

76 Gardens of perpetuity, wherein flow rivers, to abide therein. And such is the reward of him who purifies himself.

جَدَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ۝٦٦

SECTION 4: The Israelites worship the Calf

77 And certainly We revealed to Moses: Travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid.^a

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن
أَسْرِ بِعِبَادِي فَاصْرُبْ لَهُمْ طَرِيقًا فِي
الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَى ۝٧٧

78 So Pharaoh followed them with his armies, then there covered them of the sea that which covered them.

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ
الْيَمِّ مَا غَشِيَهُمْ ۝٧٨

79 And Pharaoh led his people astray and he guided not aright.

وَاصْلًا فِرْعَوْنُ قَوْمَهُ وَهُوَ
يُهْدَى ۝٧٩

80 O Children of Israel, We truly delivered you from your enemy, and made a covenant with you on the blessed side of the mountain, and sent to you the manna and the quails.

يَبْنَئِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ
عَدُوِّكَمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ
وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى ۝٨٠

81 Eat of the good things We have provided for you, and be not inordinate in respect thereof, lest My wrath come upon you; and he on whom My wrath comes, he perishes indeed.

كُلُوا مِنْ طَيِّبَاتِ مَا سَأَلْنَاكُمْ وَلَا
تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى ۝٨١

82 And surely I am Forgiving toward him who repents and believes and does good, then walks aright.

وَأَنَا لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَى ۝٨٢

83 And what made thee hasten from thy people, O Moses?

وَمَا آعَجَبَكَ عَنْ قَوْمِكَ يَا مُوسَى ۝٨٣

84 He said: They are here on my track, and I hastened on to Thee, my Lord, that Thou mightest be pleased.

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ
إِلَيْكَ رَبِّ لِتَرْضَى ۝٨٤

77a. This shows that there was at that time a dry path in the sea; see 2:50a.

85 He said: Surely We have tried thy people in thy absence, and the Sāmīri has led them astray.^a

قَالَ نَبَاتًا قَدْ فَتَنَّا قَوْمَكَ مِنْ
بُعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٥٥﴾

86 So Moses returned to his people angry, sorrowing. He said: O my people, did not your Lord promise you a goodly promise? Did the promised time, then, seem long to you, or did you wish that displeasure from your Lord should come upon you, so that you broke (your) promise to me?

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا
قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ
وَعَدَا حَسَنَةً أَفْطَالَ عَلَيْكُمْ
الْعَهْدُ أَمْ أَمَدْتُمْ أَنْ يَحِلَّ
عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ
مَوْعِدِي ﴿٥٦﴾

87 They said: We broke not the promise to thee of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away, and thus did the Sāmīri suggest.^a

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا
وَلَكِنَّا حَمَلْنَا أَوْثَارًا مِنْ رَبِّنَا الْقَدِيمِ
فَقَدْ فُتِنَّا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٥٧﴾

88 Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Moses; but he forgot.^a

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَةً خَوَاصِرٌ
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ه
فَنَسِيَ ﴿٥٨﴾

89 Could they not see that it returned no reply to them, nor controlled any harm or benefit for them?^a

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٥٩﴾

85a. The verse shows that some person other than Aaron was responsible for making the calf. From Rabbinical literature (see Jewish En., Art. "Calf") it appears that the Egyptians who had come with the Israelites were foremost in demanding the making of the calf. And 'Aṭā' held on the authority of I'Ab that he was an Egyptian who believed in Moses and came along with the Israelites. The opinion that he was of a people who worshipped the cow is also traceable to I'Ab (Rz).

87a. The Israelites may have borrowed ornaments from the Egyptians as stated in Exod. 12:35, and the reference may here be to those ornaments, or the significance may simply be that the nomadic tribes of Israel, who were unaccustomed to these things, had imbibed these habits from the Egyptians, and now gave up those ornaments at the suggestion of the Sāmīri. The reply of the people states clearly they had not done the thing of *their own accord*, and hence the reference in the concluding words is to the suggestions cast into the minds of the people by the Sāmīri. And you say, *alqā-hu 'alai-hi*, meaning *he put it into his mind*, or *he suggested it* (LL).

88a. According to I'Ab, it had neither a voice nor a soul, but it was only a sound produced by the air passing through the hollow metal of which it was made (JB).

89a. The argument made use of in this verse shows that God not only listens to prayers but also gives a reply to His true worshippers when they pray to Him.

SECTION 5: The End of Calf-worship

90 And Aaron indeed had said to them before: O my people, you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order.^a

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ⑩

91 They said: We shall not cease to keep to its worship until Moses returns to us.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَافِيَةً حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَى ⑪

92 (Moses) said: O Aaron, what prevented thee, when thou sawest them going astray,

قَالَ يَهُدُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ⑫

93 That thou didst not follow me? Hast thou, then, disobeyed my order?

أَلَا تَتَّبِعُنَّ أَتَّعَيْتُ أَمْرِي ⑬

94 He said: O son of my mother, seize me not by my beard, nor by my head. Surely I was afraid lest thou shouldst say: Thou hast caused division among the Children of Israel and not waited for my word.

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ
بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْتُبْ لَوْحِي ⑭

95 (Moses) said: What was thy object, O Sāmiri?

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ⑮

96 He said: I perceived what they perceived not, so I took a handful from the footprints of the messenger then I cast it away. Thus did my soul embellish (it) to me.^a

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ
فَنَبَّذْتُهَا وَكَذَلِكَ سَوَّكْتُ لِي نَفْسِي ⑯

90a. From this it is clear that not only had Aaron no part in making the calf, but he even enjoined his people to give up its worship. The Qur'ān here contradicts the Bible.

96a. The stories which many commentators have related under this verse are all baseless, and even Rāzi has discredited them. The *rasūl*, or messenger, is evidently Moses himself; his *athar* ("footprints") signifies his *sunnah*, i.e., his *practices and sayings*, a significance to which all authorities agree (LL), the word being well-known in Muslim religious literature, and the *qabḍat* is *taking* or *following those practices in part*, because *qabḍat* denotes a *single act of taking*, or *only a handful*, i.e., a *small part of it*. The man who made the calf thus asserts that he had a clearer perception of things than the Israelites, that he accepted the teachings of Moses only partially, and confesses that he now threw off even that part and made a calf for worship.

97 He said: Begone then! It is for thee in this life to say, Touch (me) not. And for thee is a promise which shall not fail. And look at thy god to whose worship thou hast kept. We will certainly burn it, then we will scatter it in the sea.^a

قَالَ فَادْهَبْ فَإِنَّكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مَسَاسَ وَإِنَّكَ مَوْعِدًا لَنْ
تُخْلَقَهُ ۗ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاقِبًا ۖ لَنَجْزِيَنَّهُ سُؤْمَ
لَتَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۖ

98 Your Lord is only Allāh, there is no God but He. He comprehends all things in (His) knowledge.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۖ

99 Thus relate We to thee of the news of what has gone before. And indeed We have given thee a Reminder from Ourselves.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا
قَدْ سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ
لَدُنَّا ذِكْرًا ۖ

100 Whoever turns away from it, he will surely bear a burden on the day of Resurrection,

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ
يَوْمَ الْقِيَامَةِ وِزْرًا ۖ

101 Abiding therein. And evil will be their burden on the day of Resurrection —

خَالِدِينَ فِيهِ ۗ وَسَاءَ لَهُمْ يَوْمَ
الْقِيَامَةِ حِمْلًا ۖ

102 The day when the trumpet is blown; and We shall gather the guilty, blue-eyed, on that day,^a

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ
الْمُجْرِمِينَ يَوْمَئِذٍ مُرْقَأًا ۖ

103 Consulting together secretly: You tarried but ten (days).^a

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ
إِلَّا عَشْرًا ۖ

97a. This shows that the ashes of the calf were thrown into the sea, and the story of the Israelites being made to drink of water mixed with the ashes of the calf is not, therefore, credited by the Holy Qur'ān; see 2:93c. The Bible is again contradicted here; see Exod. 32:20 and Deut. 9:21. The punishment given to the Sāmīri is that of an outcast in society, who is prohibited from having any intercourse or relations with the Israelite people.

102a. The word *zurq* means *blue-eyed*. According to Bd, blue being the colour of the eyes of the *Rūm* (i.e., the Greeks or the Romans), who were most hated by the Arabs, that colour was regarded by the Arabs as the worst colour for the eye. The word may also signify *blind*, in reference to the guilty being raised up blind in the Resurrection, for which see v. 124.

103a. The object of '*ashr*, ten, is omitted; but, as elsewhere the lovers of the world are described as loving to be *granted a life of a thousand years* (2:96), what is apparently indicated here is that they will have enjoyed ten centuries of great prosperity. Or, if the word *days* is understood, the ten days of the life of a nation would also mean ten centuries.

104 We know best what they say when the fairest of them in course would say: You tarried but a day.^a

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۝

SECTION 6: The Prophet's Opponents

105 And they ask thee about the mountains.^a Say: My Lord will scatter them, as scattered dust,

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا
رَبِّي نَسْفًا ۝

106 Then leave it a plain, smooth, level,

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝

107 Wherein thou seest no crookedness nor unevenness.

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۝

108 On that day they will follow the Inviter, in whom is no crookedness; and the voices are low before the Beneficent God, so that thou hearest naught but a soft sound.^a

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا
تَسْمَعُ إِلَّا هَمْسًا ۝

109 On that day no intercession avails except of him whom the Beneficent allows, and whose word He is pleased with.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ
أُذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۝

110 He knows what is before them and what is behind them, while they cannot comprehend it in knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِهِ عِلْمًا ۝

111 And faces shall be humbled before the Living, the Self-subsistent.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ

104a. Because a day is equal to a thousand years: “And they ask thee to hasten on the chastisement, and Allāh by no means fails in His promise. And surely a day with thy Lord is as a thousand years of what you reckon” (22:47). It is the man who reminds them of this Divine promise that is called *the fairest of them in course*.

105a. The word *jabal* means a *mountain*, as well as the *lord* or *chief of a people* (LL). That the latter significance is intended here is shown by the context; see in particular v. 108: “On that day they will follow the Inviter”. In the same sense are to be taken the two verses that follow: they point to the removal of all obstacles that hindered the advance of Truth.

108a. The Inviter in whom there is no crookedness is no other than the Holy Prophet, as is clearly stated elsewhere: “Who revealed the Book to His servant, and allowed not therein any crookedness” (18:1). The whole verse clearly points to a time when Islām would be completely established, and instead of opposition the *voices would be low* before the Beneficent. The lowness of the voice indicates submission.

And he who bears iniquity is indeed undone.

خَابَ مَنْ حَمَلَ ظُلْمًا ۝

112 And whoever does good works and he is a believer, he has no fear of injustice, nor of the withholding of his due.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ۝

113 And thus have We sent it down an Arabic Qur'ān, and have distinctly set forth therein of threats that they may guard against evil, or that it may be a reminder for them.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ۝

114 Supremely exalted then is Allāh, the King, the Truth. And make not haste with the Qur'ān before its revelation is made complete to thee, and say: My Lord, increase me in knowledge.^a

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَّبِّ زِدْنِي عِلْمًا ۝

115 And certainly We gave a commandment to Adam before, but he forgot; and We found in him no resolve (to disobey).^a

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ ۖ وَلَمْ نَجِدْ لَهُ عَزْمًا ۝

SECTION 7: The Devil's misleading

116 And when We said to the angels: Be submissive to Adam, they submitted except Iblis; he refused.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ط ۝

114a. The Prophet no doubt desired that it should be made clear to him how the great transformation would be brought about and when the severe opposition which he was facing would come to an end. Perhaps he also desired that the warning to the opponents should be made clearer, perchance they might benefit by it. The Prophet is here told that he should not make haste with regard to what was promised in the Qur'ān. The process will be gradual and meanwhile he should pray for more and more knowledge, for it was through knowledge that this great transformation was to be brought about. In fact, we are here told that as knowledge of the Truth spreads in the world, a change will come about and opposition will come to an end. Even today a spiritual transformation can be brought about by spreading knowledge of the Qur'ān, which is the greatest spiritual force that the world has ever seen, and it is only on account of being ignorant of this great spiritual force that the world remains in darkness. It is now for the followers of the Qur'ān to say, *Let there be light!*

115a. The use of the word *nasiya*, which means *he forgot*, makes it clear that there was no intention on Adam's part to disobey God's command, or *no resolve to disobey*.

117 We said: O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden so that thou art unhappy.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ
فَلَا يُخْرِجُكَمَا مِنَ الْجَنَّةِ فَتَشْفَى ﴿١١٧﴾

118 Surely it is granted to thee therein that thou art not hungry, nor naked,

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

119 And that thou art not thirsty therein, nor exposed to the sun's heat.^a

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

120 But the devil made an evil suggestion to him; he said: O Adam, shall I lead thee to the tree of immortality and a kingdom which decays not?

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿١٢٠﴾

121 So they both ate of it, then their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam disobeyed his Lord, and was disappointed.^a

فَأَكَلَا مِنْهَا فَبَدَّتْ لهُمَا سَؤَاتُهُمَا وَطُفُقَا يَخْضِفُنِ عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ
وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

122 Then his Lord chose him, so He turned to him and guided (him).

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

123 He said: Go forth herefrom both — all (of you) — one of you

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ

119a. The garden of which a picture is given here is an earthly garden in which all the comforts necessary for a man are made available to him. The words *thou art not hungry therein* should be read along with what is said elsewhere: *And eat from it a plentiful food wherever you wish* (2:35). Allegorically it signifies a state of contentment or rest in which there is no yearning either to good or to evil, being as it were a state of inertia, devoid of exertion or ambition.

121a. *Ghawā* means *his life became evil to him* (R). It is also interpreted as meaning *he was disappointed, or he acted ignorantly* (LL).

It should be noted that, while in the picture of the garden drawn above in vv. 118 and 119 mention is made of four things, the consequence of getting out of that state is only one, *the becoming manifest to them of their evil inclinations or their shame*. An explanation of this is found in 7:26, where it is said: "O children of Adam, We have indeed sent down to you clothing to cover your shame and (clothing) for beauty; and clothing that guards against evil — that is the best". Thus it is the clothing that guards against evil that is really spoken of here, and by the manifestation of the shame is meant the consciousness of having done something evil. The allegorical nature of what is so often related as the story of Adam is thus evident. It will be further seen that the remedy pointed out is of a spiritual nature, as here in vv. 123 and 124 and in 2:38. This shows that the spiritual aspect of man's life and not the physical one is the real theme of Adam's story.

(is) enemy to another. So there will surely come to you guidance from Me; then whoever follows My guidance, he will not go astray nor be unhappy.

عَدُوٌّ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى لَّ
فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿٣٧﴾

124 And whoever turns away from My Reminder, for him is surely a straitened life, and We shall raise him up blind on the day of Resurrection.^a

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿٣٨﴾

125 He will say: My Lord, why hast Thou raised me up blind, while I used to see?

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ
كُنْتُ بَصِيرًا ﴿٣٩﴾

126 He will say: Thus did Our messages come to thee, but thou didst neglect them. And thus art thou forsaken this day.

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا
وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿٤٠﴾

127 And thus do We recompense him who is extravagant and believes not in the messages of his Lord. And certainly the chastisement of the Hereafter is severer and more lasting.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ
يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ
أَشَدُّ وَأَبْقَى ﴿٤١﴾

128 Does it not manifest to them how many of the generations, in whose dwellings they go about, We destroyed before them? Surely there are signs in this for men of understanding.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ
الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿٤٢﴾

SECTION 8: Punishment is certain

129 And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ
لِرِجَالِكَ وَاجِلٌ مُّسْتَقِي ﴿٤٣﴾

130 So bear patiently what they say, and celebrate the praise of thy Lord before the rising of the sun and

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

124a. The man who shuts his eyes to the Reminder leads a straitened life because he does not receive spiritual blessings. It is only a contented mind that brings ease and comfort to man, and contentment comes only through faith in God.

before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased.^a

131 And strain not thine eyes toward that with which We have provided different classes of them, (of) the splendour of this world's life, that We may thereby try them. And the sustenance of thy Lord is better and more abiding.

132 And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil.

133 And they say: Why does he not bring us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous Books?^a

134 And if We had destroyed them with chastisement before it, they would have said: Our Lord, why didst Thou not send to us a messenger, so that we might have followed Thy messages before we met disgrace and shame?

135 Say: Everyone (of us) is waiting, so wait. Soon you will come to know who is the follower of the even path and who goes aright.

عُرُوْبَهَا ۖ وَمِنْ أَيْمَى الْيَلِيلِ فَسَبِّحْهُ وَ
أَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١٣٠﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا لَهُمْ زَهْرَةً دُّنْيَا ۖ لِيَنْفَعَهُمْ
فِيهِ ۖ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا
لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ
لِالتَّقْوَى ﴿١٣٢﴾

وَقَالُوا لَوْلَا آيَاتُنَا بِآيَاتِهِ مِنْ رَبِّهِ أَوَلَمْ
تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

وَكُلُوا أَتَا أَهْلَكُم مِّنْ بَعْدَابٍ مِّنْ قَبْلِهِ لَقَالُوا
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
آيَاتِكَ مِنْ قَبْلِ أَنْ نَقُولَ وَنَحْزَىٰ ﴿١٣٤﴾

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ ۚ وَمَنْ
أَهْتَدَىٰ ﴿١٣٥﴾

130a. The Holy Prophet, while told to bear persecutions patiently for a time, is also told to seek comfort in prayer. Hence the injunction to bear patiently is at once followed by an injunction to pray. And he did find comfort in prayer under the severest persecutions. "The coolness of my eyes is in prayer," he is reported to have said (Msh. 25). This verse speaks of the five obligatory prayers and the two optional ones. Before the rising of the sun is the dawn prayer, before its setting the 'asr prayer. Three prayers, the *maghrib*, the 'ishā' and the *tahajjud* (the last named being optional), occur during the hours of the night, while during parts of the day are the *zuhr* and the *duḥā*, the latter again being optional, being a short prayer in the early forenoon.

133a. The Holy Qur'ān is here called a clear evidence of what is contained in the previous Books, because it fulfils their prophecies and corroborates their truth.