

INTRODUCTION TO SŪRAT *Az-Zukhruf*, 43.

This is the fourth Sūra of the *Ḥā-Mīm* series of seven Sūras. For their chronology and general theme see the Introduction to S. xl.

This Sūra deals with the contrasts between the real glory of Truth and Revelation and the false glitter of what people like to believe and worship. It cites the examples of Abraham, Moses, and Jesus, as exposing the False and holding up the Truth. The key-word (*Zukhruf*, Gold Adornments) occurs in verse 38, but the idea occurs all through the Sūra.

Summary.—The Book of Revelation makes things clear, even though the ignorant and foolish mock at it and ignore Allah's Signs: it will last, while its rejecters will perish (xliii. 1-25).

Abraham exposed the falsehood of traditional worship: the glitter and adornments of this world will not last: what was the end of Pharaoh in his arrogant fight with Moses? (xliii. 26-56).

Jesus was a servant of Allah, but his sectarian followers raised false disputations about him: all is known to Allah, Whose Truth will shine, in spite of unfaith (xliii. 57-89).

Az-Zukhruf, or Gold Adornments.

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

1. *Ha-Mim.*⁴⁶⁰⁴
2. By the Book that
Makes things clear,—
3. We have made it
A Qur-ān in Arabic,⁴⁶⁰⁵
That ye may be able
To understand.
4. And verily, it is
In the Mother of the Book,⁴⁶⁰⁶
With Us, high
(In dignity), full of wisdom.
5. Shall We then⁴⁶⁰⁷
Turn away the Reminder
From you altogether,
For that ye are a people
Transgressing beyond bounds?



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ

وَالْكِتَابِ الْمُبِينِ

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا

لَعَلَّكُمْ تَعْقِلُونَ

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ رَافِعَةً

أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ

4604. Abbreviated Letters: see Introduction to S. xl.

4605. Cf. xlii. 7, n. 4533.

4606. Cf. iii. 7, n. 347: and xiii. 39, n. 1864. The Mother of the Book, the Foundation of Revelation, the Preserved Tablet (*Lauh Mahfūz*. lxxxv. 22), is the core or essence of revelation, the original principle or fountain-head of Allah's Eternal and Universal Law. From this fountain-head are derived all streams of knowledge and wisdom, that flow through Time and feed the intelligence of created minds. The Mother of the Book is in Allah's own Presence, and its dignity and wisdom are more than all we can think of.

4607. In vouchsafing Revelation, what an inestimable Mercy has Allah conferred on mankind! Yet so many deluded souls are ungrateful, and ignore or oppose its teaching. If it were not for His attributes of Forgiveness and Forbearing He would be justified in withdrawing that Light, but He continues to shed it, that all who will may come and be blessed by it.

6. But how many were⁴⁶⁰⁸
The prophets We sent
Amongst the peoples of old?
7. And never came there
A prophet to them
But they mocked him.
8. So We destroyed men—
Stronger in power than these;—
And (thus) has passed on⁴⁶⁰⁹
The example of the peoples
Of old.
9. If thou wert
To question them, 'Who created
The heavens and the earth?'⁴⁶¹⁰
They would be sure to reply,
'They were created by (Him),
The Exalted in Power,
Full of Knowledge';—⁴⁶¹¹
10. (Yea, the same that)⁴⁶¹²
Has made for you

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ

مَثَلُ الْأَوَّلِينَ ﴿٨﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ

4608. In spite of, or because of, man's obstinate and rebellious nature, Allah sent prophet after prophet to the peoples of old, but there was among them always a party that ridiculed them and treated Allah's Signs as naught.

4609. The result of rebellion was destruction. And the pagan Makkan generation contemporary with the Prophet are reminded that the peoples of old who were destroyed were, many of them, more powerful than they, and that they, in disobeying Allah's Law, were inviting the same fate for themselves. The events of the past have become examples for the present and the future.

4610. Cf. xxix. 61 and n. 3493; and xxxi. 25 and n. 3613. This class of men acknowledge Allah's Power and Allah's Knowledge or Wisdom, but do not realise Allah's infinite Mercy and care for His creatures.

4611. Note the beautiful rhetorical figure of speech here. The reply of the inconsistent men who do not follow Allah's Law is turned against themselves. When they acknowledge Allah's Power and Knowledge, their speech is interrupted, and the concomitant qualities of Allah's Mercy and care of His creatures, with pointed reference to the inconsistent ones themselves, is set out in eloquent terms, as completing what they themselves had said, and the right course of conduct is pointed out to them (verses 10-14).

4612. See last note.

The earth⁴⁶¹³

Spread out, and has made
For you roads (and channels)
Therein, in order that ye
May find guidance (on the way);

11. That sends down
(From time to time)
Rain from the sky
In due measure;-⁴⁶¹⁴
And We raise to life
Therewith a land that is
Dead; even so will ye
Be raised (from the dead);-⁴⁶¹⁵

12. That has created pairs⁴⁶¹⁶
In all things, and has made
For you ships and cattle⁴⁶¹⁷
On which ye ride,

13. In order that ye may
Sit firm and square
On their backs, and when
So seated, ye may

لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا
بِهِ بَلَدَهُ مَيِّتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ
لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا
أَسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ
لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

4613. Cf. xx. 53 and n. 2576. *Mihād*, a carpet or bed spread out, implies not only freedom of movement but rest also. The 'roads and channels' carry out the idea of communications and include land routes, sea routes, and airways.

4614. *In due measure*: i.e., according to needs, as measured by local as well as universal considerations. This applies to normal rainfall: floods and droughts are abnormal conditions, and may be called unusual manifestations of His power, fulfilling some special purpose that we may or may not understand.

4615. The clause 'And We raise...(from the dead)' is parenthetical. Cf. xxxv. 9, n. 3881. Note the transition from the third to the first person, to mark the Resurrection as a special act of Allah as distinguished from the ordinary processes of nature ordained by Allah.

4616. Cf. n. 2578 to xx. 53. Also see xxxvi. 36, n. 3981.

4617. By analogy all means of transport, including horses, camels, ships, steamers, railways, aeroplanes, airships, etc. The domestication of animals as well as the invention of mechanical means of transport require a skill and ingenuity in man, which are referred to Allah as His gifts or endowments to man.

Remember the (kind) favour⁴⁶¹⁸
Of your Lord, and say,
"Glory to Him Who
Has subjected these
To our (use), for we
Could never be able to do it.

14. "And to our Lord, surely,⁴⁶¹⁹
Must we turn back!"

15. Yet they attribute⁴⁶²⁰
To some of His servants
A share with Him
Truly is man clearly
Unthankful.

SECTION 2.

16. What! Has He taken⁴⁶²¹
Daughter out of what He
Himself creates, and granted
To you sons for choice?

وَأَنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

وَجَعَلُوا لِلَّهِ مِن عِبَادِهِ جُزْءًا إِنْ أَنَّىٰ لَئِن سَأَلْتَهُ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

أَمْ آتَّخَذَ مِن مَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَ لَكُمْ
بِالْبَنِينَ ﴿١٦﴾

4618. See last note. People of understanding attribute all good to its true and original source viz.: Allah.

4619. Men of understanding, every time they take a journey on earth, are reminded of that more momentous journey which they are taking on the back of Time to Eternity. Have they tamed Time to their lawful use, or do they allow Time to run away with them wildly to where they know not? Their goal is Allah, and their thoughts are ever with Allah.

4620. As a contrast to the men of true understanding are the ungrateful blasphemous creatures, who offer a share to others besides Allah! They imagine sons and daughters to Allah, and forget the true lesson of the whole of Creation, which points to the Unity of Allah. This theme is further developed in the following Section.

4621. To imagine goddesses (female gods) or mothers or daughters to Allah was particularly blasphemous in the mouths of people who held the female sex in contempt. Such were the pagan Arabs, and such (it is to be feared) are some of the moderns. They wince when a daughter is born to them and hanker after sons. With that mentality, how can they attribute daughters to Allah?

17. When news is brought⁴⁶²²

To one of them of (the birth
Of) what he sets up
As a likeness to (Allah)
Most Gracious, his face
Darkens, and he is filled
With inward grief!

وَإِذَا بَشِيرٌ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا
ظَلَّ وَجْهُهُ مُسَوِّدًا وَهُوَ كَاظِمٌ

18. Is then one brought up⁴⁶²³

Among trinkets, and unable
To give a clear account
In a dispute (to be
Associated with Allah)?

أَوْ مَنْ يُنشِئُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ
غَيْرُ مُبِينٍ



19. And they make into females

Angels who themselves serve⁴⁶²⁴
Allah. Did they witness
Their creation? Their evidence
Will be recorded, and they
Will be called to account!

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا
أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ
وَيُسْأَلُونَ



20 ("Ah!") they say, "If

It had been the Will⁴⁶²⁵
Of The Most Gracious,

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَالَهُمْ بِذَلِكَ
مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَخْرَصُونِ



4622. Cf. xvi. 57-59 and notes. With scathing irony it is pointed out that what they hate and are ashamed of for themselves they attribute to Allah!

4623. The softer sex is usually brought up among trinkets and ornaments, and, on account of the retiring modesty which for the sex is a virtue, is unable to stand up boldly in a fight and give clear indications of the will to win. Is that sort of quality to be associated with Allah?

4624. Angels for grace and purity may be compared to the most graceful and the purest forms we know. But it is wrong to attribute sex to them. They are servants and messengers of Allah and so far from being rivals seeking worship, are always engaged in devotion and service. If any persons invent blasphemies about Allah, such blasphemies will form a big blot in their Book of Deeds, and they will be called to account for them.

4625. Worsted in argument they resort to a dishonest sarcasm. 'We worship these deities: if Allah does not wish us to do so, why does He not prevent us?' In throwing the responsibility on Allah, they ignore the limited free-will on which their whole life is based. They are really playing with truth. They are arguing against their own knowledge. They have no authority in any scripture, and indeed they are so slippery that they hold fast to no scripture at all.

We should not have
Worshipped such (deities)!"
Of that they have
No knowledge! They
Do nothing but lie!⁴⁶²⁶

21. What! have We given them
A Book before this,
To which they are
Holding fast?

22. Nay! they say: "We found⁴⁶²⁷
Our fathers following
A certain religion,
And we do guide ourselves
By their footsteps."

23. Just in the same way,
Whenever We sent a Warner
Before thee to any people,
The wealthy ones among them⁴⁶²⁸
Said: "We found our fathers
Following a certain religion,
And we will certainly
Follow in their footsteps."

24. He said: "What!⁴⁶²⁹
Even if I brought you
Better guidance than that

أَمْ أَنَبَّيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ ۚ فَهُمْ بِهِ
مُتَمَسِّكُونَ ﴿٦٦﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ
وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٦٧﴾

وكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ
إِلَّا قَالُوا مَثَرُفُوهُمَا ۚ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ
وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٦٨﴾

﴿٦٩﴾ قُلْ أُولَٰئِكَ جُنُودُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ
آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٧٠﴾

4626. Cf. vi. 116.

4627. Then comes the argument about ancestral custom, which was repudiated by Abraham (see verses 26-28 below). Indeed a good reply to ancestral custom in the case of the Arabs was the example of Abraham, the True in Faith, for Abraham was the common ancestor of the Arabs and the Israelites.

4628. It is some privileged position, and not ancestral custom, which is really at the bottom of much falsehood and hypocrisy in the world. This has been again and again in religious history.

4629. The Warner or messenger pointed out the merits and the truth of his teaching, and how superior it was to what they called their ancestral customs. But they denied his mission itself or the validity of any such mission. In other words they did not believe in inspiration or revelation, and went on in their evil ways, with the inevitable result that they brought themselves to destruction.

Which ye found
Your fathers following?"
They said: "For us,
We deny that which ye (prophets)
Are sent with"

25. So We exacted retribution
From them: now see
What was the end
Of those who rejected (Truth)!

فَأَنقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ
كَانَ عَقِبَةُ الْكَافِرِينَ ﴿٢٥﴾

SECTION 3.

26. Behold! Abraham said⁴⁶³⁰
To his father and his people:
"I do indeed clear myself
Of what ye worship:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ
إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

27. "(I worship) only Him
Who originated me, and He
Will certainly guide me."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

28. And he left it
As a Word⁴⁶³¹
To endure among those
Who came after him,
That they may turn back
(To Allah).

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

4630. The plea of ancestral ways is refuted by the example of Abraham, in two ways: (1) he gave up the ancestral cults followed by his father and people, and followed the true Way, even at some sacrifice to himself; and (2) he was an ancestor of the Arabs, and if the Arabs stood on ancestral ways, why should they not follow their good ancestor Abraham, rather than their bad ancestors who fell into evil? See n. 4627 above. The incident in Abraham's story referred to here will be found in xxi. 51-70.

4631. A Word: i.e., the Gospel of Unity, viz., "I worship only Him who originated me", as in verse 27. This was his teaching, and this was his legacy to those who followed him. He hoped that they would keep it sacred, and uphold the standard of Unity. Cf. xxxvii. 108-111.

29. Yea, I have given⁴⁶³²

The good things of this life
To these (men) and
Their fathers, until the Truth
Has come to them,
And a Messenger
Making things clear.

بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ حَيَاتًا مِّنْهُمُ
الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٤٣﴾

30. But when the Truth came
To them, they said:
"This is sorcery, and we⁴⁶³³
Do reject it."

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ
كَافِرُونَ ﴿٤٤﴾

31. Also, they say: "Why
Is not this Qur-ān sent
Down to some leading man
In either of the two⁴⁶³⁴
(Chief) cities?"

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ
مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٤٥﴾

32. Is it they who would portion out
The Mercy of thy Lord?⁴⁶³⁵

أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ إِنَّا نَحْنُ قَاسِمَاتُهَا لَهُمْ

4632. Note the first person singular, as showing Allah's personal solicitude and care for the descendants of Abraham in both branches. The context here refers to the prosperity enjoyed by Makkah and the Makkans until they rejected the truth of Islam when it was preached in their midst by a messenger whose Message was as clear as the light of the sun.

4633. When the pagan Makkans could not understand the wonderful power and authority with which the holy Prophet preached, they called his God given influence sorcery!

4634. The world judges by its own low standards. From a worldly point of view, the holy Prophet was poor and an orphan. Why, they thought, should he be so richly endowed in spiritual knowledge and power? If such a gift had to come to a man among them, it was the right (they foolishly said) of one of the chiefs in either the sacred city of Makkah, or the fertile garden-city of Ta'if!

4635. That is, spiritual gifts, those connected with Revelation. What audacity or folly in them to claim to divide or distribute them among themselves? They may think they are distributing the good things of this world among themselves. In a sense that may be true, even here, their own power and initiative are very limited. Even here it is Allah's Will on which all depends. In His wisdom Allah allows some to grow in power or riches, and command work from others, and various relative gradations are established. Men scramble for these good things of this world, but they are of no value compared to the spiritual gifts.

It is We Who portion out
Between them their livelihood
In the life of this world:
And We raise some of them
Above others in ranks,
So that some may command
Work from others.
But the Mercy of thy Lord
Is better than the (wealth)
Which they amass.

33. And were it not that⁴⁶³⁶
(All) men might become
One community
We would provide,
For everyone that blasphemes
Against The Most Gracious,
Silver roofs for their houses,
And (silver) stair-ways
On which to go up,

34. And (silver) doors
To their houses, and couches
(Of silver) on which
They could recline,

35. And also adornments⁴⁶³⁷
Of gold. But all this
Was nothing but enjoyment
Of the present life:

مَعِيشَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٣﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا
لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّنْ فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٤﴾

وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكُونُونَ ﴿٣٥﴾

وَزُخْرُفًا وَإِن كُنَّا لَمَّا تَمَتُّعَ الْحَيَاةِ الدُّنْيَا
وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

4636. So little value is attached in the spiritual world to silver or gold, or worldly ranks or adornments, that they would freely be at the disposal of everyone who denied or blasphemed Allah, were it not that in that case there would be too great temptation placed in the way of men, for they might all scramble to sell their spiritual life for wealth! They might have silver roofs and stair-ways, silver doors and thrones, and all kinds of adornments of gold. But Allah does not allow too great a temptation to be placed in the path of men. He distributes these things differently, some to unjust men, and some to just men, in various degrees, so that the possession of these is no test either of an unjust or a just life. His wisdom searches out motives far more subtle and delicate than any we are even aware of.

4637. *Adornments of gold*: the keyword to this Sūra. All false glitter and adornments of this world are as naught. They more often hinder than help.

The Hereafter, in the sight
Of thy Lord, is
For the Righteous.

SECTION 4.

36. If anyone withdraws himself⁴⁶³⁸

From remembrance
Of The Most Gracious,
We appoint for him
A Satan, to be
An intimate companion to him.

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. Such (Satans) really
Hinder them from the Path,⁴⁶³⁹

But they think that they
Are being guided aright!

وَأَنَّهُمْ لَيَصَدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ
أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. At length, when (such a one)⁴⁶⁴⁰

Comes to Us, he says
(To his evil companion):
"Would that between me
And thee were the distance

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينَ ﴿٣٨﴾

4638. If men deliberately put away the remembrance of Allah from their minds, the natural consequence, under Allah's decree, is that they join on with evil. Like consorts with like. We can generalise evil in the abstract, but it takes concrete shape in our life-companions.

4639. The downward course in evil is rapid. But the most tragic consequence is that evil persuades its victims to believe that they are pursuing good. They think evil to be their good. They go deeper and deeper into the mire, and become more and more callous. "Them" and "they" represent the generic plural of anyone who "withdraws himself from...Allah" (see last verse).

4640. If ever the presence of Allah is felt, or at the time of Judgment, a glimmering of truth comes to the deceived soul, and it cries to its evil companion in its agony, "Would that I had never come across thee! Would that we were separated poles apart!" But it cannot shake off evil. By deliberate choice it had put itself in its snare.

Of East and West!"⁴⁶⁴¹ Ah!
Evil is the companion (indeed)!

39. When ye have done wrong,⁴⁶⁴²

It will avail you nothing,
That day, that ye shall be
Partners in punishment!

40. Canst thou then make⁴⁶⁴³

The deaf to hear, or give
Direction to the blind
Or to such as (wander)
In manifest error?⁴⁶⁴⁴

41. Even if We take thee⁴⁶⁴⁵

Away, We shall be sure
To exact retribution from them,

42. Or We shall show thee

That (accomplished) which We
Have promised them:
For verily We have power over
them.

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ
أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى
وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾

فَأَمَّا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ﴿٤١﴾

أَوْ يُرِيكَ الَّذِي وَعَدْتَهُمْ فَإِنَّا عَلَيْهِمْ مُقَدِّرُونَ ﴿٤٢﴾

4641. *Distance of East and West*: literally, 'distance of the two Easts'. Most Commentators understand in this sense, but some construe the phrase as meaning the distance of the extreme points of the rising of the sun, between the summer solstice and the winter solstice. Cf. n. 4034 to xxxvii. 5. A good equivalent idiom in English would be "poles apart", for they could never meet.

4642. All partners in evil will certainly share in the punishment, but that is no consolation to any individual soul. Evil desires the evil of others, but that does not diminish its own torment, or get rid of the personal responsibility of each individual soul.

4643. Cf. xxx. 52-53. The evil go headlong into sin, and sink deeper and deeper until their spiritual faculties are deadened, and no outside help can bring them back. Allah's grace they have rejected.

4644. There is hope for a person who wanders in quest of truth, and even for one who wanders through mistake or by weakness of will. But there is none for one who, by deliberate choice, plunges into "manifest error", i.e., error which any one can see.

4645. Cf. viii. 30: "how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home)". They were always plotting against the holy Prophet in his Makkan period. But even if their plots had succeeded against human beings, they could not defeat Allah's Plan, nor escape the just punishment of their deeds. Cf. also x. 46, and n. 1438.

43. So hold thou fast⁴⁶⁴⁶

To the Revelation sent down
To thee: verily thou
Art on a Straight Way.

44. The (Qur-ān) is indeed
A Reminder⁴⁶⁴⁷ for thee
And for thy people;
And soon shall ye
(All) be brought to account.

45. And question thou our
messengers⁴⁶⁴⁸
Whom We sent before thee;
Did We appoint any deities
Other than The Most Gracious,
To be worshipped?

SECTION 5.

46. We did send Moses⁴⁶⁴⁹
Aforetime, with Our Signs,
To Pharaoh and his Chiefs:
He said, "I am a messenger
Of the Lord of the Worlds."

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٣﴾

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ
وَمَلَائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

4646. Let the wicked rage, say what they like, or do their worst: the prophet of Allah is encouraged to go forward steadfastly in the Light given him, for he is on a Path that leads straight to Allah.

4647. *Zikrun*: Message, Remembrance, Cause of remembrance, Memorial. Title for remembrance to posterity. Thus two meanings emerge, not necessarily mutually exclusive. (1) The Qur-ān brings a Message of Truth and Guidance to the Prophet, and his people; (2) the revelation of the Qur-ān raises the rank of the Prophet, and the people among whom, and in whose language, it was promulgated, making them worthy of remembrance in the world's history for all time. But the honour also carried its responsibilities. All who hear it must give an account of how far they profit by it spiritually.

4648. That is, by examining their Message, and asking the learned among their real followers. It will be found that no Religion really teaches the worship of other than Allah.

4649. For the story of Moses in detail, see vii. 103-137, but especially vii. 104, 130-136.

47. But when he came to them
With Our Signs, behold,
They laughed at them.⁴⁶⁵⁰

48. We showed them Sign⁴⁶⁵¹
After Sign, each greater
Than its fellow, and We
Seized them with Punishment,
In order that they
Might turn (to Us).

49. And they said, "O thou⁴⁶⁵²
Sorcerer! Invoke thy Lord
For us according to
His covenant with thee;
For we shall truly
Accept guidance."

50. But when We removed
The Chastisement from them,
Behold, they broke their word.

51. And Pharaoh proclaimed
Among his people, saying:
"O my people! Does not
The dominion of Egypt
Belong to me, (witness)⁴⁶⁵³

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا
وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُورِ الْإِنسَ
لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي
أَفَلَا تُبْصِرُونَ ﴿٥١﴾

4650. For the mockery of Moses and his Signs see xvii. 101; also below, xliii. 49, 52-53.

4651. Moses showed them nine Clear Signs: see n. 1091 to vii. 133; also xvii. 101. Each one of them in its own setting and circumstances was greater than any of its "sister" Signs. The object was if possible to reclaim as many Egyptians as possible from their defiance of Allah.

4652. This speech is half a mockery, and half a ruse. In spite of their unbelief, they had fear in their minds, and in order to stop the plagues, one after another, they promised to obey Allah, and when the particular plague was removed, they again became obdurate. See vii. 133-135.

4653. The *wāw* here in Arabic is the *Wāw ḥālīya*: the abundant streams from the Nile flowing beneath his palace being evidence of his power, prosperity, and sovereignty. The Nile made (and makes) Egypt, and the myth of the god Osiris was a compound of the myths of the Nile and the sun. The Pharaoh, therefore, as commanding the Nile, commanded the gods who personified Egypt. He boasted of water, and he perished in water,—a fitting punishment!

These streams flowing
Underneath my (palace)? What!
See ye not then?

52. "Am I not better
Than this (Moses), who
Is a contemptible wretch⁴⁶⁵⁴
And can scarcely
Express himself clearly?

53. "Then why are not⁴⁶⁵⁵
Gold bracelets bestowed
On him, or (why)
Come (not) with him
Angels accompanying him
In procession?"

54. Thus did he make
Fools of his people,
And they obeyed him:
Truly were they a people
Rebellious (against Allah).

55. When at length they⁴⁶⁵⁶
Provoked Us, We exacted
Retribution from them, and
We drowned them all.⁴⁶⁵⁷

أَرَأَيْتُمْ مَنِ هَذَا الَّذِي هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ
مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٥٣﴾

فَاسْتَحَفَّ قَوْمَهُ، فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا
فَاسِقِينَ ﴿٥٤﴾

فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ
أَجْمَعِينَ ﴿٥٥﴾

4654. Being a despised Israelite in any case, and having further an impediment in his speech. See xx. 27, and notes 2552-53.

4655. Gold bracelets and gold chains were possibly among the insignia of royalty. In any case they betokened wealth, and the materialists judge a man's worth by his wealth and his following and equipage. So Pharaoh wanted to see Moses, if he had any position in the spiritual kingdom, invested with gold bracelets, and followed by a great train of angels as his Knight-companions! The same kind of proofs were demanded by the materialist Quraish of our holy Prophet. These were puerilities, but such puerilities go down with the crowd. Barring a few Egyptians who believed in Allah and in the Message of Moses, the rest of Pharaoh's entourage followed Pharaoh in his pursuit of revenge, and were drowned in the Red Sea.

4656. Allah is patient, and gives many and many opportunities to the most hardened sinners for repentance. But at length comes a time when His justice is provoked, and the inevitable punishment follows.

4657. Cf. vii. 136.

56. And We made them
(A People) of the Past⁴⁶⁵⁸
And an Example
To later ages.

SECTION 6.

57. When (Jesus) the son⁴⁶⁵⁹
Of Mary is held up
As an example, behold
Thy people raise a clamour
Thereat (in ridicule)!

58. And they say, "Are
Our gods best, or he?"
This they set forth
To thee, only by way
Of disputation: yea, they
Are a contentious people.

59. He was no more than
A servant: We granted
Our favour to him,
And We made him
An example to the Children⁴⁶⁶⁰
Of Israel.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ﴿٥٦﴾

﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

وَقَالُوا أَلَهْتُمْ خَيْرَ آَمْرٍ هُوَ مَا ضَرَبُوهُ لَكَ
إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا
لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

4658. Pharaoh and his hosts were blotted out, and became as a tale of the past. Their story is an instructive warning and example to future generations.

4659. Jesus was a man, and a prophet to the Children of Israel, "though his own received him not." Some of the churches that were founded after him worshipped him as "God" and as "the son of God", as do the Trinitarian churches to the present day. The orthodox churches did so in the time of the holy Prophet. When the doctrine of Unity was renewed, and the false worship of others besides Allah was strictly prohibited, all false gods were condemned, e.g., at xxi. 98. The pagan Arabs looked upon Jesus as being in the same category as their false gods, and could not see why a foreign cult, or a foreign god, as they viewed him, should be considered better than their own gods or idols. There was no substance in this, but mere mockery, and verbal quibbling. Jesus was one of the greater prophets: he was not a god, nor was he responsible for the quibbling subtleties of the Athanasian Creed.

4660. A reference to the limited mission of the prophet Jesus, whose Gospel to the Jews only survives in uncertain fragmentary forms.

60. And if it were Our Will,⁴⁶⁶¹
We could make angels
From amongst you, succeeding
Each other on the earth.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً
فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

61. And (Jesus) shall be⁴⁶⁶²
A Sign (for the coming
Of) the Hour (Of Judgment):
Therefore have no doubt
About the (Hour), but
Follow ye Me: this
Is a Straight Way.

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

62. Let not Satan
Hinder you: for he is
To you an enemy avowed.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

63. When Jesus came
With Clear Signs, he said:
"Now have I come
To you with Wisdom,⁴⁶⁶³
And in order to make
Clear to you some
Of the (points) on which
Ye dispute: therefore fear Allah
And obey me.

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي
تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾

4661. If it were said that the birth of Jesus without a father sets him above other prophets, the creation of angels without either father or mother would set them still higher, especially as angels do not eat and drink and are not subject to physical laws. But angels are not higher.

4662. This is understood to refer to the second coming of Jesus in the Last Days before the Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qur-ān.

4663. True wisdom consists in understanding the unity of the Divine purpose and the Unity of the Divine Personality. The man Jesus came to reconcile the jarring sects in Israel, and his true teaching was just the same as that which was expounded in a wider form by Islam. He did not claim to be God: why should not the Christians follow the doctrine of Unity rather than what has become their ancestral and traditional custom?

64. "For Allah, He is my Lord"⁴⁶⁶⁴

And your Lord: so worship
Ye Him: this is
A Straight Way."

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبَّكُمْ فَأَعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

65. But sects from among
Themselves fell into disagreement:
Then woe to the wrong-doers,
From the Chastisement
Of a Grievous Day!

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ
ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

66. Do they only wait"⁴⁶⁶⁵
For the Hour—that it
Should come on them
All of a sudden,
While they perceive not?

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

67. Friends on that Day"⁴⁶⁶⁶
Will be foes, one
To another,—except
The Righteous.

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ
عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

4664. In verses 26-28 an appeal is made to the pagan Arabs, that Islam is their own religion, the religion of Abraham their ancestor; in verses 46-54, an appeal is made to the Jews that Islam is the same religion as was taught by Moses, and that they should not allow their leaders to make fools of them; in verses 57-65 an appeal is made to the Christians that Islam is the same religion as was taught by Jesus, and that they should give up their sectarian attitude and follow the universal religion, which shows the Straight Way.

4665. Cf. xii. 107. What is there to wait for? The Hour of Judgment may come at any moment. It will come all of a sudden before they realise that it is on them. They should make up their minds to give up misleading disputations and come to the Straight Path.

4666. The hatred and spite, which are associated with evil, will be felt with peculiar intensity in that period of agony. That itself would be a punishment, from which the righteous will be free. The righteous will have passed all perils of falling into wrong frames of mind.

SECTION 7.

68. My devotees!⁴⁶⁶⁷

No fear shall be

On you today

Nor shall ye grieve,-

69. Those who have believed

In Our Signs and submitted (to Us).

70. Enter ye the Garden,⁴⁶⁶⁸

Ye and your wives,

In (beauty and) rejoicing.

71. To them will be passed⁴⁶⁶⁹

Round, dishes and goblets

Of gold: there will be

There all that the souls

Could desire, all that

The eyes could delight in:

And ye shall abide

Therein (for aye).

72. Such will be the Garden

Of which ye are made⁴⁶⁷⁰

Heirs for your (good) deeds

(In life).

يَبْعَادِ لَأَخَوْفُ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ

مُحْزَنُونَ ﴿٦٨﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا نَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ
وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ

تَعْمَلُونَ ﴿٧٢﴾

4667. The devotion and service to Allah result in the soul being made free from all fear and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in Allah's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infinite, and acting in all things to further His Kingdom.

4668. The Garden is the type of all that is beautiful to eye, mind, and soul, all that is restful and in tune, a complete state of bliss, such as we can scarcely conceive of in this troubled world. Several metaphors indicate how we can try to picture that bliss to ourselves in "this muddy vesture of decay."

4669. We shall have all our near and dear ones ("wives") with us: perfected Love will not be content with Self, but like a note of music will find its melody in communion with the others. The richest and most beautiful vessels will minister to our purified desires, and give complete and eternal satisfaction to our souls in every way.

4670. We shall be there, not as strangers, or temporary guests, but as heirs,—made heirs in eternity because of the good lives we had led on earth.

73. Ye shall have therein
Abundance of fruit,⁴⁶⁷¹ from which
Ye shall eat.⁴⁶⁷²

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

74. The Sinners will be
In the Punishment of Hell,
To dwell therein (for aye):

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

75. Nowise will the (punishment)
Be lightened for them,
And in despair will they
Be there overwhelmed.

لَا يُفْتَرَعْنَهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

76. Nowise shall We⁴⁶⁷³
Be unjust to them:
But it is they who
Have been unjust themselves.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

77. They will cry: "O Mālik!"⁴⁶⁷⁴
Would that thy Lord
Put an end to us!"
He will say, "Nay, but
Ye shall abide!"⁴⁶⁷⁵

وَنَادَوْا بِمَلِكٍ لِيَقْضِيَ عَلَيْنَا رَبُّكَ

قَالَ إِنَّكُمْ مَعَكُمُونَ ﴿٧٧﴾

4671. The "fruit" here links on with the last words in the last verse (72), "ye are made heirs for your (good) deeds (in life)".

4672. "Shall eat". But the word *akala* is used in many places in the comprehensive sense of "enjoy", "have satisfaction". For example, see n. 776 to v. 69. Cf. also vii. 19 and n. 1004.

4673. The wrong-doers suffer not because Allah is unjust or cruel, nor as a deterrent to others, for the probationary period will then have passed, but because their evil deeds must bear their inevitable fruit. Allah's Grace was ever ready to offer opportunities for Repentance and Forgiveness. But they rejected them. They were unjust to themselves. This is complementary to the doctrine of works and their fruits, as explained in n. 4671 above.

4674. *Mālik*: The name of the Angel in charge of Hell.

4675. Cf. xx. 74. Annihilation is better than agony. But wrong-doers cannot destroy the "fruits" of their actions, by asking for annihilation.

78. Verily We have brought⁴⁶⁷⁶

The Truth to you:

But most of you

Have a hatred for Truth.

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَادِرُونَ ﴿٧٨﴾

79. What! Have they settled⁴⁶⁷⁷

Some Plan (among themselves)?

But it is We Who

Settle things.

أَمْ أَمْرُؤَا أَمْرًا فَإِنَّا مُتَرَبِّطُونَ ﴿٧٩﴾

80. Or do they think⁴⁶⁷⁸

That We hear not

Their secrets and their

Private counsels? Indeed

(We do), and Our Messengers

Are by them, to record.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ

وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

81. Say: "If The Most Gracious

Had a son, I would⁴⁶⁷⁹

Be the first to worship."

قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

82. Glory to the Lord

Of the heavens and the earth,

The Lord of the Throne⁴⁶⁸⁰

He is free from the things

They attribute (to Him)!

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ

عَمَّا يُصِفُونَ ﴿٨٢﴾

4676. We come back now to the Present,—primarily to the time when Islam was being preached in Makkah, but by analogy the present time or any time. Truth is often bitter to the taste of those who live on Falsehoods, and Shams and profit by them. They hate the Truth, and plot against it. But will they succeed? See next verse and note.

4677. Men cannot settle the high affairs of the universe. If they plot against the Truth, the Truth will destroy them, just as, if they accept the Truth, the Truth will make them free. It is Allah Who disposes of affairs.

4678. However secretly men may plot, everything is known to Allah. His Recording Angels are by, at all times and in all places, to prepare a Record of their Deeds for their own conviction when the time comes for Judgment.

4679. The prophet of Allah does not object to true worship in any form. But it must be true: it must not superstitiously attribute derogatory things to Allah, or foster false ideas.

4680. Cf. vii. 54 and n. 1032. All Power, Authority, Knowledge, and Truth are with Allah. He neither begets nor is begotten. Glory to Him!

83. So leave them to babble
And play (with vanities)
Until they meet that Day⁴⁶⁸¹
Of theirs, which they
Have been promised.

فَذَرَّهُمْ يُخَوِّضُونَ وَيَلْعَبُونَ حَتَّى يَلْقَوا يَوْمَهُمُ
الَّذِي يُوعَدُونَ ﴿٨٣﴾

84. It is He Who is God
In heaven and God on earth;
And He is Full
Of Wisdom and Knowledge.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ
إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

85. And blessed is He⁴⁶⁸²
To Whom belongs the dominion
Of the heavens and the earth,
And all between them:
With Him is the knowledge
Of the Hour (of Judgment):
And to Him shall ye
Be brought back.

وَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

86. And those whom they invoke
Besides Allah have no power
Of intercession;—only he⁴⁶⁸³
Who bears witness to the Truth,
And with full knowledge.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ
إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

87. If thou ask them, Who⁴⁶⁸⁴
Created them, they will
Certainly say, Allah: how
Then are they deluded
Away (from the Truth)?

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ
لَيَقُولَنَّ اللَّهُ فَاَنَّى يُؤْفَكُونَ ﴿٨٧﴾

4681. *That Day of theirs*: they had their Day on earth; they will have a different sort of Day in the Hereafter, according to the promise of Allah about the Resurrection and Judgment, or perhaps about Retribution in this very life! So leave them to play about with their fancies and vanities. Truth must eventually prevail!

4682. We glorify Allah, and we call His name blessed, because He has not only supreme power and authority, but because we shall return to Him and see "the Light of His Countenance" (xxx. 38).

4683. While idols and false gods have no power of intercession, persons like Jesus, who is falsely worshipped by his misguided followers, but who himself preached the Gospel of Unity with full understanding will have the power of intercession.

4684. Cf. xxxi. 25, and n. 3613; and xxxix. 38, and n. 4299.

88. (Allah has knowledge)⁴⁶⁸⁵

Of the (Prophet's) cry,

"O my Lord! Truly

These are a people

Who believe not!"⁴⁶⁸⁶

89. But turn away from them,

And say "Peace!"⁴⁶⁸⁷

But soon shall they know!

وَقِيلَ لَهُ يَرْبِّ إِنَّا هَٰؤُلَاءِ قَوْمٌ لَا يَمُوتُونَ ﴿٨٨﴾

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

4685. Commentators are divided in opinion as to the construction. The best opinion is that which I have adopted, referring back *qilihi* as a genitive governed by 'ilm in verse 85.

4686. The Prophet was much troubled in mind by the Unfaith of the Quraish: xviii. 6. He is here told to leave them alone for a time, for the Truth must soon prevail.

4687. Cf. xxv. 63, and n. 3123.