

65 Say: He has the power to send on you a chastisement from above you or from beneath your feet, or to throw you into confusion, (making you) of different parties, and make some of you taste the violence of others. See how We repeat the messages that they may understand!<sup>a</sup>

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ  
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ  
أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُم بَأْسَ  
بَعْضٍ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ  
لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

66 And thy people call it a lie and it is the Truth. Say: I am not put in charge of you.<sup>a</sup>

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ  
لَنْسُتَ عَلَيْكُمْ بَوَكِيلٌ ﴿٦٦﴾

67 For every prophecy is a term, and you will soon come to know (it).<sup>a</sup>

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

68 And when thou seest those who talk nonsense about Our messages, withdraw from them until they enter

وَإِذَا سَأَلْتِ الَّذِينَ يَحُضُّونَ فِي آيَاتِنَا  
فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَحُضُّوْا فِي حَدِيثِ

65a. The three forms of punishment were witnessed by the Prophet's opponents later on. A *punishment from above* took the form of a storm, witnessed in the well-known battle of *the Allies*, when an army between ten and twenty thousand strong, which could easily have destroyed the small body of entrenched Muslims, took to flight merely on account of a great storm; a *punishment from beneath* took the form of a drought which brought great affliction upon the people of Makkah for seven years; while they were made to taste the violence at the hands of the Muslims in the battles which they themselves started and which brought about the final disruption of the power of the Quraysh. By the two first, some understand a punishment at the hands of the leaders and a punishment at the hands of the servants (I'Ab-Rz); in other words, the tyranny of the bourgeois and the tyranny of the proletariat. It should be noted that these three forms of punishment are meant as well for the later opponents of the Prophet. The material civilization of the West has in fact produced the very evils which are spoken of in this verse as being the punishment of those who pay no heed to the spiritual or higher values of life. The capitalists at first had the upper hand and they tyrannized labour; and socialism, or bolshevism, is now wreaking vengeance on the capitalist countries. To these two punishments is now added a third. The whole world is now divided into parties which aim at each other's destruction and the violence of man against man has reached a peak unthought of by the world. Whole cities with their millions of residents are turned into graves in the twinkling of an eye, and this wholesale destruction of man by man is considered as the greatest feat of material civilization. Perhaps man was never so savage as he is today.

66a. The concluding phrase may also be translated as *I am not a disposer of your affairs*. The significance in both cases is the same.

67a. The meaning adopted here is the one given by LL in explaining the meaning of *mustaqarr*, which means *the place or time beyond which a thing does not pass*, hence its *term*. *Naba'* means *information* and hence *prophecy*, which gives information concerning the future. According to R it means *an announcement of great utility*.

The prophecy of the vanquishment of the powerful opponents of Islām is declared with even greater emphasis than in the earlier stage of the Prophet's mission,

into some other discourse. And if the devil cause thee to forget, then sit not after recollection with the unjust people.

**69** And those who keep their duty are not accountable for them in aught but (theirs) is only to remind; haply they may guard against evil.

**70** And leave those who take their religion for a play and an idle sport, and whom this world's life has deceived, and remind (men) hereby lest a soul be destroyed for what it has earned. It has besides Allāh no friend nor intercessor, and though it offer every compensation, it will not be accepted from it. Those are they who are destroyed for what they earn. For them is a drink of boiling water and a painful chastisement, because they disbelieved.

غَيْرِهِ ط وَإِنَّمَا يُسَيِّئُكَ الشَّيْطَانُ فَلَا تَقْعُدْ  
بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ  
شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٧٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَهْوَ كَهْوًا  
وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرِيبَهُ  
أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا  
مِنْ دُونِ اللَّهِ وَرِيٌّ وَلَا شَفِيعَةٌ وَإِنْ  
تَعَدَّلَ كُلُّ عَدَلٍ لَأَيُّوْحَدٍ مِنْهَا أَوْلِيكَ  
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ  
مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ ۖ بِمَا  
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

### SECTION 9: Abraham's Argument for Divine Unity

**71** Say: Shall we call, besides Allāh, on that which profits us not nor harms us, and shall we be turned back on our heels after Allāh has guided us? Like one whom the devils cause to follow his low desires, in bewilderment in the earth<sup>a</sup> — he has compan-

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا  
وَلَا يَضُرُّنَا وَنُرُدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ  
هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ  
فِي الْأَرْضِ حَيْرَانَ ۗ صَلَاةُ أَصْحَابِ يَدْعُوْنَهُ

notwithstanding the apparent triumph of opposition to his cause which had succeeded in scattering the few men who accepted Islām.

71a. *Istahwat-hu* from the root *hawā* (*desire*, or *low desire*) is explained by R as meaning *ḥamalāt-hu 'alā ittībā'-il-hawā*, i.e., *he caused him to follow his low desire*. Others explain the word as meaning *he made him fall down* (Rz). The man who follows only his low desires finds himself ultimately in bewilderment, and he is unable to find the way, though his companions call him to the right way. Submission to God, on the other hand, makes a man have a set purpose of life before him, and makes him apply his whole energy to the attainment of that purpose and thus makes him attain success in life. Abraham is therefore spoken of in the verses that follow as an example of a man who submitted himself completely to God.

ions who call him to the right way (saying), Come to us. Say: Surely the guidance of Allāh, that is the (true) guidance. And we are commanded to submit to the Lord of the worlds:

72 And that you should keep up prayer and keep your duty to Him. And He it is to Whom you shall be gathered.

73 And He it is Who created the heavens and the earth with truth. And when He says, Be, it is.<sup>a</sup> His word is the truth and His is the kingdom on the day when the trumpet is blown.<sup>b</sup> The Knower of the unseen and the seen; and He is the Wise, the Aware.

74 And when Abraham said to his sire, Āzar:<sup>a</sup> Takest thou idols for gods? Surely I see thee and thy people in manifest error.

إِلَى الْهُدَى اخْتِيارًا قُلْ إِنَّ هُدَى اللَّهِ  
هُوَ الْهُدَى وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧٢﴾

وَأَنْ آتَيْتُمُ الصَّلَاةَ وَآتَيْتُمُوهَا وَهُوَ  
الَّذِي إِلَيْهِ نُحْشَرُونَ ﴿٧٣﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ  
الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ  
عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٤﴾

وَإِذْ قَالَ لِأَبْرَاهِيمَ لِأَبِيهِ أَمْرًا اتَّخَذَ  
أَصْنَامًا إلهةً ۗ إني أراك وقومك  
في ضلالٍ مبينٍ ﴿٧٤﴾

73a. These words are generally used when the bringing about of a great change — a change which seems to be impossible to men — is meant.

73b. *Ṣūr* carries two significances. It means the *trumpet*, and the trumpet is generally blown to gather men together. Thus it indicates the taking place of a great revolution. The reference may be either to the Resurrection when men will be raised to be brought to judgment, or the great spiritual resurrection which was to be brought about through the Prophet when the whole of Arabia was destined to receive a new life, the life spiritual, or perhaps to the still greater spiritual resurrection when the whole of humanity was destined to receive a new life through the triumph of Islām. The Kingdom of God, we are told, will be established on earth on that day. But *ṣūr* is said by some to be the plural of *ṣūrat*, meaning a *form* (S, LL). The meaning is either that *forms will become realities by being breathed into*, or, as LL has it on the authority of S, L, and T, *when the souls shall be blown into the forms of the dead*. The reference in this case too may be either to the Resurrection day or to the spiritual resurrection which was to be brought about by the Prophet.

74a. Whether Āzar was the father of Abraham, or his grandfather or uncle, is a much disputed point. The word *ab* means *a father* as well as *an ancestor* (M, LL), and in 2:133 it is applied to *an uncle* because there Ishmael is spoken of as an *ab* of Jacob. The difficulty arises from two points. In the first place Zj says that the *nassābs* agree that Abraham's father's name was *Tārah*, which is the same as *Terah*, the name given to Abraham's father in Genesis, and Zurqāni also gives *Tārah* as Abraham's father's name. But it may be noted that Eusebius speaks of *Tārah* as *Āthar*, which is about the same as Āzar. The second difficulty is that Abraham's father (Ar. *wālid*) is spoken of in 14:41 as a believer, while the sire (Ar. *ab*) is elsewhere spoken of as having stuck to idolatry till his death (9:114). Hence I prefer *sire* as the significance of the word. Some

75 And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those having certainty.<sup>a</sup>

وَكَذَلِكَ نُرِيّٰٓ اِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ  
وَ الْاَرْضِ وَّلِيْكَوْنُ مِنَ السُّرُوْرِيْنَ ۝۷۵

76 So when the night overshadowed him, he saw a star. He said: Is this my Lord?<sup>a</sup> So when it set, he said: I love not the setting ones.

فَلَمَّا جَنَّ عَلَيْهِ الْاَيْلُ سَآءَ كُوْكِبًا قَالَ هٰذَا  
سَرِيْبِيْ فَلَمَّا اَنكَرَ قَالَ لَا اُحِبُّ الْاِفْلٰهِيْنَ ۝۷۶

77 Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the erring people.

فَلَمَّا سَآءَ الْقَمَرَ بَازِرًا قَالَ هٰذَا سَرِيْبِيْ  
فَلَمَّا اَنكَرَ قَالَ لِيْنِ لَّمْ يَهْدِنِيْ سَرِيْبِيْ  
لَا كُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ۝۷۷

78 Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people, I am clear of what you set up (with Allāh).

فَلَمَّا سَآءَ الشَّمْسُ بَازِرًا قَالَ هٰذَا سَرِيْبِيْ  
هٰذَا اَكْبَرُ فَلَمَّا اَنكَرَ قَالَ يَقُوْمُ  
اِيْنِّيْ بَرِيْبِيْ ۝۷۸ مِمَّا تُشْرِكُوْنَ ۝۷۸

79 Surely I have turned myself, being upright, wholly to Him Who

اِيْنِّيْ وَجْهْتُ وَجْهِيْ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ

commentators consider *Āzar* as being the name of an idol, while still others think that it is not a proper name at all and means *mukhtā*, i.e., *erring* (Rz).

75a. Showing Abraham the kingdom of the heavens and the earth signifies granting him an insight into the Divine laws of nature working in the kingdom of the heavens and the earth. This insight had convinced him that Allāh was the real controller of the universe and Supreme above all, while the sun, the moon, the stars and other heavenly bodies, which the Sabians worshipped, were only His creation and subject to His laws.

76a. The words *hādhā rabbī*, literally *this is my Lord*, do not contain Abraham's conviction. As shown in the previous verse, he was a believer in Divine Unity. The words are either uttered by way of surprise, as referring to his people's belief, who are then made to realize their error by showing that what they call a god disappears at times, and therefore does not deserve to be worshipped — these people were not only idolaters, but also worshippers of the heavenly bodies. Or, the phrase may be interrogatory, *alif*, the letter of interrogation, being omitted, and interrogation expresses disapproval (Rz). I prefer the second interpretation.

It should be borne in mind that Abraham never worshipped idols or the heavenly bodies like his people. He has already been spoken of in v. 74 as denouncing the idol-worship of his people, and in v. 75 as possessing certainty of faith in One God. Reading further on, we find it clearly stated in v. 83 that what is related here was an argument by which Abraham tried to convince his people that they worshipped false deities: "And this was Our argument which We gave to Abraham against his people". Abraham's own certainty and strong conviction in God is placed beyond all doubt by vv. 74, 75; and in the verses that follow he is shown as giving arguments to convince his people that they were wrong in worshipping the heavenly bodies, which were themselves subject to Divine laws.

originated the heavens and the earth, and I am not of the polytheists.

**80** And his people disputed with him. He said: Do you dispute with me respecting Allāh and He has guided me indeed? And I fear not in any way those that you set up with Him, unless my Lord please. My Lord comprehends all things in His knowledge. Will you not then mind?

**81** And how should I fear what you have set up (with Him), while you fear not to set up with Allāh that for which He has sent down to you no authority? Which then of the two parties is surer of security, if you know?

**82** Those who believe and mix not up their faith with iniquity — for them is security and they go aright.

وَالْأَرْضَ حَنيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٥٩﴾

وَحَاجَّةً قَوْمَهُ ط قَالَ أَتَحَاجُّونِي فِي اللَّهِ  
وَقَدْ هَدَانِ ط وَلَا آخَانَ مَا تَشْرِكُونَ  
بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ط وَسِعَ رَبِّي  
كُلَّ شَيْءٍ عِلْمًا ط أَفَلَا تَتَذَكَّرُونَ ﴿٦٠﴾

وَكَيْفَ آخَانَ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ  
أَن تَكْفُرُوا أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
عَلَيْكُمْ سُلْطَانًا ط فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ  
بِالْأَمْنِ ؕ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦١﴾

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ  
أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٦٢﴾

#### SECTION 10: Prophets among Abraham's Descendants

**83** And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Surely thy Lord is Wise, Knowing.

**84** And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants,<sup>a</sup> David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others):

**85** And Zacharias and John and Jesus and Elias; each one (of them) was of the righteous,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ  
نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ ط إِنَّ رَبَّكَ  
حَكِيمٌ عَلِيمٌ ﴿٦٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا  
وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ  
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى  
وَأَهَارُونَ ط وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٦٤﴾

وَذَكَرْنَا وَيْحِي وَيَعِيسَى وَإِلْيَاسَ ط كُلٌّ  
مِّنَ الصَّالِحِينَ ﴿٦٥﴾

84a. All the prophets named are the descendants of Abraham, who was a descendant of Noah, and therefore "his descendants" might mean either Abraham's or Noah's

86 And Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people;

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطَ ۗ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٦٦﴾

87 And some of their fathers and their descendants and their brethren.<sup>a</sup> And We chose them and guided them to the right way.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٧﴾

88 This is Allāh's guidance where-with He guides whom He pleases of His servants. And if they had associated others (with Him), all that they did would have been vain.<sup>a</sup>

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَآ كَانُوا يَعْمَلُونَ ﴿٦٨﴾

89 These are they to whom We gave the Book and authority and prophecy.<sup>a</sup> Therefore if these disbelieve in it, We have indeed entrusted it to a people who are not disbelievers in it.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۗ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَفِرِينَ ﴿٦٩﴾

descendants. The only difficulty in the former case is with reference to Lot, who was a nephew and not an actual descendant of Abraham, but as in 2:133 an uncle is called a father, a nephew might be included among descendants.

Eighteen prophets are named here. They are not mentioned in chronological order. (See the next chapter, where the histories of several great prophets are mentioned in exact chronological order.) There are some peculiar aspects of life regarding which the prophets referred to here are mentioned in different groups, and this is the reason why the concluding words of each of the three verses speaking of the three groups are different.

87a. Not only the prophets named in the above verses were made to excel the people of their time, but some of their fathers and their brethren and their descendants were granted such excellence, though they were not prophets.

88a. Had they associated others with God, their deeds would have borne no fruit, and thus their mission would have been unsuccessful. This shows that no prophet was guilty of *shirk* at any time in his life.

89a. Each one of the prophets was given three things. The first was the *Kitāb*, the *Book*, or the Divine revelation which the prophet was granted, the messages he received from on high, to guide people aright. The second is called *ḥukm*, which means *authority to judge*. This shows that every prophet received authority directly from God, and it was by Divine authority that he judged his people. The third is *nubuwwat*, which means *prophethood or the gift of prophecy*. The Book contains directions for guidance of the people and *nubuwwat* is the prophetic part which is meant to strengthen the faith. Thus the Holy Prophet Muḥammad was granted the gift of prophecy long before he was granted the Book which began with the words, *Read in the name of thy Lord* (96:1). Further there is a vast number of his prophecies which are contained in the *Hadīth* and which do not form a part of the Book, the Qur'ān. A prophet without a book is as meaningless as a messenger without a message.

90 These are they whom Allāh guided, so follow their guidance. Say: I ask you not for any reward for it. It is naught but a Reminder to the nations.<sup>a</sup>

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ  
اِقْتَدِهٖ قُلْ لَا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا  
اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعَالَمِيْنَ ﴿٩٠﴾

### SECTION 11: Truth of Divine Revelation

91 And they honour not Allāh with the honour due to Him, when they say: Allāh has not revealed anything to a mortal.<sup>a</sup> Say: Who revealed the Book which Moses brought, a light and a guidance to men — you make it into (scattered) papers,<sup>b</sup> which you show and you conceal much? And you are taught that which neither you nor your fathers knew. Say: Allāh. Then leave them sporting in their idle talk.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ اِذْ قَالُوْا  
مَا اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ قُلْ  
مَنْ اَنْزَلَ الْكِتٰبَ الَّذِىْ جَاءَ بِهٖ مُّوسٰى  
نُوْرًا وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهُ قُرْاٰنًا  
يُّدۡوَوْنَهَا وَنُحِفُوْنَ كَثِيْرًا وَعَلَيْكُمْ مَّا لَمْ  
تَعْلَمُوْا اَنْتُمْ وَاٰبَاؤُكُمْ قُلِ اللّٰهُ لَا  
شَرۡكَ دَرۡهُمۡ فِىۡ حَوۡضِهِمۡ يَلۡعَبُوْنَ ﴿٩١﴾

90a. The Prophet is told to follow the guidance of all the earlier prophets, because his message was for all the nations to whom previous prophets had separately come. Hence the Holy Qur'ān is called a Reminder in the concluding words, showing that it was meant for all the nations, to whom it was a reminder of what they had received before. The Prophet is, in fact, here told that he was now the representative of all the prophets that had gone before him, and therefore possessed all the excellences which were granted to those prophets separately.

91a. The word *qadr* has a variety of meanings. I'Ab interprets the words as meaning *they honour not Allāh with the honour due to Him*; Abu-l-`Āliyah as *they assign not to Allāh the attributes due to Him*; and Akhfash as *they know not Allāh as they ought to have known Him* (Rz). The words *Allāh has not revealed anything to a mortal* may mean a total denial of God revealing Himself to man or simply a denial of revelation to the Prophet, who is again and again referred to in the Holy Qur'ān as a *bashar* or a *mortal*. The reply to their allegation takes first the case of the people who believed in a previous revelation like the Jews and the Christians. They are told that the same God Who revealed a book to Moses, containing a clear prophecy of a *prophet like him*, has now in fulfilment of that prophecy sent the like of Moses who, both the Jews and the Christians believed, had not appeared till then. Their only answer to that clear prophecy was that they would not mention it or talk of it at all — *and you conceal much*. But even the deniers of Divine revelation *in toto*, as the idolaters of Arabia were, could not explain away the striking resemblance of the two. They are, however, further told that the proof of revelation was in the *knowledge* which it gave — *you are taught that which neither you nor your fathers knew*.

91b. *Qarāṭis* is plural of *qirāṭ*, which means a *paper*. What is implied is that it is written down on scattered papers, some parts being shown, while others are concealed. The book was not *kept intact* hence its description as *scattered papers*.

92 And this is a Blessed Book We have revealed, verifying that which is before it, and that thou mayest warn the mother of the towns<sup>a</sup> and those around her. And those who believe in the Hereafter believe in it, and they keep a watch over their prayers.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكًا مُصَدِّقًا  
الَّذِي بَيْنَ يَدَيْهِ وَابْتِغَاءَ مَمْنُنٍ  
وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ  
يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

93 And who is more unjust than he who forges a lie against Allāh, or says, Revelation has been granted to me; while nothing has been revealed to him; and he who says: I can reveal the like of that which Allāh has revealed?<sup>a</sup> And if thou couldst see when the wrongdoers are in the agonies of death and the angels stretch forth their hands, (saying): Yield up your souls. This day you are awarded a chastisement of disgrace because you spoke against Allāh other than truth, and (because) you scorned His messages.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ  
وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ  
وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ آخِزِينَ  
أَنفُسَهُمْ أَلْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ  
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ  
وَكَنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

94 And certainly you have come to Us one by one as We created you at first, and you have left behind your backs what We gave you. And We see not with you your intercessors about whom you asserted that they were (Allāh's) associates in respect to you. Certainly the ties between

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْتُمْكُمْ أَوَّلَ  
مَرَّةٍ وَتَرْكْتُمْ مَا خَوَّلْنَاهُمْ وَرَاءَ ظُهُورِكُمْ  
وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ  
أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ

92a. *Umm al-Qurā*, lit., *the mother of the towns*, is the title by which Makkah is known. The reason why Makkah is called *umm al-qurā* is not only that it was both the political and the spiritual centre of Arabia, but also because it was destined to be the universal spiritual centre — the real mother of the whole world.

93a. There is nothing in the words of this verse to show that it refers to the false prophets, who set up claims towards the close of the Holy Prophet's career, and that it was therefore revealed late at Madinah. The verse expresses only in another form the truth expressed in this chapter in vv. 21, 144, 157, and in 39:32. It is to declare the Prophet free of having forged a lie against Allāh; the words "or says, Revelation has been granted to me, while nothing has been revealed to him", only explain those that precede, viz., "Who forges a lie against Allāh"; while the words "I can reveal the like of that which Allāh has revealed", are the words of those who refuse to believe in the truth of Divine revelation, or "reject" the Divine revelation, as is elsewhere said.

you are now cut off and that which you asserted has failed you.<sup>a</sup>

وَصَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٥﴾

## SECTION 12: Ultimate Triumph of the Truth

**95** Surely Allāh causes the grain and the date-stone to germinate. He brings forth the living from the dead and He is the bringer forth of the dead from the living. That is Allāh. How are you then turned away!<sup>a</sup>

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ط  
ذَلِكُمْ اللَّهُ فَالِقُ ثَوَابِكُمْ ﴿٩٥﴾

**96** He is the Cleaver of the day-break; and He has made the night for rest, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Knowing.<sup>a</sup>

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ط ذَلِكَ يَقْدِيرُ الْعَزِيزُ الْعَلِيمُ ﴿٩٦﴾

**97** And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea. Indeed We have made plain the signs for a people who know.<sup>a</sup>

وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ط قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

**98** And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a repository. Indeed We have

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ط قَدْ فَصَّلْنَا الْآيَاتِ

94a. That is, those whom you asserted to be associates with Allāh will not be able to help you in any way.

95a. The preaching of the Prophet is likened to the sowing of the seed which, though to all appearance it is lost in the earth, soon springs forth into a large tree. The bringing forth the living from the dead is the bringing forth a living people from the spiritually dead Arabs, and the bringing forth the dead from the living alludes to the spiritual death of those who had been previously granted spiritual life through Divine revelation.

96a. The darkness prevailing in the earth would soon be dispelled, and would give place to light, even as, with the break of the morning, darkness gives place to light.

97a. In religious literature the stars represent the lesser lights which guide the people. The Prophet is likened to the sun, and those who receive light from him and transmit it to others are likened to the stars. Thus in a saying of the Holy Prophet we have: "My companions are as stars; whomsoever of them you follow you follow the right course" (Msh. 27:12). The analogy is that He Who makes light to guide you physically could not have neglected your spiritual guidance.

made plain the signs for a people who understand.<sup>a</sup>

لَقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

**99** And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce clustered grain; and of the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for a people who believe!

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثَرَ وَيُبْهِه طَائِفًا فِي ذَلِكُمْ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

**100** And they regard the jinn to be partners with Allāh, and He created them, and they falsely attribute to Him sons and daughters without knowledge. Glory be to Him, and highly exalted is He above what they ascribe (to Him)!<sup>a</sup>

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴿١٠٠﴾

### SECTION 13: Gradual Progress

**101** Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort?

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ اَلَيْسَ لَكَ وَلَدٌ لَّعَلَّكُمْ تَكْفُرُوْنَ ﴿١٠١﴾ وَلَمْ يَكُنْ لَهٗ صَاحِبَةٌ ۗ وَخَلَقَ

98a. *Mustaqarr* (Ar. for *resting-place*, from *qarra*, *he or it settled, remained in a place, rested* — *istaqarra* means the same) and *mustauda'* (Ar. for *repository*, from *wadu'a*, *he or it became quiet* — *istauda'a*, *he entrusted him with property for safe custody*) are explained variously as meaning, respectively, *the loins of the father and the womb of the mother*, as standing for the *male* and the *female* (AH), or, the resting-place is *this life* and the repository is *the grave*, so that the meaning is that some live and others die; or the resting-place is *the final abode of bliss* and the repository *the temporary residence in this world*. Or it is an infinitive noun meaning there is *abiding*, and *entrustment*, the *abiding* being in this life, and the *entrustment* the return to the Divine Master (AH).

100a. The reference is either to the dualistic doctrine of the Magi, who thought that while Allāh was the creator of good, the devil was the creator of evil, or to the Arab belief that the *jinn* had a hand in the transaction of their affairs, or in bringing them good fortune or ill luck. Thus the word *jinn* stands here either for the devil or for the genii.

And He created everything, and He is the Knower of all things.<sup>a</sup>

**102** That is Allāh, your Lord. There is no god but He; the Creator of all things; therefore serve Him, and He has charge of all things.

**103** Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtile, the Aware.<sup>a</sup>

**104** Clear proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you.

**105** And thus do We repeat the messages, and that they may say, Thou hast studied; and that We may make it clear to a people who know.

**106** Follow that which is revealed to thee from thy Lord — there is no god but He; and turn away from the polytheists.

**107** And if Allāh had pleased, they would not have set up others (with Him). And We have not appointed thee a keeper over them, and thou art not placed in charge of them.

**108** And abuse not those whom they call upon besides Allāh, lest, exceeding the limits, they abuse Allāh through ignorance. Thus to every people have We made their deeds fair-seeming; then to their

كُلِّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٤﴾

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۗ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۗ وَمَنْ عَمِيَ فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٥﴾

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لَدِينُوا ۗ دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٨﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ نَرَايَاتِكُمْ لِرَبِّكُمْ

101a. This verse and those that follow describe the transcendental Unity of the Divine Being. To attribute a son to Him is to acknowledge that He had a consort; otherwise the word *son* will have to be taken simply as a metaphor; see 2:116a.

103a. The physical vision of man, working as it does only within narrow limits and being able only to see bodies, cannot comprehend the *Infinite One*. He is the all-pervading Spirit, and can be seen only with the spiritual eye.

Lord is their return so He will inform them of what they did.<sup>a</sup>

مَرَجِعُهُمْ فَيَدْنُوهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

**109** And they swear their strongest oaths by Allāh that if a sign come to them they would certainly believe in it. Say: Signs are with Allāh. And what should make you know that when they come they believe not?<sup>a</sup>

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَأَلَّا يُؤْمِنُونَ ﴿١٠٩﴾

**110** And We turn their hearts and their sights, even as they did not believe in it the first time; and We leave them in their inordinacy, blindly wandering on.<sup>a</sup>

وَلَنَقُيِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَكَذَّبُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

## Part 8

### SECTION 14: Polytheists' Opposition

**111** And even if We send down to them the angels and the dead speak to them and We bring together all things before them, they would not

وَلَوْ أَنزَلْنَا نَزْلًا مِّنَ السَّمَاءِ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لَیُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَٰكِن

108a. Here the Muslims are forbidden to abuse even the idols of other people, though their worship is condemned in the strongest terms. It may be added that the clearing of the Ka'bah of idols when Makkah fell into the hands of the Holy Prophet, does not in any way contradict this verse, for to abolish the worship of idols and to abuse them are not the same.

The *deeds* which are described as having been made fair-seeming to men are the *good deeds* which are shown by conscience and reason to be fair, not such deeds as appear only under some delusion to be fair, while they are not really so; see v. 43 and v. 137.

109a. Many signs of the Prophet's truth had appeared while the Prophet was still at Makkah, but they still went on demanding signs. The demand referred to here seems to relate to a particular sign, the sign of the overthrow of their power. The reply to this demand is that signs are with Allāh. These words clearly mean that the sign which they demanded would be shown and that Allāh had the power to show all kinds of signs. But even then they would not believe. The first sign of the overthrow of the power of the Quraysh appeared in the battle of Badr, but they did not believe even then.

110a. The *turning of their hearts and sights* is Allāh's *leaving them in their inordinacy*, as explained by the verse itself. And even this is due to their own action in rejecting the truth when it first came to them. When truth is not accepted and an attitude of enmity is assumed towards it, the heart becomes estranged from it, and this growing estrangement is termed the turning away of the heart from it.

believe unless Allāh please, but most of them are ignorant.<sup>a</sup>

أَكْتَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

**112** And thus did We make for every prophet an enemy, the devils from among men and jinn,<sup>a</sup> some of them inspiring others with gilded speech to deceive (them). And if thy Lord pleased, they would not do it, so leave them alone with what they forge —

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ  
الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ  
مِّنْ خُرْفِ الْقَوْلِ عُرُودًا ۗ وَلَوْ شَاءَ رَبُّكَ  
مَا فَعَلُوهُ ۚ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

**113** And that the hearts of those who believe not in the Hereafter may incline thereto, and that they may be pleased with it, and that they may earn what they are earning.

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ  
مُسْتَفْتِرُونَ ﴿١١٣﴾

**114** Shall I then seek a judge other than Allāh, when He it is Who has sent down to you the Book fully explained. And those whom We have given the Book know that it is revealed by thy Lord with truth, so be not thou of the disputers.

أَفَعِدَّ اللَّهُ أَتَّبِعِي حَكَمًا ۗ وَهُوَ الَّذِي أَنْزَلَ  
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ  
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّنْ رَبِّكَ  
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

**115** And the word of thy Lord has been accomplished truly and justly. There is none who can change His words; and He is the Hearer, the Knower.<sup>a</sup>

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا  
مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

111a. The subject of v. 110 is continued here. There are always some men who assume such an attitude of hostility towards Truth that they turn a deaf ear to every argument, and it is of such leaders of evil that this verse speaks; see next verse. The coming of the angels stands for the execution of the decree of their punishment. The speaking of the dead refers either to the raising of the spiritually dead to life (see v. 122), or to the evidence of those who had passed away before the Prophet, being given through their writings. And lastly, by the bringing together of all things is meant the bringing together of things relating to their punishment. The meaning is that some of the opponents are so blind that the clearest of signs or proofs would not convince them.

112a. By the men and the jinn here are apparently meant the ordinary men and the leaders, suggesting to each other varnished tales of falsehood. See 128a for a fuller discussion of the word *jinn*.

115a. The *word* signifies the prophetic word; see 34a.