



CHAPTER 43

Zukhruf: Gold

(REVEALED AT MAKKAH: 7 sections; 89 verses)

This is the fourth chapter of the *Hā Mim* group, and is named *Gold* from the mention of *Zukhruf* in v. 35, where it is stated that not gold and silver and worldly embellishments but righteous deeds are acceptable to God; in fact these are the things which keep men away from the Truth. For the date of revelation, see introductory note to chapter 40.

The chapter opens with a declaration of the revelation of the Holy Qur'ān from Almighty God, as do all the chapters of this group. The Reminder is not withheld from a people, we are here told, on account of their transgressions, because revelation comes to man as a favour from the Merciful God. The second section is devoted to a condemnation of the various sorts of polytheism. The third begins with a mention of Abraham, the father of many a chosen one of God, and after referring to the Prophet's rejection, answers the objection as to why an influential man or a man of wealth was not chosen to convey the Divine message. It is in this connection that we are told that it is not the possession of gold and silver that makes a man great in the sight of God. The fourth follows, stating that the Qur'ān will make the nation rise to real greatness, and, therefore, those who, being misled by evil companions, deny it, will regret their deeds. The fifth shows how a powerful ruler like Pharaoh was destroyed, when he refused to listen to the Truth which was revealed to Moses. The mention of Moses is followed by a reference to Jesus in the sixth section, as the polytheists of Arabia justified their idolatry by the Christian doctrine of the Divinity of Jesus, which is here rejected. The last section contrasts the fate of the two parties, the believers and the disbelievers.

SECTION 1: Revelation is a Divine Favour

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

1 Beneficent God!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَمْدٌ ۝

2 By the Book that makes manifest!

وَالْكِتَابِ الْمُبِينِ ۝

3 Surely We have made it an
Arabic Qur'ān that you may under-
stand.

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ
تَعْقِلُونَ ۝

4 And it is in the Original of the
Book with Us, truly elevated, full of
wisdom.^a

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَكَدِيدًا
لَعَلِّي حَكِيمٌ ۝

5 Shall We then turn away the
Reminder from you altogether
because you are a prodigal people?^a

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ
كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝

6 And how many a prophet did We
send among the ancients!

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ۝

7 And no prophet came to them but
they mocked him.

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا
بِهِ يَسْتَهْزِءُونَ ۝

8 Then We destroyed those stronger
than these in prowess, and the exam-
ple of the ancients has gone before.^a

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ

مَثَلُ الْأَوَّلِينَ ۝

9 And if thou ask them, Who crea-
ted the heavens and the earth? they

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ

4a. *Umm al-Kitāb* literally signifies *mother* or *original of the Book*, and the opening chapter of the Qur'ān is also known by this name, because, in its essence, it contains the whole of the Qur'ān. But here it signifies the original source — the knowledge of God — from which the Qur'ān comes, and the meaning is that the Qur'ān cannot be destroyed because it exists in Divine Knowledge. The words, in fact, contain a prophecy, uttered at a time when the Prophet was alone and helpless, that the Qur'ān will be exalted in the world, for that is its position in Divine Knowledge. Another explanation of the words is that they refer to the clear prophecies of the advent of the Holy Prophet as stated in the Bible, e.g., Deut. 18:15–18.

5a. *Dhikr* may be translated here as meaning either the *reminder* or *eminence*. The meaning in the first case is that Allāh would not refrain from admonishing a people who have become extravagant, and in the second case that He intends to raise a people to eminence who are so extravagant that there is no hope for their regeneration.

8a. We shall destroy them, we are here told, as stronger opponents of truth were destroyed before them.

would say: The Mighty, the Knowing One, has created them,

10 Who made the earth a resting-place for you, and made in it ways for you that you might go aright.

11 And Who sends down water from the cloud according to a measure, then We raise to life thereby a dead land; even so will you be brought forth.^a

12 And Who created pairs of all things, and made for you ships and cattle on which you ride,

13 That you may sit firm on their backs, then remember the favour of your Lord, when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it,

14 And surely to our Lord we must return.

15 And they assign to Him a part of His servants.^a Man, to be sure, is clearly ungrateful.

وَالْأَرْضَ يَكْفُوْنَنَّ خَلْقَهُنَّ الْعَرِيْذُ الْعَلِيْمُ ۝۹

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّجَعَلَ لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۝۱۰

وَالَّذِيْ نَزَّلَ مِنَ السَّمَاءِ مَاءً يُقَدِّرُ وَاَنْشَرْنَا بِهٖ بَلَدًا مَّيْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ۝۱۱

وَالَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَّجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ ۝۱۲

لِتَسْتَوُوْا عَلٰى ظُهُوْرِهِ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ تَقُوْلُوْا سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَا مَا كُنَّا لَهٗ مُقْرِبِيْنَ ۝۱۳

وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ۝۱۴

وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ۙ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ۝۱۵

SECTION 2: Polytheism condemned

16 Or has He taken daughters to Himself of what He creates and chosen you to have sons?^a

اَمْ اَتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّاصْفَكُمْ بِالْبَنِيْنَ ۝۱۶

11a. Attention is called here to the laws prevailing in the physical world to impress the need of similar laws in the spiritual world. As rain descending from heaven quickens a dead earth, so Divine revelation would regenerate or raise to life people who, sunk in ignorance and superstitions, were spiritually, morally, and intellectually a dead people.

15a. The reference here is to the Christian doctrine of assigning a son to God, and in the next verse to the idolatrous doctrine of ascribing daughters to God.

16a. This subject is also dealt with in 16:57, 58, and 37:149–153. In the latter place there is clear mention of their calling the angels daughters of God: “Or did We create the angels females, while they witnessed” (37:150). Similar words occur further on in v. 19. The next verse shows how untrue they were to themselves, as they ascribed daughters to God but disliked daughters for themselves.

17 And when one of them is given news of that of which he sets up a likeness for the Beneficent, his face becomes black and he is full of rage.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿٧﴾

18 Is one decked with ornaments and unable to make plain speech in disputes (a partner with God)?^a

أَوْ مَنْ يُثَشِّرُ إِلَى الْجَلِيَّةِ وَهُوَ فِي
الْخِصَامِ غَيْرُ مُبِينٍ ﴿٨﴾

19 And they make the angels, who are the servants of the Beneficent, females.^a Did they witness their creation? Their evidence will be recorded and they will be questioned.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ
الرَّحْمَنِ إِنَاثًا أَشْهَدُ وَخَلَقَهُمْ ط
سَمَكْتَبُ شَهَادَتُهُمْ وَيَسْأَلُونَ ﴿٩﴾

20 And they say: If the Beneficent had pleased, we should not have worshipped them. They have no knowledge of this; they only lie.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١٠﴾

21 Or have We given them a Book before it so that they hold fast to it?

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ
بِهِ مُسْتَمْسِكُونَ ﴿١١﴾

22 Nay, they say: We found our fathers on a course, and surely we are guided by their footsteps.

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى
أُمَّةٍ وَإِنَّا عَلَى آثَرِهِمْ مُهْتَدُونَ ﴿١٢﴾

23 And thus, We sent not before thee a warner in a town, but its wealthy ones said: Surely we found our fathers following a religion, and we follow their footsteps.

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي
قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا
عَلَى آثَرِهِمْ مُقْتَدُونَ ﴿١٣﴾

24 (The warner) said: And even if I bring to you a better guide than that

فَلْ أَوْجِبْكُمْ بِهِ مَا آتَى آبَاءَكُمْ
مَنْ قَبْلُكُمْ كَفَرُوا بِمَا جَاءَهُمْ مِنْ بَيِّنَاتٍ
لِيُحْجِجَ بَيْنَكُمْ وَبَيْنَ آبَائِكُمْ أَنْ
يَبَدَّلُوا الْآيَاتِ بَعْضَهَا بِبَعْضٍ أُولَئِكَ
سُوءَ الْفِعْلِ ﴿١٤﴾

18a. The reference in this verse is to the idols which were bedecked with ornaments. The inability of the idols to speak is adduced by Abraham as an argument against their divinity (21:63), and the same inability of the idols to answer the prayers of their devotees is advanced as an argument against the divinity of the golden calf (20:89). It should be borne in mind that the two doctrines, taking the angels as daughters of God and worship of female divinities, were in some way connected with each other in the Arab mind. This is not only clear from what is stated here and in 37:149-153 but also from another early revelation. After mentioning the three female idols *Lāt*, *‘Uzzā* and *Manāt*, and denouncing their worship (53:19-23), the Holy Qur’ān goes on to speak of the doctrine of the angels being taken as daughters of God (53:27), thus showing the close relation in which the two doctrines stood.

19a. See 4:117a where it is shown that every Arab tribe had its own female divinity.

which you found your fathers following? They said: We surely disbelieve in that with which you are sent.

25 So We exacted retribution from them, then see what was the end of the rejectors!

عَلَيْهِ آبَاءُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٥﴾

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٦﴾

SECTION 3: Allāh's Choice of a Prophet

26 And when Abraham said to his sire and his people: I am clear of what you worship,

27 Save Him Who created me, for surely He will guide me.

28 And he made it a word to continue in his posterity that they might return.^a

29 Nay! I let these and their fathers enjoy till there came to them the Truth and a Messenger making manifest.

30 And when the Truth came to them they said: This is enchantment, and surely we are disbelievers in it.

31 And they say: Why was not this Qur'ān revealed to a man of importance in the two towns?^a

32 Do they apportion the mercy of thy Lord? We portion out among them their livelihood in the life of this world, and We exalt some of them above others in rank, that some of them may take others in service. And

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يُرْجَعُونَ ﴿٢٨﴾

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ لَنَحْنُ قَسَمًا بِلَيْبِهِمْ مَّعِيشَتُهُمْ فِي الْحَيَاةِ

الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سَخِرِيًّا

28a. This shows that the Arabs possessed enduring traditions that their great ancestor Abraham was a preacher of Unity.

31a. The two towns referred to are Makkah and Tā'if. They would not follow any but an important man of the world, a man possessing much wealth or high rank. Moral greatness possessed no value in their eyes.

the mercy of thy Lord is better than that which they amass.^a

وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٢﴾

33 And were it not that all people would become one (disbelieving) community, We would provide for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) by which they ascend,^a

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

34 And (of silver) the doors of their houses and the couches on which they recline,

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُررًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

35 And of gold. And all this is naught but a provision of this world's life; and the Hereafter is with thy Lord only for the dutiful.

وَنُحْرُقًا وَإِنْ كُنَّا لَلْآخِرَةِ لَمَّا تَمَّاتُ الْعِبَادَةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

SECTION 4: Opposition to Truth is punished

36 And whoever turns himself away from the remembrance of the Beneficent, We appoint for him a devil, so he is his associate.^a

وَمَنْ يَعْصُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37 And surely they hinder them from the (right) path, and they think that they are guided aright.

وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾

38 Until when he comes to Us, he says: O would that between me and

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ

32a. Human society is based on differences in rank. It is only through this difference that society can be organized and developed into a State, whether it be socialistic Russia or capitalist England and America. From these differences in the external conditions of men, the conclusion is drawn that differences must exist in the spiritual sphere too, and some people are chosen to guide others. Allāh's choice for prophethood does not, however, depend on wealth, but on internal worth.

33a. Gold and silver have no worth or value in the sight of Allāh, and He would grant these things to disbelievers to any extent they desire, were it not that most people would be misled by these worldly temptations. The verse undoubtedly draws a picture of the modern condition of the world, where man's whole energy is devoted to the acquisition of wealth and more wealth and material gains and more material gains, and he is shutting his eyes altogether to the moral values of life, with the result that the world today stands on the brink of an abyss of utter destruction.

36a. As v. 37 shows, the devil here is the evil companion who leads man to evil.

thee there were the distance of the East and the West!^a so evil is the associate!

39 And as you did wrong, it will profit you naught this day that you are sharers in the chastisement.

40 Canst thou then make the deaf to hear or guide the blind and him who is in clear error?

41 So if We take thee away, still We shall exact retribution from them,

42 Or We shall show thee that which We promise them^a — surely We are Possessors of power over them.

43 So hold fast to that which has been revealed to thee; surely thou art on the right path.

44 And surely it is a reminder for thee and thy people, and you will be questioned.

45 And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped besides the Beneficent?

بَعْدَ الْمَشْرِقَيْنِ فَيَنسُ الْقَرْيَتِ ۝

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ
فِي الْعَذَابِ مُشْتَرِكُونَ ۝

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى
وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ۝

فَأَمَّا نَذْرِهِمْ إِنَّكَ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ۝

أَوْ نُرِيدُكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا
عَلَيْهِمْ مُقْتَدِرُونَ ۝

فَأَسْتَمِعُكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّكَ
عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝

وَأِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ
تُسْأَلُونَ ۝

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ
الْهَةَ يُعْبَدُونَ ۝

SECTION 5: Pharaoh's Opposition to Moses

46 And truly We sent Moses with Our messages to Pharaoh and his chiefs, so he said: I am the messenger of the Lord of the worlds.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ۝

38a. The word which I translate *the East and the West* is *mashriqain*, which would literally signify *the two Easts*. But the dual number in such cases often denotes the thing mentioned with its opposite. Thus *mashriqain* means *the place of sunrise and the place of sunset* (LL).

42a. V. 41 describes the general law of the punishment of the wicked; even if the Prophet dies, the wicked will meet their doom. But that the general statement should not give rise to any misconception, we are immediately told that the Prophet would see the discomfiture of his enemies with his own eyes.

47 But when he brought them Our signs, lo! they laughed at them.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ ﴿٤٧﴾

48 And We showed them not a sign but it was greater than its fellow,^a and We seized them with chastisement that they might turn.

وَمَا نُؤْتِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ
مِنْ أُخْتِهَا ۗ وَآخَذْنَاهُمْ بِالْعَذَابِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

49 And they said: O enchanter, call on thy Lord for us, as He has made the covenant with thee; we shall surely follow guidance.^a

وَقَالُوا يَا أَيُّهَا السَّحَرُ ادْعُ لَنَا رَبَّكَ بِمَا
عِهْدَ عِنْدَكَ ۗ إِنَّا لَكَاهِنُونَ ﴿٤٩﴾

50 But when We removed from them the chastisement, lo! they broke the pledge.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

51 And Pharaoh proclaimed amongst his people, saying: O my people, is not the kingdom of Egypt mine and these rivers flowing beneath me? Do you not see?

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ
أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ
تَجْرِي مِنْ تَحْتِي ۗ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52 Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly.

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ ۗ
وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

53 Why, then, have bracelets of gold not been bestowed on him,^a or angels come along with him in procession?^b

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ
أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِبِينَ ﴿٥٣﴾

54 So he incited his people to levity and they obeyed him. Surely they were a transgressing people.

فَأَسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ ۗ إِنَّهُمْ كَانُوا
قَوْمًا فَاسِقِينَ ﴿٥٤﴾

48a. The meaning is that great signs were shown, each sign being greater than the one which preceded it. Just as the word *akh* means *brother* or *an associate* or *a like*, or *a fellow*, its fem. *ukht* means *sister*, or *a like* or *a fellow* (LL). According to R, *ukht* here means *the sign that preceded it*.

49a. See Exod. ch. 8, from which it appears that every time a sign was shown Pharaoh entreated Moses to pray for the removal of the punishment, promising that he would not in that case oppose him.

53a. Pharaoh's suggestion is that, if Moses were the messenger of an Almighty God, he should have been a king, bracelets of gold signifying abundance of wealth. It is shown here that Pharaoh's objection to Moses was similar to the objection of the Quraysh to the Holy Prophet.

53b. That is, Moses should have come with angels, as a king comes with his armies.

55 Then when they displeased Us,
We exacted retribution from them, so
We drowned them all together.

فَلَمَّا أَسْفُونا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ
أَجْمَعِينَ ﴿٥٥﴾

56 And We made them a thing past
and an example for later generations.

فَجَعَلْنَاهُمْ سَلْفًا وَآمَنًا لِلْآخِرِينَ ﴿٥٦﴾

SECTION 6: Jesus as Prophet

57 And when the son of Mary is
mentioned as an example, lo! thy
people raise a clamour thereat.^a

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا
قَوْمَكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾

58 And they say: Are our gods better,
or is he? They set it forth to thee only
by way of disputation. Nay, they are a
contentious people.

وَقَالُوا آءِ الْهَيْئَاتُ خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

59 He was naught but a servant on
whom We bestowed favour and We
made him an example for the Children
of Israel;^a

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ
مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾

60 And if We pleased, We could
make among you angels to be (Our)
vicegerents in the land.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً
فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

61 And this (revelation) is surely
knowledge of the Hour,^a so have no

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا

57a. The Qur'ān in many places condemns the doctrine of attributing children to the Almighty. Such a condemnation is contained in this very chapter in the section preceding the last. But when the case of Jesus was cited, the disbelievers objected to the respect shown to him, while their own idols were condemned. This is the significance of the words occurring in the next verse: Are our gods better, or is he? Why should not the same honour be shown to their national gods as was shown to the god of another nation; for was not Jesus accepted as God by the Christians?

59a. This verse contains the answer to the objection referred to in v. 57. Jesus was not honoured because the Christians took him for God or Son of God, which was in fact their own error, but because he was a righteous servant of Allāh on whom He had bestowed favours. Not only was Jesus the recipient of Divine favours, but he was also *an example of virtue* for the Israelites to whom he was sent as a prophet, a model whom they could imitate in righteousness. On the other hand, the idols whom the Arabs took for gods were mere stones and could do no good to their worshippers. Moreover, the idol-worshippers represented even their great men as sunk in immorality. As an instance, take the Puranas of the Hindus, where even such Hindu gods as Shiva are represented as deeply sunk in immorality.

61a. The *Hour* signifies here the departure of prophethood from the house of Israel. Such is the clear significance of the parable of the vineyard in Matt. 21:33, Mark 12:1,

doubt about it and follow me. This is the right path.

62 And let not the devil hinder you; surely he is your open enemy.

63 And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and to make clear to you some of that about which you differ. So keep your duty to Allāh and obey me.

64 Surely Allāh is my Lord and your Lord, so serve Him. This is the right path.

65 But parties among them differed, so woe to those who did wrong for the chastisement of a painful day!

66 Wait they for aught but the Hour,^a that it should come on them all of a sudden, while they perceive not?

67 Friends on that day will be foes one to another, except those who keep their duty.

وَ اتَّبِعُونِ ط هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لِأَبِينَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا ﴿٦٣﴾

إِنَّ اللَّهَ هُوَ رَبِّي وَ رَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوِيلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ آلِئِمٍ ﴿٦٥﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

إِلَّا الْإِخْلَافَ يَوْمَ مِئِدٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

SECTION 7: The two Parties

68 O My servants, there is no fear for you this day, nor will you grieve —

69 Those who believed in Our messages and submitted (to Us),

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَ لَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَ كَانُوا مُسْلِمِينَ ﴿٦٩﴾

and Luke 20:9, which ends with these remarkable words: “Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43). Prophethood had long remained in the house of Israel, and, as history shows, Jesus was the last prophet of the Mosaic dispensation. The Qur’an is here called the knowledge of the Hour in the sense that its revelation was a clear indication that prophethood was now being taken away from the house of Israel and given to another people, as Jesus himself had said. Some take the personal pronoun *hū* as referring to Jesus, but even then the meaning would be that Jesus was sent to give people the knowledge that he was the last prophet of the Israelite dispensation.

66a. The *Hour* here signifies the doom of the Quraish.

70 Enter the Garden, you and your wives,^a being made happy.

71 Sent round to them are golden bowls and drinking-cups, and therein is that which (their) souls yearn for and the eyes delight in, and therein you will abide.

72 And this is the Garden, which you are made to inherit on account of what you did.

73 For you therein is abundant fruit to eat thereof.

74 Surely the guilty will abide in the chastisement of hell.

75 It is not abated for them and they will therein despair.

76 And We wronged them not but they were themselves the wrongdoers.

77 And they cry: O Mālik,^a let thy Lord make an end of us. He will say: You shall stay (here).

78 Certainly We bring the Truth to you, but most of you are averse to the Truth.

79 Or have they settled an affair? But it is We Who settle (affairs).^a

80 Or do they think that We hear not their secrets and their private counsels? Aye, and Our messengers with them write down.^a

أُدْخِلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ
تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَاحٍ مِّنْ ذَهَبٍ
وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ
وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا
تَأْكُلُونَ ﴿٧٣﴾

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ
خَالِدُونَ ﴿٧٤﴾

لَا يُغْتَرَبُ عَلَيْهِمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾
وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا
هُمْ الظَّالِمِينَ ﴿٧٦﴾

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّنَا ط
قَالَ إِنَّكُمْ مُّكْتَبُونَ ﴿٧٧﴾

لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنْ أَكْتَرَكُمْ
لِلْحَقِّ كِرْهُونَ ﴿٧٨﴾

أَمْ أَبْرَمُوا أَمْ آتَانَا مُبْرَمُونَ ﴿٧٩﴾
أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ
وَنَجْوَاهُمْ بَلَىٰ ۖ وَرُسُلَنَا لَكِن يَكْتَبُونَ ﴿٨٠﴾

70a. It is with their wives that the faithful are told to enter paradise. In spite of such clear statements in the Holy Qur'ān, it is alleged that Islām denies a soul to woman!

77a. *Mālik* means literally *master*. Here it signifies the angel appointed over those in hell.

79a. The disbelievers are told that they should not think that they have settled the affair of the Holy Prophet by their plans to kill him, for it is Allāh Who really settles all affairs.

80a. The words contain a clear reference to the secret plans against the Holy Prophet.

81 Say: The Beneficent has no son; so I am the foremost of those who serve (God).^a

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ مَّا كَانَ
أَوَّلَ الْعِبَادِينَ ﴿٨١﴾

82 Glory to the Lord of the heavens and the earth, the Lord of the Throne of Power, from what they describe!

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

83 So let them talk and sport until they meet their day which they are promised.

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا
يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

84 And He it is Who is God in the heavens and God in the earth. And He is the Wise, the Knowing.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ
إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

85 And blessed is He Whose is the kingdom of the heavens and the earth and all between them; and with Him is the knowledge of the Hour, and to Him you will be returned.

وَتَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ
السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

86 And those whom they call upon besides Him control not intercession, but he who bears witness to the Truth and they know (him).^a

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ
دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ
وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

87 And if thou wert to ask them who created them, they would say: Allāh. How are they then turned back?

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ
اللَّهُ فَأَلَّى يُؤْتَوْنَ ﴿٨٧﴾

81a. *In* means *if*, but it is also used to indicate *negation* (“no son” here), carrying the same significance as *mā*. In this sense it is often followed by *illā*, as in 4:159, 58:2 and 67:20, but is sometimes used in that sense without being followed by *illā*, as in 10:68, 21:111 and 72:25. That it here means *mā* or *not* is corroborated by 19:88–93: “And they say: The Beneficent has taken to Himself a son ... and it is not worthy of the Beneficent that He should take to Himself a son. There is none in the heavens and the earth but comes to the Beneficent as a servant”. See 19:92a, where it is shown that the word *Rahmān* negatives the very idea on which the doctrine of sonship is based. Even if *in* is taken as meaning *if*, the words do not mean that, if God had a son, the Prophet would be the foremost of those who serve that son. The significance in this case would be that, when a man serves God, he may metaphorically be called a son of God, and therefore the Holy Prophet, being the foremost of those who serve, would be a son in that sense, but he refused to be called a son of God because the use of such metaphorical words had given rise to grievous errors.

86a. The bearer of witness to the Truth is no other than the Holy Prophet, and they knew well that he was the most truthful of men.

88 And his cry — O my Lord, these are a people who believe not!^a

وَقِيلَ لِلرَّبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا
يُؤْمِنُونَ ﴿٨٨﴾

89 So turn away from them and say, Peace! They will soon come to know.^a

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ
فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

88a. After years of hard work among them and after being subjected to every kind of persecution, and, lastly, finding them planning against his very life, the Holy Prophet still prays to Allāh not to inflict punishment upon his opponents. He, however, unburdens his mind in the cry: “O my Lord, these are a people who believe not”. An unparalleled example of heroic fortitude under trials and loving sympathy for fellow-men!

89a. The turning away from them and saying: “Peace!” are clear prophecies of the Flight. It should be noted that early Makkan revelation contains undeniable prophecies of all the important later events in the life of the Holy Prophet. The fact that a particular event is mentioned in a certain revelation does not settle the date of that revelation, for the Holy Book is full of prophetic statements.