

42 Say: If there were with Him gods, as they say, then certainly they would have been able to seek a way to the Lord of the Throne.^a

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ
إِذًا لَأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

43 Glory to Him! and He is highly exalted above what they say!

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عَلَٰمًا كَبِيْرًا ﴿٤٣﴾

44 The seven heavens and the earth and those in them declare His glory. And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification. Surely He is Forbearing, Forgiving.^a

تَسْبِيْحٌ لِّهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ
وَمَنْ فِيْهِنَّ طُوْرًا وَّ اِنْ مِنْ شَيْءٍ اِلَّا يَسْبِيْحُ
بِحَمْدِهِ وَّلٰكِنْ لَا تَفْقَهُوْنَ تَسْبِيْحَهُمْ
اِنَّهٗ كَانَ حَلِيْمًا عَفُوْرًا ﴿٤٤﴾

45 And when thou recitest the Qur'ān, We place between thee and those who believe not in the Hereafter a hidden barrier,^a

وَ اِذَا قَرَأْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ
الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا
مَّسْتُوْرًا ﴿٤٥﴾

46 And We put coverings on their hearts and a deafness in their ears lest they understand it; and when thou makest mention of thy Lord alone in the Qur'ān, they turn their backs in aversion.^a

وَ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ
وَ رَفٰى اَدْبَانِهِمْ وَ قَرٰٓءًا وَّ اِذَا ذَكَرْتَ رَبَّكَ
فِي الْقُرْاٰنِ وَحْدَهُ وَ لَوْ اَعْلٰى اَدْبَارِهِمْ تُفُوْرًا ﴿٤٦﴾

42a. The idol-worshippers were sunk deep in vices and immorality, while access to the Divine Being — a way to the Lord of the Throne — which they claimed they got through their idols, should have purified their lives. “We serve them only,” said the idolaters, “that they may bring us nearer to Allāh” (39:3). But nearness to God, Who is the source of purity, was meaningless in the case of those who led impure lives. Or, the meaning is that, if they had access to God, Who holds all power in His hands, they should have certainly received Divine help and been successful in uprooting Islām.

44a. The whole universe is here mentioned as declaring the glory of Allāh. *Tasbiḥ* is synonymous with *tanzīh*, and means the declaring God to be free from every imperfection and impurity, or from everything derogatory to His dignity (LL). This declaration need not be with the tongue and in words: in fact, the very dependence of the whole creation on the Creator and its consequent imperfection is a glorification of the Creator.

45a. This hidden barrier is nothing but that erected by their own aversion, as plainly indicated in v. 41. Allāh, according to that verse, sends the Qur'ān to remind them, but because of their aversion to it a barrier is imposed between them and it.

46a. The placing of the coverings on the hearts and deafness in the ears of the disbelievers is no doubt attributed to Allāh as the prime cause of all things, but how this covering or heaviness is directly brought about is plainly indicated in the latter part of the verse. It is because they do not even listen to the mention of Allāh, and flee in aversion from His word, that there follows a deafness in their ears and a covering on their hearts. Allāh brings it about, but He brings it about on account of the condition of

47 We know best what they listen to when they listen to thee, and when they take counsel secretly, when the wrongdoers say: You follow only a man deprived of reason.

48 See, what they liken thee to! So they have gone astray, and cannot find the way.

49 And they say: When we are bones and decayed particles, shall we then be raised up as a new creation?

50 Say: Be stones or iron,

51 Or some other creature of those which are too hard (to receive life) in your minds!^a But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say: When will it be? Say: Maybe it has drawn nigh.^b

52 On the day when He will call you forth, then will you obey Him, giving Him praise, and you will think that you tarried but a little (while).

نَحْنُ أَعْلَمُ بِمَا يَسْتَعْمُونَ بِهِ إِذْ
يَسْتَعْمُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ
يَقُولُ الظَّالِمُونَ إِنَّ تَتَّبِعُونَ إِلَّا رَجُلًا
مَسْحُورًا ۝

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيغًا ۝
وَقَالُوا إِنْ أَدَّ كُنَّا عِظَامًا وَرُفَاتًا إِنْ
كُنَّا نَسْعَوْنَ خَلْقًا جَدِيدًا ۝

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ۝
أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۝
فَسَقُولُونَ مَنْ يُبْدِنَا قُلِ الَّذِي
فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْخِضُونَ إِلَيْكَ
رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ
عَسَى أَنْ يَكُونَ قَرِيبًا ۝

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَنْظُرُونَ أَنْ لَبِئْتُمْ إِلَّا قَلِيلًا ۝

SECTION 6: Punishment must follow

53 And say to My servants that they speak what is best. Surely the

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ وَإِنَّ الشَّيْطَانَ

their very hearts and ears. This is made very clear in 7:179: “They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.”

51a. The Arabs denied a life after death, giving as an argument that they would be reduced to decayed particles, and that hence there was no possibility of their being raised to life again. They are told that a life after death must follow even if they could change themselves into stones. And the spiritual life with which they were quickened by the Holy Prophet, notwithstanding their hard-heartedness — “they were like rocks, rather worse in hardness” (2:74) — afforded a clear proof of the fulfilment of the statement made here.

51b. The shaking of the head is to indicate one’s disbelief in a thing. The answer, *maybe it has drawn nigh*, refers to the spiritual resuscitation of Arabia, which was now

devil sows dissensions among them. The devil is surely an open enemy to man.^a

54 Your Lord knows you best. He will have mercy on you, if He please, or He will chastise you, if He please. And We have not sent thee as being in charge of them.^a

55 And thy Lord best knows those who are in the heavens and the earth. And certainly We made some of the prophets to excel others,^a and to David We gave the Zabūr.

56 Say: Call on those whom you assert besides Him; they have no power to remove distress from you nor to change.

57 Those whom they call upon, themselves seek the means of access to their Lord — whoever of them is nearest — and they hope for His mercy and fear His chastisement.

كَانَ لِلإِنسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ ط إِنَّ يَشَاءُ يَرْحَمَكُمُ
أَوْ إِن يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكَيْلًا ﴿٥٤﴾

وَسَرَّيْكَ أَعْلَمُ بِمَن فِي السَّمٰوٰتِ
وَٱلْأَرْضِ ط وَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَىٰ بَعْضٍ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ
فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا لَحْزِينَ لَكُمُ ﴿٥٦﴾

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ
رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ط إِنَّ عَذَابَ

to be accomplished through the Holy Prophet, as an indication of the greater Resurrection. The next verse makes it clear: *Then will you obey Him, giving Him praise.* Fifteen years after this the whole of Arabia resounded with Divine praises.

53a. The Muslims — My servants — are here enjoined to be very kind when they speak to the disbelievers. It is related that when the Muslims complained to the Holy Prophet that they were abused by the idolaters, they were told to be kind and not to retaliate (JB). And why? Because it was the devil that was causing these quarrels. The words evidently imply that these dissensions were only transient, and that the two parties would again become united.

54a. It should be noted that in this verse, as elsewhere, *mercy* is mentioned first, thus showing that Divine mercy has precedence over Divine retribution.

55a. By saying that some of the prophets are made to excel others, the excellence of the Holy Prophet over others is implied. David is specially mentioned, because, as stated in the Psalms, he prayed for the utter destruction of his enemies, whereas the above two verses show that the Holy Prophet was enjoined to deal mercifully with his opponents. As regards David's invoking curses and destruction on wicked judges and on his enemies, see the Psalms: "Break their teeth, O God ... let them melt away as waters ... let them be as cut in pieces ... let every one of them pass away" (Ps. 58:6-8); "Be not merciful to any wicked transgressors" (Ps. 59:5); "Consume them in wrath, consume them that they may not be" (Ps. 59:13). For *Zabūr*, see 3:184a.

Surely the chastisement of thy Lord is a thing to be cautious of.^a

58 And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. That is written in the Book.^a

59 And nothing hindered Us from sending signs, but the ancients rejected them.^a And We gave to Thamūd the she-camel, a manifest sign, but they did her wrong, and We send not signs but to warn.

60 And when We said to thee: Surely thy Lord encompasses men.^a And We made not the vision which We showed thee but a trial for men,^b

سَرِيكَ كَانَ مَحْدُومًا ﴿٥٨﴾

وَأَنَّ سِنَّ قَرِيْبَةٍ إِلَّا تَحْنُ مَهْلِكُوْهَا
قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مَعْدِنَ بُوْهَا عَدَايَا
شَدِيْدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُوْرًا ﴿٥٩﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُوْدَ
النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا وَمَا نُرْسِلُ
بِالْآيَاتِ إِلَّا تَحْوِيْفًا ﴿٦٠﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ط
وَمَا جَعَلْنَا الرَّءْيِيَ الْبَئِشَ أَرْيَاكَ إِلَّا فِتْنَةً ط
لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُوْنََةَ فِي الْفُرْجَانِ ط

57a. This verse and v. 56 seem to refer to the worship of prophets, saints, and rabbis by the Christians and the Jews. Explaining the words *whom they call upon*, JB adds, *as the angels and Jesus and his mother and Ezra*. These divinities, it is argued, themselves hoped for Divine mercy and feared His retribution; the nearer a person to the Divine Being, the greater was his hope of mercy and his fear of punishment if he disobeyed.

58a. There is a prophetic reference here to great disasters which would ruin populous towns. The addition of the words "before the day of Resurrection" clearly points to the fact that the destruction of the towns does not refer to the end of things. The Second World War has but given us a glimpse of what is yet in store for this world, if a Third War breaks out. Already we have seen the fulfilment of this prophecy in the destruction of populous towns in almost every country of the world on an unprecedented scale, but it is nothing compared with the havoc which the atom bomb or the hydrogen bomb and other inventions of this modern age are likely to work, if the mad struggle for power is not ended. It should be noted that the prophecy of the ruination of populous towns is here mentioned as a part of the Divine scheme in the ultimate triumph of Islām with which this chapter deals, and hence the reference to the sending of signs in the next verse.

59a. After speaking of a great sign in the latter days, the destruction of towns on a large scale, this verse speaks of a general law that God has always been sending signs to establish truth, and that nothing ever hindered Him from sending signs, though such signs were rejected by the people to whom they were sent. It is further made clear that signs are sent to warn people of the evil consequences of doing evil.

60a. *Aḥāṭa* (root *ḥaṭ*) *bi-hi* means *he encompassed or surrounded him, he had him in his grasp* (LL). By *men* are meant *those who opposed the Truth*, the reference being to the utter discomfiture of the enemy.

60b. The reference here is to the *vision of Ascension* or the *Mi'rāj* (B. 63:42), which was really a prophecy of the ultimate triumph of Islām; see 1a. There has been a differ-

as also the tree cursed^c in the Qur'ān. And We warn them, but it only adds to their great inordinacy.

وَنُحِذُّهُمْ لِمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۝

SECTION 7: The Devil's Opposition to the Righteous

61 And when We said to the angels: Be submissive to Adam; they submitted, except Iblis.^a He said: Shall I submit to him whom Thou hast created of dust?

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا ۝

62 He said: Seest Thou? This is he whom Thou hast honoured above me! If Thou respite me to the day of

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَحْرَمْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ

ence of opinion among the learned as to whether the Holy Prophet's Ascension was bodily or spiritual; the majority adhere to the first view, but among those who hold the latter view there are personages of sound opinion, such as 'A'ishah and Mu'awiyah. In view of the plain words of the Qur'ān, however, which refer to the Ascension as being *the vision which We showed thee*, the opinion of the majority must be rejected. The sayings of the Holy Prophet support this view. Thus in a report it is stated that the angel came to him *on another night when his heart saw, and the Prophet (peace be on him), his eyes slept but his heart did not sleep; and such are the prophets, their eyes sleep but their hearts do not sleep, then Gabriel accompanied him and he carried him to heaven* (B. 61:24). The concluding words of another report which speaks of the *Mi'rāj* are: "And he awoke and he was in the Sacred Mosque" (B. 98:37). In another report the words describing the condition in which he was at the time of Ascension are, *whilst I was in a state between that of one sleeping and one awake* (B. 59:6). In fact, it is quite true that he was not asleep — he was in a vision, but at the same time it was not a corporeal Ascension. He was actually carried to the Holy Presence, and he was shown great wonders, but it was in spirit that he was carried, and it was with the spiritual eye that he saw those wonders, not in body and with the physical eye, for things spiritual can only be seen with the spiritual eye. And this vision had an important significance. He saw it at a time when his condition was, to human seeming, one of utmost helplessness, and he was shown that a great future lay before him. His opponents, as usual, disbelieved in such visions, and laughed at him.

60c. The cursed tree is the tree of *zaqqūm* (B. 63:42). According to the Holy Qur'ān, every good action is a good tree and every evil action is an evil tree. One explanation of the cursed tree being a trial for the disbelievers is given in 37:62a. But the statement is made here in contrast with the Prophet's vision, and both, in fact, have a deeper significance. As the Prophet's vision signified his future triumph and gave an indication of the greatness to which Islām would rise, the statement made elsewhere that the tree of *zaqqūm* was the food of sinners (44:43, 44) contained a prophecy of the discomfiture of the enemies of Islām, telling them that a deadly food was in store for them. It was these two prophecies that the opponents laughed to scorn, hence they were a trial for them. And the reason why the vision and the statement about the cursed tree are conjoined is thus evident. The triumph of Islām and the discomfiture of the enemy went hand in hand.

61a. See 2:34a, 34b, 34c. For man's creation from dust, see 7:12a.

Resurrection, I will certainly cause his progeny to perish except a few.

دُرِّيَّتَكَ إِلَّا قَلِيلًا ﴿١٧﴾

63 He said: Begone! whoever of them follows thee surely hell is your recompense, a full recompense.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿١٨﴾

64 And incite whom thou canst of them with thy voice,^a and collect against them thy horse and thy foot,^b and share with them in wealth and children,^c and promise them. And the devil promises them only to deceive.

وَاسْتَفْزِزْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ط وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٩﴾

65 My servants — thou hast surely no authority over them.^a And thy Lord suffices as having charge of affairs.

لَنْ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ ط وَكُفَىٰ بِرَبِّكَ وَكِيلًا ﴿٢٠﴾

66 Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace. Surely He is ever Merciful to you.

رَبُّكُمْ الَّذِي يُرِيحُ لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٢١﴾

67 And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn away. And man is ever ungrateful.^a

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهًا ؕ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ط وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٢٢﴾

68 Do you then feel secure that He will not bring you low on a tract of

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا

64a. The devil is here compared with a coward who comes with great show but little real force, and who, if shown the least resistance, retreats at every step. According to I'Ab, every inviter who invites (others) to the disobedience of Allāh is a satan uttering the cry (JB).

64b. The forces of the devil are no other than the evildoers, those going quickly into evil being likened to horsemen and those who walk slowly in their evil course being likened to infantry. According to JB, by the devil's horse and foot are meant fast riders and slow walkers in disobedience.

64c. The sharing of the devil in wealth signifies everything spent unlawfully or acquired unlawfully; and sharing in children is in reference to committing fornication, which results in illegitimate births (JB).

65a. My servants may include all men. The devil will say to the sinners: I had no authority over you (14:22); see 14:22c.

67a. A true picture is drawn here of human nature, which turns to Allāh in affliction but forgets Him in ease.

land, or send on you a violent wind?^a
Then you will not find a protector for
yourselves;

لَكُمْ وَكَيْلًا ۖ

69 Or, do you feel secure that He
will not take you back into it another
time, then send on you a fierce gale
and thus overwhelm you for your
ungratefulness?^a Then you will not
find any aider against Us in the matter.

أَمْ آمِنْتُمْ أَنْ يُعِيدَ لَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغَرِّقَكُم
بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا
بِهِ تَدِيعًا ۖ

70 And surely We have honoured
the children of Adam, and We carry
them in the land and the sea, and We
provide them with good things, and
We have made them to excel highly
most of those whom We have created.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي
الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۖ

SECTION 8: Opposition to the Prophet

71 On the day when We shall call
every people with their leader:^a then
whoever is given his book in his right
hand, these will read their book; and
they will not be dealt with a whit
unjustly.^b

يَوْمَ نَدْعُوا كُلَّ أُنثَىٰ بِأَمِيرٍ ۚ فَمَنْ
أُوْتِيَ كِتَابَهُ بِرِيسَتِهِ فَأُولَٰئِكَ يَقْرَءُونَ
كُتُبَهُمْ وَلَا يَظْلَمُونَ قَدِيلًا ۖ

72 And whoever is blind in this
(world) he will be blind in the

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي

68a. *Hāṣib* primarily means a *thrower* or *pelter of stones* and *riḥ-un ḥāṣib-un* signifies a *violent wind that raises pebbles* (LL). The word is also applied to a *cloud raining hail*. It was by a violent wind that the combined forces of all the enemies of Islām were brought low in the battle of the Allies, when, besieging Madinah in the year 5 A.H., they had to flee in disorder.

69a. Distress is here likened to the sea.

71a. The meaning is that the righteous will follow the righteous leaders and the wicked will follow their wicked leaders. The word *imām*, or *leader*, here, is interpreted in several other ways, meaning *scripture*, *prophet*, *law*, *book of deeds*. The last of these significances also suits the context, as the books of deeds are spoken of in the words that follow.

71b. This book is the one mentioned in v. 14, i.e., the effect of one's deeds, which will be brought before everyone in a palpable form on the day of Resurrection. The book of deeds is given in the right hand to those who hold the Book of God in their right hands here, i.e., act upon it. As against them are those spoken of in the next verse; they remain blind to the Book of God, so they will be blind in the Hereafter.

Hereafter, and further away from the path.^a

73 And surely they had purposed to turn thee away from that which We have revealed to thee,^a that thou shouldst forge against Us other than that, and then they would have taken thee for a friend.

74 And if We had not made thee firm, thou mightest have indeed inclined to them a little;

75 Then We would have made thee taste a double (punishment) in life and a double (punishment) after death, and then thou wouldst not have found any helper against Us.^a

76 And surely they purposed to unsettle thee from the land that they might expel thee from it, and then they will not tarry after thee but a little.^a

الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٦٠﴾

وَأِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي
أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۗ
وَإِذَا الْأَنْتَظَرُونَ خَلِيلًا ﴿٦١﴾

وَكَوْلَا أَنْ تَبْتَئِنَّا لَقَدْ كِدْتَ تَرْكَنُ
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٦٢﴾

إِذَا الْأَذْفَانُكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ الْمَمَاتِ
تُمْرًا لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٦٣﴾

وَأِنْ كَادُوا لَيَسْتَفْرِزُواكَ مِنَ الْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا وَإِذَا الْأَيْلُوتُونَ خِلْفَكَ
إِلَّا قَلِيلًا ﴿٦٤﴾

72a. We are here told that those who remain blind to truth in this life remain blind in the life after death, which shows that it is here that a hellish life begins with spiritual blindness, and that the hell of the next life is also a blindness. This is corroborated by what is said in 57:12, that the faithful will have a light on that day.

73a. The commentators think the allusion to be an incident which happened at Madinah long after the revelation of this chapter. But there is a clear and well-authenticated incident regarding the attempt of the Quraish at Makkah, which, both as regards the offer of the Quraish and the firm reply of the Holy Prophet, exactly fits in with the statement of this verse and the one that follows. The chief men of the Quraish met in an assembly and invited the Prophet, saying to him that they were prepared to gather for him wealth or to make him their king, if he gave up speaking against their idols and their evil ways. The Prophet's reply was that he wanted neither of these things, but that it was for their welfare that he asked them to give up evil ways. On an earlier occasion, when a deputation of the Quraish went to Abū Tālib, the Prophet's uncle, to prevail upon him to dissuade the Prophet from speaking against their idols, and Abū Tālib told the Prophet that he, too, was unable to prevent him against the Quraish, his reply was: "If they place the sun in my right hand and the moon in my left and ask me to give up my mission, I will not give it up until the truth prevail or I myself perish in the attempt" (IH).

75a. The word *idh-an* (then or in that case) refers to the concluding words of the last verse. It is thus made clear that notwithstanding all the attempts of his opponents, the Prophet never inclined to them in the least.

76a. When the opponents failed to make the Prophet swerve from the path of Truth, they planned to expel him from the land, though they were told beforehand that in that

77 (This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.^a

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٦٧﴾

SECTION 9: Truth will prevail

78 Keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Qur'ān at dawn. Surely the recital of the Qur'ān at dawn is witnessed.^a

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى عَسْفِ
الْيَلِيلِ وَقرْآنَ الْفَجْرِ إِنَّ قرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا ﴿٦٨﴾

79 And during a part of the night, keep awake^a by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory.^b

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ۗ
عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٦٩﴾

case they themselves would not retain power but for a short time. It was only eight years after the Hijrah that the Prophet entered Makkah as a conqueror.

77a. Elsewhere this law is stated thus: “And those who disbelieved said to their messengers: We will certainly drive you out of our land unless you come back into our religion. So their Lord revealed to them: We shall certainly destroy the wrongdoers, and We shall certainly settle you in the land after them” (14:13, 14).

78a. After describing how the opponents wanted to bring the Prophet's mission to failure by temptations as well as by threats and by their determination to get rid of him by all means, the Prophet is told to resort to prayer as a solution of the great difficulties with which he was beset. From the declining of the sun to sunset are two prayers, i.e., the *zuhr* and *'asr*, or the early afternoon and later afternoon prayers, while from sunset till darkness there are two others, i.e., the *maghrib* and the *'ishā'*, or the sunset prayer and the prayer at nightfall. The fifth is the morning prayer, which is called here the *Qur'ān al-fajr*, or the recital of the Qur'ān at dawn. Thus this verse, which is one of the very early revelations, mentions all the five prayers. It should be noted that the four prayers from *zuhr* to *'ishā'* are mentioned together because they follow each other after small intervals, while the fifth, the morning prayer, which comes after a long interval, is mentioned separately. The name *Qur'ān al-fajr* given to it is an indication that there is usually a lengthy recitation of the Qur'ān in it. This recitation is called *mashhūd* or witnessed, as there is greater concentration of mind at that time.

79a. *Tahajjud* is derived from *hajada*, which means *he slept in the night*, and also *he was wakeful in the night* (LL). The addition of *by it*, meaning *by means of prayer*, shows the latter significance to be the one meant here. In Islamic religious terminology *tahajjud* invariably denotes *the prayer said after rising from sleep*, in the latter portion of the night. It is not an obligatory prayer but, as stated here, it is the means of raising a man to a *position of great glory*. The time at which it is said is most suited for the concentration of mind and for communion with God.

79b, see next page.

80 And say: My Lord, make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Thy presence an authority to help (me).^a

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ
وَ اَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي
مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

81 And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.^a

وَقُلْ جَاءَ الْحَقُّ وَ زَهَّقَ الْبٰطِلُ إِنَّ
الْبٰطِلَ كَانَ زَهُوْقًا ﴿٨١﴾

82 And We reveal of the Qur'ān that which is a healing and a mercy to the believers, and it adds only to the perdition of the wrongdoers.^a

وَ نُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ
رَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَ لَا يَزِيْدُ الظَّٰلِمِيْنَ
إِلَّا خَسًا ﴿٨٢﴾

83 And when We bestow favours on man, he turns away and behaves

وَ اِذَا اَنْعَمْنَا عَلٰى الْاِنْسٰنِ اَعْرَضَ وَ كٰ

79b. The man whom the opponents had planned to expel from their city as a helpless man was to be raised to a position of eminent dignity through prayer to God, the prayer in the night in particular. As time passes on, the Prophet is ever rising to positions of greater and greater glory. But while the verse speaks in particular of the Prophet and of the great glory to which he was destined to rise, it gives a promise in general as well that whoever is sincere in calling upon God, especially at night, is raised to a position of glory.

80a. According to I'Ab the reference here is to the Prophet's Flight, *entering* Madinah and *going forth* from Makkah (JB). The Prophet was thus told in early revelations that he would have to leave Makkah and find shelter in another place. But the words may also be taken in a general sense, man being taught here to pray that his entering into any affair or his exit may be marked by truthfulness, and that he may be granted Divine help in all his undertakings.

81a. The advent of the Prophet is here spoken of as the advent of the *Truth*, in reference to the prophecy in John 16:13 as to the coming of the "Spirit of truth" to guide men into all truth: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come."

The vanishing of falsehood is here spoken of in the past tense to indicate the certainty of its occurrence. Falsehood finally disappeared from Makkah when the Prophet entered it as a conqueror, and as the House of the Holy One was cleared of the idols, the Prophet recited this verse, *The Truth has come and falsehood vanished* (B. 46:32), thus showing that he understood it to contain the prophecy of the conquest of Makkah. According to another report, he also recited on this occasion 34:49: "Truth has come, and falsehood neither originates, nor reproduces," showing that idol-worship was being swept away from Arabia forever. The statement made here, however, is general and it means that falsehood cannot stand before Truth and that Truth must finally prevail in the whole world, as it prevailed in Arabia in the lifetime of the Prophet.

82a. The Qur'ān is here called a healing and a mercy for spiritual diseases, and it is a fact to which history bears testimony that spiritual diseases were all swept away by the Qur'ān. But, it is added, it is a healing for the believers who follow it, and not for those who reject it, and its rejection brings only greater loss.

proudly; and when evil afflicts him, he is in despair.

84 Say: Everyone acts according to his manner. But your Lord best knows who is best guided on the path.^a

بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُدْأَىٰ ﴿٥٨﴾

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ
أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٥٩﴾

SECTION 10: The Qur'ān — a Unique Guidance

85 And they ask thee about the revelation.^a Say: The revelation is by the commandment of my Lord, and of knowledge you are given but a little.

86 And if We please, We could certainly take away that which We have revealed to thee, then thou wouldst find none to plead (thy cause) against Us —

87 But it is a mercy from thy Lord. Surely His bounty to thee is abundant.

88 Say: If men and jinn should combine together to bring the like of this Qur'ān, they could not bring the like of it, though some of them were aiders of others.^a

89 And certainly We have made clear for men in this Qur'ān every

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا ﴿٥٥﴾

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا
إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَاكِفًا
وَكَيْلًا ﴿٥٦﴾

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ
عَلَيْكَ كَافٍ ﴿٥٧﴾

قُلْ لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ
أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ
بِشَيْءٍ وَكَوْكَانَ بَعْضُهُمْ لِبَعْضٍ
ظَاهِرًا ﴿٥٨﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ

84a. Both the believer and the disbeliever act according to the rules of conduct which they have set before themselves. Who is on the right path is made clear by the consequences which appear later but which are always known to God.

85a. For the word *rūh*, meaning *inspiration* or *revelation*, see 4:171b. Here, before this verse as well as after it, the Qur'ān is the only topic of discussion, and therefore the context shows clearly that the question of the disbelievers is not about the soul of man, for which the proper word is *nafs*, but about the Qur'ān itself, i.e., *the revelation* or *the spirit*.

88a. For the uniqueness of the Holy Qur'ān, see 2:23a. It may be noted that out of the four places in which the disbelievers are challenged to produce the like of the Qur'ān, this is the only one where the *jinn* and the *men* are spoken of together; in all the other places the *shuhadā'*, or the *leaders*, take the place of the *jinn*. Bearing in mind that *jinnī* (plural *jinn*) means also a *man acting with penetrative energy in his affairs*, it becomes certain that the word *jinn* in this verse conveys the same significance as the word *shuhadā'* in other verses. This settles conclusively that the word *jinn* is used in the Holy Qur'ān for the leaders of evil.

kind of description,^a but most men consent to naught save denying.

90 And they say: We will by no means believe in thee, till thou cause a spring to gush forth from the earth for us,^a

91 Or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth abundantly,

92 Or thou cause the heaven to come down upon us in pieces, as thou thinkest, or bring Allāh and the angels face to face (with us),

93 Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending till thou bring down to us a book we can read. Say: Glory to my Lord! am I aught but a mortal messenger?^a

مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا ﴿٩٠﴾

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا
مِنَ الْأَرْضِ يَدْبُوعًا ﴿٩١﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
تَفْجُرُ الْأَنْهَارَ خِلْمًا كَافِرًا ﴿٩٢﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا
أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٣﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذُرْبٍ أَوْ تَرْفَعِ
فِي السَّمَاءِ طَوْقٌ مِّنْ لُّؤْيِيكَ حَتَّى تَنْزِلَ
عَلَيْنَا كِتَابًا نَقْرُؤُهُ طُفْلٌ سُبْحَانَ رَبِّيَ
هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾

SECTION 11: Justice of Retribution

94 And nothing prevents people from believing, when the guidance comes to them, except that they say: Has Allāh raised up a mortal to be a messenger?

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

89a. *Mathal* is synonymous with *wasf* (R), and thus a description of anything may be called its *mathal*, though its application to a description by way of comparison or a *parable* is more general. It is here affirmed that all that contributes to the moral and spiritual welfare of man is made distinct in the Holy Qur'ān.

90a. The signs demanded in this and the following three verses relate to the promises made for the righteous and the threats of punishment for the wicked, as given in the Qur'ān, and they were no doubt fulfilled in due time. But the disbelievers wanted to see the spiritual blessings of communion with God in a physical shape. The believers were granted gardens with rivers running in them even in this life, and punishment from heaven overtook the opponents, but this was to come about, and did come about, gradually.

93a. The answer to all the demands of the disbelievers is that the Prophet was only a mortal messenger, and the prophecies regarding his own great future or the discomfiture of his enemies would be brought to fulfilment gradually, as in the case of messengers before him.

95 Say: Had there been in the earth angels walking about secure, We would have sent down to them from the heaven an angel as messenger.

96 Say: Allāh suffices for a witness between me and you. Surely He is ever Aware of His servants, Seeing.

97 And he whom Allāh guides, he is on the right way; and he whom He leaves in error, for them thou wilt find no guardians besides Him. And We shall gather them together on the day of Resurrection on their faces, blind and dumb and deaf. Their abode is hell. Whenever it abates, We make them burn the more.

98 This is their retribution because they disbelieve in Our messages and say: When we are bones and decayed particles, shall we then be raised up into a new creation?

99 See they not that Allāh, Who created the heavens and the earth, is able to create the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrongdoers consent to naught but denying.

100 Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) for fear of spending. And man is ever niggardly.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ
مُطْمَئِنِينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَائِكَةً رَّسُولًا ﴿٩٥﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ
يُضِلْهُ فَلَنْ تَجِدَ لَهُم أَوْلِيَاءَ مِنْ دُونِهِ
وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ
عُرْيًا ۖ وَبُكْمًا ۖ وَصُمًّا ۖ مَا وَلَّهُمْ جِهَنَّمَ
كُلَّمَا خَبَتْ سُورَةُ لَّهُمْ سَعِيرًا ﴿٩٧﴾

ذَٰلِكَ جَزَاءُ هُمَ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا
وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاقًا ۖ إِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا ۗ لَّا رَيْبَ فِيهِ ۗ فَا بَى
الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

قُلْ لَوْ أَنَّمُ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ
رَبِّي إِذًا لَآلَمَسْتُمْ خَشْيَةَ الْإِنْفَاقِ ۖ
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

SECTION 12: Comparison with Moses

101 And certainly We gave Moses nine clear signs;^a so ask the Children

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ

101a. These nine signs are detailed in 7:133b, where it is shown that they agree with the signs mentioned in Exodus. These signs are the rod, the shining hand, the drought, the loss of fruits, widespread death, the locusts, the lice, the frogs and the blood.

of Israel. When he came to them, Pharaoh said to him: Surely I deem thee, O Moses, to be one bewitched.

102 He said: Truly thou knowest that none but the Lord of the heavens and the earth has sent these as clear proofs; and surely I believe thee, O Pharaoh, to be lost.

103 So he desired to scare them from the land, but We drowned him and those with him, all together;^a

104 And We said to the Children of Israel after him: Abide in the land.^a But when the latter promise came, We brought you all rolled up.^b

105 And with truth have We revealed it, and with truth did it come. And We have not sent thee but as a giver of good news and as a warner.

106 And it is a Qur'ān We have made distinct, so that thou mayest read it to the people by slow degrees, and We have revealed it in portions.

107 Say: Believe in it or believe not. Surely those who are given the knowledge before it, fall down prostrate on their faces, when it is recited to them,

108 And say: Glory to our Lord!

فَسَعَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُودِي

مَسْحُورًا ﴿١٠٢﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرِهِ وَإِنِّي

لَأَظُنُّكَ يُفِرْعَوْنُ مَثْبُورًا ﴿١٠٣﴾

فَأَرَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ
فَأَعْرَضْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٤﴾

وَ قُلْنَا مَنْ بَعْدَهُ لِبَنِي إِسْرَائِيلَ اسْكُنُوا
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا

بِكُمْ لَفِيفًا ﴿١٠٥﴾

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى
مُكْتَبٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٧﴾

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ
أُوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ

يَخْرُجُونَ لِلآذَانِ سُجَّدًا ﴿١٠٨﴾

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ

103a. *Istafazza-hū* means *he unsettled him*, and also *he deceived him so as to cast him into destruction*, and *he slew him* (LL).

104a. By the *land* is meant the land promised to the Israelites; Moses had asked Pharaoh to allow his people to leave Egypt to settle in the Holy Land (20:47).

104b. The latter promise here relates to the promise given to Moses for the raising up of another prophet like him. This is corroborated by what is said in the next verse about the revelation of the Qur'ān, which came with truth, i.e., in fulfilment of a true promise. By the rolling up of the Israelites is meant that they would make way for another people, who would inherit the kingdom of God.

Surely the promise^a of our Lord was to be fulfilled.

سَرِينَا لَمَفْعُولًا ﴿١٠٨﴾

109 And they fall down on their faces, weeping, and it adds to their humility.^a

Prostration

وَيَخْرُدُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

110 Say: Call on Allāh or call on the Beneficent.^a By whatever (name) you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these.^b

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافَتْ يَهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

111 And say: Praise be to Allāh! Who has not taken to Himself a son, and Who has not a partner in the kingdom, and Who has not a helper because of weakness; and proclaim His greatness, magnifying (Him).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا ۗ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

108a. The *promise* spoken of here is no doubt the promise given to the former prophets regarding the advent of the Holy Prophet; and by *knowledge* in the previous verse is also meant *knowledge of the prophecies*.

109a. The recital of this verse is followed by an actual prostration; see 7:206a.

110a. The name *Rahmān* (Beneficent) seems to have been particularly objectionable to the Arabs, who objected to its use even so late as the truce at Hudaibiyah. The Christians also do not recognize Allāh to be *Rahmān*, because it means that Allāh shows mercy to His creatures without their having done anything to deserve it, while the Christian doctrine of atonement is based on the belief that Allāh cannot show mercy to His creatures without receiving some satisfaction.

110b. The two extremes with regard to prayer are its utterance in a very loud voice or not uttering any word at all with the tongue, thinking that Allāh knows what is in the hearts. The Muslims are told to take the middle course between the two extremes. Utterance of words makes the prayer go deeper down into the heart of man, and thus makes it more effective.