

**141** And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women. And therein was a great trial from your Lord.

وَاِذْ اَنْجَيْنَاكُمْ مِنْ اِلٍ فِرْعَوْنَ يَسُومُكُمْ  
سُوًءَ الْعَذَابِ يُقَتِّلُوْنَ اَبْنَاءَكُمْ وَ  
يَسْتَحْيُوْنَ نِسَاءَكُمْ وَفِيْ ذٰلِكُمْ بَلَاءٌ  
مِّنْ سَرِّكُمْ عَظِيْمٌ ﴿٤١﴾

#### SECTION 17: Moses receives the Law

**142** And We appointed for Moses thirty nights, and completed them with ten, so the appointed time of his Lord was complete forty nights. And Moses said to his brother Aaron: Take my place among my people, and act well and follow not the way of the mischief-makers.

وَاعِدْنَا مُوسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتَمَمْنٰهَا  
بِعَشْرِ فَاَتَمَّ مِيْقَاتَ رَبِّهِ اَرْبَعِيْنَ لَيْلَةً  
وَقَالَ مُوسٰى لِاَخِيْهِ هٰرُونَ اٰخُفْنِيْ فِيْ  
قَوْمِيْ وَاَصْلِحْ وَاَلَّا تَتَّبِعَ سَبِيْلَ الْمُفْسِدِيْنَ ﴿٤٢﴾

**143** And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord, show me (Thyself) so that I may look at Thee. He said: Thou canst not see Me; but look at the mountain; if it remains firm in its place, then wilt thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon. Then when he recovered, he said: Glory be to Thee! I turn to Thee, and I am the first of the believers.<sup>a</sup>

وَلَمَّا جَاءَ مُوسٰى لِمِيْقَاتِنَا وَاكَلَّمَهُ رَبُّهُ  
قَالَ رَبِّ اِنظُرْ اِلَيْكَ ط قَالَ لَنْ  
تَرٰنِيْ وَلٰكِن اِنظُرْ اِلَى الْجَبَلِ فَاِن  
اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرٰنِيْ فَلَمَّا تَجَلَّى  
رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسٰى صَوْفًا  
فَلَمَّا اَقْبَانَ قَالَ سُبْحٰنَكَ ثُبْتُ اِلَيْكَ وَ  
اَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿٤٣﴾

143a. The highest bliss of paradise is said to be the sight of the Diving Being. The words addressed to Moses, *thou canst not see Me*, do not negative the sight of the Divine Being in the life after death. All that they negative is the seeing of the Divine Being with the physical eye. Moses' request seems to have been based on the elders' demand spoken of in 2:55. The crumbling of the mountain is the same as the rumbling of the earthquake of 2:55. I venture, however, another explanation. What Moses wanted to see was the great manifestation of Divine glory which was reserved for the Holy Prophet Muhammad. In fact, both Moses and Jesus were not equal to the task which was reserved for the Prophet Muhammad. Jesus said that he could not teach his followers all things, but that when the Comforter made his appearance he would guide them into all truth. That Moses was unequal to the Holy Prophet's task was clearly demonstrated by his falling down in a swoon when he beheld the Great Manifestation.

**144** He said: O Moses, surely I have chosen thee above the people by My messages and My words. So take hold of what I give thee and be of the grateful.

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتَكَ عَلَى النَّاسِ  
بِرِسَالَتِي وَبِكَلِمَاتِي فَخُذْ مَا آتَيْتَكَ  
وَكَُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

**145** And We ordained<sup>a</sup> for him in the tablets admonition of every kind and clear explanation of all things. So take hold of them with firmness and enjoin thy people to take hold of what is best thereof. I shall show you the abode of the transgressors.<sup>b</sup>

وَكَتَبْنَا لَهُ فِي الْأَنْوَاحِ مِنْ كُلِّ شَيْءٍ  
مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا  
بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا  
سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

**146** I shall turn away from My messages those who are unjustly proud in the earth. And if they see every sign, they will not believe in it; and if they see the way of rectitude, they take it not for a way; and if they see the way of error, they take it for a way. This is because they reject Our messages and are heedless of them.

سَأَصْرِفُ عَنِ الْبَيْتِ الَّذِينَ يَتَكَبَّرُونَ  
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كِلَّةً  
آيَةً لَا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ  
الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا  
سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ  
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

**147** And those who reject Our messages and the meeting of the Hereafter — their deeds are fruitless. Can they be rewarded except for what they do?

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَرِفَاءِ الْآخِرَةِ  
حَاطَتِ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا  
مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

## SECTION 18: Israelites worship a calf

**148** And Moses' people made of their ornaments a calf after him — a

وَآتَاكَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ  
حُلِيِّهِمْ عِجْلًا جَسَدًا آلِهَةً خُورَ طَائِفًا  
مِّنْهُم

145a. *Kataba* means *He (God) prescribed, appointed or ordained and made obligatory* (LL). The words *admonition of every kind* and *explanation of all things* cannot be taken generally, but are limited by the requirements of the time in which Moses appeared.

145b. The meaning is that a time will come to the Israelites when they will become transgressors, i.e. they will not keep the Divine commandments.

(lifeless) body,<sup>a</sup> having a lowing sound. Could they not see that it spoke not to them, nor guided them in the way? They took it (for worship) and they were unjust.

**149** And when they repented<sup>a</sup> and saw that they had gone astray, they said: If our Lord have not mercy on us and forgive us, we shall certainly be of the losers.

**150** And when Moses returned to his people, wrathful, grieved, he said: Evil is that which you have done after me! Did you hasten on the judgment of your Lord?<sup>a</sup> And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, the people reckoned me weak and had well-nigh slain me. So make not the enemies to rejoice over me and count me not among the unjust people.

**151** He said: My Lord, forgive me and my brother, and admit us to Thy

يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا  
إِن تَخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿٤٩﴾

وَلَمَّا سَقَطَ فِي أَيِّدِهِمْ وَرَأَوْا أَنَّهُمْ قَدْ  
صَلُّوا إِلَىٰ آلِ الْوَالِدِينَ لَمْ يَرْحَمْنَا رَبُّنَا  
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٥٠﴾

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ  
أَسْفًا قَالَ يَا قَوْمِ أَوَلَمْ يَكُن لَّكُمْ  
بَعْدِي آيَاتٌ أَتَىٰ أَعْيُنَكُمْ وَأَمْرٌ  
رَّبِّكُمْ وَاللَّيْلِ  
الْأَلْوَامِ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ  
إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي  
وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِي  
الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٥١﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي وَاَدْخُلْنَا فِي

148a. The word *jasad* means a body, as well as red or intensely yellow. The former meaning is the one generally adopted by the commentators, the significance being that the calf made was a mere body without a soul. Yet it was so made that it gave a lowing sound like that of a calf. The other meaning also affords a true description of the calf, for, being made of gold ornaments, it was of a red or an intensely yellow colour.

149a. *Suqūta fī aīdī-him* is a phrase which, by the consensus of opinion, means they repented (from *saqāta*, it fell down). The phrase is said not to have been known before the Qur'ān (LL). Explaining the word in his commentary, Bukhārī says: *Everyone who repents is spoken of as suqūta fī yadī-hī* (B. 65: vii). Or *nadm* is understood and the meaning is, when regret was brought before them. The Israelites' repentance, though mentioned first, was subsequent to Moses' return (2:54). In fact, the order here is not historical, but one connecting the repentance with the sin, mentioning the events which brought about that repentance afterwards.

150a. The word '*ajila* is used as a transitive in the sense of *sabaqa*, and the meaning is, did you hasten the commandment of your Lord? The *amr*, or the commandment, has been explained as meaning the appointed time or the judgment.

mercy, and Thou art the Most Merciful of those who show mercy.<sup>a</sup>

رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٣٠﴾

### SECTION 19: The Torah and the Prophet's Advent

**152** Those who took the calf (for a god) — wrath from their Lord, and disgrace in this world's life, will surely overtake them. And thus do We recompense those who invent lies.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَّهُمْ  
غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ  
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿٣١﴾

**153** And those who do evil deeds, then repent after that and believe — thy Lord after that is surely Forgiving, Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ  
بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ  
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿٣٢﴾

**154** And when Moses' anger calmed down, he took up the tablets; and in the writing thereof was guidance and mercy for those who fear their Lord.<sup>a</sup>

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ  
الْأَلْوَاحَ ۖ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ  
لِلَّذِينَ هُمْ لِأَرْبَابِهِمْ يَرْهَبُونَ ﴿٣٣﴾

**155** And Moses chose of his people seventy men for Our appointment.<sup>a</sup> So when the earthquake overtook them, he said: My Lord, if Thou

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا  
رِئَاسَةً فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ

151a. Aaron's excuse and Moses' acceptance of it show clearly that Aaron was quite innocent, having had a share neither in making the calf nor in worshipping it. The Bible account, which makes a righteous prophet of God guilty of the most heinous crime, must be rejected as untrue. That forgiveness was not sought for any fault in connection with calf-worship is clear from the fact that Moses joins himself with Aaron in the prayer given in this verse. Forgiveness here, as frequently elsewhere in the Holy Qur'ān, is equivalent to the Divine protection, which every man should seek against the frailties and shortcomings of human nature. See 2:286a for a full explanation of the word *ghafr*.

154a. According to Exod. 32:19 Moses "brake them beneath the mountain" in his anger, and Exod. ch. 34 describes how the tablets were renewed. The Qur'an differs from this narrative. It does not state that the tablets were broken or renewed, but mentions their being taken up by Moses after his anger had calmed and while the writing was still on them.

155a. Exod. 24:1 speaks of Moses having taken up seventy elders of Israel along with him, though they were forbidden to "come near the Lord", and on this occasion Moses was in the mountain forty days and forty nights (Exod. 24:18). Although he is also spoken of in the Bible as having gone into the mountains after the incident of the calf-worship and to have remained there for forty days and forty nights (Exod. 34:28), the allusion in the Qur'an is to the first incident. There was no occasion for a second visit according to the Holy Qur'an.

hadst pleased, Thou hadst destroyed them before and myself (too). Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

**156** And ordain for us good in this world's life and in the Hereafter, for surely we turn to Thee. He said: I afflict with My chastisement whom I please, and My mercy encompasses all things. So I ordain it for those who keep their duty and pay the poor-rate, and those who believe in Our messages<sup>a</sup> —

**157** Those who follow the Messenger-Prophet, the *Ummi*,<sup>a</sup> whom they find mentioned in the

سَرَّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِنِّي أَتَهْلِكُنَا بِمَا فَعَلَ السَّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنُ تَشَاءُ وَتَهْدِي مَنُ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿٥٥﴾

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا أَعْدَاءُ عَدَائِكَ كُلِّ شَيْءٍ مَّا كَتَبْنَا لِلَّذِينَ يَتَّقُونَ وَ يُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿٥٥﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ

156a. No attribute of the Divine Being receives such prominence in the Holy Qur'ān as the attribute of *mercy*. Evil there is in the world, and the evil-doers must receive their due, but mark the contrast: *And My mercy encompasses all things*. The truth is that even chastisement is a phase of Divine mercy, because it seeks not to punish, but to correct the evil-doers. Divine mercy, we are here told, is specially ordained for those who keep their duty and who believe in the Divine revelations given to Prophet Muḥammad.

157a. For *ummi*, meaning *one who neither writes nor reads a writing*, see 2:78a. Hence the Arabs are called an *ummi* people, and the *Ummi* Prophet is either the *prophet of the ummi people* (i.e. the Arabs) because he was like them, or he was so called because he himself did not know reading and writing (R). But according to some, the prophet is called *Ummi* because he came from the *Umm al-Qurā*, i.e. Makkah, which is the Metropolis of Arabia (MB).

The suggestion of Rodwell that the word *ummi* means *gentile* in the sense of a non-Jewish or heathen people is not supported by any recognized authority; see 2:78, where the Jews are called *ummi*. LL, it is true, gives *gentile* as the signification of *ummi*, but a reference to the authorities he quotes clearly shows that if the word *gentile* expresses the meaning of *ummi*, it does so in the general sense of *one belonging to a gens or clan*; therefore Lane's conclusion that in a tropical and secondary sense *ummi* means *heathen* is entirely without foundation.

As for the fact that the Holy Prophet was unable to read or write before revelation came to him, there can be no two opinions. On this point the Qur'ān is conclusive: "And thou didst not recite before it any book, nor didst thou transcribe one with thy right

Torah and the Gospel.<sup>b</sup> He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him,<sup>c</sup> and follow the light which has been sent down with him — these are the successful.

وَالْإِنجِيلَ نِيَّامَهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ  
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ  
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ  
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ طَالَّذِينَ  
آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا  
النُّورَ الَّذِي أُنزِلَ مَعَهُ لَا أُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٧٦﴾

### SECTION 20: Divine Favours on Israelites

158 Say: O mankind, surely I am the Messenger of Allāh to you all, of Him, Whose is the kingdom of the heavens and the earth.<sup>a</sup> There is no god but He; He gives life and causes

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ قَامِنُوا

hand” (29:48). There is a difference of opinion, however, as to whether he could read or write after revelation. Without entering into the details of this controversy I may remark that, while there is ground for believing that he could read, he still had his letters written by others; see 29:48a.

157b. There are many prophecies regarding the advent of the Holy Prophet both in the Old and the New Testament. The Torah and the Gospel are specially mentioned here because Moses and Jesus were respectively the first and the last of the Israelite prophets. Deut. 18:15–18 speaks very clearly of the raising of a prophet (who shall be the like of Moses) from among the brethren of the Israelites, i.e. the Ishmaelites or the Arabs, while Deut. 33:2 speaks of the shining forth of the manifestation of the Lord, i.e. his coming in full glory “from Mount Paran”. The Gospel is full of the prophecies of the advent of the Holy Prophet; Matt. 21:33–44, Mark 12:1–11, Luke 20:9–18, where the Lord of the vineyard comes after the son (i.e. Jesus) is maltreated, and Matt. 13:31–32, John 1:21, John 14:16, John 14:26 all contain such prophecies.

157c. Noldeke’s supposition that there is a reference to the *Anṣār*, i.e. *the helpers* of Madinah, here, and Rodwell’s conclusion that hence the verse must have been added at Madinah, are not entitled to serious consideration. Was the Prophet without any helpers at Makkah?

158a. As against the various prophets spoken of in this chapter, every one of whom was sent to *his people* (*qaumi-hi*), the Prophet Muḥammad is here spoken of as having been sent to *all people*, to the whole of mankind. Thus the appearance of the Prophet Muḥammad was a turning point in the history of humanity. The day of the national prophet was over and a new era had dawned in which the whole of humanity was ultimately to be united under one spiritual head. Six hundred years before, Jesus Christ, the last of the national prophets, said to a non-Israelite woman that he was “not sent but unto the lost sheep of the house of Israel” (Matt. 15:24); and being pressed, only added: “It is not meet to take the children’s bread, and cast it to dogs” (Matt. 15:26). In the new era,

death. So believe in Allāh and His Messenger, the *Ummi* Prophet who believes in Allāh and His words, and follow him so that you may be guided aright.

**159** And of Moses' people is a party who guide with truth, and therewith they do justice.<sup>a</sup>

**160** And We divided them into twelve tribes, as nations. And We revealed to Moses when his people asked him for water: Strike the rock with thy staff; so out flowed from it twelve springs. Each tribe knew its drinking-place. And We made the clouds to give shade over them and We sent to them manna and quails. Eat of the good things We have given you. And they did not do Us any harm, but they wronged themselves.

**161** And when it was said to them: Dwell in this town and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively, We shall forgive you your wrongs. We shall give more to the doers of good.

**162** But those who were unjust among them changed it for a word other than that which they were told, so We sent upon them a pestilence from heaven for their wrongdoing.<sup>a</sup>

بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ  
بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿١٦٠﴾

وَكَطَعْنَا لَهُمْ اثْنَتَيْ عَشْرَةَ آسَابِكًا أَمَاطًا  
وَإِذْ حِينًا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَمَهُ قَوْمَهُ  
أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ  
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ  
أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ  
وَآتَيْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا  
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا  
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

وَإِذْ قِيلَ لَهُم اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا  
حَيْثُ شِئْتُمْ وَتَوَلَّوْا حِطَّةً وَادْخُلُوا الْبَابَ  
سَجْدًا تَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَابِقِينَ الْمُحْسِنِينَ ﴿١٦٢﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي  
قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ  
سِيمًا كَانُوا يَظْلِمُونَ ﴿١٦٣﴾

however, the idea of *nationality* had to give place to the broader idea of *one humanity*, and the basis of it was laid by the Holy Qur'ān.

159a. Thus the Qur'ān recognizes that there were good people among the Jews.

162a. For the statements made in vv. 160–162, see 2:60a, 60b; 2:57a, 57b; 2:58a, 58b, 58c; 2:59a, 59b.

## SECTION 21: Israelites' Transgressions

**163** And ask them about the town which stood by the sea. When they violated the Sabbath, when their fish came to them on their Sabbath day on the surface, and when it was not their Sabbath they came not to them. Thus did We try them because they transgressed.<sup>a</sup>

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً  
الْبَحْرِ إِذْ بَعُدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ  
حَيْثَانَهُمْ يَوْمَ سَنَبْتَهُمْ شُرَعًا وَيَوْمَ لَا  
يَسْتَوُونَ لَا تَأْتِيهِمْ كَذَلِكَ تَنْبُوهُمُ  
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

**164** And when a party of them said: Why preach you to a people whom Allāh would destroy or whom He would chastise with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard against evil.

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ  
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا طَالُوا  
مَعْنَى رَأَى إِلَى رَبِّكُمْ وَعَلَيْهِمْ يَتَّقُونَ ﴿١٦٤﴾

**165** So when they neglected that whereof they had been reminded, We delivered those who forbade evil and We overtook those who were iniquitous with an evil chastisement because they transgressed.

فَلَمَّا سَأَلُوا مَا ذُكِّرُوا بِهِ أَنْجَبْنَا الَّذِينَ  
يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا  
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

**166** So when they revoltingly persisted in that which they had been forbidden, We said to them: Be (as) apes, despised and hated.<sup>a</sup>

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا  
قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

**167** And when thy Lord declared that He would send against them to the day of Resurrection those who would subject them to severe torment. Surely thy Lord is Quick in requiting; and surely He is Forgiving, Merciful.

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى  
يَوْمِ الْقِيَامَةِ مَنْ يَسُوءُهُمْ سُوءَ الْعَذَابِ ط  
إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَرَأْفَةٌ  
لِغُفُورٍ رَحِيمٍ ﴿١٦٧﴾

163a. The city referred to here is generally recognized as being Ela, which was situated on the Red Sea. The incident alluded to is mentioned as an instance of the Jewish violation of the Sabbath. The fish appeared on the surface of the water on the Sabbath because they had a sense of security on that day. This was a temptation for the people to break the law.

166a. See 2:65b.



**168** And We divided them in the earth into parties — some of them are righteous and some of them are otherwise. And We tried them with blessings and misfortunes that they might turn.

**169** Then after them came an evil posterity<sup>a</sup> who inherited the Book, taking the frail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too).<sup>b</sup> Was not a promise taken from them in the Book that they would not speak anything about Allāh but the truth? And they study what is in it. And the abode of the Hereafter is better for those who keep their duty. Do you not then understand?

**170** And as for those who hold fast by the Book and keep up prayer — surely We waste not the reward of the reformers.

**171** And when We shook the mountain over them as if it were a covering, and they thought that it was going to fall down upon them: Hold on firmly that which We have given you, and be mindful of that which is in it, so that you may guard against evil.<sup>a</sup>

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ  
الضَّالِّحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ  
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ  
يَأْخُذُونَ عَرَصَ هَذَا الْأَدْنَى وَيَقُولُونَ  
سَيَغْفِرَ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ  
يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ  
الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ  
وَدَرَسُوا مَا فِيهِ وَاللَّذَابِ الْأَخْضَرُ خَيْرٌ  
لِّلَّذِينَ يُتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا  
الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

وَإِذْ نَسَفْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ  
وَوَطَّأُوهُنَّ وَأَوَّعُوا بِهِمْ خُذُوا مَا آتَيْنَاكُمْ  
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

169a. Lexicologists recognize a difference between *khalf* and *khalaf*, the former being applied to *evil* and the latter to *good*, whether a son or a generation (LL).

169b. First they commit a crime for the frail goods of this life, saying that they will be forgiven; then persist in their evil course and when a similar occasion arises, they again return to the old crimes. There is no repentance.

171a. The stories built upon these simple words by some commentators must be rejected. The words simply relate the experience of the elders of Israel when they stood at the foot of the mountain, which rose above them. There was a severe earthquake, which is referred to in v. 155, causing them to think that the mountain would fall down upon them. According to LA, the primary significance of *natq* is *za'za'*, which means



he clings to the earth<sup>a</sup> and follows his low desire. His parable is as the parable of the dog — if thou drive him away, he lolls out his tongue, and if thou leave him alone, he lolls out his tongue. Such is the parable of the people who reject Our messages. So relate the narrative that they may reflect.

**177** Evil is the likeness of the people who reject Our messages and wrong their own souls.

**178** He whom Allāh guides is on the right way; and he whom He leaves in error — they are the losers.

**179** And certainly We have created for hell many of the jinn and the men — they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. These are the heedless ones.<sup>a</sup>

**180** And Allāh's are the best names,<sup>a</sup> so call on Him thereby and leave alone those who violate the sanctity<sup>b</sup> of His names. They will be recompensed for what they do.

إِلَى الْأَرْضِ وَاتَّبَعَهُ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِيلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾

مَنْ يَهْدِ اللَّهُ فَبِهِدْيِهِ لَمْ يَضِلْ وَمَنْ يَضِلْ فَاُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٧٩﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَانُوا لِنَعْمِ بَلْ هُمْ أَصْحٰبُ الْأَعْيُنِ هُمُ الْغٰفِلُونَ ﴿١٨٠﴾

وَرَبِّهِ الْأَسْمَاءُ الْحُسْنٰى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيْ أَسْمَائِهِ سَيُجْرَبُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٨١﴾

176a. *Earth* here stands for all that is earthly, for things material. The people spoken of here are those who do not care for the higher values of life.

179a. Many men and jinn are created for hell, but they are none other than the heedless ones who do not care for what is said. They have been given hearts, but they do not use them to understand the truth; they have been given eyes, but they do not employ them to see the truth; they have been given ears, but they turn a deaf ear to the truth. This has been stated to show that Allāh has not created them differently from others, but they themselves do not use the faculties which Allāh has granted them.

180a. By *al-asmā' al-husnā* are meant names expressing the most excellent attributes of the Divine Being. By calling on Him thereby is meant that man should always keep the Divine attributes before his mind, endeavouring to possess those attributes, for it is only thus that he can attain to perfection.

180b. *Yulhidūn* is from *alḥada*, meaning he deviated from the right course with respect to a thing (LL). According to R, it means a deviation from the right course with

**181** And of those whom We have created is a community<sup>a</sup> who guide with the truth and therewith do justice.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ  
بِهِ يَعْدِلُونَ ﴿١٨١﴾

### SECTION 23: The Coming of the Doom

**182** And those who reject Our messages — We lead them (to destruction) step by step from whence they know not.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

**183** And I grant them respite. Surely My scheme is effective.<sup>a</sup>

وَأْمِلْ لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

**184** Do they not reflect (that) there is no madness in their companion? He is only a plain warner.

أَوَلَمْ يَتَفَكَّرُوا إِنَّ مَا يُصَاحِبُهُمْ مِنْ جِنَّةٍ  
إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

**185** Do they not consider the kingdom of the heavens and the earth and what things Allāh has created, and that it may be that their doom has drawn nigh? In what announcement after this will they then believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ إِلَّا وَأَنْ عَلَيَّ أَنْ  
يَكُونَ قَدِ افْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَادِيثٍ  
بَعُدُّهُ يُؤْمِنُونَ ﴿١٨٥﴾

**186** Whomsoever Allāh leaves in error, there is no guide for him. And He leaves them alone in their inordinacy, blindly wandering on.

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ  
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

respect to the names of Allāh, or violation of the sanctity of His names, and it is of two kinds: firstly, giving Him an improper or inaccurate attribute; and secondly, to interpret His attributes in a manner which does not befit Him. Polytheism of every kind is, therefore, a violation of the sanctity of the Divine names.

181a. "This is my community," the Prophet is reported to have said (II, v. ix, p. 86).

183a. The significance of the word *kaid* (translated here as *scheme*) is much misunderstood, like that of *makr*. *Kaid* indicates the exercising of art, ingenuity, cunning or skill in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtlety according to his own free will (LL). Thus *kāda* (inf. n. *kaid*) means *he contrived, devised or plotted a thing, whether good or bad* (LA). And again *kāda* (aorist *yakīdu*) means *he worked or laboured at or upon anything; he laboured, took pains, exerted himself, strove or struggled to do, executed or accomplished anything; he laboured, strove or struggled with anything to prevail or overcome or to effect an object* (LL). In a verse of al-'Ajjājī, the word *kaid*, occurring in reference to God, is rendered by LL as meaning *His skilful ordering*.

**187** They ask thee about the Hour,<sup>a</sup> when will it come to pass? Say: The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the earth. It will not come to you but of a sudden. They ask thee as if thou wert solicitous about it. Say: Its knowledge is with Allāh only, but most people know not.

**188** Say: I control not benefit or harm for myself except as Allāh please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.<sup>a</sup>

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا قُلْ  
إِنَّمَا عَلَيْهَا خَبْرٌ مِّنِّي لَا يُجَلِّيهَا لِوَقْتِهَا  
إِلَّا هُوَ تَنَزَّلَتْ فِي السَّمٰوٰتِ وَالْأَرْضِ ط  
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ  
حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عَلَيْهَا خَبْرٌ مِّنْ  
عِندِ اللَّهِ وَلَكِن كَثُرَ الْتَابِ لَآ يَعْلَمُونَ ۝

قُلْ لَآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا  
مَا يَشَاءُ اللَّهُ ط وَكَوْنْتُ أَعْلَمُ الْغَيْبِ  
لَآ اسْتَكْبَرْتُ مِنَ الْخَيْرِ ۗ وَمَا مَسَّنِيَ  
السُّوءُ ۗ إِن أَنَا إِلَّا نَذِيرٌ ۗ وَبَشِيرٌ  
لِّقَوْمٍ يُؤْمِنُونَ ۝

#### SECTION 24: The Final Word

**189** He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her.<sup>a</sup> So when he covers

هُوَ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ  
وَجَعَلَ مِنْهَا تَرَوُّجًا لِّيَسْكُنَ إِلَيْهَا ۗ

187a. That is, the Hour with which they are threatened as being the hour of their doom. The word *sā'at* or the *hour* is used in the Holy Qur'ān to indicate both the doom of the guilty in this life and the time when a perfect manifestation of rewards and punishments will take place in the Hereafter.

188a. The simplicity and nobility of this statement as indicating the mission of a prophet is unsurpassed. He gives glad news of triumph to those who believe, warns the evil-doers of the evil consequences of their deeds in this life as well as in the next, but he does not claim the possession of Divine powers. It is stated that on the day of the death of his son Ibrāhīm, a total eclipse of the sun was witnessed. Some people began to whisper that the darkening of the sun was due to the death of the Prophet's son; but he was too sincere to allow men to remain under such a delusion, although it was calculated to enhance his dignity in the eyes of his followers. He ascended the pulpit and thus addressed the people: "Surely the sun and the moon are two signs of Allāh; they do not get eclipsed in consequence of the death of anybody nor on account of anyone's life, so when you see this then call on Allāh, and magnify Him and pray to Him and give alms" (B. 16:2).

189a. *Sakn* originally signifies *being still, motionless, or quiet*, but *sakana ilai-hi* means *he trusted to or relied upon it so as to be easy or quiet in mind or inclined to it, or he became familiar with it* (LL).

her she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allāh, their Lord: If Thou givest us a good one, we shall certainly be of the grateful.<sup>b</sup>

**190** But when He gives them a good one, they set up with Him associates in that which He has given them. High is Allāh above what they associate (with Him).

**191** Do they associate (with Him) that which has created naught, while they are themselves created?

**192** And they cannot give them help, nor can they help themselves.

**193** And if you invite them to guidance, they will not follow you. It is the same to you whether you invite them or you are silent.<sup>a</sup>

**194** Those whom you call on besides Allāh are slaves like yourselves;<sup>a</sup> so call on them, then let them answer you, if you are truthful.

**195** Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears

فَلَمَّا تَعَثَّ بِهَا حَمَلَتْ حَمَلًا خَفِيفًا فَنَزَرَتْ  
بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِن  
أَنْتَ تَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾

فَلَمَّا أَنْزَلْنَا إِلَهُهَا صَالِحًا جَعَلْنَا لَهُ شُرَكَاءَ  
فِيهَا إِلَهُهُمَا فَتَعَلَّى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩١﴾

إِشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩٢﴾

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا  
أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٣﴾

وَلَئِن دَعَوْهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ  
سِوَاءَ عَلَيكُمْ أَدْعَاؤُهُمْ أَمْ  
أَنْتُمْ صَامِتُونَ ﴿١٩٤﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ  
أَمْثَلَكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُواكُمْ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٥﴾

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ  
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ  
يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ

189b. That this verse refers to Adam and Eve is rejected by all reliable commentators. It describes the condition of man in general and refers to the evidence of his nature, for when in distress he always turns to Allāh, but when in ease he goes after other gods or his own low desires. The verse clearly blames the idol-worshippers for associating others with Allāh, as is shown by the use of the plural in v. 190 and the verses that follow.

193a. This verse speaks of the utter heedlessness of the reprobate. Invitation to Truth must, however, be extended to all, though some may not benefit by it. The meaning is further clarified in vv. 198, 199.

194a. 'Ibād is the plural of 'abd, which means a servant or a slave, and applies to man as being a bondman to his Creator. Every created thing being in a state of subjugation to God, as man is, the idols, along with other false gods, are here spoken of as 'ibād, the significance being that they are all in a state of subjugation to God.

with which they hear? Say: Call upon your associate-gods then plot against me and give me no respite.

بِهَاتِ قُلُوبِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ  
فَلَا تُنظِرُونَ ﴿١٩٦﴾

**196** Surely my Friend is Allāh, Who revealed the Book, and He befriends the righteous.

إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ  
يَتَوَكَّلُ الصَّالِحِينَ ﴿١٩٧﴾

**197** And those whom you call upon besides Him are not able to help you, nor can they help themselves.<sup>a</sup>

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ  
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٨﴾

**198** And if you invite them to guidance, they hear not; and thou seest them looking towards thee, yet they see not.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
وَتَرَاهُمْ يُنظِرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٩﴾

**199** Take to forgiveness and enjoin good and turn away from the ignorant.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ  
عَنِ الْجَاهِلِينَ ﴿٢٠٠﴾

**200** And if a false imputation<sup>a</sup> from the devil afflict thee, seek refuge in Allāh. Surely He is Hearing, Knowing.

وَإِذَا يَنْزَعْتُكَ مِنَ الشَّيْطَانِ نَزْعٌ  
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾

**201** Those who guard against evil, when a visitation<sup>a</sup> from the devil afflicts them, they become mindful, then lo! they see.<sup>b</sup>

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ ظَمِيمٌ مِنَ  
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾

197a. There is a prophecy here that not only will the power of the opponents be frustrated in the coming struggles when they will find no help from their gods, but those very gods, i.e. the idols, will not be able to save themselves and will be annihilated.

200a. The primary significance of *nazagha-hū* is *he censured him and charged him with a vice and spoke evil of him* (T). It also signifies *the sowing of dissensions*, and it is used in this sense in 12:100. According to R, the word signifies *entering upon an affair with the object of corrupting it*. I prefer the first signification, taking *nazgh* as equivalent to *false imputation*, the devil in this case, as frequently in the Holy Qur'an, standing for the devilish enemies who spread all kinds of false reports concerning the Prophet, against which he is told to seek refuge in Allāh.

201a. *Tā'if* means *a visitation* (LL), originally *going round*. The *visitation of the devil* means *the happening of any grievous incident or the coming of an affliction* from the hands of the devil, or the wicked acting in opposition to the righteous. Or the devil's visitation may signify anger which blinds a man.

201b. Being endowed with insight, they see their way out of the affliction. Or, the meaning is that anger does not blind them.

202 And their brethren<sup>a</sup> increase them in error, then they cease not.

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الضَّلَالَةِ ثُمَّ لَا يَفْقَهُونَ ﴿٣٥﴾

203 And when thou bringest them not a sign, they say: Why dost thou not demand it? Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe.

وَإِذَا كُنَّا لِلْآيَةِ قَائِلِينَ مَا نَأْتِيهِمْ إِلَّا مَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَجْمَعِينَ وَاللَّهُ يَهْتَدِي الْقَوْمَ الصَّالِحِينَ ﴿٣٦﴾

204 And when the Qur'ān is recited, listen to it and remain silent, that mercy may be shown to you.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٧﴾

205 And remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the morning and the evening, and be not of the heedless.<sup>a</sup>

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٣٨﴾

206 Surely those who are with thy Lord are not too proud to serve Him, and they glorify Him and prostrate themselves before Him.<sup>a</sup>

Prostration

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَكَ وَلَهُ يُسْجُدُونَ ﴿٣٩﴾

202a. That is, the brethren of the devils, or the devil's human associates.

205a. *Āṣāl* is the plural of *aṣl* or *aṣil* which means *the evening time*. Though the direction to remember God is given in general terms, and requires a man to glorify God at all times, yet the plural is used regarding the evening as referring to the fact that while there is only one regular prayer in the morning, in the evening there is a number of regular prayers, *Zuhr*, *'Aṣr*, *Maghrib* and *'Isha*'.

206a. The recital of this verse is followed by an actual prostration, so that the physical state of the body may be in perfect agreement with the spiritual condition of the mind. There are in all fifteen occasions in the Qur'ān where the believers are required to prostrate themselves, and the Prophet's practice was to prostrate himself when reciting such verses whether it was a recital during prayer service or on ordinary occasions. Other such verses are: 13:15; 16:50; 17:109; 19:58; 22:18; 22:77; 25:60; 27:26; 32:15; 38:24; 41:38; 53:62; 84:21 and 96:19.