

39 And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water, until, when he comes to it, he finds it naught, and he finds Allāh with him, so He pays him his due. And Allāh is Swift at reckoning —

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ
بِفَيْعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ
إِذَا جَاءَهُ لَمْ يَجِدْهُ سَيْئًا وَوَجَدَ اللَّهَ
عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٩﴾

40 Or like darkness in the deep sea — there covers him a wave, above which is a wave, above which is a cloud — (layers of) darkness one above another — when he holds out his hand, he is almost unable to see it. And to whom Allāh gives not light, he has no light.^{4a}

أَوْ كظلماتٍ في بحرٍ لَّجِيٍّ يَغْشَاهُ مَوْجٌ
مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ
ظلمتْ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ
يَدَهُ لَمْ يَكِدْ بِرِهَا وَمَنْ لَّمْ
يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

SECTION 6: Manifestation of Divine Power

41 Seest thou not that Allāh is He, Whom do glorify all those who are in the heavens and the earth, and the birds with wings outspread? Each one knows its prayer and its glorification. And Allāh is Knower of what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفِيفٌ
كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ
وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

42 And Allāh's is the kingdom of the heavens and the earth, and to Allāh is the eventual coming.

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَالِلَّهِ الْمَصِيرُ ﴿٤٢﴾

43 Seest thou not that Allāh drives along the clouds, then gathers them together, then piles them up, so that thou seest the rain coming forth from their midst? And He sends down from the heaven (clouds like) mountains, wherein is hail, afflicting there-

أَلَمْ تَرَ أَنَّ اللَّهَ بُرِّجِي سَحَابًا ثُمَّ يُؤَلِّفُ
بَيْنَهُمْ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدَانَ
يَخْرُجُ مِنْ خَلْدِهِ وَيَنْزِلُ مِنَ السَّمَاءِ
مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ

40a. As the first part of the section gives a picture of the brilliant and dazzling Divine light which is given to the believers, the last part describes the utter darkness of doubt and ignorance in which the disbelievers are. Their apparent hopes of success are compared with a mirage, and, when they are undeceived of these, they will find themselves in the presence of God and will have their dues paid to them.

with whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight.

44 Allāh causes the night and the day to succeed one another. Surely there is a lesson in this for those who have sight.

45 And Allāh has created every animal of water.^a So of them is that which crawls upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four.^b Allāh creates what He pleases. Surely Allāh is Possessor of power over all things.

46 We have indeed revealed clear messages. And Allāh guides whom He pleases to the right way.

47 And they say: We believe in Allāh and in the Messenger and we obey; then a party of them turn away after this, and they are not believers.

48 And when they are invited to Allāh and His Messenger that he may judge between them, lo! a party of them turn aside.

49 And if the right is on their side, they hasten to him in submission.

مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ٤٤

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ٤٥

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ
فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ
مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن
يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤٦

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ وَاللَّهُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ٤٧

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا
ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ
وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ٤٨

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ٤٩

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا
إِلَيْهِ مُذْعِنِينَ ٥٠

45a. Here only animals are spoken of as having been created from water, but elsewhere we are told that all life, whether animal or plant, has been created from water (21:30); see 21:30b.

45b. The various kinds of animal life are here divided into three classes: (1) The creeping things, the lowest and the first form in the development of animal life. (2) Those walking upon two legs, such as birds, the second form of the development of animal life. Man, though walking on two legs, is not included in them, because human life is the highest form of the development of animal life, and it is generally mentioned as quite distinct from all animal life. (3) Those which walk on four legs, and to this class belong most of the mammals.

50 Is there in their hearts a disease, or are they in doubt, or fear they that Allāh and His Messenger will deal with them unjustly? Nay! they themselves are the wrongdoers.

أَفَنُفُوسِهِمْ مَّرَضٌ أَمْ امْتَرَسُوا أَمْ
يَخَافُونَ أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ وَ
رَسُولُهُ ط بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ۝

SECTION 7: Establishment of the Kingdom of Islām

51 The response of the believers, when they are invited to Allāh and His Messenger that he may judge between them, is only that they say: We hear and we obey. And these it is that are successful.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا
إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ۝

52 And he who obeys Allāh and His Messenger, and fears Allāh and keeps duty to Him, these it is that are the achievers.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ
اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ۝

53 And they swear by Allāh with their strongest oaths that, if thou command them, they would certainly go forth. Say: Swear not; reasonable obedience (is desired). Surely Allāh is Aware of what you do.

وَ اتَّخَذُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لِيَنْ
أْمُرْتَهُمْ لِيَخْرُجُنَّ قُلُوبَهُمْ ط لَئِنْ
مَعَرُوفَةٌ ط إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

54 Say: Obey Allāh and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger's duty is only to deliver (the message) plainly.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن
تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ ۗ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا
عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ۝

55 Allāh has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۗ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى
لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا ط يُعْبَدُونَ ۚ وَنَبِيُّ لَا يُشْرِكُونَ رَبِّي

serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors.⁴

56 And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

57 Think not that those who disbelieve will weaken (the Truth) in the earth; and their abode is the Fire. And it is indeed an evil resort!

شَيْئًا طَوْمَنْ كَفَرَ بَعْدَ ذَلِكَ
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ
فِي الْأَرْضِ ۗ وَمَا لَهُمُ الْبَارِئُونَ
لَيْسَ الْمَصِيرُ ﴿٥٨﴾

SECTION 8: Respect for Privacy

58 O you who believe, let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: Before the morning prayer,

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ
قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصْعُونَ

55a. This verse not only prophesies the establishment of the kingdom of Islām, but also its permanence, so that successors will be raised to the Holy Prophet and the Muslims made a ruling nation on earth. By *those before them* are meant in particular the *followers of Moses* (Bd). Islām at the time of the revelation of these verses was still surrounded by enemies on all sides; there was still fear for the believers, as the verse clearly shows, and idol-worship still had the upper hand in Arabia. The triumph of Islām, which is prophesied in the parable of the *Divine Light* first, and the gradual advent of which is referred to afterwards, is here predicted in the clearest and most emphatic terms: the believers will be made rulers in the earth; their religion will be firmly established; security will be given to them in place of fear; Divine Unity will rule supreme. All these favours will be bestowed upon the Muslims, for which they should be thankful; but, if they are ungrateful after that, they shall be dealt with as transgressors. *Kafara* means *he disbelieved* as well as *he was ungrateful*, and the latter significance suits the context here. Even if *kufra* is taken as meaning *disbelief* here, it would mean a denial in practice, or disobedience to Divine commandments.

Though the promise contained in this verse refers clearly to the establishment of the kingdom of Islām and to the Muslims being made successors to the Israelites as regards the promised Holy Land, there is also a reference here to the Divine promise to raise reformers among the Muslims as prophets were raised among the Israelites. Such is the clear promise contained in a saying of the Holy Prophet: "Surely Allāh will raise up for this people (i.e., the Muslims) in the beginning of every century one who will revive for it its religion" (A.D. 36:1). The promise given in the verse may therefore refer not only to the temporal successors of the Holy Prophet, but also to his spiritual successors or reformers. The analogy of the Israelites, to which the verse refers, points to the appearance of a Messiah among the Muslims as a Messiah was raised among the Israelites, and it was on this verse that the claim of the late Ḥaḍrat Mirzā Ghulām Aḥmad of Qadiān, the founder of the Aḥmadiyyah movement, was based. He claimed to be a reformer for the fourteenth century of the Hijrah and the Messiah whose advent among the Muslims was foretold.

and when you put off your clothes for the heat of noon, and after the prayer of night. These are three times of privacy for you; besides these it is no sin for you nor for them — some of you go round about (waiting) upon others. Thus does Allāh make clear to you the messages. And Allāh is Knowing, Wise.^a

59 And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allāh make clear to you His messages. And Allāh is Knowing, Wise.

60 And (as for) women past child-bearing,^a who hope not for marriage, it is no sin for them if they put off their clothes without displaying their adornment. And if they are modest, it is better for them. And Allāh is Hearing, Knowing.

61 There is no blame on the blind man, nor any blame on the lame, nor blame on the sick,^a nor on yourselves that you eat in your own houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or

ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ
الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوُّوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
وَ اللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ
قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
وَ اللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَ الْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
رِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ
يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَ اللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى
أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ
بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ

58a. Rules relating to personal and family privacy are of the utmost importance in the betterment of social relations, and their non-observance leads to all kinds of false reports, which scandal-mongers are always ready to lay hold upon, thereby creating dissensions in society.

60a. *Qā'id* (plural *qawā'id*) signifies a woman who has ceased to bear children and to have the menstrual discharge (LL). The reference in putting off clothes is to the overgarment spoken of in 33:59.

61a. The Arabs had their scruples in eating with the blind, etc., in which respect they were like the Jews and some other people. The Hindus to this day eat separately. Islām lays down a middle rule, and allows the individual a great latitude in this respect. A man may eat alone or with others, he may eat with the maimed, etc., or he may eat in the houses of near relations and friends. The latter part of the verse shows that a certain degree of familiarity in the case of near relatives is recommended, so that one can take food with them, even though he may not have been invited specially.

your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or (houses) whereof you possess the keys, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allāh, blessed (and) goodly. Thus does Allāh make clear to you the messages that you may understand.

بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ
بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ
بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ
مَا مَلَكَتُمْ مَفَاتِحَهَا أَوْ صَدِيقِكُمْ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا
أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا
عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ
مُبْرَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٦﴾

SECTION 9: Matters of State to take Precedence

62 Only those are believers who believe in Allāh and His Messenger, and when they are with him on a momentous affair, they go not away until they have asked leave of him. Surely they who ask leave of thee, are they who believe in Allāh and His Messenger; so when they ask leave of thee for some affair of theirs, give leave to whom thou wilt of them, and ask forgiveness for them from Allāh. Surely Allāh is Forgiving, Merciful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذِن لِّمَنْ شِئْتَ مِنْهُمْ
وَاسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥٧﴾

63 Make not the calling among you of the Messenger as your calling one of another.^a Allāh indeed knows those who steal away from among you, concealing themselves. So let those who go against his order beware, lest a trial

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْتَلْثِمُونَ مِنْكُمْ لِيُؤَادُّوا ۚ فَلْيَحْذَرِ الَّذِينَ
يَخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

63a. It does not mean how the Prophet is to be addressed, but in what manner his call is to be responded to. The context makes it clear. The previous verse states that none is to leave without the Prophet's permission, when they are gathered together for some important affair requiring their presence, and the words that follow this passage are to the same effect. What is stated here is that the Prophet's call to the believers is to be respected, and not to be treated as their calling one of another; because the Prophet's call relates to some important affair affecting the welfare of the community, while their mutual calling one of another relates to their own private affairs.

afflict them or there befall them a painful chastisement.

64 Now surely Allāh's is whatever is in the heavens and the earth. He knows indeed your condition. And on the day when they are returned to Him, He will inform them of what they did. And Allāh is Knower of all things.

أَوْ يُصِيبُهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ط
 قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ط وَ يَوْمَ
 يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ط
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾