



## Part 15

### CHAPTER 17

#### *Banī Isrā'il: The Israelites*

(REVEALED AT MAKKAH: 12 sections; 111 verses)

This chapter goes under the name of *The Israelites*, who, after being made a great nation and having risen to power and eminence in the world, were severely punished on account of their transgressions. It opens and ends with a reference to the history of that nation.

The opening reference is to the *Mi'rāj*, the *Ascension of the Holy Prophet*, which must be interpreted as referring to the eminence which he was to achieve and to the greatness to which Islām was to rise. The Muslims are warned of the fate of the Israelite nation, which after rising to eminence was punished twice on account of its misdeeds, the reference no doubt being to a similar fate which was to befall the Muslims. The second section establishes the immortal principle that every deed has a consequence, the universal law of cause and effect, a right understanding of which alone can raise man to the true dignity which befits humanity. The next two sections contain moral precepts which the Muslims are required to follow. Yet all these high moral teachings only cause the disbelievers to grow harder, as is shown in the fifth section. The sixth deals with the punishment of the earlier as well as the later opponents of Truth, disclosing the marvellous prophecy that a time would come when the whole world would find itself in the jaws of destruction. The seventh section refers to the universal law that the mischief-makers have always stood up in opposition to the righteous, and the eighth speaks specifically of the opposition to the Holy Prophet. The next section, however, makes it clear that that opposition would be brought to naught, for falsehood must disappear before the advance of Truth. The advent of the Holy Prophet has been here described as the advent of the Truth, the *spirit of Truth* mentioned by St. John. The tenth shows how great a miracle is the Holy Qur'ān in itself, yet the opponents seek other signs. How trivial are the excuses on which they reject the Holy Qur'ān is set forth in the eleventh section, and the justice of their retribution is thus made clear. The last section draws attention to Moses' warning to Pharaoh, the mighty ruler of Egypt, and gives a similar warning through the Holy Qur'ān, ending with a brief mention of the absurdity of the doctrine of "sonship", which is dealt with at length in the two chapters that follow.

As regards the date of revelation of this chapter, there are many indications that it belongs to the early Makkan period, and must have been revealed in, or about, the fifth year of the Call. The mention of *Isrā'*, which is the same as *Mi'rāj*, in the very first verse, shows it to be an early revelation because *Mi'rāj* is also mentioned in another chapter, *The Star*, which is also one of the early revelations. Ibn Mas'ūd, who was one

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of the early converts to Islām, is reported to have said, speaking of the five chapters, 17th to 21st: “They are of the early revelations and they are the ones that I committed to memory first” (B. 66:6).

## SECTION 1: Israelites punished Twice

In the name of Allāh, the Beneficent, the Merciful.

1 Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque, whose precincts We blessed, that We might show him of Our signs!<sup>a</sup> Surely He is the Hearing, the Seeing.

2 And We gave Moses the Book and made it a guidance to the Children of Israel (saying): Take no guardian beside Me<sup>a</sup> —

3 The offspring of those whom We bore with Noah. Surely he was a grateful servant.

4 And We made known to the Children of Israel in the Book: Certainly you will make mischief in the land twice, and behave insolently with mighty arrogance.<sup>a</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ  
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا  
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى  
لِبَنِي إِسْرَائِيلَ آلا تَتَّخِذُوا مِنْ دُونِي  
وَكِلَالًا ②

ذُرِّيَّةً مِنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ  
عَبْدًا شَاكِرًا ③

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ  
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ  
عُلُوًّا كَبِيرًا ④

1a. The carrying by night of the Prophet from the Sacred Mosque at Makkah to the Remote Mosque at Jerusalem is in reference to the Prophet's reported Ascension. Though Bukhārī speaks of *Isrā'* in B. 63:41 and of *Mi'rāj* in B. 63:42, yet elsewhere he speaks of *the prayers being made obligatory on the night of Isrā'*, and then goes on to narrate the *ḥadīth* which speaks of *Mi'rāj* and of the prayers being made obligatory in *Mi'rāj* (B. 8:1). *Isrā'* is, in fact, the first stage in *Mi'rāj*, as before his Ascension to heaven, the Prophet was taken to the Remote Mosque, or the Temple at Jerusalem. That the Ascension was not a translation of the body, but the spiritual experience of the Holy Prophet, is shown in 60b, where it is expressly called a *ru'yā* or a *vision*. As the significance of the Ascension was the spiritual eminence of the Holy Prophet and indicated his triumph in the world, his being carried to the Temple at Jerusalem signified that he would also inherit the blessings of the Israelite prophets.

2a. The first verse really prophesies a great future for Islām and the Muslims, while this warns them of the pitfalls of greatness, citing the instance of a nation that had been made to rise to eminence before them.

4a. Compare 5:78: "Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus, son of Mary". Jerusalem was destroyed twice as a punishment for the transgressions of the Jews, once by the Babylonians, and again by the Romans. See Jesus' warning in Matt. 23:38: "Behold, your house is left unto you desolate," and Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles," and various other like references. The Psalms are also replete with warnings.

5 So when of the two, the first warning came to pass, We raised against you Our servants, of mighty prowess, so they made havoc in (your) houses. And it was an accomplished threat.

6 Then We gave you back the turn against them, and aided you with wealth and children and made you a numerous band.<sup>a</sup>

7 If you do good, you do good for your own souls. And if you do evil, it is for them. So when the second warning came, (We raised another people) that they might bring you to grief and that they might enter the Mosque as they entered it the first time, and that they might destroy, whatever they conquered, with utter destruction.<sup>a</sup>

8 It may be that your Lord will have mercy on you. And if you return (to mischief), We will return (to punish-

فَإِذَا جَاءَ وَعَدُ أُولَٰئِهِمَا بَعَثْنَا عَلَيْكُمْ  
عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا  
خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ۝

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ  
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۝

إِنْ أَحْسَنْتُمْ أَحْسَنْنَا لَكُمْ وَإِنْ  
أَسَأْتُمْ فَآهًا ۚ وَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُئُرُوا  
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ  
أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۝

عَلَىٰ رَبِّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدْتُمْ

6a. V. 5 relates the destruction of the Temple at Jerusalem and the murder, imprisonment, and banishment of the Jews by the Babylonians in the year 588 B.C., while v. 6 relates to the return of the Jews and rebuilding of the temple under Zerubbabel, and to their subsequent prosperity. This is the turn of fortune spoken of here.

7a. This verse describes the destruction of the Temple a second time, which was accomplished by the Romans under Titus. The personal pronouns refer in all cases to the enemy, whoever he might be, and by no means indicate that the same enemy who first destroyed the Temple would do so on the second occasion. In the history of the Israelites, there is a prophetic reference to the history of the Muslims. The Caliphate of Islām was destroyed twice, first by the Mongols under Hulagu in 656 A.H. (1258 A.D.), and again by the powers of Europe recently. But while in the case of the Israelites, their very Temple, their spiritual centre, was laid waste on both occasions, the spiritual centre of Islām, the Ka'bah, has remained intact on both occasions under a Divine promise, though Muslim temporal rule suffered a severe reverse. The Jews were ruined both temporally and spiritually, but the Muslim suffering has affected only its temporal aspect. As a matter of fact, in both great reverses in Muslim history, Islām has spiritually gained a conquest. The destruction of the Caliphate in 1258 was followed by the Mongols and Turks coming over to Islām *en masse*, and the present-day afflictions of Islām are giving birth to a spiritual resuscitation of the world with Islām in the forefront. Along with the spiritual resurrection of Islām, however, on both occasions, there has been a revival of its temporal power as well.

ment).<sup>a</sup> And We have made hell a prison for the disbelievers.

9 Surely this Qur'an guides to that which is most upright, and gives good news to the believers who do good that theirs is a great reward,

10 And that those who believe not in the Hereafter, We have prepared for them a painful chastisement.

عَدْنَا مَوْجَعْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿١٠﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ  
وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَخْتَدْنَا لَهُمْ عَدَابًا أَلِيمًا ﴿١٠﴾

## SECTION 2: Every Deed has a Consequence

11 And man prays for evil as he ought to pray for good; and man is ever hasty.

12 And We made the night and the day two signs, then We have made the sign of the night to pass away<sup>a</sup> and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you may know the numbering of years and the reckoning. And We have explained everything with distinctness.

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ  
وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَمَحَوْنَا  
آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً  
لِتَبْتَغُوا أَفْضَالَ مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ  
السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ  
فَصَّلَّنَّاهُ تَفْصِيلًا ﴿١٢﴾

8a. This relates to the advent of the Holy Prophet Muhammad, when the Israelites were again given a chance to reform, but they are told that if they return to mischief they will again be punished. When the Holy Prophet came to Madinah, the Jews were at first in a conciliatory mood, but their enmity increased day by day, until they joined hands with the enemies of Islām, devising plans to take his very life. The result was that they were swept out of Arabia, while their lot in all other countries of the world has always been one of hard trials and severe afflictions, and spiritually the Jewish religion has no future.

12a. The night stands for the darkness of ignorance and unbelief (see 2:257a), and the passing away of the night indicates that ignorance will vanish and the light of Islām will take its place. Arabia witnessed this sign thirteen hundred years ago, and Islām has since then been gradually advancing in the world; and now there are clear indications that the day is not distant when the sun of Islām will shine forth in its full resplendence over the whole world. Some understand that by the two signs of the night and the day are meant the moon and the sun, and that the passing away of the sign of the night indicates that the moon does not possess original light.

13 And We have made every man's actions to cling to his neck,<sup>a</sup> and We shall bring forth to him on the day of Resurrection a book which he will find wide open.

وَكُلَّ إِنسَانٍ أَلزَّمْنَاهُ طَبْعَهُ فِي عُنُقِهِ  
وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿٣٠﴾

14 Read thy book. Thine own soul is sufficient as a reckoner against thee this day.<sup>a</sup>

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ  
عَلَيْكَ حَسِيبًا ﴿٣١﴾

15 Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And no bearer of a burden can bear the burden of another.<sup>a</sup> Nor do We chastise until We raise a messenger.<sup>b</sup>

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ  
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا  
تَذُرُّ وَايْرَاقَةً وَرِزْرًا أُخْرَىٰ ۗ وَمَا كُنَّا  
مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿٣٢﴾

16 And when We wish to destroy a town, We send commandments<sup>a</sup> to

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا

13a. *Tāir* (lit., *bird*) means the actions of a man, which are, as it were, attached as a necklace to his neck (Q, LL). Why this significance was attached to the word is explained by an Arab superstition. It was a custom of the Arabs to augur good and evil from birds, by observing whether a bird flew away of itself or by being roused, whether it flew to the right or to the left, or directly upwards, and the proposed action was accordingly deemed good or evil; hence the word came to signify *good and evil actions* (Rz). The verse reveals the principle that every action produces an effect which is made to cling to a man, and that this very effect will be met with on the day of Resurrection in the form of a wide-open book. It is thus by leaving its effect behind that every action of man is recorded, and this very effect constitutes the book of a man's actions. Clinging to the neck indicates the inseparability of one thing from another, thus establishing the law of cause and effect.

14a. This verse throws a flood of light on the nature of the reckoning on the day of Resurrection and the *wazn* and the *mizān* (7:8; 55:7), showing clearly that it is nothing but a complete manifestation of the effects of the deeds done in this life.

15a. This verse strikes at the root of the doctrine of atonement. The burden of the sins of one man cannot be taken away by another, for, as already stated, the effect of each man's actions clings to himself. The other burdens spoken of in 29:13 — they will carry their own burdens and other burdens with their own burdens — are the burdens of misleading others, while those others are also answerable for their own errors.

15b. Here it is stated that guidance is offered to man through a messenger of God, but if he still persists in error and strays from the path, it is to his own detriment. And then it is added that the punishment of the Hereafter is only after man has been warned through a Divine messenger: *Nor do We chastise until We raise a messenger*. The law as to punishment in this world is stated in v. 16, which speaks of the destruction of towns, for such punishment is sent when tyranny and transgression assume extraordinary proportions, and punishment is then inflicted on large numbers.

16a, see next page.

its people who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

17 And how many generations did We destroy after Noah! And thy Lord suffices as being Aware and Seer of His servants' sins.

18 Whoso desires this transitory life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he will enter it despised, driven away.

19 And whoso desires the Hereafter and strives for it as he ought to strive and he is a believer — those are they whose striving is amply rewarded.

20 All do We aid — these as well as those — out of the bounty of thy Lord, and the bounty of thy Lord is not limited.

21 See how We have made some of them to excel others. And certainly the Hereafter is greater in degrees and greater in excellence.

22 Associate not any other god with Allāh, lest thou sit down despised, forsaken.

مُنَّرَ فِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا  
الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ۝

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ  
نُوحٍ ط وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ  
خَبِيرًا ۝

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ  
فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا  
لَهُ جَهَنَّمَ يَصْلَاهَا مَدْ مَوْماً مَدْحُورًا ۝

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَ  
هُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۝

كُلًّا نُمِدُّهُ هُوَ آلاءٌ وَهُوَ آلاءٌ مِنْ عَطَاءِ  
رَبِّكَ ط وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝

أُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ط  
وَلِلْآخِرَةِ الْكِبَرُ دَرَجَاتٍ وَ الْكِبَرُ كَفَضِيلًا ۝

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ  
مَذْمُومًا مَمْحُورًا ۝

### SECTION 3: Moral Precepts

23 And thy Lord has decreed that you serve none but Him, and do good

وَاقْضِ رَبُّكَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ

16a. These words are sometimes misunderstood. Allāh does not command people to transgress, for it is plainly stated in 7:28: "Allāh enjoins not indecency"; and again in 16:90: "He forbids indecency and evil and rebellion". The meaning is clear: Allāh sends them commandments to do good, pointing out the right way through His prophets, but as they are accustomed to lead easy lives, they transgress those commandments, and are therefore punished.

to parents.<sup>a</sup> If either or both of them reach old age with thee, say not “Fie” to them, nor chide them, and speak to them a generous word.

**24** And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little.

**25** Your Lord knows best what is in your minds. If you are righteous, He is surely Forgiving to those who turn (to Him).

**26** And give to the near of kin his due and (to) the needy and the wayfarer, and squander not wastefully.

**27** Surely the squanderers are the devil's brethren. And the devil is ever ungrateful to his Lord.<sup>a</sup>

**28** And if thou turn away from them to seek mercy from thy Lord, which thou hopest for, speak to them a gentle word.<sup>a</sup>

**29** And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off.<sup>a</sup>

يَا أُولَئِكَ إِنَّمَا يَبُغْنَ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾

وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٥﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا  
صَادِقِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٦﴾

وَإِذَا ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ  
السَّبِيلِ وَلَا تَبْذُرْ تَبْدِيرًا ﴿٢٧﴾

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط  
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٨﴾

وَإِنَّمَا تَعْرَضْنَ عَنْهُمْ إِبْتِغَاءَ رَحْمَةٍ مِنْ  
رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٩﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ  
مَلُومًا مَّحْسُورًا ﴿٣٠﴾

23a. Obedience to parents is placed next to submission to Allāh, for among fellow-beings none has a greater claim upon a person than his parents. Moreover, obedience to parents is the seed from which, if the child is properly taught this lesson, springs the great obligation of obedience to all constituted authority.

27a. While enjoining charity, the Holy Qur'an also draws attention to economy, thus indicating the golden mean. Those who waste wealth are called the devil's brethren, because they are ungrateful to God for wasting away what He has given them out of His grace.

28a. The *hoping for mercy from the Lord* means standing in need of the bounty of the Lord, i.e., *not having aught to give to the needy*. In that case one should still speak to the needy gently and not chide him with harshness. A saying of the Holy Prophet declares a gentle word spoken to a fellow man to be a deed of charity (B. 56:72).

29a, see next page.



30 Surely thy Lord makes plentiful the means of subsistence for whom He pleases, and He straitens. Surely He is ever Aware, Seer, of His servants.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝

#### SECTION 4: Moral Precepts

31 And kill not your children for fear of poverty — We provide for them and for you. Surely the killing of them is a great wrong.<sup>a</sup>

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ۝

32 And go not nigh to fornication: surely it is an obscenity. And evil is the way.<sup>a</sup>

وَلَا تَقْرَبُوا الرِّذَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝

33 And kill not the soul which Allāh has forbidden except for a just cause. And whoever is slain unjustly, We have indeed given to his heir authority — but let him not exceed the limit in slaying. Surely he will be helped.<sup>a</sup>

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لوليِّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا ۝

34 And draw not nigh to the orphan's property, except in a goodly way, till he attains his maturity. And

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا

29a. By the shackling of the hand to the neck is meant being niggardly in one's expenses, and by stretching it forth to its utmost extent, being so profuse as to waste away all one's substance. The verse supplies a general rule regarding the mean to be adopted in one's ordinary expenses, and thus inculcates the duty of economy.

31a. Infanticide, in the case of daughters, was met with among the Arabs, but this was not for fear of poverty. According to R, *killing of children* here means *not giving them proper education*; ignorance, or intellectual death, being treated as death. The word *aulād* (children) includes both males and females, and this explanation is therefore more reasonable. Or the reference may be to the modern evil of birth-control, which also amounts to the slaying of offspring.

32a. This is another evil which is becoming prevalent with the growth of civilization. The Qur'ān not only forbids fornication but enjoins men not to go near it, thus avoiding all those opportunities which are likely to tempt one to fall into the evil. Hence it is that Islām discourages the too free intermingling of the sexes.

33a. This verse contains nothing inconsistent with what is said in 2:178. The words *he will be helped* indicate that as the government is bound to help him by bringing the murderer within reach of the law, the heir should not take the law into his own hands. This is called exceeding the limits.

fulfil the promise; surely, the promise will be enquired into.

**35** And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end.

**36** And follow not that of which thou hast no knowledge.<sup>a</sup> Surely the hearing and the sight and the heart, of all of these it will be asked.

**37** And go not about in the land exultingly, for thou canst not rend the earth, nor reach the mountains in height.

**38** All this, the evil thereof, is hateful in the sight of thy Lord.

**39** This is of the wisdom which thy Lord has revealed to thee. And associate not any other god with Allāh lest thou be thrown into hell, blamed, cast away.

**40** Has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Surely you utter a grievous saying.

يَا لَعْنَةُ إِبْنِ الْعَهْدِ كَانَ مَسْئُولًا ﴿٣٥﴾

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزِنُوا بِالْقِسْطَاسِ

الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ

السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ

كَانَ عَنْهُ مَسْئُولًا ﴿٣٧﴾

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ

لَنْ تَخْرِقَ الْأَرْضَ وَكَنْ تَبْلُغَ

الْجِبَالِ طُورًا ﴿٣٨﴾

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ

رَبِّكَ مَكْرُوهًا ﴿٣٩﴾

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفِيَ فِي

جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٤٠﴾

أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ

الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤١﴾

## SECTION 5: Disbelievers grow harder

**41** And certainly We have repeated (warnings) in this Qur'ān that they may be mindful. And it adds not save to their aversion.<sup>a</sup>

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا

وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

36a. If this injunction were followed, all society gossip would immediately cease, thereby relieving many an innocent man and woman of the heart-burning which he or she suffers on account of evil and unfounded reports. The verse also forbids entering into discussions without accurate knowledge, or proffering uncertain opinion. In fact, peace and contentment would reign in society, instead of mutual strife and hatred, if the injunction were observed.

41a. Allāh's purpose in repeating arguments and signs in the Qur'ān is clearly to make men mindful, but the more they are reminded, the greater is their aversion to it.