

**INTRODUCTION AND SUMMARY: SŪRAT *Al-Baiyina*, 98.**

This Sūra was probably an early Madinah Sūra, or possibly a late Makkan Sūra.

In subject-matter it carries forward the argument of the last Sūra. The night of revelation is indeed blessed: but those who reject Truth are impervious to Allah's Message, however clear may be the evidence in support of it.

*Al-Baiyina, or The Clear Evidence.*

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

1. Those who disbelieve,  
Among the People of the Book<sup>6221</sup>  
And among the Polytheists,<sup>6222</sup>  
Were not going to depart  
(From their ways) until  
There should come to them  
Clear Evidence,<sup>6223</sup>
2. Messenger from Allah,  
Rehearsing scriptures<sup>6224</sup>  
Kept pure and holy.<sup>6225</sup>
3. Wherein are books  
Right and straight.<sup>6226</sup>

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ  
مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

6221. The People of the Book immediately referred to are the Jews and the Christians, who had received scriptures in the same line of prophecy in which came our holy Prophet. Their scriptures should have prepared them for the advent of the greatest and last of the Prophets. For the Jewish scriptures promised to the Jews, cousins or brethren to the Arabs, a prophet like Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii. 15). And Christ promised a Comforter (John. xiv. 16; xv. 26; and xvi. 7; see my n. 5438 to lxi. 6) almost by name. The People of the Book fell from the true, straight, and standard religion, into devious ways, and would not come to the true Path until (they said) they were convinced by the arrival of the promised Prophet. But when the promised Prophet came in the person of Muhammad, they rejected him, because they really did not seek for Truth but only followed their own fancies and desires.

6222. The Polytheists, the Pagans, had not previously believed in any scriptures. But yet, when clear evidence came to them, they should have believed. Yet they rejected the holy Prophet because they were not really searching for Truth, but were only following their own fancies and desires.

6223. The Clear Evidence was the holy Prophet himself, his life, his personality, and his teaching.

6224. Cf. ii. 151.

6225. Cf. lxxx. 13-16.

6226. *Qaiyim*: straight, as opposed to crooked; standard as opposed to irregular; definite and permanent, as opposed to casual or temporary. Cf. ix. 36; xii. 40; etc.

4. Nor did the People  
Of the Book  
Make schisms,<sup>6227</sup>  
Until after there came  
To them Clear Evidence.

5. And they have been commanded  
No more than this:<sup>6228</sup>  
To worship Allah,  
Offering Him sincere devotion,  
Being True (in faith);<sup>6229</sup>  
To establish regular Prayer;  
And to give zakat;  
And that is the Religion  
Right and Straight.<sup>6230</sup>

6. Those who disbelieve,  
Among the People of the Book  
And among the Polytheists,  
Will be in hell-fire,  
To dwell therein (for aye).  
They are the worst  
Of creatures.<sup>6231</sup>

وَمَا نَفَرَقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ  
مَاجَاءِ نُبِيِّهِمُ الْبَيِّنَةِ ۝١

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ  
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ  
الْقِيَمَةِ ۝٢

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ  
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ  
شَرُّ الْبَرِيَّةِ ۝٣

6227. The responsibility of the People of the Book is greater than that of Pagans, because the People of the Book had been prepared for the standard and straight Religion by the revelations which they had already received. Yet, when the clear evidence came in Islam, they resisted it, And what is this standard and straight Religion, free of all ambiguity, and free of all casual rights and ceremonies? They are summed up in three eternal principles, as explained in the next verse and the next note.

6228. The three eternal principles of Religion are: (1) sincere devotion to Allah; (2) Prayer and Praise as drawing man nearer to Allah; and (3) the service of Allah's creatures by deeds of practical charity.

6229. Hanif: see n. 134 to ii. 135.

6230. See n. 6226 above.

6231. To be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a Pagan. Honour in the sight of Allah is not due to race or colour, but to sincere and righteous conduct (xlix. 13).

7. Those who have faith  
And do righteous deeds,-  
They are the best  
Of creatures.<sup>6232</sup>
8. Their reward is with Allah:  
Gardens of Eternity,  
Beneath which rivers flow;  
They will dwell therein  
For ever; Allah well pleased  
With them, and they with Him:<sup>6233</sup>  
All this for such as  
Fear their Lord and Cherisher.<sup>6234</sup>

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ  
هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ  
ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

6232. Contrast this with the preceding verse. Human beings who live a life of faith and good deed justify the purpose of their probation here. They attain the fulfilment of their highest hopes.

6233. The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will.

6234. The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures.