

## SECTION 10: The Recipient of Revelation

71 And Allāh has made some of you excel others in the means of subsistence; so those who are made to excel give not away their sustenance to those whom their right hands possess, so that they may be equal therein. Will they then deny the favour of Allāh?<sup>a</sup>

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ  
فَمَا الَّذِينَ فَضَّلُوا بَرَأْدِي رَرَذِقِهِمْ عَلَى  
مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ  
أَفَيُنْعِمَةُ اللَّهِ يَجْحَدُونَ ﴿٦١﴾

72 And Allāh has made wives for you from among yourselves,<sup>a</sup> and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favour of Allāh?<sup>b</sup>

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَيَا لَبِطِل  
يُؤْمِنُونَ وَرَبِعِمَّتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿٦٢﴾

73 And they serve besides Allāh that which controls for them no sustenance at all from the heavens and the earth; nor have they any power.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ  
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ  
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٦٣﴾

74 So coin not similitudes for Allāh. Surely Allāh knows and you know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٤﴾

71a. The verse points to the differences in the physical world and affords an answer to the demand of the disbelievers expressly stated elsewhere: "We will not believe till we are given the like of that which Allāh's messengers are given" (6:124), claiming an equal right with the Prophet to receive Divine revelation. It is, therefore, pointed out that, as there are differences in the physical world, so there are differences in the spiritual world. All men are not equally fit to receive the gift of Divine revelation. It is to this that the concluding words of the verse allude; *the favour of Allāh*, which is the *Divine revelation*, should not be denied simply because all men are not equal recipients of it.

72a. The statement made here is that for all men wives are created from their *anfus* (plural of *nafs*, meaning *soul* or *self*); no one ever thinks of placing such an unnatural interpretation upon these words as that which is erroneously placed upon similar words about Adam, where the *rib* is made to take the place of *soul* or *self*. The words of the Qur'ān do not allow this unnatural interpretation, which is based upon the story of Genesis.

In the words that follow, *hafadah* are mentioned along with *banin*, or *sons*. *Hafadah* is plural of *hāfid*, which means *one who serves*. But the word *hafadah* has been variously explained as meaning *grandsons*, *daughters*, *sons-in-law* and *servants*. *Daughters* seems to be the most appropriate significance, as being mentioned with *sons*.

72b. They believe in the superstition that the idols, which are inanimate objects, can intercede with Allāh, and deny the favour of Allāh being granted to a human being. Hence the next verse speaks of the idols.

75 Allāh sets forth a parable: There is a slave, the property of another, controlling naught, and there is one to whom We have granted from Ourselves goodly provisions, so he spends from it secretly and openly. Are the two alike?<sup>a</sup> Praise be to Allāh! Nay, most of them know not.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۗ هَلْ يَسْتَوِي هَلْ يَسْتَوِي ۗ اَلْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

76 And Allāh sets forth a parable of two men: One of them dumb, controlling naught, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the right path?<sup>a</sup>

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۗ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

### SECTION 11: Punishment withheld

77 And Allāh's is the unseen of the heavens and the earth. And the matter of the Hour is but as a twinkling of the eye or it is nigher still.<sup>a</sup> Surely Allāh is Possessor of power over all things.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٧﴾

75a. By slave is meant the idol-worshipper who, instead of being master of idols, stones, and such-like objects, as Allāh has created him to be, chooses to become a slave to them, bows before them, and considers them more powerful than himself. By the master of the goodly provision from Allāh is meant the recipient of the Divine revelation, i.e., the Prophet. The comparison is introduced to show that the idol-worshippers will ultimately find themselves deprived of all power. The words of the parable find an echo in the reply of Abū Sufyān, when the Holy Prophet, who was entering Makkah as a conqueror, inquired of him: "Has not the time come when thou shouldst know that there is no god but Allāh?" Abū Sufyān replied: "By Allāh! I am now certain that if there had been a god besides Allāh, it would surely have availed me somewhat".

76a. This parable makes the same comparison as the previous one. The purport is here made clearer. The *master of the goodly provision from Allāh* of the previous verse is here plainly called the *enjoiner of justice and the one who is on the right path*, while the idol-worshipper is the *one who is not able to do anything and who remains unsuccessful in whatever he undertakes* — a prophetic allusion to the defeats and discomfiture of the idolaters.

77a. By *the unseen* is meant *the knowledge of the unseen*, or the knowledge of the eventual fulfilment of the prophecies; and by *the Hour* is meant *the hour of the doom* of the opponents of the Prophet, the hour when their power was to be utterly destroyed.

78 And Allāh brought you forth from the wombs of your mothers — you knew nothing — and He gave you hearing and sight and hearts that you might give thanks.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79 See they not the birds, constricted in the middle of the sky? None withholds them but Allāh. Surely in this are signs for a people who believe.<sup>a</sup>

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْدِ السَّمَاءِ ۗ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

80 And Allāh has given you an abode in your houses, and He has given you houses of the skins of cattle, which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair, household stuff and a provision for a time.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا ۖ وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَانًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾

81 And Allāh has made for you, of what He has created, shelters, and He has given you in the mountains, places of retreat, and He has given you garments to save you from the heat,<sup>a</sup> and coats of mail to save you in your fight-

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا ۖ وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ۗ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ

79a. The withholding of the birds seems to have a deeper significance. Both Arab proverb and Arab poetry bear witness to *birds* being spoken of as attending a victorious army to feed upon the corpses of the enemy left on the battlefield. Thus we have the well-known Arab proverb *tabaddada bi-laḥmi-ka al-tairu*, i.e., *may the birds disperse thy flesh!* which is a kind of imprecation, meaning “may the man die and his flesh be dispersed and eaten by birds!” (*Majma’ al-Amthāl*, by Maidāni, Part I). Arab poetry has many references to this, but I cannot quote more than one instance. The famous Nābighah says: *When he goes out with the army, flocks of birds, being guided by the companies of the army, hover over his head.* Here the birds are made the attendants of a victorious army, as if they knew that the army which they followed would slay the enemy, and that they would thus feed on dead bodies. In withholding the birds, therefore, there may be a reference to withholding the punishment which must ultimately overtake the enemy.

81a. The mention of one of two contrary things always involves the other. Hence by the preservation from heat spoken of here, preservation from heat and cold alike is meant. Or, as Zj says, since what preserves a man from heat also preserves him from cold, the mention of the other is omitted.

ing. Thus does He complete His favour to you that you may submit.<sup>b</sup>

لَعَلَّكُمْ تُسَلِّمُونَ ﴿٨١﴾

**82** Then if they turn away, thy duty is only clear deliverance (of the message).

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨٢﴾

**83** They recognize the favour of Allāh, yet they deny it, and most of them are ungrateful.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا  
وَ أَكْثَرُهُمْ الْكٰفِرُونَ ﴿٨٣﴾

### SECTION 12: Prophets testify

**84** And on the day when We raise up a witness out of every nation,<sup>a</sup> then permission (to offer excuse) will not be given to the disbelievers, nor will they be allowed to make amends.

وَ يَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ  
لَا يُؤَدِّنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

**85** And when the wrongdoers see the chastisement, it will not be lightened for them, nor will they be respited.

وَإِذَا سَأَلَ الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا  
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

**86** And when those who ascribed partners (to Allāh) see their associate-gods, they will say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will throw back at them the word: Surely you are liars.

وَإِذَا سَأَلَ الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ  
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا  
نَدْعُوا مِنْ دُونِكَ قَالِقُوا إِنَّمَا الْقَوْلُ  
إِنكُمُ لَكٰذِبُونَ ﴿٨٦﴾

**87** And they will tender submission to Allāh on that day, and what they used to forge will fail them.

وَ اتَّقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَصَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

81b. As He has given you of the good things of this life, the physical blessings, He now completes these blessings by giving you the greatest of His blessings, i.e., Divine revelation, so that, submitting to it, you may prosper.

84a. In this verse, as well as in the concluding verse (v. 89) of this section, the broad humanitarian doctrine is taught that a prophet has been raised in every nation. A Christian annotator seems to note with some wonder that "this verse seems to necessitate the belief of some true prophet having existed in India, China, Japan, etc.," but certainly it is much more surprising that those who claim hundreds of prophets for a single nation, like the house of Israel, should grudge even a single true prophet to those vast countries and nations. Islām rejects all such narrow views of the spiritual providence of Allāh, Who is not the "Lord God of Israel", but the Lord of all nations.

88 Those who disbelieve and hinder (men) from Allāh's way, We will add chastisement to their chastisement because they made mischief.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ  
زِدْنَاهُمْ عَذَابًا غَيْرَ الَّذِي كَانُوا  
يُقْسِدُونَ ﴿٨٨﴾

89 And on the day when We raise up in every people a witness against them from among themselves, and bring thee as a witness against these.<sup>a</sup> And We have revealed the Book to thee explaining all things,<sup>b</sup> and a guidance and mercy and good news for those who submit.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ  
مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلٰى  
هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا  
لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى  
لِّلْمُسْلِمِينَ ﴿٨٩﴾

### SECTION 13: Revelation enjoins Good

90 Surely Allāh enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful.<sup>a</sup>

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ  
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

89a. By *these* are meant the Muslim community throughout the world and in all ages.

89b. Brinkman says: "If the Qur'ān explains everything and is a guidance, what need is there for the *Sunnah*?" *Sunnah* means *way* or *practice*, and by *sunnah* is meant the practice of the Prophet, as illustrating the precepts of the Qur'ān. Moreover, by *everything* is meant every basic principle necessary for the spiritual welfare of man. The *sunnah* supplies the details.

90a. This verse deals comprehensively with the different degrees of goodness and evil. The lowest form of goodness is that which is called *adl* (*justice*) or *returning good for good*, and includes not only justice proper, but also the fulfilment of all duties and obligations, as they all more or less take the form of doing good for good. A higher degree of goodness is, however, that which is called *ihsān*, or *goodness* proper. It is the doing of good in cases where man has received no benefit. The last stage of goodness is that in which a man's nature is so inclined to good that he has not to make an effort for doing good; he does good to all people as an ordinary man does good to his own kindred. In fact, he looks upon the whole of humanity as his kindred. Similarly, this verse deals with the three degrees of evil, from the merest indecency to the wrongful conduct which violates the rights of individuals and nations. *Fahshā* or *indecency* is that which is evil in itself, though it may not affect the rights of others, *anything not agreeable with truth*; *munkar*, what is disapproved, is that which affects the rights of other individuals; and *baghy*, *exceeding the bounds* or *acting tyrannically*, is oppression or rebellion affecting the rights of large numbers, nations or States.

**91** And fulfill the covenant of Allāh, when you have made a covenant, and break not the oaths after making them fast, and you have indeed made Allāh your surety. Surely Allāh knows what you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

**92** And be not like her who unravels her yarn, disintegrating it into pieces, after she has spun it strongly.<sup>a</sup> You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation.<sup>b</sup> Allāh only tries you by this. And He will certainly make clear to you on the day of Resurrection that wherein you differed.

وَلَا تَكُونُوا كَالَّذِي نَفَضَتْ غَرْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا<sup>ط</sup> تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ<sup>ط</sup> إِنَّمَا يَجْلُوكُمُ اللَّهُ بِهِ<sup>ط</sup> وَلِيُبَيِّنَ لَكُمْ<sup>ط</sup> يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

**93** And if Allāh please, He would make you a single nation, but He leaves in error whom He pleases and guides whom He pleases. And certainly you will be questioned as to what you did.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ<sup>ط</sup> وَلْتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

**94** And make not your oaths a means of deceit between you, lest a foot should slip after its stability, and you should taste evil because you hinder (men) from Allāh's way and grievous chastisement be your (lot).

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشُّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

**95** And take not a small price for Allāh's covenant. Surely what is with

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ سَمًا قَلِيلًا<sup>ط</sup> إِنَّمَا

92a. A man who accepts the truth but does not act according to it is likened to a woman who first spins her yarn and then unravels it. This is sheer madness, but this is the very thing of which most people are guilty. They are united by certain ties, but when this union brings about strength, they destroy it with their own hands. It was unity which made the Muslims rise to great power, but that unity today lies in ruins, and the strong community of Islām is like the unravelled yarn of a crazy spinner.

92b. Faithfulness to covenants is here stressed and, from the covenant with God, the subject is diverted to the covenants between man and man. Attention is drawn in the words, *you make your oaths to be means of deceit between you*, to the conditions generally prevailing in the world, to the breach of covenants between nations, which is ruining the stability of human society.

Allāh is better for you, did you but know!

**96** What is with you passes away and what is with Allāh is enduring. And We shall certainly give to those who are patient their reward for the best of what they did.

عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٦﴾  
مَا عِنْدَكُمْ يَنْقَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ط  
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

**97** Whoever does good, whether male or female,<sup>a</sup> and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَى  
وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا  
كَانُوا يَعْمَلُونَ ﴿٩٧﴾

**98** So when thou recitest the Qur'ān, seek refuge in Allāh from the accursed devil.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ  
مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٩٨﴾

**99** Surely he has no authority over those who believe and rely on their Lord.

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا  
وَعَلَىٰ سَرِيحِهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

**100** His authority is only over those who befriend him and those who associate others with Him.

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَكَّلُونَ  
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

#### SECTION 14: The Qur'ān is not a Forgery

**101** And when We change a message for a message — and Allāh knows best what He reveals — they say: Thou art only a forger. Nay, most of them know not.<sup>a</sup>

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۗ وَاللَّهُ  
أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا آنتَ  
مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

97a. The Qur'ān here affords another reply to the ignorant statement made in certain quarters that according to Islām women have no soul. The promise is twofold: the doers of good, both men and women, are made to lead a good life in this world and will have a reward in the Hereafter.

101a. It is not the change of the Quranic verses that is spoken of here; it is the change of the previous messages sent through former prophets for the message of the Holy Qur'ān. This chapter belongs to Makkah, and the upholders of abrogation have never asserted that any verse was abrogated while the Holy Prophet was at Makkah. Moreover, the context clearly shows that it was the revelation of the Qur'ān itself that was called a forgery, and not an occasional change that any of its commandments could

**102** Say: The Holy Spirit<sup>a</sup> has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ  
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى  
وَبُشْرَى لِلْمُسْلِمِينَ ۝

**103** And indeed We know that they say: Only a mortal teaches him. The tongue of him whom they hint at is foreign, and this is clear Arabic language.<sup>a</sup>

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ  
بَشَرٌ لِّسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ  
أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُسْتَدِينٌ ۝

**104** Those who believe not in Allāh's messages, Allāh guides them not, and for them is a painful chastisement.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا  
يَهْدِي اللَّهُ لَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

**105** Only they forge lies who believe not in Allāh's messages, and they are the liars.<sup>a</sup>

إِنَّمَا يَقْتَرِي الْكُذِّبَ الَّذِينَ لَا يُؤْمِنُونَ  
بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكٰذِبُونَ ۝

**106** Whoso disbelieves in Allāh after his belief — not he who is com-

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ  
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ

have undergone, with which change the disbelievers had, in fact, no concern. For a fuller discussion of the doctrine of abrogation, see 2:106a.

102a. The Holy Spirit is here stated to be the bearer of the revelation to the Holy Prophet, while elsewhere the same bearer is called the *al-Rūḥ al-Amin*, or the *Faithful Spirit* (26:193), and the same is called Gabriel in 2:97.

103a. Various names have been suggested as to the person whom the opponents of the Prophet referred to. These are mostly the names of Christian slaves, Jabr, Yāsir, 'Aish or Ya'ish, Qais, 'Addās, who were not Arabs. The name of Salmān is suggested by Prideaux, which Sale shows to be an utterly baseless conjecture, as Salmān came after the Flight. All these slaves were among the early converts to Islām, and it was they who were most cruelly persecuted by the Quraish; yet they remained firm under the severest tortures. Is it possible that they, without being in the least gainers, should have thus willingly suffered persecutions for a cause which they knew to be false? This is sufficient to show the absurdity of the allegation, and it is to this that v. 105 refers. The general opinion of the Christians is that it was a Nestorian monk named Sergius, who is identified with the monk Buhairah, whom the Holy Prophet, while yet a boy, met on his journey to Syria with his uncle Abū Ṭālib. The absurdity of this view is also pointed out by Sale. As regards the Christian slaves, they certainly cannot be supposed to have been the authors of the sublime themes of the Holy Qur'ān. That the opponents of the Prophet said so is rather a proof of the falsehood of the assertion than an indication of its truth; for, unable to meet the arguments of the Holy Qur'ān, they had to adopt less honest methods of making the Qur'ān unpopular.

105a. The reference is to the subject-matter of v. 103. The allegation was that certain slaves taught the Prophet. How could a forger of lies be a believer, specially when he had to undergo the severest trials for its sake.

pelled while his heart is content with faith, but he who opens (his) breast for disbelief — on them is the wrath of Allāh, and for them is a grievous chastisement.<sup>a</sup>

**107** That is because they love this world's life more than the Hereafter, and because Allāh guides not the disbelieving people.

**108** These are they whose hearts and ears and eyes Allāh has sealed and these are the heedless ones.<sup>a</sup>

**109** No doubt that in the Hereafter they are the losers.

**110** Then surely thy Lord, to those who flee after they are persecuted, then struggle hard<sup>a</sup> and are patient, surely thy Lord after that is Protecting, Merciful.

مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ  
عَذَابٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٧﴾  
ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا  
عَلَى الْآخِرَةِ ۗ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ﴿١٠٨﴾

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ  
وَسَمِعِهِمْ وَأَبْصَارِهِمْ ۗ وَأُولَٰئِكَ  
هُمُ الْغَافِلُونَ ﴿١٠٩﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ ۗ هُمُ الْخٰسِرُونَ ﴿١١٠﴾  
تَمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا  
مَّا فُتِنُوا تَمَّ جُهْدُهُمْ وَصَبَرُوا إِنَّ رَبَّكَ  
مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١١﴾

106a. Only very rare instances are met with in the early history of Islām in which the converts even under compulsion ever recanted. For instance, Yāsir and Sumayyah, husband and wife, suffered death at the hands of the disbelievers because they would not recant, the latter being put to death most cruelly, her legs being tied to two camels which were made to run in opposite directions. Their son ‘Ammār, however, was not so resolute. The cruellest persecutions were inflicted on those slaves who had become converts to Islām. Muir says: “These were seized and imprisoned, or they were exposed upon the scorching gravel of the valley to the intense glare of the midday sun. The torment was enhanced by intolerable thirst, until the wretched sufferers hardly knew what they said.” Yet even under these trying circumstances, which would have maddened even the most resolute man, there were those among these slave-converts who were as firm as a mountain; as in the case of Bilāl, of whom it is recorded that “in the depth of his anguish the persecutors could force from him but one expression, *Aḥad! Aḥad!* (One! One! God)” (Muir).

108a. It is clear from this that Allāh does not seal the hearts of men and thus hinder them from accepting the truth; on the other hand, it is they who reject the truth, turning a deaf ear to the preaching of the Prophet, as the previous verses show. Nor are the hearts sealed for ever, for, as v. 110 shows, even after that Allāh forgives them, if they repent and show perseverance.

110a. It should be noted that the struggle (Ar. *jihād*) spoken of here is certainly not in connection with fighting, for the verse was revealed at Makkah. Note also that God is spoken of here as being *Ghāfir*, translated as *Protecting*, to those who flee from their homes on account of persecution and then struggle hard to establish Truth. Both these are deeds of sacrifice, highly virtuous deeds, and therefore God's being *Ghāfir* is in relation to the exaltation of their degrees by protecting them from the commission of sins, not the pardoning of any sins which they may have committed, for it is their acts of

## SECTION 15: Fate of the Opponents

111 On the day when every soul will come pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهَمْ لَا يُظْلَمُونَ ﴿١١١﴾

112 And Allāh sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it disbelieved in Allāh's favours, so Allāh made it taste a pall of hunger and fear because of what they wrought.<sup>a</sup>

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ أَمْنًا مَّطْمَئِنَةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْعُونَ ﴿١١٢﴾

113 And certainly there came to them a Messenger from among them, but they rejected him, so the chastisement overtook them, while they were wrongdoers.<sup>a</sup>

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114 So eat of what Allāh has given you, lawful and good (things), and give thanks for Allāh's favour, if He it is you serve.

وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاشْكُرُوا لِنِعْمَتِ اللَّهِ إِنَّ كُنتُمْ لِيَاءَهُ تَعْبُدُونَ ﴿١١٤﴾

sacrifice that are spoken of here, not their sins. For fuller explanation of the word *Ghafūr*, see 2:286a.

112a. The parable is set forth to depict the state of Makkah as it was before the time of the Holy Prophet and, prophetically, the fate to which it was to be reduced after he was rejected, *after it disbelieved in Allāh's favours*. Its first condition was one of great prosperity and affluence, being the centre to which all tribes came for pilgrimage and trade, a picture of which is drawn in one of the earlier chapters of the Holy Qur'ān: "So let them serve the Lord of this House, Who feeds them against hunger, and gives them security against fear" (106:3, 4). When the Prophet and his followers were persecuted and tortured, the Prophet prayed thus: "O Allāh, overtake them with seven (years of famine) like Joseph's seven (years of famine). So a famine overtook them, which destroyed everything, till they ate skins and dead animals and one of them looked to heaven and he saw smoke on account of hunger" (B. 15:2). This was the *libās al-jū'* or the *pall of hunger*, spoken of here. But, even then, they did not stop persecution and tried to exterminate Islām by the sword. The result was that all their attacks on Madinah failed, and ultimately Makkah itself lay powerless when attacked by the Prophet. This was the *libās al-khauf*, or *pall of fear*, being so called because no blood was shed. The word *libās* (lit., *covering*) used in connection with hunger and fear indicates the utmost degree of hunger and fear, which, as it were, covered them all over.

113a. This makes the prophecy indicated in the previous parable clear. The chastisement spoken of here is the chastisement of hunger and fear spoken of in the previous verse.

**115** He has forbidden you only what dies of itself and blood and the flesh of swine and that over which any other name than that of Allāh has been invoked; but whoever is driven to (it), not desiring nor exceeding the limit, then surely Allāh is Forgiving, Merciful.<sup>a</sup>

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ  
لَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ  
فَمَن اضْطُرَّ عَلَيْهِ بَاغٍ وَلَا عَادٍ فَلَانَ  
اللَّهُ عَفُورٌ رَّحِيمٌ ﴿١١٥﴾

**116** And utter not, for what your tongues describe, the lie: This is lawful and this unlawful; so that you forge a lie against Allāh. Surely those who forge a lie against Allāh will not prosper.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ  
هَذَا حَلَلٌ وَ هَذَا حَرَامٌ لِتَفْتَرُوا عَلَى  
اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى  
اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

**117** A little enjoyment — and for them is a painful chastisement.

مَتَاعٌ قَلِيلٌ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

**118** And to those who are Jews We prohibited what We have related to thee already,<sup>a</sup> and We did them no wrong, but they wronged themselves.

وَ عَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا كَصَّصْنَا  
عَلَيْكَ مِن قَبْلُ وَ مَا ظَلَمْنَاهُمْ وَلَكِن  
كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

**119** And surely thy Lord, for those who do evil in ignorance, then turn after that and make amends, surely thy Lord after that is Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّرُوءَ بِجَهَالَةٍ  
ثُمَّ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ  
رَبَّكَ مِن بَعْدِهَا لَعَفُورٌ رَّحِيمٌ ﴿١١٩﴾

## SECTION 16: The Way to Greatness

**120** Surely Abraham was a model (of virtue),<sup>a</sup> obedient to Allāh, upright, and he was not of the polytheists,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا  
وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

**121** Grateful for His favours. He chose him and guided him on the right path.

شَاكِرًا لِأَنعَمَ بِهِ عَلَيْهِ اجْتَبَاهُ وَ هَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

115a. See 2:173a and 6:145a; also 5:3.

118a. See 6:146, 146a. This shows that ch. 6 was revealed before ch. 16.

120a. *Ummat* means originally a way, course or mode of acting, a nation or a community, but it also signifies a righteous man who is an object of imitation, one who is known for goodness, a man combining all kinds of good qualities, one who has no equal (LL).

122 And We gave him good in this world; and in the Hereafter he is surely among the righteous.

وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

123 Then We revealed to thee: Follow the faith of Abraham, the upright one; and he was not of the polytheists.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا وَوَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

124 The Sabbath was ordained only against those who differed about it.<sup>a</sup> And surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا  
فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ  
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

125 Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner.<sup>a</sup> Surely thy Lord knows best him who strays from His path, and He knows best those who go aright.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ  
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ  
رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

126 And if you take your turn, then punish with the like of that with which you were afflicted.<sup>a</sup> But if you

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِبْتُمْ

124a. The word 'alā sometimes carries the significance of *against*, and the meaning here seems to be that the Sabbath, the Jewish day of worship which should have made them walk in the footsteps of righteous Abraham, was turned against them because of their violation of it, because they differed about it and did not observe it as a day of Divine worship. Or, the statement is made to show that it was not necessary for the Muslims to observe a day of worship, as even Abraham, a model of virtue for both the Jews and the Muslims, did not observe a particular day of worship, while the very people who were required to observe it, the Jews, violated the commandment.

125a. The principle laid down for preaching and religious controversy by the "unlearned Arabian" has yet to be learned by the most advanced people, whose controversies are carried on with no other object than that of fault-finding, and whose preaching only aims at carping at others. It shows the breadth of mind of the Holy Prophet, more especially when it is remembered that the injunction was given at a time when the Muslims were being most severely persecuted and there was the greatest reason for adopting a harsh attitude.

126a. There is a prophecy in the words *if you take your turn*. The Muslims were being persecuted most cruelly, and they were told that the time would come when they would dominate their erstwhile persecutors. In that case they are allowed to punish them for their guilt, but it is twice added, here and in v. 127, that they should show patience when they had the upper hand and do good even to their enemies, for Allāh is with those who do good (v. 128).

show patience, it is certainly best for the patient.

بِهِ طَوْلِيْنَ صَبْرَتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِيْنَ ﴿١٢٧﴾

**127** And be patient and thy patience is not but by (the help of) Allāh, and grieve not for them, nor be in distress for what they plan.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَتَكَلَّمُونَ ﴿١٢٨﴾

**128** Surely Allāh is with those who keep their duty and those who do good (to others).

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ  
مُحْسِنُونَ ﴿١٢٩﴾