<sup>343</sup>
3. It is He Who sent down  
To thee (step by step),  
In truth, the Book,  
Confirming what went before it;  
And He sent down the Torah  
(Of Moses) and the Gospel<sup>344</sup>  
(Of Jesus).
4. Before this,  
As a guide to mankind,  
And He sent down the Criterion<sup>345</sup>  
(Of judgment between right and  
wrong).  
  
Then those who reject  
Faith in the Signs of Allah  
Will suffer the severest  
Chastisement and Allah  
Is Exalted in Might,  
Lord of Retribution.

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

زَلَّ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا

بِعَايَنَتِ اللَّهَ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ

دُونِ النَّاقِمِ

342. See note to ii. 1.

343. Cf. ii. 255.

344. In some editions the break between verses 3 and 4 occurs here in the middle of the sentence, but in the edition of *Hāfiz* ‘Uthmān, followed by the Egyptian Concordance *Fath-ur-Rahmān*, the break occurs at the word *Furqān*. In verse-divisions our classicists have mainly followed rhythm. As the word *Furqān* from this point of view is parallel to the word *Intiqām*, which ends the next verse. I have accepted the verse-division at *Furqān* as more in consonance with Quranic rhythm. It makes no real difference to the numbering of the verses, as there is only a question of whether one line should go into verse 3 or verse 4.

345. *Criterion: Furqān*: for meaning see ii. 53 n. 68.

5. From Allah, verily  
Nothing is hidden  
On earth or in the heavens.
6. He it is Who shapes you  
In the wombs as He pleases.<sup>346</sup>  
There is no god but He,  
The Exalted in Might,  
The Wise.
7. He it is Who has sent down  
To thee the Book:  
In it are verses  
Basic or fundamental  
Clear (in meaning);  
They are the foundation<sup>347</sup>  
Of the Book: others  
Are not entirely clear. But those  
In whose hearts is perversity follow  
The part thereof that is not entirely  
clear.
- Seeking discord, and searching  
For its interpretation,  
But no one knows  
Its true meanings except Allah.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

وَلَا فِي السَّمَاءِ ﴿٥﴾

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ

هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ

فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ

وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

346. Who can penetrate the mystery of life when a new life is just being born, except Allah? The reference to the mystery of birth prepares us for the mystery of the birth of Jesus mentioned in iii. 41 and the following verses.

347. This passage gives us an important clue to the interpretation of the Holy Qur-ān. Broadly speaking it may be divided into two portions, not given separately, but intermingled: viz. (1) the nucleus or foundation of the Book, literally "the mother of the Book". (2) the part which is not entirely clear. It is very fascinating to take up the latter, and exercise our ingenuity about its meaning, but it refers to such profound matters that are beyond human language and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to Allah alone. The Commentators usually understand the verses "of established meaning" (*muḥkam*) to refer to the categorical orders of the *Sharʿat* (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all Law rests, the essence of Allah's Message, as distinguished from the various illustrative parables, allegories, and ordinances.

And those who are firmly grounded<sup>348</sup>  
In knowledge say: "We believe  
In it, the whole of it  
Is from our Lord:" and none  
Will grasp the Message  
Except men of understanding.

8. "O Lord!" (they say),  
"Let not our hearts deviate  
Now after Thou hast guided us,  
But grant us mercy  
From Thee:  
For Thou art the Grantor  
Of bounties without measure.
9. "Our Lord! Thou art He  
That will gather mankind  
Together against a Day about which  
There is no doubt; for Allah  
Never fails in His promise."<sup>349</sup>

#### SECTION 2.

10. Those who reject Faith,-  
Neither their possessions  
Nor their (numerous) progeny  
Will avail them aught  
Against Allah: they are themselves  
But fuel for the Fire.
11. (Their plight will be)  
No better than that

رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ لَارِيبَ فِيهِ  
إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ  
وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا وَأُولَئِكَ  
هُمْ وَقُودُ النَّارِ ﴿١٠﴾

كَذَابٍ، أَلْ فَرَعُونَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا

348. One reading, rejected by the majority of Commentators, but accepted by Mujāhid and others, would not make a break at the point here marked *Waq Lāzim*, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except Allah and those who are firm in knowledge. They say", etc.

349. This is the prayer of those who are firmly grounded in knowledge. The more they know the more they realise how little they know. But they have Faith. The glimpses they get of Truth they wish to hold fast in their hearts, and they pray to Allah to preserve them from deviating even from what light they have got. They are sure of their eventual return to Allah, when all doubts will be solved.

Of the people of Pharaoh,<sup>350</sup>  
 And their predecessors:  
 They denied our Signs,  
 And Allah called them to account  
 For their sins.  
 For Allah is strict  
 In punishment.

12. Say to those who reject Faith:  
 "Soon will ye be vanquished"<sup>351</sup>  
 And gathered together  
 To Hell,—an evil bed  
 Indeed (to lie on)!

13. "There has already been  
 For you a Sign  
 In the two armies  
 That met (in combat):"<sup>352</sup>  
 One was fighting in the Cause

يَا أَيُّهَا الَّذِينَ آمَنُوا فَاعْلَمُوا أَنَّ اللَّهَ يَدْعُوهُمْ وَاللَّهُ شَدِيدُ  
 الْعِقَابِ ١١

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَتُحْشَرُونَ  
 إِلَىٰ جَهَنَّمَ وَيُنْسَىٰ إِلَهُهُمْ ١٢

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ  
 فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ  
 مِثْلَهُمْ رَأْيَ الْمَيِّتِ وَاللَّهُ يُؤَيِّدُ بَنَصْرِهِ

350. From the beginning of the world, sin, oppression, arrogance, and want of Faith have gone together. The Pharaoh of the time of Moses relied upon his power, his territory, his armies, and his resources to mock at Moses the messenger of Allah and to oppress the people of Moses. Allah saved the Israelite and punished their oppressors through many plagues and calamities.

351. As Moses warned the Egyptians, so the warning is here sounded to the Pagan Arabs, the Jews and the Christians, and all who resisted Faith, that their resistance would be in vain. Already the battle of Badr (referred to in the next verse) had been a warning how Faith must conquer with the help of Allah. The next few decades saw the Byzantine and the Persian Empires overthrown because of their arrogance and their resistance to the Law of Allah.

352. This refers to the battle of Badr in Ramadhān in the second year of the Hijra. The little exiled community of Makkān Muslims, with their friends in Madinah had organised themselves into a God-fearing community, but were constantly in danger of being attacked by their Pagan enemies of Makkah in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Madinah itself. The design of the Makkans was to gather all the resources they could, and with an overwhelming force, to crush and annihilate Muḥammad and his party. To this end Abū Sufyān was leading a richly-laden caravan from Syria to Makkah. He called for armed aid from Makkah. The battle was fought in the plain of Badr, about 150 kilometers south-west of Madinah. The Muslim force consisted of only about 313 men, mostly ill-armed, but they were led by Muḥammad, and they were fighting for their Faith. The Makkān army, well-armed and well-equipped, numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia, including Abū Jahl, the inveterate foe and persecutor of Islam. Against all odds the Muslims won a brilliant victory, and many of the enemy leaders, including Abū Jahl, were killed.

Of Allah, the other  
Resisting Allah; these saw  
With their own eyes  
Twice their number.<sup>353</sup>  
But Allah doth support  
With His aid whom He pleaseth.  
In this is a lesson  
For such as have eyes to see."

14. Fair in the eyes of men  
Is the love of things they covet:<sup>354</sup>  
Women and sons;  
Heaped-up hoards  
Of gold and silver; horses  
Branded (for blood and excellence);  
And (wealth of) cattle  
And well-tilled land.  
Such are the possessions  
Of this world's life;  
But with Allah  
Is the best of the goals  
(To return to).

15. Say: Shall I give you  
Glad tidings of things  
Far better than those?  
For the righteous are Gardens  
In nearness to their Lord

مَنْ يَشَاءُ ابْنُكَ فِي ذَلِكَ لَوْبَةٌ لِأُولَى  
الْأَبْصَارِ ﴿١٣﴾

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْأَفْئِسَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ  
عِنْدَهُ حُسْنُ الْمَقَابِ ﴿١٤﴾

﴿١٥﴾ قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِمَنِ اتَّقَوْا  
عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ  
مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٦﴾

353. It was impossible, without the miraculous aid of Allah, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their Faith firmness, zeal, and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was.

354. The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds,—tractors, motor-cars, aeroplanes, the best internal-combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated *hoards* is qanātīr plural of *quintār*, which literally means a Talent of 1.200 ounces of gold.

With rivers flowing beneath;  
Therein is their eternal home;  
With spouses purified<sup>355</sup>  
And the good pleasure of Allah.  
For in Allah's sight  
Are (all) His servants,-

16. (Namely), those who say:  
"Our lord! we have indeed  
Believed: forgive us, then,  
Our sins, and save us  
From the agony of the Fire;"-

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا  
ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ ﴿١٦﴾

17. Those who show patience.  
(Firmness and self-control);<sup>356</sup>  
Who are true (in word and deed);  
Who worship devoutly;  
Who spend (in the way of Allah);  
And who pray for forgiveness  
In the early hours of the morning<sup>357</sup>

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ  
وَالْمُسْتَفْزِينَ بِالْأَسْحَارِ ﴿١٧﴾

18. There is no god but He:  
That is the witness of Allah,  
His angels, and those endued  
With knowledge, standing firm<sup>358</sup>  
On justice. There is no god but He  
The Exalted in Power,  
The Wise.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا  
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿١٨﴾

355. Cf. ii. 25 and n. 44.

356. *Ṣabr* (*Ṣābirīn*) includes many shades of meaning: I have specified three here, viz., patience, firmness, and self-control. See ii. 45 and ii. 153 and notes thereon.

357. True servants of Allah are described in iii. 16 and 17. They have faith, humility, and hope (iii. 16); and they have certain virtues (iii. 17) viz., (1) patience, steadfastness, self-restraint, and all that goes under the full definition of *Ṣabr*; this shows a certain attitude of mind: (2) in all their dealings they are true and sincere as they are also in their promises and words; this marks them out in social conduct: (3) further, their spiritual worship is earnest and deep, an inner counterpart of their outward conduct; (4) their worship of Allah shows itself in their love of their fellow-men, for they are ready and liberal in charity: and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God.

358. Allah Himself speaks to us through His revelations (through angels) and through His Creation, for all Nature glorifies Allah. No thinking mind, if it only judges the matter fairly, can fail to find the same witness in his own heart and conscience. All this points to the Unity of Allah, His exalted nature, and His wisdom.

19. The Religion before Allah  
Is Islam (submission to His Will):  
Nor did the People of the Book  
Dissent therefrom except  
Through envy of each other,<sup>359</sup>  
After knowledge had come to them.  
But if any deny the Signs of Allah,  
Allah is swift in calling to account.
20. So if they dispute with thee,  
Say: "I have submitted  
My whole self<sup>360</sup> to Allah  
And so have those  
Who follow me."  
And say to the People of the Book  
And to those who are unlearned:<sup>361</sup>  
"Do ye (also) submit yourselves?"  
If they do, they are in right guidance,  
But if they turn back,  
Thy duty is to convey the Message;  
And in Allah's sight  
Are (all) His servants.<sup>362</sup>

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ  
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ  
الْعِلْمُ بَقِيَّاتِهِمْ وَمَنْ يَكْفُرْ يَتَّيْتِ اللَّهُ  
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْتُ  
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُ  
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا  
عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِيرٍ بِالْعِبَادِ ﴿٢٠﴾

359. *Bagyan*: through envy, through selfish contumacy or obstinacy, through sheer contrary-mindedness, or desire to resist or rebel. Cf. ii. 90, and ii. 213.

360. *Wajh*: whole self. See n. 114 to ii. 112.

361. The People of the Book may be supposed to know something about the previous religious history of mankind. To them the appeal should be easy and intelligible, as all Religion is one, and it is only being renewed in Islam. But the appeal is also made to the Pagan Arabs, who are unlearned, and who can well be expected to follow the example of one of their own, who received divine enlightenment, and was able to bring new knowledge to them. A great many of both these classes did so. But the few who resisted Allah's grace, and actually threatened and persecuted those who believed, are told that Allah will look after His own.

362. Note the literary skill in the argument as it proceeds. The mystery of birth faintly suggests that we are coming to the story of Jesus. The exposition of the Book suggests that Islam is the same religion as that of the People of the Book. Next we are told that the People of the Book made their religion one-sided, and through the priesthood of the family of 'Imrān, we are brought to the story of Jesus, who was rejected by a body of the Jews as Muḥammad was rejected by a body of both Jews and Christians.



## SECTION 3.

21. As to those who deny  
The Signs of Allah, and in defiance  
Of right,<sup>363</sup> slay the prophets,  
And slay those who teach  
Just dealing with mankind,<sup>364</sup>  
Announce to them a grievous  
chastisement.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
الَّذِينَ يَبْصِرُونَ حَقًّا وَيَقْتُلُونَ الَّذِينَ  
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ ﴿٦١﴾

22. They are those whose works  
Will bear no fruit<sup>365</sup>  
In this world  
And in the Hereafter,  
Nor will they have  
Anyone to help.

أُولَئِكَ الَّذِينَ خَسِرَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٦٢﴾

23. Hast thou not turned  
Thy thought to those  
Who have been given a portion<sup>366</sup>  
Of the Book? They are  
Invited to the Book of Allah,  
To settle their dispute,  
But a party of them  
Turn back and decline  
(The arbitration).<sup>367</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ  
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ  
مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٦٣﴾

363. *Right*; *haqq* has many shades of meaning; (1) right, in the sense of having a right to something; (2) right, in the sense of straight conduct, as opposed to wrong; (3) truth; (4) justice. All these shades are implied here.

364. Examples of the Prophets slain were: "the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar": Matt. xxiii. 35. Cf. Q. ii. 61. n. 75. Again, John the Baptist (Yahyā, noble, chaste, a prophet, of the goodly company of the righteous. Q. iii. 39), was bound, imprisoned, and beheaded, and his head presented to a dancing harlot: Matt. xiv. 1-11.

365. Cf. ii. 217. end.

366. *A portion of the Book*. I conceive that Allah's revelation as a whole throughout the ages is "The Book". The Law of Moses, and the Gospel of Jesus were portions of the Book. The Qur-ān completes the revelation and is *par excellence* the Book of Allah.

367. The Commentators mention a particular incident when a dispute was submitted by the Jews for arbitration to the Holy Prophet. He appealed to the authority of their own books, but they tried to conceal and prevaricate. The general lesson is that the =

24. This because they say:  
 "The Fire shall not touch us  
 But for a few numbered days":<sup>368</sup>  
 For their forgeries deceive them  
 As to their own religion.
25. But how (will they fare)  
 When We gather them together  
 Against a Day about which  
 There is no doubt,  
 And each soul will be paid out  
 Just what it has earned,  
 Without (favour or) injustice?
26. Say: "O Allah!  
 Lord of Power (and Rule),  
 Thou givest Power  
 To whom Thou pleasest,  
 And Thou strippest off Power  
 From whom Thou pleasest:  
 Thou enduest with honour  
 Whom Thou pleasest,  
 And Thou bringest low  
 Whom Thou pleasest:  
 In Thy hand is all Good.<sup>369</sup>  
 Verily, over all things  
 Thou hast power.
27. "Thou causdest the Night  
 To gain on the Day.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
 مَّعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا  
 يَفْتَرُونَ ﴿٢٤﴾

فَكَيْفَ إِذَا جُمِعْتَنَّهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ  
 كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ  
 لَا يُظْلَمُونَ ﴿٢٥﴾

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ  
 وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
 مَنْ تَشَاءُ يَبْدَأُ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ

= People of the Book should have been the first to welcome in Muḥammad the living exponent of the Message of Allah as a whole, and some of them did so: but others turned away from guilty arrogance, relying on corrupted texts and doctrines forged out of their own fancies, though they were not conformable to reason and good sense.

368. Cf. Q. ii. 80.

369. Another glorious Passage, full of meaning. The governing phrase in it all is: "In Thy hand is all Good." What is the standard by which we may judge Good? It is Allah's Will. Therefore when we submit to Allah's Will, and real Islam illuminates us, we see the highest Good. There has been and is much controversy as to what is the Highest Good. To the Muslim there is no difficulty: it is the Will of Allah. He must ever strive to learn and understand that Will. But once in that fortress, he is secure. He is not troubled with the nature of evil.

And Thou causeth the Day  
To gain on the Night;<sup>370</sup>  
Thou bringest the Living  
Out of the Dead,  
And Thou bringest the Dead  
Out of the Living;<sup>371</sup>  
And Thou givest sustenance  
To whom Thou pleasest,  
Without measure.<sup>372</sup>

الْحَيَّ مِنَ الْمَيِّتِ وَنُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرَزُّقُ  
مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧٠﴾

28. Let not the Believers  
Take for friends or helpers  
Unbelievers rather than  
Believers: if any do that,  
Shall have no relation  
Left with Allah except by way  
Of precaution, that ye may  
Guard yourselves from them.<sup>373</sup>  
But Allah cautions you  
(To fear) Himself;

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ  
فِي شَيْءٍ إِلَّا أَنْ تَكُونُوا مِنْهُمْ قُتْلَةً وَيَحْذَرُكُمْ  
اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٧١﴾

370. True in many senses. In every twenty-four hours, night merges into day, and day into night, and there is no clear boundary between them. In every solar year, the night gains on the day after the summer solstice, and the day gains on the night after the winter solstice. But further, if light and darkness are viewed as symbols of (a) knowledge and ignorance, (b) happiness and misery, (c) spiritual insight and spiritual blindness, Allah's Plan or Will works here too as in the physical world, and in His hand is all Good.

371. We can interpret Dead and Living in even more senses than Day and Night: death physical, intellectual, emotional, spiritual. Life and Death may also apply to collective, group, or national life. And who has ever solved the mystery of Life? But Faith refers it to Allah's Will and Plan.

372. Again true in all the senses suggested in the two previous notes. The only Eternal Reality is Allah. All else has its basis and sustenance from Him. Lest our little minds create fear out of "nicely calculated less or more", we are told at once that Allah's bounty is without measure or account.

373. If Faith is a fundamental matter in our lives our associations and friendships will naturally be with those who share our Faith. "Evil communications corrupt good manners": and evil company may corrupt Faith. In our ordinary every-day affairs of business, we are asked to seek the help of Believers rather than Unbelievers. Only in this way can our community be strong in organisation and unity. But where there is no question of preference, or where in self-defence we have to take the assistance of those not belonging to our Faith, that is permissible. In any case we must not weaken our Brotherhood: we must try to make it stronger if possible.

For the final goal  
Is to Allah.

29. Say: "Whether ye hide  
What is in your hearts  
Or reveal it,  
Allah knows it all:  
He knows what is  
In the heavens,  
And what is on earth.  
And Allah has power  
Over all things.

30. "On the Day when every soul  
Will be confronted  
With all the good it has done,  
And all the evil it has done,  
It will wish there were  
A great distance  
Between it and its evil.  
But Allah cautions you  
(To fear) Him  
And Allah is full of kindness  
To those that serve Him."

#### SECTION 4.

31. Say: "If ye do love Allah,  
Follow me: Allah will love you  
And forgive you your sins:  
For Allah is Oft-Forgiving,  
Most Merciful."

32. Say: "Obey Allah  
And His Messenger":  
But if they turn back,  
Allah loveth not those  
Who reject Faith.

33. Allah did choose  
Adam and Noah, the family  
Of Abraham, and the family  
Of 'Imrān above all people,-

قُلْ إِن تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ  
وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّخَضَّرًا  
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا  
بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ  
رَءُوفٌ بِالْعِبَادِ ﴿٣٢﴾

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ  
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ  
لَا يُحِبُّ الْكَافِرِينَ ﴿٣٤﴾

﴿٣٥﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ  
وَآلَ إِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٦﴾

34. Offspring, one of the other:<sup>374</sup>

And Allah heareth  
And knoweth all things.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. Behold! wife of 'Imrān<sup>375</sup>

Said: "O my Lord! I do  
Dedicate into Thee  
What is in my womb  
For Thy special service:<sup>376</sup>  
So accept this of me:  
For Thou hearest  
And knowest all things."

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي  
بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

36. When she was delivered,  
She said: "O my Lord!  
Behold! I am delivered  
Of a female child!"-  
And Allah knew best  
What she brought forth-<sup>377</sup>  
"And is not the male

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ  
بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا  
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا  
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

374. The Prophets in the Jewish-Christian-Muslim Dispensation form one family literally. But the argument is wider. All men of faith form one family. If you love and obey Allah, love and obey His Messenger; your love, obedience and discipline will be the test of your Faith.

375. Now we begin the story of Jesus. As a prelude we have the birth of Mary and the parallel story of John the Baptist, Yaḥyā the son of Zakariya. Yaḥyā's mother Elisabeth was a cousin of Mary the mother of Jesus (Luke i. 36), and therefore John and Jesus were cousins by blood, and there was a spiritual cousinhood in their birth and career. Elisabeth was of the daughters of Aaron (Luke i. 5), of a priestly family which went back to Aaron the brother of Moses and son of 'Imrān. Her husband Zakariya was actually a priest, and her cousin Mary was presumably also of a priestly family. By tradition Mary's mother was called Hannah (in Latin, Anna, and in English, Anne), and her father was called 'Imrān. Hannah is therefore both a descendant of the priestly house of 'Imrān and the wife of 'Imrān,—"a woman of 'Imrān" in a double sense.

376. *Muḥarrar* = freed from all worldly affairs and specially dedicated to Allah's service. She expected a son, who was to be a special devotee, a miraculous son of the old age of his parents, but Allah gave her instead a daughter. But that daughter was Mary the mother of Jesus, the chosen one among the women: iii. 42.

377. The mother of Mary expected a male child. Was she disappointed that it was a female child? No, for she had Faith, and she knew that Allah's Plan was better than any wishes of hers. Mary was no ordinary girl: only Allah knew what it was that her mother brought forth.

Like the female.<sup>378</sup>

I have named her Mary,  
And I commend her  
And her offspring  
To Thy protection  
From Satan  
The Rejected."

37. Right graciously

Did her Lord accept her:  
He made her grow  
In purity and beauty:  
To the care of Zakariya  
Was she assigned.  
Every time that he entered  
(Her) chamber to see her,  
He found her supplied  
With sustenance. He said:  
"O Mary! Whence (comes) this  
To you?" She said:  
"From Allah: for Allah  
Provides sustenance  
To whom He pleases,  
Without measure."<sup>379</sup>

38. There did Zakariya

Pray to his Lord! saying:  
'O my Lord! Grant unto me  
From Thee a progeny

فَنَقَبَلَهَا رَبُّهَا يَقْبُولُ حَسَنٍ وَأُنْتَبِهَا نَبَاتًا حَسَنًا  
وَكَفَّلَهَا زَكْرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكْرِيَّا الْمِحْرَابَ  
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُومُ أَنِّي لِلَّهِ هَذَا  
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ  
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

هَذَا لَكَ دَعَا زَكْرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي  
مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

378. The female child could not be devoted to Temple service under the Mosaic law, as she intended. But she was marked out for a special destiny as a miracle-child, to be the mother of the miracle-child Jesus. She was content to seek Allah's protection for her against all evil. There is a certain sense of pride in the girl on the part of the mother.

379. Mary grew under Allah's special protection. Her sustenance, under which we may include both her physical needs and her spiritual food, came from Allah, and her growth was indeed a "goodly growth" which I have tried to express in the Text by the words "purity and beauty". Some apocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by angels.

That is pure: for Thou  
Art He that heareth prayer!<sup>380</sup>

39. While he was standing  
In prayer in the chamber,  
The angels called unto him:  
"Allah doth give thee  
Glad tidings of Yahyā,  
Confirming the truth  
Of a Word from Allah,<sup>381</sup> and (be  
Besides) noble, chaste,  
And a Prophet,-  
Of the (goodly) company  
Of the righteous."

40. He said: "O my Lord!  
How shall I have a son,  
Seeing I am very old,  
And my wife is barren?"  
"Thus," was the answer,  
"Doth Allah accomplish  
What He willeth."

41. He said: "O my Lord!  
Give me a Sign!"  
"Thy Sign," was the answer,  
"Shall be that thou  
Shalt speak to no man  
For three days  
But with signals.  
Then celebrate  
The praises of thy Lord  
Again and again,

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ  
أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ  
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي  
الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ  
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَةُكَ أَنَّا نَكُونُ  
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زُرْنَا وَادْكُرُّ رَبَّكَ كَثِيرًا  
وَسَبِّحْ بِحَمْدِ اللَّهِ الْغَيْثِي وَالْإِنْسِي ﴿٤١﴾

380. The birth of Mary, the mother of Jesus, of John the Baptist, the precursor of Jesus, and of Jesus, the prophet of Israel, whom Israel rejected, occurred in that order chronologically, and are told in that order. They are all inter-connected. Zakariya prayed for no ordinary son. He and his wife were past the age of parenthood. Seeing the growth of Mary, he prayed for some child from Allah,- "from Thee, a progeny that is pure". To his surprise, he is given a son in the flesh, ushered in by a special Sign.

381. Notice: "a Word from Allah", not "the Word of Allah", the epithet that mystical Christianity uses for Jesus. As stated in iii. 59 below, Jesus was created by a miracle, by Allah's word "Be", and he was.

And glorify Him  
In the evening  
And in the morning."

#### SECTION 5.

42. Behold! the angels said:  
"O Mary! Allah hath chosen thee  
And purified thee—chosen thee  
Above the women of all nations."<sup>382</sup>
43. "O Mary! worship  
The Lord devoutly:  
Prostrate thyself,  
And bow down (in prayer)  
With those who bow down."
44. This is part of the tidings  
Of the things unseen,<sup>383</sup>  
Which We reveal unto thee  
(O Prophet!) by inspiration:  
Thou wast not with them  
When they cast lots  
With pens,<sup>384</sup> as to which  
Of them should be charged  
With the care of Mary:  
Nor wast thou with them  
When they disputed (the point).<sup>385</sup>

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ  
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

يَمْرُؤُا أَقْنِي لِرَبِّكِ وَاسْجُدِي  
وَأَزْكِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ  
لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمُهُمْ أَيُّهُمْ يَكْفُلُ  
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

382. Mary the mother of Jesus was unique, in that she gave birth to a son by a special miracle, without the intervention of the customary physical means. This of course does not mean that she was more than human, any more than that her son was more than human. She had as much need to pray to Allah as anyone else. The Christian dogma, in all sects except the Unitarian, holds that Jesus was Allah and the son of Allah. The worship of Mary became the practice in the Roman Catholic Church, which calls Mary the Mother of Allah. This seems to have been endorsed by the Council of Ephesus in 431, in the century before Muḥammad was born to sweep away the corruptions of the Church of Christ. For *'ālamīn* as meaning all nations, see iii. 96, n. 423.

383. *Things unseen*: belong to a realm beyond the reach of human perception and therefore it would be unseemly to dispute or speculate about them.

384. *Aqlām*. For the Arab custom of casting lots with arrows, see ii. 219, n. 241.

385. Christian apocryphal writings mention the contention between the priests as to the honour of taking charge of Mary, and how it was decided by means of rods or reeds in favour of Zakariya.



45. Behold! the angels said:  
 "O Mary! Allah giveth thee  
 Glad tidings of a Word  
 From Him: his name  
 Will be Christ Jesus,<sup>386</sup>  
 The son of Mary, held in honour  
 In this world and the Hereafter  
 And of (the company of) those  
 Nearest to Allah;<sup>387</sup>
46. "He shall speak to the people  
 In childhood and in maturity.<sup>388</sup>  
 And he shall be (of the company)  
 Of the righteous."
47. She said: "O my Lord!<sup>389</sup>  
 How shall I have a son  
 When no man hath touched me?"  
 He said: "Even so;  
 Allah createth  
 What He willeth:  
 When He hath decreed  
 A matter, He but saith  
 To it, 'Be,' and it is!
48. "And Allah will teach him  
 The Book and Wisdom,  
 The Torah and the Gospel,
49. "And (appoint him)  
 A messenger to the Children  
 Of Israel, (with this message):

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ يَبْشُرُكَ  
 بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ  
 وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ  
 وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٦﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ  
 قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ  
 إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٧﴾

وَعَلَّمَهُ الْكِتَابَ وَالْحِكْمَةَ  
 وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿١٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَةٍ  
 مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ

386. Christ: Greek, *Christos* = anointed: kings and priests were anointed to symbolise consecration to their office. The Hebrew and Arabic form is *Masih*.

387. Nearest to Allah: *Muqarrabin*, Cf. Q. lvi. 11.

388. The ministry of Jesus lasted only about three years, from 30 to 33 years of his age, when in the eyes of his enemies he was crucified. But the Gospel of Luke (ii. 46) describes him as disputing with the doctors in the Temple at the age of 12, and even earlier, as a child, he was "strong in spirit, filled with wisdom" (Luke ii. 40). Some apocryphal Gospels describe him as preaching from infancy.

389. She was addressed by angels, who gave her Allah's message. In reply she speaks as to Allah. In reply, apparently an angel again gives Allah's message.

"I have come to you,  
With a Sign from your Lord,  
In that I make for you  
Out of clay, as it were,  
The figure of a bird,  
And breathe into it,  
And it becomes a bird  
By Allah's leave:<sup>390</sup>  
And I heal those  
Born blind, and the lepers,  
And I bring the dead into life  
By Allah's leave;  
And I declare to you  
What ye eat, and what ye store<sup>391</sup>  
In your houses. Surely  
Therein is a Sign for you  
If ye did believe;

50. " (I have come to you),  
To attest the Torah  
Which was before me.  
And to make lawful  
To you part of what was  
(Before) forbidden to you;  
I have come to you  
With a Sign from your Lord.  
So fear Allah,  
And obey me.

51. " 'It is Allah  
Who is my Lord  
And your Lord;  
Then worship Him.  
This is a Way  
That is straight.' "

كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ  
اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُنْخِ  
الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ  
وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً  
لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤٩﴾

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ  
وَلِأَجَلٍ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ  
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٠﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

390. This miracle of the clay birds is found in some of the apocryphal Gospels; those of curing the blind and the lepers and raising the dead are in the canonical Gospels. The original Gospel (see iii. 48) was not the various stories written afterwards by disciples, but the real Message taught direct by Jesus.

391. This clause refers generally to a prophetic knowledge of what is not known to other people.

52. When Jesus found  
Unbelief on their part  
He said: "Who will be  
My helpers to (the work  
Of) Allah? Said the Disciples:  
"We are Allah's helpers  
We believe in Allah,  
And do thou bear witness  
That we are Muslims."<sup>392</sup>

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُ نَحْنُ  
أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ  
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

53. "Our Lord! we believe  
In what Thou hast revealed,  
And we follow the Messenger;  
Then write us down  
Among those who bear witness."

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ  
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

54. And (the unbelievers)  
Plotted and planned,  
And Allah too planned,<sup>393</sup>  
And the best of planners  
Is Allah.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكِرِينَ ﴿٥٤﴾

#### SECTION 6.

55. Behold! Allah said:  
"O Jesus! I will take thee"<sup>394</sup>  
And raise thee to Myself

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ  
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ

392. The story of Jesus is told with special application to the time of the Prophet Muhammad. Note the word helpers (Anṣār) in this connection, and the reference to plotters in iii. 54. It was the one Religion—the Religion of Allah, which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: who do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of Allah. All who have faith should bow to the Will of Allah and be Muslims.

393. The Arabic *Makara* has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of Allah are constantly doing that. But Allah—in whose hands is all good—has His plans also, against which the evil ones will have no chance whatever.

394. Read this with iv. 157, where it is said that "whereas they slew him not nor they crucified him but it was made dubious unto them. The guilt of the Jews remained, but Jesus was eventually taken up to Allah.

And clear thee (of the falsehoods)<sup>395</sup>  
Of those who blaspheme;  
I will make those  
Who follow thee superior<sup>396</sup>  
To those who reject faith,  
To the Day of Resurrection:  
Then shall ye all  
Return unto me,  
And I will judge  
Between you of the matters  
Wherein ye dispute.<sup>397</sup>

56. "As to those who reject faith,  
I will punish them  
With severe chastisement  
In this world and in the Hereafter  
Nor will they have  
Anyone to help.

57. "As to those who believe  
And work righteousness,  
Allah will pay them (in full)  
Their reward;  
But Allah loveth not  
Those who do wrong.

58. "This is what we rehearse  
Unto thee of the Signs  
And the Message  
Of Wisdom."

الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِي كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ  
ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا  
فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُؤْتِيهِمْ أَجْرَهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ  
الْحَكِيمِ ﴿٥٨﴾

395. Jesus was charged by the Jews with blasphemy as claiming to be Allah or the son of Allah. The Christians (except a few early sects which were annihilated by persecution, and the modern sect of Unitarians), adopted the substance of the claim, and made it the cornerstone of their faith. Allah clears Jesus of such a charge or claim.

396. *Those who follow thee* refers to those who followed Jesus in contrast to the Jews who rejected him.

397. All the controversies about dogma and faith will disappear when we appear before Allah. He will judge not by what we profess but by what we are.

59. The similitude of Jesus  
Before Allah is as that of Adam;<sup>398</sup>  
He created him from dust,  
Then said to him: "Be":  
And he was.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ  
مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

60. The Truth (comes)  
From thy Lord alone;  
So be not of those  
Who doubt<sup>399</sup>

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

61. If any one disputes  
In this matter with thee,  
Now after (full) knowledge  
Hath come to thee,  
Say: "Come! let us  
Gather together,-  
Our sons and your sons,  
Our women and your women,  
Ourselves and yourselves:  
Then let us earnestly pray.  
And invoke the curse  
Of Allah on those who lie!"<sup>400</sup>

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ  
تَمَالَوْا نَذْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ  
اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

398. After a description of the high position which Jesus occupies as a prophet, we have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In Allah's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be": for after that he was—more than dust—a great Prophet and teacher.

399. The truth does not necessarily come from priests, or from the superstitions of whole peoples. It comes from Allah, and where there is a direct revelation, there is no room for doubt.

400. In the year of Delegations, 10th of the Hijra, came a Christian embassy from Najrān (towards Yaman, about 150 miles north of Ṣanāʾ). They were much impressed on hearing this passage of the Qur-ān explaining the true position of Christ, and they entered into tributary relations with the new Muslim State. But ingrained habits and customs prevented them from accepting Islam as a body. The Holy Prophet, firm in his faith, proposed a *Mubāhala*, i. e., a solemn meeting, in which both sides should summon not only their men, but their women and children, earnestly pray to Allah, and invoke the curse of Allah on those who should lie. Those who had a pure and sincere faith would not hesitate. The Christians declined, and they were dismissed in a spirit of tolerance with a promise of protection from the State in return for tribute.

62. This is the true account:<sup>401</sup>

There is no god  
Except Allah;  
And Allah—He is indeed  
The Exalted in Power,  
The Wise.

63. But if they turn back,  
Allah hath full knowledge  
Of those who do mischief.

#### SECTION 7.

64. Say: "O People  
Of the Book! come  
To common terms  
As between us and you:  
That we worship  
None but Allah;  
That we associate  
No partners with Him;  
That we erect not,  
From among ourselves,  
Lords and patrons  
Other than Allah."<sup>402</sup>

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ  
وَرَبُّكَ اللَّهُ لَهُ الْمَزِيدُ الْحَكِيمُ ﴿١٦٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٦٣﴾

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ  
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ  
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا  
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا  
مُسْلِمُونَ ﴿١٦٤﴾

401. We are now in a position to deal with the questions which we left over at ii. 87. Jesus is no more than a man. It is against reason and revelation to call him Allah or the son of Allah. He is called the son of Mary to emphasize this. He had no human father, as his birth was miraculous. But it is not this which raises him to his high position as a prophet, but because Allah called him to his office. The praise is due to Allah, Who by His word gave him spiritual strength—"strengthened him with the Holy spirit. The miracles which surround his story relate not only to the "Clear Signs" which he brought. It was those who misunderstood him who obscured his clear Signs and surrounded him with mysteries of their own invention.

402. In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being—Cohen, or Pope, or Priest, or Brahman,—could claim superiority apart from his learning and the purity of his life, or could stand between man and Allah in some special sense. The same remarks apply to the worship of saints. They may be pure and sincere, but no one can protect us or claim Lordship over us except Allah. For *Rabb*, see i. 2. n. Abraham was a true Prophet of Allah, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed.

If then they turn back,  
Say ye: "Bear witness  
That we (at least)  
Are Muslims (bowing  
To Allah's Will)."

65. Ye People of the Book!  
Why dispute ye  
About Abraham,  
When the Torah and the Gospel  
Were not revealed  
Till after him?  
Have ye no understanding?

يٰۤاَهْلَ الْكِتٰبِ لِمَ تُحَاجُّوْنَ فِىۤ اِبْرٰهِيْمَ  
وَمَاۤ اُنْزِلَتِ التَّوْرَةُ وَاِلَّا نَجِیْلُ اِلَّا مِنْۢ بَعْدِهٖ  
اَفَلَا تَعْقِلُوْنَ ﴿١٥﴾

66. Ah! Ye are those  
Who fell to disputing  
(Even) in matters of which  
Ye had some Knowledge!<sup>403</sup>  
But why dispute ye  
In matters of which  
Ye have no knowledge?  
It is Allah Who knows,  
And ye who know not!

هَآءِۤانْتُمْ هٰۤؤُلَآءِ حٰجَجْتُمْ فِیۤمَا لَكُمْ بِهٖ  
عِلْمٌ فَلِمَ تُحَاجُّوْنَ فِیۤمَا لَیْسَ لَكُمْ بِهٖ عِلْمٌ  
وَاللّٰهُ یَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿١٦﴾

67. Abraham was not a Jew  
Nor yet a Christian;  
But he was Upright,  
And bowed his will to Allah's,  
(Which is Islam).  
And he joined not gods with Allah.<sup>404</sup>

مَا كَانَ اِبْرٰهِيْمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلٰكِنْ كَانَ  
حَنِیۤفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٧﴾

68. Without doubt, among men,  
The nearest of kin to Abraham,  
Are those who follow him,  
As are also this Prophet  
And those who believe:

اِنَّ اَوَّلِ النَّاسِ بِاِبْرٰهِيْمَ لِلَّذِيۡنَ اتَّبَعُوْهُ وَهٰذَا  
النَّبِیُّ وَالَّذِيۡنَ ءَامَنُوْا وَاللّٰهُ وَلِیُّ الْمُؤْمِنِيْنَ ﴿١٨﴾

403. The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion, of which they should have had some knowledge. But when they talk of Father Abraham, they are entirely out of court, as he lived before their peculiar systems were evolved.

404. Cf. ii. 135 and the whole argument in that passage.

And Allah is the Protector  
Of those who have faith.

69. It is the wish of a section  
Of the People of the Book  
To lead you astray.  
But they shall lead astray  
(Not you), but themselves,  
And they do not perceive!

70. Ye People of the Book!  
Why reject ye  
The Signs of Allah,  
Of which ye are  
(Yourselves) witnesses?

71. Ye People of the Book!  
Why do ye clothe  
Truth with falsehood,  
And conceal the Truth,  
While ye have knowledge?<sup>405</sup>

#### SECTION 8.

72. A section of the People  
Of the Book say:  
"Believe in the morning"<sup>406</sup>  
What is revealed  
To the Believers,  
But reject it at the end  
Of the day: perchance  
They may (themselves)  
Turn back;

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ  
وَمَا يُضِلُّوكَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ  
وَتَكْنُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ  
عَلَى الَّذِينَ ءَامِنُوا وَجِهَ النَّهَارِ وَآكُفُّوا ءَاخِرَهُ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

405. There are many ways of preventing the access of people to the truth. One is to temper with it, or trick it out in colours of falsehood: half-truths are often more dangerous than obvious falsehoods. Another is to conceal it altogether. Those who are jealous of a prophet of Allah, whom they actually see before them, do not allow his credentials or virtues to be known, or vilify him, or conceal facts which would attract people to him. When people do this of set purpose, against their own light ("of which ye are yourselves witnesses"), they are descending to the lowest depths of degradation, and they are doing more harm to themselves than to anyone else.

406. *Wajh* here has the sense of "beginning", early part. The cynics who plotted against Islam actually asked their accomplices to join the believers and then repudiate them.



73. "And believe no one  
Unless he follows  
Your religion."  
Say: "True guidance  
Is the guidance of Allah:  
(Fear ye) lest a revelation<sup>407</sup>  
Be sent to someone (else)  
Like unto that which was sent  
Unto you? Or that those  
(Receiving such revelation)  
Should engage you in argument  
Before your Lord?<sup>408</sup>  
Say: "All bounties  
Are in the hand of Allah:  
He granteth them  
To whom He pleaseth:  
And Allah careth for all,  
And He knoweth all things."

74. For His Mercy He specially chooseth  
Whom He pleaseth:  
For Allah is the Lord  
Of bounties unbounded

75. Among the People of the Book  
Are some who, if entrusted  
With a hoard of gold,<sup>409</sup>  
Will (readily) pay it back;  
Others, who, if entrusted  
With a single silver coin,<sup>410</sup>

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى  
هُدَى اللَّهِ أَنْ يُؤْتِيَ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ  
أَوْ يُحَاجُّكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ  
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٧٦﴾

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ  
الْعَظِيمِ ﴿٧٦﴾

﴿ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنُوا بِقِطَارٍ  
يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنُوا بِدِينَارٍ لَا يُؤَدُّهُ  
إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا

407. The two clauses following have been variously construed, and some translations leave the sense ambiguous. I have construed the conjunction "an" to mean "lest", as it undoubtedly does in vii. 172. 'an taqūlū', etc.

408. Cf. ii. 76. The People of the Book were doubly annoyed at the Muslims: (1) that they should (being outside their ranks) receive Allah's revelations, and (2) that having received such revelations, they should be able to convict them out of their own scriptures before their Lord.

409. Hoard of gold: qintār: a talent of 1,200 ounces of gold. See iii. 14. n. 354.

410. Silver coin: dinār. In the later Roman Empire, the denarius was a small silver coin. It must have been current in Syria and the markets of Arabia in the time of the Prophet. It was the coin whose name is translated in the English Bible by the word penny. =

Will not repay it unless  
Thou constantly stoodest  
Demanding, because,  
They say: "there is no way  
Over us as to the  
Unlettered people,"<sup>411</sup>  
But they tell a lie against Allah,  
And (well) they know it.

76. Nay,—Those that keep  
Their plighted faith  
And act aright,—verily  
Allah loves those  
Who act aright.

77. As for those who sell  
The faith they owe to Allah  
And their own solemn plighted word  
For a small price,<sup>412</sup>  
They shall have no portion  
In the Hereafter:  
Nor will Allah  
(Deign to) speak to them  
Or look at them  
On the Day of Judgment,  
Nor will He cleanse them<sup>413</sup>

لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِينَ سَبِيلٌ وَيَقُولُونَ  
عَلَى اللَّهِ الْكَذِبُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ  
يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ يَشْرُونَ عَهْدَ اللَّهِ وَأَيْمَانَهُمْ ثَمَنًا  
قَلِيلًا أَوْ لَهْوًا لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ  
وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ  
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

= Matt. xxii. 19: hence the abbreviation of penny is *d* (= denarius). The later Arabian coin *dirār* coined by the Umayyads, was a gold coin after the pattern of the Byzantine (Roman) *denarius aureus* and weighed about 66349 grains troy, just a little more than a half-sovereign.

411. Every race imbued with race arrogance resorts to this kind of moral or religious subterfuge. Even if its members are usually honest or just among themselves, they are contemptuous of those outside their circle, and cheat and deceive them without any qualms of conscience. This is a "lie against Allah."

412. All our duties to our fellow creatures are referred to the service and faith we owe to Allah. But in the matter of truth an appeal is made to our self-respect as responsible beings: is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying Allah's word or being untrue to ourselves is but a miserable price. We get at best something very paltry as the price for selling our very souls.

413. Even on sinners—ordinary sinners—Allah will look with compassion and mercy: He will speak words of kindness and cleanse them of their sins. But those who are in active rebellion against Allah and sin against their own light,—what mercy can they expect?

(Of sin): they shall have  
A grievous Chastisement.

78. There is among them  
A section who distort  
The Book with their tongues;  
(As they read) so that you would think  
It is a part of the Book,  
But it is no part  
Of the Book; and they say,  
"That is from Allah,"  
But it is not from Allah:  
It is they who tell  
A lie against Allah,  
And (well) they know it!

79. It is not (possible)  
That a man, to whom  
Is given the Book,  
And Wisdom,  
And the Prophetic Office,  
Should say to people:  
"Be ye my worshippers  
Rather than Allah's":<sup>414</sup>  
On the contrary  
(He would say):  
"Be ye worshippers  
Of Him (Who is truly  
The Cherisher of all)  
For ye have taught  
The Book and ye  
Have studied it earnestly."

80. Nor would he instruct you  
To take angels and prophets<sup>415</sup>  
For Lords and Patrons,  
What! would he bid you

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ  
لِيَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ  
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ  
وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ  
وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي  
مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ  
تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا  
أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

414. It is not in reason or in the nature of things that Allah's messenger should preach against Allah. Jesus came to preach and convey the true message of Allah.

415. Jesus was a prophet, and the Holy Spirit "with which he was strengthened" was the Angel who brought the revelations to him.

To unbelief after ye have  
Bowed your will  
(To Allah in Islam)?

#### SECTION 9.

81. Behold! Allah took  
The Covenant of the Prophets,<sup>416</sup>  
Saying: "I give you  
A Book and Wisdom:  
Then comes to you  
A Messenger, confirming  
What is with you;  
Do ye believe in him  
And render, him help."  
Allah said: "Do ye agree,  
And take this my Covenant  
As binding on you?"  
They said: "We agree."  
He said: "Then bear witness,  
And I am with you  
Among the witnesses."
82. If any turn back  
After this, they are  
Perverted transgressors.
83. Do they seek  
For other than the Religion

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَآءَ آتَيْنُكُمْ  
مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ  
مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ،  
قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي  
قَالُوا ءَأَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ  
مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّى بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٨٢﴾  
أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ

416. Cf. ii. 63. n. 78. The argument is: You (People of the Book) are bound by your own oaths, sworn solemnly in the presence of your own Prophets. In the Old Testament as it now exists, Muhammad is foretold in Deut. xviii. 18: and the rise of the Arab nation in Isaiah. xlii. 11. for Kedar was a son of Isma'il and the name is used for the Arab nation: in the New Testament as it now exists. Muhammad is foretold in the Gospel of St. John. xiv. 16, xv. 26, and xvi. 7: the *future* Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, helping and guiding Jesus. The Greek word translated "Comforter" is "Paracletos", which is an easy corruption from "Periclytos", which is almost a literal translation of "Muhammad" or "Ahmad": see Q lxi. 6. Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad; e.g., the Gospel of St. Barnabas, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg.

Of Allah?-while all creatures  
In the heavens and on earth  
Have, willing or unwilling,<sup>417</sup>  
Bowed to His Will  
(Accepted Islam).  
And to Him shall they  
All be brought back.

84. Say: "We believe  
In Allah, and in what  
Has been revealed to us  
And what was revealed  
To Abraham, Ismā'il;  
Isaac, Jacob, and the Tribes,  
And in (the Books)  
Given to Moses, Jesus,  
And the Prophets,  
From their Lord:  
We make no distinction  
Between one and another  
Among them, and to Allah do we  
Bow our will (in Islam)."

85. If anyone desires  
A religion other than  
Islam (submission to Allah)<sup>418</sup>  
Never will it be accepted

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا  
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٥﴾

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ  
عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ  
وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ  
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

417. Allah's Truth is manifest, and all that is good and true and sane and normal accepts it with joy. But even where there is "disease in the heart" (Q. ii. 10), or judgment is obscured by perversity, every creature must eventually see and acknowledge Allah and His power (ii. 167). Cf. R. Bridges: "Testament of Beauty": iv. 1419-22:—"For God's love is unescapable as nature's environment, which if a man ignore or think to thrust it off, he is the ill-natured fool that runneth blindly on death." All Nature adores Allah, and Islam asks for nothing peculiar or sectarian; it but asks that we follow our nature and make our will conformable to Allah's Will as seen in Nature, history, and revelation. Its message is universal.

418. The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islam is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the truth taught by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of Allah and a joyful submission to that Will and Plan. If any one wants a religion other than that, he is false to his own nature, as he is false to Allah's Will and Plan. Such a one cannot expect guidance, for he has deliberately renounced guidance.

Of him; and in the Hereafter  
He will be in the ranks  
Of those who have lost.

86. How shall Allah  
Guide those who reject  
Faith after they accepted it  
And bore witness  
That the Messenger was true  
And that Clear Signs  
Had come unto them?  
But Allah guides not  
A people unjust.

87. Of such the reward  
Is that on them (rests)  
The curse of Allah,  
Of His angels,  
And of all mankind;—

88. In that will they dwell;  
Nor will their punishment  
Be lightened, nor respite  
Be their (lot);—<sup>418-A</sup>

89. Except for those that repent  
(Even) after that.  
And make amends;  
For verily Allah  
Is Oft-Forgiving,  
Most Merciful.

90. But those who reject  
Faith after they accepted it.  
And then go on adding  
To their defiance of Faith,—  
Never will their repentance  
Be accepted: for they  
Are those who have  
Gone astray.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ  
وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُنْظَرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ  
عَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا  
لَنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

91. As to those who reject  
Faith, and die rejecting,-  
Never would be accepted  
From any such as much  
Gold as the earth contains,  
Though they should offer it  
For ransom. For such  
Is (in store) a chastisement grievous  
And they will find no helpers.

## SECTION 10.

92. By no means shall ye  
Attain righteousness unless  
Ye give (freely) of that<sup>419</sup>  
Which ye love: and whatever  
Ye give,  
Allah knoweth it well.

93. All food was lawful  
To the Children of Israel,  
Except what Israel<sup>420</sup>  
Made unlawful for himself  
Before the Torah  
Was revealed. Say:  
"Bring ye the Torah  
And study it,  
If ye be men of truth."

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ  
مِنْ أَحَدِهِمْ قِيلٌ أَلَّا رِضٌ ذَهَبًا  
وَلَوْ أَقْتَدَىٰ بِهِ ؕ أُولَٰئِكَ لَهُمْ عَذَابٌ  
أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ  
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا  
مَا حَرَّمَ إِسْرَءِيلُ عَلَىٰ نَفْسِهِ ؕ مِنْ قَبْلِ أَنْ تُنَزَّلَ  
التَّوْرَةُ ؕ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ  
صَادِقِينَ ﴿٩٣﴾

419. The test of charity is: do you give something that you value greatly, something that you love? If you give your life in a Cause, that is the greatest gift you can give. If you give yourself, that is, your personal efforts, your talents, your skill, your learning, that comes next in degree. If you give your earnings, your property, your possessions, that is also a great gift; for many people love them even more than other things. And there are less tangible things, such as position, reputation, the well-being of those we love, the regard of those who can help us, etc. It is unselfishness that Allah demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of Allah.

420. The Arabs ate the flesh of the camel, which is lawful in Islam, but it was prohibited by the Jewish Law of Moses (Leviticus xi. 4). But that Law was very strict because of the "hardness of heart" of Israel, because of Israel's insolence and iniquity (Q. vi. 146). Before it was promulgated Israel was free to choose its own food.

94. If any, after this, invent  
A lie and attribute it  
To Allah, they are indeed  
Unjust wrong-doers.

95. Say: "Allah speaketh  
The Truth: follow  
The religion of Abraham,  
The sane in faith: he  
Was not of the Pagans."<sup>421</sup>

96. The first House (of worship)  
Appointed for men  
Was that at Bakka:<sup>422</sup>  
Full of blessing  
And of guidance  
For all the worlds.<sup>423</sup>

97. In it are Signs  
Manifest;  
The Station of Abraham;<sup>424</sup>  
Whoever enters it  
Attains security;<sup>425</sup>  
Pilgrimage thereto is a duty  
Men owe to Allah,—  
Those who can afford  
The journey; but if any  
Deny faith, Allah stands not  
In need of any of His creatures.

مَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا  
وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

فِيهِ ءَايَاتٌ يُبَيِّنُ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ  
ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ  
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ  
غَفِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

421. The greater freedom of Islam in the matter of the ceremonial law, compared with the Mosaic Law, is not a reproach but a recommendation. We go back to an older source than Judaism,—the institutions of Abraham. By common consent his Faith was sound, and he was certainly not a Pagan, a term contemptuously applied to the Arabs by the Jews.

422. *Bakka*: same as Makkah, perhaps an older name. The foundation of the Ka'ba goes back to Abraham.

423. 'Ālamīn: all the worlds (i. 2. ii), all kinds of beings; all nations (iii. 42): all creatures (iii. 97).

424. *Station of Abraham*: see ii. 125 and n. 125.

425. See reference in last note.



98. Say: "O People of the Book!  
Why reject ye the Signs  
Of Allah, when Allah  
Is Himself witness  
To all ye do?"
99. Say: "O ye People of the Book!  
Why obstruct ye  
Those who believe,  
From the Path of Allah,  
Seeking to make it crooked,  
While ye were yourselves  
Witnesses (to Allah's Covenant)?<sup>426</sup>  
But Allah is not unmindful  
Of all that ye do."
100. O ye who believe!  
If ye listen  
To a faction  
Among the People of the Book,  
They would (indeed)  
Render you apostates  
After ye have believed!
101. And how would ye  
Deny Faith while unto you  
Are rehearsed the Signs  
Of Allah, and among you  
Lives the Messenger?  
Whoever holds  
Firmly to Allah  
Will be shown  
A Way that is straight.

## SECTION 11.

102. O ye who believe!  
Fear Allah as He should be<sup>427</sup>

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ  
وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٨﴾

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ  
اللّٰهِ مَنْ ءَامَنَ تَبِعُوْهَا عِوَجًا وَاَنْتُمْ شٰهَدَآءُ  
وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾

يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تَطِيْعُوْا فِرْقًا مِّنَ الَّذِيْنَ  
اُوتُوْا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ﴿١٠٠﴾

وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ ءَايٰتُ اللّٰهِ  
وَفِيْكُمْ رَسُوْلُهُ وَاَنْتُمْ يَنْتَهِم بِاللّٰهِ فَقَدْ هُدِيَ  
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠١﴾

يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تَقٰوْلِهِ وَاَلَا تَتَّقُوْنَ  
اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾

426. Cf. iii. 81.

427. Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the =

Feared, and die not  
Except in a state<sup>428</sup>  
Of Islam.

103. And hold fast,  
All together, by the Rope<sup>429</sup>  
Which Allah (stretches out  
For you), and be not divided  
Among yourselves;  
And remember with gratitude  
Allah's favour on you;  
For ye were enemies<sup>430</sup>  
And He joined your hearts  
In love, so that by His Grace,  
Ye became brethren;  
And ye were on the brink  
Of the Pit of Fire,  
And He saved you from it.  
Thus doth Allah make  
His Signs clear to you:  
That ye may be guided.

104. Let there arise out of you  
A band of people  
Inviting to all that is good,  
Enjoining what is right,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا  
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ  
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ  
عَلَى شَفَا حُفْرٍ مِنَ النَّارِ فَنَقَذَكُمْ مِنْهَا كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ ﴿١٠٤﴾

= reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they are fear, but not the fear of Allah. The first is a feeling of which anyone should be ashamed.

428. Our whole being should be permeated with Islam: it is not a mere veneer or outward show.

429. The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety.

430. Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his feet on its soil. After that, it became the City of the Prophet, Madinah, and unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Madinah?

And forbidding what is wrong:  
They are the ones  
To attain felicity.<sup>431</sup>

105. Be not like those  
Who are divided  
Amongst themselves  
And fall into disputations  
After receiving  
Clear Signs:  
For them  
Is a dreadful Chastisement,-

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ  
مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

106. On the Day when  
Some faces will be (lit up  
With) white, and some faces  
Will be (in the gloom of) black:<sup>432</sup>  
To those whose faces  
Will be black, (will be said):  
"Did ye reject Faith  
After accepting it?  
Taste then the Chastisement  
For rejecting Faith."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ  
أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ  
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

107. But those whose faces  
Will be (lit with) white,-  
They will be in (the light  
Of) Allah's mercy: therein  
To dwell (for ever).

وَأَمَّا الَّذِينَ أُنِيزَتْ وُجُوهُهُمْ فَبِهِ رَحْمَةِ اللَّهِ  
هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

431. *Muflih, aflaha, falah*: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind;-the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish.

The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,-a master-stroke of description in three clauses.

432. The "face" (*wajh*) expresses our Personality, our inmost being. White is the colour of Light; to become white is to be illumined with Light, which stands for felicity, the rays of the glorious light of Allah. Black is the colour of darkness, sin, rebellion, misery; removal from the grace and light of Allah. These are the Signs of heaven and hell. The standard of decision in all questions is the justice of Allah.

108. These are the Signs  
Of Allah: We rehearse them  
To thee in Truth:  
And Allah means  
No injustice to any  
Of His creatures.

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾

109. To Allah belongs all  
That is in the heavens  
And earth: to Allah  
Do all matters  
Return.<sup>433</sup>

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

#### SECTION 12.

110. Ye are the best  
Of Peoples, evolved  
For mankind.  
Enjoining what is right,  
Forbidding what is wrong,  
And believing in Allah.<sup>434</sup>  
If only the People of the Book  
Had faith, it were best  
For them: among them  
Are some who have faith,  
But most of them  
Are perverted transgressors.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ  
لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ  
وَآكَفَرُهُمُ الْفٰسِقُونَ ﴿١١٠﴾

111. They will do you no harm,  
Barring a trifling annoyance:  
If they come out to fight you,  
They will show you their backs.  
And no help shall they get.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ  
يُؤْلِكُوكُمُ الْأَذْبَارُ ثُمَّ لَا يَنْصُرُونَ ﴿١١١﴾

433. Cf. ii. 210.

434. The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious.

112. Shame is pitched over them<sup>435</sup>  
 (Like a tent) wherever  
 They are found,  
 Except when under a covenant  
 (Of protection) from Allah  
 And from men; they draw  
 On themselves wrath from Allah.  
 And pitched over them  
 Is (the tent of) destitution.  
 This because they rejected  
 The Signs of Allah, and slew  
 The Prophets in defiance of right:<sup>436</sup>  
 This because they rebelled  
 And transgressed beyond bounds.

113. Not all of them are alike:  
 Of the People of the Book  
 Are a portion that stand  
 (For the right); they rehearse  
 The Signs of Allah all night long.  
 And they prostrate themselves<sup>437</sup>  
 In adoration.

114. They believe in Allah  
 And the Last Day;  
 They enjoin what is right,  
 And forbid what is wrong;  
 And they hasten (in emulation)  
 In (all) good works:  
 They are in the ranks  
 Of the righteous.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثَقِفُوا إِلَّا لِمَحَلٍّ مِّنَ  
 اللَّهِ وَجَلِيلٌ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ  
 وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ  
 كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ  
 بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

﴿١١٣﴾ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ  
 يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ  
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ  
 فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

435. *Dhuribat*. I think there is a simile from the pitching of a tent. Ordinarily a man's tent is a place of tranquillity and honour for him. The tent of the wicked wherever they are found is ignominy, shame, and humiliation. It is pity from Allah or from men that gives them protection when their pride has a fall. Using the same simile of tent in another way, their home will be destitution and misery.

436. Cf. iii. 21, n. 363.

437. In Islam we respect sincere faith and true righteousness in accordance with the Qur-ān and Sunnah. This verse, according to Commentators, refers to those People of the Book who eventually embraced Islam.

115. Of the good that they do.  
Nothing will be rejected  
Of them; for Allah knoweth well  
Those that do right.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا  
وَاللَّهُ عَلَيْهِ بِالْمَنَافِقِ

116. Those who reject Faith,—  
Neither their possessions  
Nor their (numerous) progeny  
Will avail them aught against Allah:  
They will be Companions  
Of the Fire,—dwelling  
Therein (for ever).<sup>438</sup>

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ  
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا  
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

117. What they spend  
In the life  
Of this (material) world  
May be likened to a Wind  
Which brings a nipping frost:  
It strikes and destroys the harvest  
Of men who have wronged  
Their own souls: it is not Allah  
That hath wronged them, but  
They wrong themselves.<sup>439</sup>

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا  
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ  
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ  
وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

118. O ye who believe!  
Take not into your intimacy  
Those outside your ranks:  
They will not fail  
To corrupt you. They

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً  
مِنْ دُونِكُمْ لَا يَأُولُونَكُمْ خَبْرًا وَلَا وُدًّا وَمَا عَنِتُّمْ  
قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي

438. Cf. iii. 10.

439. False "spending" may be either in false "charity" or in having a "good time". For the man who resists Allah's purpose, neither of them is any good. The essence of charity is faith and love. Where these are wanting, charity is no charity. Some baser motive is there: ostentation, or even worse, getting a person into the giver's power by a pretence of charity, something that is connected with the life of this grasping, material world. What happens? You expect a good harvest. But "while you think, good easy man, full surely your greatness is a-ripening," there comes a nipping frost, and destroys all your hopes. The frost is some calamity, or the fact that you are found out! Or perhaps it is "High blown pride," as in Shakespeare's *Henry VIII*. ii. 3. In your despair you may blame blind Fate or you may blame Allah! Blind Fate does not exist, for there is Allah's Providence, which is just and good. The harm or injustice has come, not from Allah, but from your own soul. You wronged your soul, and it suffered the frost. Your base motive brought you no good: it may have reduced you to poverty, shame, and disgrace. All the brave show of the wicked in this life is but a wind charged with evil to themselves.

Only desire for you to suffer:  
Rank hatred has already  
Appeared from their mouths:  
What their hearts conceal  
Is far worse.  
We have made plain  
To you the Signs,  
If ye have wisdom.

119. Ah! ye are those  
Who love them,  
But they love you not,-  
Though ye believe  
In the whole of the Book,<sup>440</sup>  
When they meet you,  
They say, "We believe":<sup>441</sup>  
But when they are alone,  
They bite off the very tips  
Of their fingers at you  
In their rage. Say:  
"Perish in your rage;  
Allah knoweth well  
All the secrets of the heart."

120. If aught that is good  
Befalls you, it grieves them;  
But if some misfortune  
Overtakes you, they rejoice  
At it. But if ye are patient  
And do right,  
Not the least harm  
Will their cunning  
Do to you; for Allah  
Compasseth round about  
All that they do.

صَدُّوهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ  
إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

هَآأَنْتُمْ أَوْلَاءُ تُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ  
بِالْكِتَابِ كُلِّهِ وَإِذَا الْقَوُومُ قَالُوا أَمَنَّا وَإِذَا خَلَوْا  
عَصَوْا عَلَيْكُمْ أَلَا نَمْلِكُ مِنَ الْغَيْظِ قُلُ مُوتُوا  
بَغِظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

إِنْ تَمَسَّسْتُمْ حَسَنَةً تَسْأَلُوهُمْ وَإِنْ تُصِيبْكُمْ  
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا  
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا  
إِنَّ اللَّهَ يَمَّا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

440. Islam gives you the complete revelation, "the whole of the Book," though partial revelations have come in all ages. (Cf. iii. 23, and n. 366).

441. Cf. ii. 14.

## SECTION 13.

121. (Remember that morning)  
 Thou didst leave  
 Thy household (early)  
 To post the Faithful  
 At their stations for battle:<sup>442</sup>  
 And Allah heareth  
 And knoweth all things:
122. Remember two of your parties<sup>443</sup>  
 Meditated cowardice;  
 But Allah was their protector,  
 And in Allah should the Faithful  
 (Ever) put their trust.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ

مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ

وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

442. The battle of Uhud was a great testing time for the young Muslim community. Their mettle and the wisdom and strength of their Leader were shown in the battle of Badr (iii. 13 and note), in which the Makkan Pagans suffered a crushing defeat. The Makkans were determined to wipe off their disgrace and to annihilate the Muslims in Madinah. To this end they collected a large force and marched to Madinah. They numbered some 3,000 fighting men under Abū Sufyān, and they were so confident of victory that their women-folk came with them, and showed the most shameful savagery after the battle. To meet the threatened danger the Messenger of Allah, Muḥammad Al-Mustafā, with his usual foresight, courage, and initiative, resolved to take his station at the foot of Mount Uhud, which dominates the city of Madinah some three miles to the north. Early in the morning, on the 7th of Shawwāl, A.H. 3 (January, 625), he made his dispositions for battle. Madinah winters are notoriously rigorous, but the warriors of Islam (700 to 1000 in number) were up early. A torrent bed was to their south, and the passes in the hills at their back were filled with 50 archers to prevent the enemy attack from the rear. The enemy were set the task of attacking the walls of Madinah, with the Muslims at their rear. In the beginning the battle went well for the Muslims. The enemy wavered, but the Muslim archers, in disobedience of their orders, left their posts to join in the pursuit and share in the booty. There was also treachery on the part of the 300 "Hypocrites" led by Abdullāh ibn Ubai, who deserted. The enemy took advantage of the opening left by the archers, and there was severe hand-to-hand fighting, in which numbers told in favour of the enemy. Many of the Companions and Helpers were killed. But there was no rout. Among the Muslim martyrs was the gallant Ḥamza, a brother of the Prophet's father. The graves of the martyrs are still shown at Uhud. The Messenger himself was wounded in his head and face, and one of his front teeth was broken. Had it not been for his firmness, courage, and coolness, all would have been lost. As it was, the prophet, in spite of his wound, and many of the wounded Muslims, inspired by his example, returned to the field next day, and Abū Sufyān and his Makkan army thought it most prudent to withdraw. Madinah was saved, but a lesson in faith, constancy, firmness, and steadfastness was learnt by the Muslims.

443. The two parties wavering in their minds were probably the Banū Salma Khazraji and the Banū Hāritha, but they rallied under the Prophet's inspiration. That incident shows that man may be weak, but if he allows his weak will to be governed by the example of men of God, he may yet retrieve his weakness.



123. Allah had helped you  
At Badr, when ye were  
Helpless:  
Then fear Allah: thus  
May ye show your gratitude.<sup>444</sup>

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

124. Remember thou saidst  
To the Faithful: "Is it not enough  
For you that Allah should help you  
With three thousand angels  
(Specially) sent down?"<sup>445</sup>

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَكُمْ  
رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾

125. "Yea,—if ye remain firm,  
And act aright, even if  
The enemy should rush here  
On you in hot haste,  
Your Lord would help you  
With five thousand angels  
Clearly marked"<sup>446</sup>

بَلَىٰ إِنْ تَصْبِرُوا وَاتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ  
هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ  
مُسَوِّمِينَ ﴿١٢٥﴾

126. Allah made it but a message  
Of hope for you, and an assurance  
To your hearts: (in any case)  
There is no victory  
Except from Allah,  
The Exalted, the Wise.<sup>447</sup>

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ  
بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ ﴿١٢٦﴾

444. Gratitude to Allah is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Badr, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith.

445. Read verse 124 with the following five verses, to get its full signification.

446. *Musawwim*: this is the active voice of the verb, not to be confused with the passive voice in iii. 14, which has a different signification.

447. Whatever happens, whether there is a miracle or not, all help proceeds from Allah. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. Allah helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But Allah's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses.

127. That He might cut off  
A fringe of the Unbelievers<sup>448</sup>  
Or expose them to infamy,  
And they should then  
Be turned back,  
Frustrated of their purpose.

128. Not for thee, (but for Allah),  
Is the decision:  
Whether He turn in mercy  
To them, or punish them;  
For they are indeed wrong-doers.<sup>449</sup>

129. To Allah belongeth all  
That is in the heavens  
And on earth.  
He forgiveth whom He pleaseth  
And punisheth whom He pleaseth;  
But Allah is Oft-Forgiving,  
Most Merciful.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ  
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ  
أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن  
يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

448. *A fringe of the Unbelievers*: an extremity, an end, either upper or lower. Here it may mean that the chiefs of the Makkan Pagans, who had come to exterminate the Muslims with such confidence, went back frustrated in their purpose. The shameless cruelty with which they and their women mutilated the Muslim corpses on the battle-field will stand recorded to their eternal infamy. Perhaps it also exposed their real nature to some of those who fought for them. e.g., Khālid ibn Al-Walīd, who not only accepted Islam afterwards, but became one of the most notable champions of Islam. He was with the Muslims in the conquest of Makkah and later on, won distinguished honours in Syria and 'Irāq.

449. Uhud is as much a sign-post for Islam as Badr. For us in these latter days it carries an ever greater lesson. Allah's help will come if we have faith, obedience, discipline, unity, and the spirit of acting in righteousness and justice. If we fail, His mercy is always open to us. But it is also open to our enemies, and those who seem to us His enemies. His Plan may be to bring sinners to repentance, and to teach us righteousness and wisdom through those who seem in our eyes to be rebellious or even defiant. There may be good in them that He sees and we do not,—a humbling thought that must lead to our own self-examination and self-improvement.

## SECTION 14.

130. O ye who believe!  
Devour not Usury,<sup>450</sup>  
Doubled and multiplied;  
But fear Allah; that  
Ye may (really) prosper.<sup>451</sup>
131. And fear the fire, which is prepared  
For those who reject Faith:
132. And obey Allah  
And the Messenger;  
That ye may obtain mercy.
133. Be quick in the race  
For forgiveness from your Lord  
And for a Garden whose width  
Is that (of the whole)  
Of the heavens  
And of the earth,<sup>452</sup>  
Prepared for the righteous,—
134. Those who spend (freely),<sup>453</sup>  
Whether in prosperity,  
Or in adversity;  
Who restrain anger,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ  
أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ  
تُرْحَمُونَ ﴿١٣٢﴾

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ  
عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ  
لِلْمُتَّقِينَ ﴿١٣٣﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ  
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

450. Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men.

451. Real prosperity consists, not in greed, but in giving,—the giving of ourselves and of our substance in the cause of Allah and Allah's truth and in the service of Allah's creatures.

452. The Fire (iii. 131) is, as always, contrasted with the Garden,—in other words. Hell contrasted with Heaven, we are told that its width alone is that of the whole of the heavens and the earth,—all the creation we can imagine.

453. Another definition of the righteous (vv. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity—or good deed—is all the more necessary in =

And pardon (all) men;—  
For Allah loves those  
Who do good:—

135. And those who,<sup>454</sup>  
Having done an act of indecency  
Or wronged their own souls.<sup>455</sup>  
Remember Allah  
And ask for forgiveness  
For their sins,—  
And who can forgive  
Sins except Allah?—  
And are never obstinate  
In persisting knowingly  
In (the wrong) they have done.

136. For such the reward  
Is forgiveness from their Lord,  
And Gardens with rivers  
Flowing underneath,—  
An eternal dwelling:  
How excellent a recompense  
For those who work (and strive)!

137. There have been examples<sup>456</sup>  
That have passed away

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ  
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ  
اللَّهُ ذُنُوبَهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتُ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَيَنْفَعُ أَجْرُ الْعَمِلِينَ ﴿١٣٦﴾

فَدَخَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ  
فَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

= adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse.

454. The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for Allah's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends.

455. Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility, as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind.

456. Cf. Tennyson (In Memoriam): "Our little systems have their day. They have their day and cease to be: They are but broken lights of Thee, And Thou, O Lord! art more than they." Only Allah's Truth will last, and it will gain the mastery in the end. If there is defeat, we must not be dejected, lose heart, or give up the struggle. Faith means hope, activity, striving steadfastly on to the goal. =

Before you: travel through  
The earth, and see what was  
The end of those  
Who rejected Truth.

138. Here is a plain statement  
To men, a guidance  
And instruction to those  
Who fear Allah!

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ  
لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. So lose not heart.  
Nor fall into despair:  
For ye must gain mastery  
If ye are true in Faith.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ  
مُؤْمِنِينَ ﴿١٣٩﴾

140. If a wound hath touched you,<sup>457</sup>  
Be sure a similar wound  
Hath touched the others.  
Such days (of varying fortunes)  
We give to men and men  
By turns: that Allah may know  
Those that believe,  
And that He may take  
To Himself from your ranks  
Martyr-witnesses (to Truth).  
And Allah loveth not  
Those that do wrong.

إِنْ يَمَسَّكُمْ فُجٌّ فَقَدْ مَسَّ الْقَوْمَ فُجٌّ  
مِثْلُهُ. وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ  
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ  
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

= Sunan: different ways by which the ancient people like Ād, Thamud, the people of the Prophet Nūh were treated because of their arrogance, disobedience and rejection of faith.

457. These general considerations apply in particular to the disaster at Uhud. (1) In a fight for truth, if you are hurt, be sure the adversary has suffered hurt also, the more so as he has no faith to sustain him. (2) Success or failure in this world comes to all at varying times: we must not grumble, as we do not see the whole of Allah's Plan. (3) Men's true mettle is known in adversity as gold is assayed in fire; Cf. also iii. 154, n. 467. (4) Martyrdom is in itself an honour and a privilege: how glorious is the fame of Ḥamza the Martyr? (5) If there is any dross in us, it will be purified by resistance and struggle. (6) When evil is given rope a little, it works out its own destruction; the orgies of cruelty indulged in by the Pagans after what they supposed to be their victory at Uhud filled up their cup of iniquity; it lost them the support and adherence of the best in their own ranks, and hastened the destruction of Paganism from Arabia. Cf. iii. 127 and ii. 448.

141. Allah's object also is to purge<sup>458</sup>  
Those that are true in Faith  
And to deprive of blessing  
Those that resist Faith.

142. Did ye think that ye  
Would enter Heaven<sup>459</sup>  
Without Allah testing  
Those of you who fought hard  
(In His Cause) and  
Remained steadfast?

143. Ye did indeed  
Wish for Death  
Before ye encountered it:  
Now ye have seen it  
With your own eyes,  
(And ye flinch!)

#### SECTION 15.

144. Muḥammad is no more<sup>460</sup>  
Than a Messenger: many  
Were the Messengers that passed  
away  
Before Him. If he died

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ  
الْكَافِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ  
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ  
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى  
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ

458. The purge or purification was in two senses. (1) It cleared out the Hypocrites from the ranks of the Muslim warriors. (2) The testing-time strengthened the faith of the weak and wavering: for suffering has its own mission in life. The Prophet's example-wounded but staunch, and firmer than ever-put new life into the Community.

459. Cf. ii. 214.

460. This verse primarily applies to the battle of Uhud, in the course of which a cry was raised that the Messenger was slain. He had indeed been severely wounded, but Talha, Abū Bakr, and Alī were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abū Bakr when the Messenger actually died a natural death eight years later, to remind people that Allah, Whose Message he brought, lives for ever. And have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest, and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that Allah lives and watches over us and over all His creatures now as in a history in the past and in the future.

Or were slain, will ye then  
Turn back on your heels?  
If any did turn back  
On his heels, not the least  
Harm will he do to Allah;  
But Allah (on the other hand)  
Will swiftly reward those  
Who (serve him) with gratitude.

145. Nor can a soul die  
Except by Allah's leave,  
The term being fixed  
As by writing. If any  
Do desire a reward  
In this life, We shall give it<sup>461</sup>  
To him; and if any  
Do desire a reward  
In the Hereafter, We shall  
Give it to him.  
And swiftly shall We reward  
Those that (serve us with) gratitude.

146. How many of the Prophets  
Fought (in Allah's way),  
And with them (fought)  
Large bands of godly men?  
But they never lost heart  
If they met with disaster  
In Allah's way, nor did  
They weaken (in will)  
Nor give in. And Allah  
Loves those who are  
Firm and steadfast.

اللَّهُ شَافِعًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ  
كِتَابًا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ  
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ  
مِنْهَا وَسَجَّزِيَ اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَكَايِن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا  
وَهُنَّوْا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا  
وَمَا أَكْثَرُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

461. There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline,—their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next.

147. All that they said was:  
 "Our Lord forgive us  
 Our sins and anything  
 We may have done  
 That transgressed our duty:  
 Establish our feet firmly,  
 And help us against  
 Those that resist  
 Faith."

148. And Allah gave them  
 A reward in this world,  
 And the excellent reward  
 Of the Hereafter. For Allah  
 Loveth those who do good.

#### SECTION 16.

149. O ye who believe!  
 If ye obey the Unbelievers,  
 They will drive you back  
 On your heels, and ye  
 Will turn back (from Faith)  
 To your own loss.
150. Nay, Allah is your Protector,  
 And He is the best of helpers.
151. Soon shall We cast terror  
 Into the hearts of the Unbelievers,  
 For that they joined partners  
 With Allah, for which He had sent  
 No authority: their abode  
 Will be the Fire: and evil  
 Is the home of the wrong-doers!
152. Allah did indeed fulfil  
 His promise to you  
 When we with His permission  
 Were about to annihilate  
 Your enemy,—until ye flinched  
 And fell to disputing

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا  
 دُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا  
 وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

فَكَانَ لَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ  
 وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴿١٤٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا  
 الَّذِينَ كَفَرُوا يَكُونُوا يَرْتَدُّوكُمْ عَلَى  
 أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

بَلَى اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾  
 سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ  
 بِمَا أُشْرِكُوا بِاللهِ مَا لَمْ يُنَزَّلْ بِهِ  
 سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ  
 مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ  
 إِذْ تَحْسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ  
 وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعْدَ  
 مَا أَرَبَكُمْ مَا تَحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ



About the order,<sup>462</sup>  
 And disobeyed it  
 After He brought you in sight  
 (Of the Victory) which ye covet.  
 Among you are some  
 That hanker after this world  
 And some that desire  
 The Hereafter. Then did He  
 Divert you from your foes  
 In order to test you.<sup>463</sup>  
 But He forgave you:  
 For Allah is full of grace  
 To those who believe.

الَّذِينَ كَانُوا مِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ  
 ثُمَّ مَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ  
 عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ  
 عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾

153. Behold! ye were climbing up  
 The high ground, without even  
 Casting a side glance  
 At any one, and the Messenger  
 In your rear was calling you  
 Back. There did Allah give you  
 One distress after another  
 By way of requital,<sup>464</sup>  
 To teach you not to grieve

إِذْ تَصْعَدُونَ وَلَا تَكُونُ  
 عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي  
 أُخْرَاكُمْ فَأَتْبَعَكُمْ غَمًّا بَعِيدًا  
 لِيَكِيلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ  
 وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا  
 تَعْمَلُونَ ﴿١٥٣﴾

462. The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121.

463. The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished.

464. It would seem that a party of horsemen led by the dashing Khālīd ibn Al-walīd came through the gap in the passes where the Muslim archers should have been, and in the confusion that arose, the retreating foe rallied and turned back on the Muslims. From the low ground on the bank of the valley the Muslims retreated in their turn and tried to gain the hill. They had a double loss: (1) they were baulked of the booty they had run after, and (2) their own lives and the lives of their whole army were in danger, and many lives were actually lost from their ranks. Their own lives being in danger, they had hardly time to grieve for the general calamity. But it steadied them, and some of them stood the test.

For (the booty) that had escaped you  
And for (the ill) that had befallen  
you.

For Allah is well aware  
Of all that ye do.

154. After (the excitement)  
Of the distress, He sent down  
Calm on a band of you  
Overcome with slumber,<sup>465</sup>  
While another band  
Was stirred to anxiety  
By their own feelings,  
Moved by wrong suspicions  
Of Allah—suspicions due  
To Ignorance. They said:  
Have we any hand in the affair?<sup>466</sup>  
Say thou: "Indeed, this affair  
Is wholly Allah's." They hide  
In their minds what they  
Dare not reveal to thee.  
They say (to themselves);  
"If we had had anything  
To do with this affair,  
We should not have been  
In the slaughter here."  
Say: "Even if you had remained  
In your homes, those  
For whom death was decreed  
Would certainly have gone forth  
To the place of their death":

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَوَاسِياً يُعْشَى  
طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ  
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ  
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ  
يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ  
لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ  
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى  
مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ  
وَلِيُمَجِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ

465. After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a lull; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In contrast to them was the band of Hypocrites, whose behaviour is described in the next note.

466. The Hypocrites withdrew from the fighting. Apparently they had been among those who had been counselling the defence of Madinah within the walls instead of boldly coming out to meet the enemy. Their distress was caused by their own mental state: the sleep of the just was denied them: and they continued to murmur of what might have been. Only fools do so: wise men face actualities.

But (all this was)<sup>467</sup>  
That Allah might test  
What is in your breasts  
And purge what is  
In your hearts.  
For Allah knoweth well  
The secrets of your hearts.

155. Those of you<sup>468</sup>  
Who turned back  
On the day the two hosts  
Met,—it was Satan  
Who caused them to fail,  
Because of some (evil)  
They had done. But Allah  
Has blotted out (their fault):  
For Allah is Oft-forgiving,  
Most Forbearing.

#### SECTION 17.

156. O ye who believe!  
Be not like the Unbelievers.  
Who say of their brethren,  
When they are travelling  
Through the earth or engaged  
In fighting: "If they had stayed  
With us, they would not  
Have died, or been slain."  
This that Allah may make it  
A cause of sighs and regrets

إِنَّ الَّذِينَ قَالُوا مِنْكُمْ يَوْمَ التَّفَى الْجَمْعَانِ  
إِنَّمَا أَسْأَلَهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا  
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا  
لَا خَافِيهِمْ إِذَا صَرُّوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى  
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ  
حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّئُ وَيُمِيتُ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

467. That testing by Allah is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self Cf. also iii. 140.

468. It was the duty of all who were able to fight, to fight in the sacred cause at Uhud. But a small section were timid: they were not quite as bad as those who railed against Allah, or those who thoughtlessly disobeyed orders. But they still failed in their duty. It is our inner motives that Allah regards. These timorous people were forgiven by Allah. Perhaps they were given another chance: perhaps they rose to it and did their duty then.

In their hearts. It is Allah  
That gives Life and Death,<sup>469</sup>  
And Allah sees well  
All that ye do.

157. And if ye are slain, or die,  
In the way of Allah,  
Forgiveness and mercy  
From Allah are far better  
Than all they could amass:<sup>470</sup>

158. And if ye die, or are slain,  
Lo! it is unto Allah  
That ye are brought together.

159. It is part of the Mercy  
Of Allah that thou dost deal  
Gently with them.<sup>471</sup>  
Wert thou severe

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٍ  
مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

وَلَيْنَ مِّتْمٍ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَّهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ  
الْقَلْبِ لَا تَقْضُوا مِنْ حَوْلِكَ فَأَعُفْ عَنْهُمْ وَاسْتَغْفِرْ

469. It is want of faith that makes people afraid (1) of meeting death, (2) of doing their duty when it involves danger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearer to your goal, nor in meeting danger for a sufficient cause, because you know that the keys of life and death are in Allah's hands. Nothing can happen without Allah's Will. If it is Allah's Will that you should die, your staying at home will not save you. If it is His Will that you should live, the danger you incur in a just cause brings you glory. Supposing it is His Will that you should lose your life in the danger, there are three considerations that would make you eager to meet it: (1) dying in doing your duty is the best means of reaching Allah's Mercy; (2) the man of faith knows that he is not going to an unknown country of which he has no news; he is going nearer to Allah; and (3) he is being "brought together" unto Allah; i.e., he will meet all his dear ones in faith: instead of the separation which the souls without faith fear, he looks forward to a surer reunion than is possible in this life.

470. Notice a beautiful little literary touch here. At first sight you would expect the second person here ("you could amass"), to match the second person in the earlier clause. But remember that the second person in earlier clause refers to the man of faith, and the third person in the last line refers to the Unbelievers; as if it said: "Of course you as a man of faith would not be for hoarding riches: your wealth, duty and the mercy of Allah, is far more precious than anything the Unbelievers can amass in their selfish lives."

471. The extremely gentle nature of Muhammad endeared him to all, and it is reckoned as one of the Mercies of Allah. One of the Prophet's titles is "A Mercy to all Creation." At no time was this gentleness, this mercy, this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud. It is a quality, which then, as always, bound and binds the souls of countless men to him.

Or harsh-hearted,  
They would have broken away  
From about thee: so pass over  
(Their faults), and ask  
For (Allah's) forgiveness  
For them; and consult  
Them in affairs (of moment).  
Then, when thou hast  
Taken a decision,  
Put thy trust in Allah.  
For Allah loves those  
Who put their trust (in Him).

لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ  
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. If Allah helps you,  
None can overcome you:  
If He forsakes you,  
Who is there, after that,  
That can help you?  
In Allah, then,  
Let Believers put their trust.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ  
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. No prophet could (ever)<sup>472</sup>  
Act dishonestly  
If any person acts dishonestly  
He shall, on the Day  
Of Judgment, restore  
What he misappropriated;  
Then shall every soul

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ  
يَوْمَ الْقِيَامَةِ تُمْ تَوَفِّي كُلُّ نَفْسٍ مَا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

472. Besides the gentleness of his nature, Al-Muṣṭafā was known from his earliest life for his trustworthiness. Hence his title of *Al-Amin*. Unscrupulous people often read their own low motives into other men, and their accusation, which is meant to injure, fastens on the various virtues for which the man they attack is well known. Some of the Hypocrites after Uḥud raised some doubts about the division of the spoils, thinking to sow the seeds of poison in the hearts of the men who had deserted their posts in their craving for booty. Those low suspicions were never believed in by any sensible people, and they have no interest for us now. But the general principles here declared are of eternal value. (1) Prophets of Allah do not act from unworthy motives. (2) Those who act from such motives are the lowest of creatures, and they will make no profit, (3) A prophet of Allah is not to be judged by the same standard as a greedy creature. (4) In Allah's eyes there are various grades of men, and we must try to understand and appreciate such grades. If we trust our Leader, we shall not question his honesty without cause. If he is dishonest, he is not fit to be a leader.

Receive its due  
Whatever it earned,-  
And none shall be  
Dealt with unjustly.

162. Is the man who follows  
The good pleasure of Allah  
Like the man who draws  
On himself the wrath  
Of Allah, and whose abode  
Is in Hell?—  
A woeful refuge!

163. They are in varying grades  
In the sight of Allah,  
And Allah sees well  
All that they do.

164. Allah did confer  
A great favour  
On the Believers<sup>473</sup>  
When He sent among them  
A Messenger from among  
Themselves, rehearsing  
Unto them the Signs  
Of Allah, purifying them,  
And instructing them  
In Scripture and Wisdom,  
While, before that,  
They had been  
In manifest error.

165. What! When a single  
Disaster smites you,  
Although ye smote (your enemies)  
With one twice as great,  
Do ye say?—  
"Whence is this?"  
Say (to them):  
"It is from yourselves:

أَفَمِنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ  
وَمَا وَهُ جَهَنَّمُ وَيَسَّرَ الْمَصِيرُ ﴿١٦٢﴾

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ لِمَا  
يَعْمَلُونَ ﴿١٦٣﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرَزَقَهُمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلِهَا  
قُلْتُمْ إِنَّا هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

473. Cf. ii. 151.

For Allah hath power  
Over all things.<sup>474</sup>

166. What ye suffered  
On the day the two armies  
Met, was with the leave  
Of Allah, in order that  
He might test<sup>475</sup> the Believers,--

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَا ذُنَّ اللَّهَ  
وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿٣٦﴾

167. And the Hypocrites also.<sup>476</sup>  
These were told: "Come,  
Fight in the way of Allah,  
Or (at least) drive  
(The foe from your city)."  
They said: "Had we known  
There would be a fight, we should  
Certainly have followed you."  
They were that day  
Nearer to Unbelief  
Than to Faith,  
Saying with their lips  
What was not in their hearts.  
But Allah hath full knowledge  
Of all they conceal.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا  
فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قَاتِلُوا  
لَا تَبْعُنَكُمُ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ  
لِلْإِيمَنِ يَقُولُونَ أَيْقُوهُمْ هُمْ مَا لَيْسَ  
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٣٧﴾

168. (They are) the ones that say,  
(Of their brethren slain).

الَّذِينَ قَالُوا لَا إِخْوَانَهُمْ وَقَعَدُوا لَوْ أَطَاعُونَا

474. If Uhud was a reverse to the Muslims, they had inflicted a reverse twice as great on the Makkans at Badr. This reverse was not without Allah's permission, for He wanted to test and purify the faith of those who followed Islam, and to show them that they must strive and do all in their power to deserve Allah's help. If they disobeyed orders and neglected discipline, they must attribute the disaster to themselves and not to Allah.

475. *Test*: literally *know*. See n. 467 to iii. 154.

476. The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethren, who might otherwise have been taken in. In the first place they gave counsels of caution: in their minds it was nothing but cowardice. In the second place, what they wished was not the good of the community but its being placed in a contemptible position. When others were for self-sacrifice, they were for ease and fair words. Pretending to be Muslims, they were nearer to Unbelief. Ironically they pretended to know nothing of fighting, and left their devout brethren to defend their faith and ideas. If that devout spirit did not appeal to them, they might at least have defended their city of Madinah when it was threatened,--defended their hearths and homes as good citizens.

While they themselves  
Sit (at ease): "If only  
They had listened to us,  
They would not have been slain."  
Say: "Avert death  
From your own selves,  
If ye speak the truth."

169. Think not of those  
Who are slain in Allah's way  
As dead. Nay, they live,<sup>477</sup>  
Finding their sustenance  
From their Lord.

170. They rejoice in the Bounty  
Provided by Allah:  
And with regard to those  
Left behind, who have not  
Yet joined them (in their bliss),  
The (Martyrs) glory in the fact  
That on them is no fear,  
Nor have they (cause to) grieve.<sup>478</sup>

171. They rejoice in the Grace  
And the Bounty from Allah,  
And in the fact that  
Allah suffereth not  
The reward of the Faithful  
To be lost (in the least).

مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ  
أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٣٩﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ  
أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٠﴾

يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ  
لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٤١﴾

477. A beautiful passage about the Martyrs in the cause of Truth. They are not dead: they live,—and in a far higher and deeper sense than in the life they have left. Even those who have no faith in the Hereafter honour those that die in their cause, with the crown of immortality in the minds and memories of generations unborn. But in Faith we see a higher, truer, and less relative immortality. Perhaps "immortality" is not the right word in this connection, as it implies a continuation of this life. In their case, through the gateway of death, they enter, the true real Life, as opposed to its shadow here.

478. The Martyrs not only rejoice at the bliss they have themselves attained. The dear ones left behind are in their thoughts: it is part of their glory that they have saved their dear ones from fear, sorrow, humiliation, and grief, in this life, even before they come to share in the glories of the Hereafter.

Note how the refrain: "on them shall be no fear, nor shall they grieve": comes in here with a new and appropriate meaning. Besides other things, it means that the dear ones have no cause to grieve at the death of the Martyrs; rather have they cause to rejoice.



## SECTION 18.

172. Of those who answered  
The call of Allah  
And the Messenger,  
Even after being wounded,<sup>479</sup>  
Those who do right  
And refrain from wrong  
Have a great reward;-

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ  
مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا  
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. Those to whom men said:  
"A great army is gathering  
Against you, so fear them":  
But it (only) increased  
Their Faith: they said:  
"For us Allah sufficeth,  
And He is the best  
Guardian."

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ  
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ  
وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

174. And they returned  
With Grace and Bounty  
From Allah: no harm  
Ever touched them:  
For they followed  
The good pleasure of Allah:  
And Allah is the Lord  
Of bounties unbounded.

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ دِيَارِهِمْ لَمْ يَأْخُذْ  
بِهِمْ ضَرَرٌ لَمْ يَمَسَّ مِنْهُمْ شَيْءٌ  
وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. It is only the Satan  
That suggests to you  
The fear of his votaries:  
Be ye not afraid  
Of them, but fear Me,  
If ye have Faith.

إِنَّمَا ذِكْرُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَائِهِ ۖ فَلَا تَخَافُوهُمْ  
وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

479. After the confusion at Uhud, men rallied round the Prophet. He was wounded, and they were wounded, but they were all ready to fight again. Abū Sufyān with his Makkans withdrew, but left a challenge with them to meet him and his army again at the fair of Badr Sughra next year. The challenge was accepted, and a picked band of Muslims under their intrepid Leader kept the tryst, but the enemy did not come. They returned, not only unharmed, but enriched by the trade at the fair, and (it may be presumed) strengthened by the accession of new adherents to their cause.

176. Let not those grieve thee  
Who rush headlong  
Into Unbelief:  
Not the least harm  
Will they do to Allah:  
Allah's Plan is that He  
Will give them no portion  
In the Hereafter,  
But a severe punishment.

وَلَا يَحْزُنُكَ الَّذِينَ يُسْرِِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنَ  
يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا  
فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Those who purchase  
Unbelief at the price  
Of faith,-  
Not the least harm  
Will they do to Allah,  
But they will have  
A grievous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنَ يَصُرُوا  
اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. Let not the Unbelievers  
Think that Our respite  
To them is good for themselves:  
We grant them respite  
That they may grow<sup>480</sup>  
In their iniquity:  
But they will have  
A shameful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ  
لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزَادُوا إِثْمًا  
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

179. Allah will not leave  
The Believers in the state  
In which ye are now,  
Until He separates  
What is evil  
From what is good<sup>481</sup>

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ  
يَمِيزَ الْخَيْرَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ  
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُّسُلِهِ مَن يَشَاءُ

480. That the cup of their iniquity may be full. The appetite for sin grows with what it feeds on. The natural result is that the sinner sinks deeper into sin. If there is any freedom of will, this naturally follows, though Allah's Grace is always ready for the repentant. If the Grace is rejected, the increase of iniquity makes the nature of iniquity plainer to those who might otherwise be attracted by its glitter. The working of Allah's Law is therefore both just and merciful. See also the next verse.

481. The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unailing, and the separation is =

Nor will Allah disclose  
To you the secrets  
Of the Unseen,<sup>482</sup>  
But He chooses  
Of His Messengers  
Whom He pleases.  
So believe in Allah  
And His Messengers:  
And if ye believe  
And do right,  
Ye have a great reward  
Without measure.

فَمَا يُبَالِ اللَّهُ وَرُسُلُهُ إِن تُؤْمِنُوا وَتَسْقُوا فَلَكُمْ  
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

180. And let not those  
Who covetously withhold  
Of the gifts which Allah  
Hath given them of His Grace,<sup>483</sup>  
Think that it is good for them:  
Nay, it will be the worse  
For them: soon it will  
Be tied to their necks  
Like a twisted collar,<sup>484</sup>  
On the Day of Judgment.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ  
مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاتُ  
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ ﴿١٨٠﴾

= effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good.

482. Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life.

483. The gifts are of all kinds: material gifts, such as wealth, property, strength of limbs, etc., or intangible gifts, such as influence, birth in a given set, intellect, skill, insight, etc., or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and purifies our own character. The withholding of them (apart from our needs) is similarly greed and selfishness, and is strongly condemned.

484. By an apt metaphor the miser is told that his wealth or the other gifts which he hoarded will cling round his neck and do him no good. He will wish he could get rid of them, but he will not be able to do so. According to the Biblical phrase in another connection they will hang like a millstone round his neck (Matt. xviii. 6). The metaphor here is fuller. He hugged his wealth or his gifts about him. They will become like a heavy collar, the badge of slavery, round his neck. They will be tied tight and twisted, and they will give him pain and anguish instead of pleasure. Cf. also xvii. 13.

To Allah belongs the heritage<sup>485</sup>  
Of the heavens and the earth;  
And Allah is well-acquainted  
With all that ye do.

## SECTION 19.

181. Allah hath heard  
The taunt of those  
Who say: "Truly, Allah<sup>486</sup>  
Is indigent and we  
Are rich!"—We shall  
Certainly record their word  
And (their act) of slaying  
The Prophets in defiance<sup>487</sup>  
Of right, and We shall say:  
"Taste ye the Chastisement  
Of the scorching Fire!"
182. "This is because  
Of the (unrighteous deeds)  
Which your hands  
Sent on before ye:<sup>488</sup>  
For Allah never do injustice to  
Those who serve Him."
183. They (also) said: "Allah took  
Our promise not to believe  
In a messenger unless  
He showed us a sacrifice

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ  
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ  
الْحَرِيقِ ﴿١٨١﴾

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ  
بِظَلَامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَآ نُرْسِلَ  
لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

485. Another metaphor is now introduced. Material wealth or property is only called ours during our short life here. So all gifts are ours in trust only; they ultimately revert to Allah, to Whom belongs all that is in the heavens or on earth.

486. In ii. 245 we read: "Who is he that will loan to Allah a beautiful loan?" In other places charity or spending in the way of Allah is metaphorically described as giving to Allah. The Holy Prophet often used that expression in appealing for funds to be spent in the way of Allah. The scoffers mocked and said: "So Allah is indigent and we are rich!" This blasphemy was of a piece with all their conduct in history, in slaying the Prophets and men of God.

487. For the expression "slaying in defiance of right," Cf. iii. 21, and iii. 112.

488. Cf. ii. 95 and note.

Consumed by fire<sup>489</sup>

(From heaven).” Say:

“There came to you  
Messengers before me,  
With Clear Signs  
And even with what  
Ye ask for: why then  
Did ye slay them,  
If ye speak the truth?”

184. Then if they reject thee,  
So were rejected messengers  
Before thee, who came  
With Clear Signs,  
And the Scriptures.  
And the Book of Enlightenment.<sup>490</sup>

185. Every soul shall have  
A taste of death:<sup>491</sup>  
And only on the Day

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ يَالْبَيِّنَاتِ وَإِلَٰذِي  
قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٤﴾

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ  
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّرُونَ  
أَجُورَكُمْ يَوْمَ الْفَيْكَةِ فَمَن زُحِجَ

489. Burn sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses, but it is not true that the Mosaic Law laid down a fire from heavens on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus ix. 23-24, we are told a burnt offering prepared by Moses and Aaron: “and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat.” Yet the people rebelled frequently against Moses. Abel’s offering (sacrifice) was probably a burnt offering: it was accepted by Allah, and he was killed by Cain out of jealousy: Gen. iv. 3-8. Mosaic sacrifices were no longer-needed by the people of Jesus or the people of Muhammad.

490. The three things mentioned in the Text are: (1) Clear Signs (*baiyinat*); (2) *zabur*, and (3) *kitāb-il-Munir*. The signification of (1) I have explained in the note to iii. 62, as far as they relate to Jesus. In a more general sense, it means the clear evidence which Allah’s dealings furnish about a Messenger of Allah having a true mission: e.g., Moses in relation to Pharaoh. (2) The word *Zubur* has been translated as scriptures. It comes from the root *Zabara* which implies something hard. The commentators are not agreed, but the prophetic writings which seemed to contemporaries difficult to understand may well be meant here. David’s psalms (*Zabur*, iv. 163) may also come under this description. As to (3), there is no doubt about the literal meaning of the words, “the Book of Enlightenment”. But what does it precisely refer to? I take it to mean the fundamental guide to conduct,—the clear rules laid down in all Dispensations to help men to lead good lives.

491. The death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment.

Of Judgment shall you  
Be paid your full recompense.  
Only he who is saved  
Far from the Fire  
And admitted to the Garden  
Will have succeeded:  
For the life of this world  
Is but goods and chattels  
Of deception.<sup>492</sup>

186. Ye shall certainly  
Be tried and tested  
In your possessions  
And in yourselves;<sup>493</sup>  
And ye shall certainly  
Hear much that will grieve you,  
From those who received  
The Book before you  
And from those who  
Worship partners besides Allah.  
But if ye persevere  
Patiently, and guard  
Against evil,—then  
That indeed  
Is a matter of great  
Resolution.

187. And remember  
Allah took a Covenant  
From the People of the Book,<sup>494</sup>  
To make it known

عَنِ النَّارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ  
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

﴿١٨٥﴾ لَتَجَلَّوْا فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ  
وَلَتَسْمَعُنَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى  
كَثِيراً وَإِنْ نَصَرُوا وَتَتَفَوْا فِي ذَلِكَ  
مِنْ غَيْرِ الْأُمُورِ ﴿١٨٦﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ  
لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ

492. Cf. Longfellow's Psalm of Life: "All this world's a fleeting show. For man's illusion given". The only reality will be when we have attained our final goal.

493. Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites,—in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it.

494. Truth—Allah's Message—comes to any man or nation as a matter of sacred trust. It should be broadcast and published and taught and made clear to all within reach. Privileged priesthood at once erects a barrier. But worse,—when such priesthood tampers with the truth, taking what suits it and ignoring the rest, it has sold Allah's gift for a miserable ephemeral profit; how miserable, it will learn when retributive justice comes.

And clear to mankind,  
And not to hide it;  
But they threw it away  
Behind their backs,<sup>495</sup>  
And purchased with it  
Some miserable gain!  
And vile was the bargain  
They made!

188. Think not that those  
Who exult in what they  
Have brought about, and love  
To be praised for what  
They have not done,<sup>-496</sup>  
Think not that they  
Can escape the Chastisement.  
For them is a Chastisement  
Grievous indeed.

189. To Allah belongeth  
The dominion  
Of the heavens  
And the earth;  
And Allah hath power  
Over all things.

#### SECTION 20.

190. Behold! In the creation  
Of the heavens and the earth,  
And the alternation  
Of Night and Day,<sup>-497</sup>  
There are indeed Signs  
For men of understanding,-

ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا قَلِيلًا فِئْسَ  
مَا يَشْتَرُونَ ﴿١٨٧﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ  
أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ  
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ  
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

495. Cf. ii. 101.

496. A searching picture of the worldly wise! They may cause mischief and misery to others, but gloat over any glory it may bring them! They may trample down Allah's truths, and enthrone false standards of worship. They may take credit for virtues they do not possess and seeming successes that come in spite of their despicable deceptions.

497. See ii. 164. The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of Allah and His goodness to man.

191. Men who remember Allah  
 Standing, sitting,  
 And lying down on their sides,<sup>498</sup>  
 And contemplate  
 The (wonders of) creation  
 In the heavens and the earth,  
 (With the saying):  
 "Our Lord not for naught  
 Hast Thou created (all) this!  
 Glory to Thee! Give us<sup>499</sup>  
 Salvation from the Chastisement  
 Of the Fire.

192. "Our Lord! any whom Thou  
 Dost admit to the Fire,  
 Truly Thou coverest with shame,  
 And never will wrong-doers  
 Find any helpers!

193. "Our Lord! we have heard  
 The call of one calling  
 (Us) to Faith, 'Believe ye  
 In the Lord,' and we  
 Have believed. Our Lord!  
 Forgive us our sins,  
 Blot out from us  
 Our iniquities, and take  
 To Thyself our souls  
 In the company of the righteous.

194. "Our Lord! Grant us  
 What Thou didst promise  
 Unto us through Thy Messengers,  
 And save us from shame  
 On the Day of Judgment:  
 For Thou never breakest  
 Thy promise."

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ  
 وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
 رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ  
 فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا  
 لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ  
 أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا  
 وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَءَايِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ  
 الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

498. That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other.

499. It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories!



195. And their Lord hath accepted  
Of them, and answered them:  
"Never will I suffer to be lost  
The work of any of you,  
Be he male or female:  
Ye are members, one of another:<sup>500</sup>  
Those who have left their homes,  
And were driven out therefrom,  
And suffered harm in My Cause,  
And fought and were slain,—  
Verily, I will blot out  
From them their iniquities,  
And admit them into Gardens  
With rivers flowing beneath;—  
A reward from Allah<sup>501</sup>  
And from Allah  
Is the best of rewards."

196. Let not the strutting about  
Of the Unbelievers  
Through the land  
Deceive thee:

197. Little is it for enjoyment:  
Their Ultimate abode  
Is Hell: what an evil bed  
(To lie on)!

198. On the other hand, for those  
Who fear their Lord,  
Are Gardens, with rivers  
Flowing beneath; therein  
Are they to dwell (for ever),—  
An entertainment from Allah;

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمِلٍ  
مِّنْكُمْ مَّنْ ذَكَرَ وَأُنْشِئُ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ  
هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي  
وَقُتِلُوا وَقُتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَا ذُخِلَتْهُمْ جَنَّاتُ جَعْنَىٰ مِن تَحْتِهَا الْأَنْهَارُ  
تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَىٰ  
مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا لَا يَمُرُّ مِنْ عِنْدِ  
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْآبَرَارِ ﴿١٩٨﴾

500. In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc.

501. Here, and in iii. 198 below, and in many places elsewhere, stress is laid on the fact that whatever gift, or bliss will come to the righteous, its chief merit will be that it proceeds from Allah Himself. "Nearness to Allah" expresses it better than any other term.

And that which is from Allah  
Is the best (bliss)  
For the righteous.

199. And there are, certainly,  
Among the People of the Book,  
Those who believe in Allah,  
In the revelation to you,  
And in the revelation to them,  
Bowing in humility to Allah:  
They will not sell  
The Signs of Allah  
For a miserable gain!  
For them is a reward  
With their Lord,  
And Allah is swift in account.

200. O ye who believe!  
Persevere in patience<sup>502</sup>  
And constancy; vie  
In such perseverance;  
Strengthen each other;  
And fear Allah;  
That ye may prosper.<sup>503</sup>

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ  
وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ  
لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا  
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ  
اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا  
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾

502. The full meaning of *Ṣabr* is to be understood here, viz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to Allah.

503. Prosperity (*falāḥ*) here and in other passages is to be understood in a wide sense, including prosperity in our mundane affairs as well as in spiritual progress. In both cases it implies happiness and the attainment of our wishes, purified by the love of Allah.