

60 (This is) the truth from thy Lord, so be not of the disputers. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُدْتَرِينِ ﴿٦٠﴾

61 Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer,^a and invoke the curse of Allāh on the liars.^b فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

62 Surely this is the true account, and there is no god but Allāh. And Allāh! He surely is the Mighty, the Wise. إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَرْشُ الْحَكِيمُ ﴿٦٢﴾

63 But if they turn away, then surely Allāh knows the mischief-makers. فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

SECTION 7: Controversy with Jews and Christians

64 Say: O People of the Book, come to an equitable word between us and قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ

If Adam be taken as a proper name, the meaning would be that just as Adam was created from dust and then chosen or purified by Allāh, so was Jesus created from dust, and his election was similar to the election of Adam, the command contained in *kun* in this case referring to the election of a righteous servant of Allāh. In either case there is no reference to Jesus being brought into existence without the agency of a male parent. The controversy is here carried on with the Christians, and it is their false belief in the divinity of Jesus that is here condemned. As for the parentage of Jesus see 44a and 47a.

61a. *Ibtahala* means *he humbled or abased himself or addressed himself with earnest or energetic supplication* (LL). Some explain *nabtahil* as meaning *natabāhīl*, in which case the meaning would be *let us call down a curse upon which of us is the liar*.

61b. This chapter starts with a discussion of the Christian doctrines in particular. The persons addressed in particular in this verse are the members of the Christian deputation from Najrān that came in 10 A.H. This deputation, consisting of sixty men, was headed by 'Abd al-Masīh, the chief of the Najrān Christians (AH), and the members of the deputation were lodged in the Prophet's mosque. Thus did the Prophet set an example of freedom of religious thought which remains without parallel to this day. The Prophet related to them arguments showing that Jesus Christ was not God, but a man and a prophet (see concluding para of 44a). After having argued the question fully, and finding them still insisting in their false belief in the deity of Jesus, they were invited as a last resort to pray earnestly that the curse of Allāh might overtake the party that insisted on falsehood. At first they showed readiness to enter this contest, but after some deliberation they decided against it and told the Prophet that they had decided not to

you, that we shall serve none but Allāh and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allāh. But if they turn away, then say: Bear witness, we are Muslims.^a

65 O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand?

66 Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no

بَيْنَنَا وَبَيْنَكُمْ إِلَّا تَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾

يَا هَلْ أَتَىكَ الْكَيْبُ لِمَ تَحْجُرُونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٦﴾

هَٰئِنْتُمْ هَٰؤُلَاءِ حَاجِبْتُمْ فِيهَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيهَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

pray against him as suggested (B. 64:74). Thereupon they were given a pledge by which they were free to practise their religion: "Their authority and rights shall not be interfered with, nor anything that is customary amongst them, so long as they conduct themselves peaceably and uprightly" (Muir).

It is strange to find Christian writers referring to this as "a strange mode of settling the dispute". But evidently their Arabian co-religionists did not think so 1,300 years ago. They believed in the efficacy of prayer, for such was the teaching of Jesus. They saw the righteousness of the Prophet, and they were convinced of their own false beliefs and dared not invoke curses upon themselves with their own tongues, while they knew that the Prophet was too generous to curse them. Therefore they adopted the wise course of not calling for destruction to overtake them. Had they considered the Prophet as an imposter and Antichrist, as their descendants do today, they would not have had the least fear in accepting the challenge.

64a. These are the very words occurring in a letter which the Prophet wrote to Heraclius in the year 6 A.H. (B. 1:1). Similar letters were written to several other potentates among whom was Muqauqis, the king of Egypt, and the discovery of the letter written to him furnishes proof of the reliability of the reports relating to the Prophet in general, for the manuscript letter contains the very words given in the Ḥadīth. In this verse the Jews and the Christians are called upon to accept the broad principles of the faith of Abraham, which were also the basic principles of the faith of Islām. The reference in the sentence *some of us shall not take others for lords* is to the practice prevailing then both among Jews and Christians, and at present among Muslims too, to take religious leaders as invested with Divine powers, which is more clearly enunciated in 9:31: "They take their doctors of law and their monks for lords besides Allāh" (9:31). The verse under discussion lays down the basis of the study of comparative religion. Anyone who studies religious literature on a wide scale will find that the basic doctrines of Islām are the greatest common measure of the truth contained in different religions of the world. The doctrine of Unity as taught by Islām affords an illustration. All higher religions start on the basis of Divine Unity which is thus common to all, but then each religious system has its peculiarities unknown to all others. Islām alone is free from all these additions to the basic doctrine, and it preaches Unity in its simplest form and rejects all additions which are here classified as three: 1. Worshipping

knowledge? And Allāh knows while you know not.^a

67 Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not one of the polytheists.

68 The nearest of people to Abraham are surely those who follow him and this Prophet and those who believe. And Allāh is the Friend of the believers.

69 A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not.^a

70 O People of the Book, why do you disbelieve in the messages of Allāh while you witness (their truth)?

71 O People of the Book, why do you confound the truth with falsehood, and hide the truth while you know?

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهُدَى النَّبِيِّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾

وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ كُنْتُمْ شَاهِدُونَ ﴿٧١﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَتْلُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٢﴾

SECTION 8: Machinations to Discredit Islām

72 And a party of the People of the Book say: Avow belief in that which has been revealed to those who

وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيْنَا آمَنُوا وَجِبَةً

others than God and addressing prayers to them. 2. Associating anything with Him which consists in ascribing Divine attributes to others. 3. Taking others as Lords besides God which consists in rendering to others the perfect obedience which is due to God alone. There are no idols, no gods, no incarnations of the Divine Being, no sons of God, and finally no *pirs* and priests to be followed blindly.

66a. The Christians held a controversy with the Prophet regarding Jesus Christ, of whom they had some knowledge, but about Abraham they had no detailed knowledge. The Jews invited people to a belief in the Torah and the Christians to a belief in the Gospel, but both these had lost the purity of the faith of Abraham which was pure monotheism, unmixed with either Jewish priesthood or Christian doctrine of sonship. This is made clear in the next verse.

69a. Their machinations are described in the last verse of this section and the opening verses of the next section.

mercy whom He pleases. And Allāh is the Lord of mighty grace.^a

75 And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a *dinār*^a would not pay it back to thee, unless thou kept on demanding it. This is because they say there is no blame on us in the matter of the unlearned people and they forge a lie against Allāh while they know.^b

76 Yea, whoever fulfils his promise and keeps his duty — then Allāh surely loves the dutiful.

77 Those who take a small price for the covenant of Allāh and their own oaths — they have no portion in the Hereafter, and Allāh will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and for them is a painful chastisement.

78 And there is certainly a party of them who lie about the Book^a that you may consider it to be (a part) of the Book while it is not (a part) of the

ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ
بِفِئْتَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ
تَأْمَنْهُ بِدِينَارٍ لَا يُوَدِّعُ إِلَيْكَ إِلَّا مَا
دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ
عَلَى اللَّهِ الْكُذِبُ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ ﴿٧٧﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ
ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي
الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ
يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَسْمَاءَهُم بِالْكِتَابِ
لِيُحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ

74a. Allāh's choosing for His mercy stands here for His choice of a prophet, as in 2:105.

75a. *Dinār* is an Arab gold coin of the value of about 10s.

75b. They considered themselves free from all responsibility towards the Gentiles, notwithstanding any engagement they might have made with them. Hence they considered it lawful to play all sorts of tricks with the Muslims. They are, however, told that God never allowed dishonesty against any people.

78a. *Lawwā lisāna-hū bi-kaḏhā*, lit., *he twisted the tongue with a thing implies he lied about and forged a narration* (R). And *alwā hi-l-kalām* means *he turned it* (i.e. a speech or saying) *away from its drift or altered or changed it altogether* (LA, T). RZ quotes the following comment on the words of this verse from I'Ab: *What is implied is the reading of the false book*. And he says that in Arabic you use different words for an action according as the good or evil of it is to be expressed, and then cites 2:79, which

Book; and they say, It is from Allāh, while it is not from Allāh; and they forge a lie against Allāh whilst they know.

79 It is not meet for a mortal that Allāh should give him the Book and the judgment and the prophethood, then he should say to men: Be my servants besides Allāh's; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it);^a

80 Nor would he enjoin you to take the angels and the prophets for lords. Would he enjoin you to disbelieve after you submit?^a

مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ
الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالحُكْمَ وَالتَّوْبَةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ
كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾

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

SECTION 9: Covenant of the Prophets

81 And when Allāh made a covenant through the prophets: Certainly what I have given you of Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا
آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُمِصِدٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلتَنْصُرُنَّهُ قَالَ أَأَقْرَبُ زُجْرًا وَأَخَذْتُمْ
عَلَى ذُلِكُمْ إِصْرِي قَالُوا أَفَرَسَرْنَا قَالِ

shows that the book which they read was not the book revealed by Allāh, but one which they had written with their own hands. The concluding words of this verse also point to the same conclusion: “They forge a lie against Allāh”.

79a. Rabbānī, which is the same as ribbi (from Rabb, or Lord), means one who possesses a knowledge of the Lord, or one who is a worshipper of the Lord. According to a saying of the Prophet, a ribbi is a learned man, a teacher of others, who nourishes people with the small matters of knowledge before the great (LL).

80a. Thus according to the Holy Qur’ān no prophet — Jesus included — ever taught his followers to take him as God; in other words, anyone who actually taught so could not be a prophet of Allāh. Even the current Gospels do not attribute any such teaching to Jesus. The angels are mentioned because the pagan Arabs worshipped the angels.

Then bear witness, and I (too) am of the bearers of witness with you.^a

فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٥١﴾

82 Whoever then turns back after this, these are the transgressors.

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ

الْفَاسِقُونَ ﴿٥٢﴾

83 Seek they then other than Allāh's religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.^a

أَفَغَيْرَ دِينِ اللَّهِ يَبِغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَ

كَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٥٣﴾

84 Say: We believe in Allāh and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; we make no distinc-

قُلْ أَمَّا يَا اللَّهُ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالسَّيِّئُونَ مِنْ ذُرِّيَّتِهِمْ لَا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِنْهُمْ دُونَ ذَلِكَ

81a. *Mithāq al-nabiyyin* means literally *the covenant of the prophets*, and may therefore signify either the covenant of the prophets *with Allāh* or the covenant of the prophets *with their people*. As the words that follow are plainly addressed to the people, the Jews and the Christians being particularly addressed in the last two verses, I adopt the latter interpretation, and therefore translate the words as meaning *a covenant through the prophets*. According to Kf: *When Allāh made the covenant which the prophets confirmed with their peoples*. Both Moses and Jesus specially laid an obligation on their people to accept the prophet about whom they prophesied. Thus, through Moses, Almighty God had warned the Israelites, after promising them “a prophet from among their brethren like unto thee”, that “Whosoever will not hearken unto My words which he shall speak in My name, I will require of him” (Deut. 18:19). And Jesus was equally emphatic when, prophesying the advent of the Comforter, he added: “He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak” (John 16:13). As a matter of fact the Prophet had his advent foretold by all the prophets of the world. The new Testament bears testimony to this: “Whom the heaven must receive unto the time of restitution of all things, which God hath spoken by the mouth of *all His holy prophets since the world began*. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you” (Acts 3:21, 22). The covenant referred to was made through each prophet separately as he appeared in the world. And just as all the prophets foretold the advent of the Prophet Muḥammad and laid an obligation upon their people to accept him, so the Prophet Muḥammad also taught his followers to believe in all the prophets that had appeared among different people in different ages, and this is stated in what follows. The truth of the first statement that all prophets foretold the advent of the Prophet Muḥammad is borne out by the second statement that that Prophet would bear testimony to the truth of all the prophets of the world.

83a. Compare 13:15, 22:18, etc., where it is said that all those who are in the heavens and the earth make submission to Allāh. The verse, in fact, shows that Islām, or the rule of submission to Divine law, is a law which is seen working throughout nature, and this is an argument of the truth of the religion of Islām.

tion between any of them, and to Him we submit.

85 And whoever seeks a religion other than Islām, it will not be accepted from him, and in the Hereafter he will be one of the losers.^a

86 How shall Allāh guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allāh guides not the unjust people.^a

87 As for these, their reward is that on them is the curse of Allāh and the angels and of men, all together —

88 Abiding therein. Their chastisement shall not be lightened, nor shall they be respited^a—

89 Except those who repent after that and amend, for surely Allāh is Forgiving, Merciful.

90 Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.^a

لَهُ مُسْلِمُونَ ﴿٨٥﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ

مِنَ الْخَاسِرِينَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾

أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٩﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَاصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أزدَادُوا كُفْرًا لَنْ نُقْبَلَ تَوْبَتَهُمْ

وَأُولَئِكَ هُمُ الصَّاغِرُونَ ﴿٩١﴾

85a. The cosmopolitan nature of the religion of Islām having been clearly set forth in the previous verse, it is now stated that anyone who refused to accept such a religion would unfailingly lose in the end. A Muslim accepts the whole truth; the truth as revealed to any prophet anywhere in the world; the followers of other religions accept only partial truth, the truth as revealed to them only, not truth as revealed to all mankind.

86a. The persons meant are those who believed in the former prophets and disbelieved in the Holy Prophet Muḥammad. Having clear signs of the Prophet's truth with them, and professing a belief in the prophets who had foretold the advent of the last of the prophets, they still disbelieved in him. How should Allāh guide a people who thus rejected guidance?

88a. Instead of hell here it is the curse — remoteness from God — in which the guilty shall abide, and thus a light is thrown upon the nature of hell.

90a. The persons spoken of here are the same as those spoken of in v. 86. They believed in the previous prophets but rejected the Prophet Muḥammad. Their repentance is not accepted, because they show no signs of real repentance. They continued to oppose, and tried to annihilate, the Truth.

91 Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ
ذَهَبًا وَ لَوْ أَقْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ ٥١

Part 4

SECTION 10: Ever-living Testimony to the Truth of Islām

92 You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allāh surely knows it.^a

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٥٢

93 All food was lawful to the Children of Israel,^a before the Torah was revealed, except that which Israel forbade himself. Say: Bring the Torah and read it, if you are truthful.^b

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا
مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ
أَنْ تُنزَلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ
فَاتْلُوهَا ۚ إِنَّ كُنْتُمْ صَادِقِينَ ٥٣

94 So whoever forges a lie against Allāh after this, these are the wrongdoers.

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ
ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ٥٤

92a. The connection with the last verse is clear. No wealth will buy redemption for a man if he has wasted his opportunity here, and to make the best of that opportunity a man must spend here what he loves most. Attention is thus called to the sacrifices which it was necessary for the Muslims to make.

93a. The Jews objected to the Muslims making use of certain foods which the law of Moses did not allow. An answer is given here that such foods were lawful for Abraham and his descendants, and Islām agreed in principle with the religion of Abraham. By *all food* is meant *all food made lawful for Muslims*.

93b. What was that which Israel forbade himself? The commentators say it was camel's flesh. Camel's flesh was, no doubt, forbidden to the Israelites (Lev.11:4) as were several other things which were lawful for Muslims. Elsewhere, after mentioning the foods prohibited to the Israelites in particular, it is added: "This was a punishment We gave them on account of their rebellion" (6:146). So that which Israel forbade himself was, in fact, that which was made unlawful for the Israelites on account of their rebellious attitude towards Moses. Israel thus stands here for the Israelite nation. As regards their rebellious attitude, see 5:21–26, where it is explained that when they refused to follow Moses into the Holy Land they were made to wander about in the wilderness for forty years. The camel here was a necessity of life for them to carry them and their burdens from place to place.

95 Say: Allāh speaks the truth; so follow the religion of Abraham, the upright one. And he was not one of the polytheists.

فُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣٥﴾

96 Certainly the first house appointed for men is the one at Bakkah,^a blessed and a guidance for the nations.^b

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٣٦﴾

97 In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allāh — whoever can find a way to it.^a And whoever disbelieves, surely Allāh is above need of the worlds.

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ وَمَنْ
دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ
الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ
كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٣٧﴾

96a. Bakkah is the same as Makkah (R) from *tabākk* meaning *the crowding together* of men (Rz). Others say it is from a root meaning *the breaking of the neck*, and the name is given to it because whenever a tyrant forced his way to it, his neck was broken (Rz). Some think that Bakkah is the name of the mosque or the House itself that is in Makkah. The Jews and the Christians are told that the Temple at Jerusalem was erected long after Abraham, while the Holy House at Makkah was there even before Abraham, and was, in fact, the first House on earth for the worship of the Divine Being. The subject has been fully discussed in 2:125a.

96b. If, on the one hand, Makkah is declared to be the *first House* raised on earth for the worship of the Divine Being, it is, on the other, announced to be *mubāarak*, which word, though ordinarily rendered as *blessed*, signifies the *continuance for ever* of the blessings which a thing possesses, or *that from which extensive good flows* (LA).

Thus Makkah is the first spiritual centre that was appointed for men, and it is the ultimate spiritual centre for the whole of humanity.

97a. The clear signs in Makkah as enumerated here, are three, and these, in fact, are three prophecies with regard to the future of Makkah. The first sign is that it is the Place of Abraham which has already been declared to be the Muslim centre (2:125b). Hence the first prophecy is that the doctrine of the Unity of the Diving Being will be proclaimed to the whole world from this centre. The second sign is that Makkah will always be secure, i.e., it shall not fall into the hands of an enemy who should destroy it. There is a saying of the Prophet to the effect that the Antichrist and the plague will not enter Makkah and Madīnah (B. 29:9). Thus its security is assured both physically and spiritually. The third prophecy is that a pilgrimage to the Sacred House shall continue to be made for ever, and no power in the world shall ever be able to put a stop to it. The most striking fact about these prophecies is that they were all announced at a time when the Prophet and his followers had apparently been driven away for ever from the Sacred Place, when that place was in the exclusive possession of an enemy who did not allow the Muslims to visit the place even during the sacred months, and when the small Muslim community was in danger of being utterly destroyed by that powerful enemy at any moment. It may be added here that the pilgrimage to the Sacred House is not an unconditional obligation; it is incumbent only on those who are able to undertake a journey to it.

98 Say: O People of the Book, why do you disbelieve in the messages of Allāh? And Allāh is a witness of what you do.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۗ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

99 Say: O People of the Book, why do you hinder those who believe from the way of Allāh, seeking (to make) it crooked, while you are witnesses? And Allāh is not heedless of what you do.^a

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنِ آمَنَ تَبِعُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

100 O you who believe, if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after your belief.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرًا بَيْنَ ۖ

101 And how can you disbelieve while to you are recited the messages of Allāh, and among you is His Messenger? And whoever holds fast to Allāh, he indeed is guided to a right path.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَن يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

SECTION 11: Muslims Exhorted to Remain United

102 O you who believe, keep your duty to Allāh, as it ought to be kept, and die not unless you are Muslims.^a

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

103 And hold fast by the covenant of Allāh^a all together and be not dis-united. And remember Allāh's favour

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً

99a. The Jews and the Christians had secretly joined hands with the idolaters of Arabia to crush Islām.

102a. The controversy with the People of the Book having come to an end, and the truth of Islām having been established, the Muslims are now exhorted, first to be individually conscious of the duty they owe to God (v. 102), and then to remain united in carrying the message of Islām to the whole world (v. 103). Every Muslim must live a life of true submission to God, so that when death comes to him it should find him a Muslim. As v. 104 shows, the Muslim's great duty to which attention is called here is the carrying of the message of Islām to others.

103a. The Arabic word for covenant is *ḥabl*, which means primarily *a rope* or *a cord*, and hence *a bond*, *a cause of union*, *a bond of love or friendship*, *a covenant* or *a*

to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it.^b Thus Allāh makes clear to you His messages that you may be guided.

104 And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.^a

105 And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement.

106 On the day when (some) faces turn white and (some) faces turn

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ
النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

وَاتَّخِذُوا مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا
مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ
لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا

compact by which one becomes responsible for the safety of a person or a thing (LL). By ḥabl-Allāh, or the covenant of Allāh, is meant the Qur'ān, a significance supported by two sayings of the Prophet, according to one of which the Book of Allāh is the covenant (or rope) of Allāh, and according to the other the Qur'ān is the firm covenant (or rope) of Allāh (AH). All Muslims, we are here told, should be united in holding fast to the Qur'ān and carrying its message to other people.

103b. Before the advent of the Holy Prophet, the Arabs were in a state of continual internecine warfare which threatened to devastate the whole country. As a modern writer says: "A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who by his personality and by his claim to direct Divine guidance, actually brought about the impossible — namely, the union of all these warring factions" (Ins and Outs of Mesopot, p. 99).

It should be noted that in Arabic literature and in the Qur'ān, *nār*, or *fire*, is often a symbol of *war*. The Arabs used to kindle a *fire* as a sign that war was contemplated, so that the tribes should assemble. Hence the use of the word as implying war. In the Qur'ān itself we read, "whenever they kindle a fire for war, Allāh puts it out" (5:64).

104a. The heated imagination of a Christian annotator sees a flash of "the sword" in these words. Compare 9:122: "And the believers should not go forth all together. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion and that they may warn their people when they come back to them that they may be cautious?" Both verses, in fact, direct the Muslims to have always among them a missionary party, whose only object should be the propagation of Islām and rightly directing their own people. This is the most neglected injunction of the Qur'ān in our day. Muslims have arrangements for all things but have no arrangements for inviting people to the great truth revealed in the Holy Qur'ān. The word *khair* means *good*, and the Qur'ān is called *khair* in 2:105.

black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved.^a

الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ
إِيمَانِكُمْ فَبِئْسَ الْعَذَابُ لِمَا كُفَرْتُمْ بِهِ ﴿١٠٧﴾

107 And as to those whose faces are white, they shall be in Allāh's mercy. Therein they shall abide.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ
اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

108 These are the messages of Allāh which We recite to thee with truth. And Allāh desires no injustice to (His) creatures.

تِلْكَ آيَاتُ اللَّهِ تَنْزِيلُهَا عَلَيْكَ بِالْحَقِّ وَمَا
اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٩﴾

109 And to Allāh belongs whatever is in the heavens and whatever is in the earth. And to Allāh are all affairs returned.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١١٠﴾

SECTION 12: Relations of Jews with Muslims

110 You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allāh.^a And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ أَمَّنْ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ
مِّنْهُمْ الْمُؤْمِنُونَ وَكَثَرُهُمُ الْفٰسِقُونَ ﴿١١١﴾

111 They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to

لَنْ يَضُرُّوكُمُ إِلَّا أَذًى وَلَئِنْ يَفْعَلُوا لَكُمُ

106a. By *faces turning white* is meant *their being expressive of joy*, and by *their turning black*, *their being expressive of sorrow* (R, LL). Az says you say a man is *abyad* (white) when you mean that he is free from dross and defects (T).

110a. Not only are the Muslims the chosen people of God, who are now called upon to be the standard-bearers of Truth in the world, but they are at the same time declared to be the best of the people that had ever been chosen for this purpose. This was no doubt due to the excellence of that Great Teacher who thoroughly purified them of the worst vices and made perfect the light within them. No prophet ever found a people in a worse condition, and none ever raised his people to such eminence. Note that the excellence of the Muslim people lies in their enjoining good and forbidding evil and in their great faith in Allāh. If they lose these characteristics, they lose their excellence as well.

you. Then they will not be helped.^a

112 Abasement will be their lot wherever they are found, except under a covenant with Allāh and a covenant with men, and they shall incur the wrath of Allāh, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allāh and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.^a

113 They are not all alike. Of the People of the Book there is an upright party who recite Allāh's messages in the night-time and they adore (Him).

114 They believe in Allāh and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous.

115 And whatever good they do, they will not be denied it. And Allāh knows those who keep their duty.^a

يُولُواكُمْ الْاَدْبَارَ تَتَمَّ لَا يَصْرُونَ ﴿١١٠﴾

صُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ اَيَّنَ مَا تَفْعَلُوا اِلَّا
يَحْبِلُ مِنَ اللّٰهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُ وُ
يَغْضَبُ مِنَ اللّٰهِ وَصُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ
ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ
وَيَقْتُلُوْنَ الْاَنْبِيَاءَ بِغَيْرِ حَقٍّ ط ذٰلِكَ
بِمَا عَصَوْا وَاَكْفَرُوْا يَعْتَدُوْنَ ﴿١١١﴾

لَيْسُوْا سَوَآءٍ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ
قٰآئِمَةٌ يَتْلُوْنَ آيٰتِ اللّٰهِ اَتَاةَ اللَّيْلِ وَهُمْ
يَسْجُدُوْنَ ﴿١١٢﴾

يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ
بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ
فِي الْخَيْرٰتِ ط وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿١١٣﴾

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوْا وَاَللّٰهُ
عَلِيْمٌ بِالْمُتَّقِيْنَ ﴿١١٤﴾

111a. The Jews in Arabia sided with the enemies of Islām in their endeavour to extirpate the new religion, and this notwithstanding their pact with the Muslims, but they were not successful in inflicting any serious harm upon the Muslims, and whenever they openly faced the Muslims they fled. As the concluding words show, the idolaters, who gave them secret promises of help, never came to their aid when they were in distress.

112a. Almost the same words, excluding the exception, occur in 2:61. The Jews had already been subjected to the greatest humiliation and disgrace before the appearance of the Prophet. But with the advent of Islām they could better their condition either by accepting the covenant of Allāh, by which is meant the acceptance of Islām, or by making a compact of security with such men as could give them protection. This remains true to this day.

115a. The opinion has been held, very plausibly indeed, that vv. 113–115 speak of the good among the Jews and the Christians, and not of those who became converts to Islām, because the Muslims could not be said to be a party of the People of the Book. It is a fact that the Qur'ān does not deny that there is good in others, its own eminence over others lying in the fact that it makes man attain the highest degree of perfection in goodness. It is for this reason that the description of the upright party among the followers of the Book concludes with the words, *whatever good they do, they will not be*

116 Those who disbelieve, neither their wealth nor their children will avail them aught against Allāh. And these are the companions of the Fire; therein they abide.

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ أَمْوَالَهُمْ
وَأَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا طَوْ أَوْلِيَّكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

117 The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold; it smites the harvest of a people who are unjust to themselves and destroys it. And Allāh wronged them not but they wronged themselves.^a

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرَثَ
قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ
اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

118 O you who believe, take not for intimate friends others than your own people:^a they spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. Indeed We have made the messages clear to you, if you understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً
مِّنْ دُونِكُمْ لَا يَأْتُونَكُمُ خَبْرًا طَوْ دُونَ مَا
عِنْتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ
وَمَا تُخْفِي صُدُورُهُمْ الْكَبِيرُ قَدْ بَيَّنَّا
لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

119 Lo! you are they who will love them while they love you not,^a and you believe in the Book, (in) the whole of it. And when they meet you they say, We believe, and when they are alone, they bite (their) finger tips in rage against you. Say: Die in your rage. Surely Allāh is Knower of what is in the hearts.

هَآئِنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمُ
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا الْفُجُورُ
قَالُوا آمَنَّا طَوْ وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ
الْأَتَامِلَ مِنَ الْعَيْظِ قُلْ مُؤْتُوا بَعْضُكُمْ
إِنَّ اللَّهَ عَلِيمٌ بِبَدَاتِ الصُّدُورِ ﴿١١٩﴾

denied it. Generally, however, the commentators are of opinion that the description given here refers to those Jews and Christians who became converts to Islām.

117a. The failure which is throughout the Holy Qur'an prophesied for the enemies of Islām is referred to here. The parable is similar to the one given in 68:17-33.

118a. As the context shows, the Jews assisted the enemies of Islām to make war upon the Muslims, so the Muslims were warned against close and intimate relations with them; see 60:8, 9.

119a. This verse clearly indicates the difficulties which the Muslims had in establishing friendly and loving relations with non-Muslims. The Muslims would fain proffer

120 If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allāh encompasses what they do.

إِنْ تَسْسَلِمُوا حَسَنَةً تَسْؤُهُمْ وَإِنْ
نُصِبْكُمْ سَيِّئَةً يَفْرَحُوا بِهَا وَإِنْ
تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٣٠﴾

SECTION 13: The Battle of Uḥud

121 And when thou didst go forth early in the morning from thy family, to assign to the believers their positions for the battle. And Allāh is Hearing, Knowing.^a

وَأَذْغَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣١﴾

122 When two parties^a from among you thought of showing cowardice, and Allāh was the Guardian of them both. And in Allāh should the believers trust.^b

إِذْ هَمَّتْ طَّائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا
وَاللَّهُ وَلِيُّهُمَا طَوْعًا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿٣٢﴾

123 And Allāh certainly helped you at Badr when you were weak. So keep your duty to Allāh that you may give thanks.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
أَذِلَّةٌ فَأَقْبَرُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٣﴾

friendship, but the other party was always on the look-out for some opportunity to inflict loss on them, and the candour of the Muslims was repaid with insincerity and treachery.

121a. It is to the events of the battle of Uḥud that this and the following sections are devoted. In the third year of the Hijrah Abū Sufyān marched against Madinah. The Prophet at first intended to stay within the town, but afterwards marched into the open field with a thousand men, one-third of whom, under the leadership of 'Abd Allāh ibn Ubayy, the great hypocrite leader, left him and returned to Madinah. The enemy were first completely routed, but fifty Muslim archers, who were placed in a strong position to cut off the retreat of the enemy, made a mistake, and in order to join in the pursuit left their position. The enemy fell back upon the Muslims who were now in disorder and had lost their naturally fortified position, and after inflicting some loss upon them, left the field secure from the pursuit of the Muslim force. It was not a victory for the Quraish, who thought it safe to go back when they found the Muslims involved in their own troubles. They could not take a single prisoner of war, nor had they the courage to attack Madinah, which they did two years later with a very strong force.

122a. The two tribes of the *Banū Salimah*, and the *Banū Ḥarithah* are meant (B. 64:18).

122b. This shows that they did not actually show cowardice. The desertion of the Muslim force by 'Abd Allāh ibn Ubayy with his three hundred men made some of the Muslims also entertain the idea of deserting the army on account of superior enemy forces, but they did not actually desert it.