



## CHAPTER 57

### *Al-Ḥadīd: Iron*

(REVEALED AT MADĪNAH: 4 sections; 29 verses)

This chapter is entitled *Iron* — this word occurs in v. 25 — in reference to the punishment of the opponents, who were bent upon extirpating Islām with the sword. It opens with a description of the greatness of the power and knowledge of Allāh, containing a prophecy of the future conquests of Islām. But the Muslims are told that they will have to make sacrifices and exert themselves to their utmost. The second section after speaking of the hypocrites prophesies that after the lapse of a long time, which will harden the hearts of the believers, the dead earth will be again brought to life. The third section refers to the temporary nature of all those worldly enjoyments which keep a man away from the Truth, and it closes with a reference to the punishment of those who take up the sword to annihilate Islām. The last section speaks of two kinds of Divine grace which were in store for the believers.

From this, the 57th chapter, to the 66th, there is again a group of Madinan chapters, which all seem to have been revealed from about the 4th to the 7th year of the Hijrah with the exception of ch. 63, which seems to have been revealed in the 2nd year of the Hijrah, and ch. 62 and ch. 64, which in all probability were revealed in the first. This is the last group of Madinan revelations and it complements the subject-matter of the Madinan group of the chapters with which the Holy Qur'ān opens. It may be noted that five out of the ten chapters of this group commence with the hymn of the glorification of the Divine Being, which shows that this period was marked by the onward march of Islām.

## SECTION 1: Establishment of the Kingdom of God

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

1 Whatever is in the heavens and the earth declares the glory of Allāh, and He is the Mighty, the Wise.

2 His is the kingdom of the heavens and the earth. He gives life and causes death; and He is Possessor of power over all things.

3 He is the First and the Last and the Manifest and the Hidden,<sup>a</sup> and He is Knower of all things.

4 He it is Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He knows that which goes down into the earth and that which comes forth out of it, and that which comes down from heaven and that which goes up to it. And He is with you wherever you are. And Allāh is Seer of what you do.

5 His is the kingdom of the heavens and the earth; and to Allāh are (all) affairs returned.

6 He causes the night to pass into the day, and causes the day to pass into the night. And He is Knower of what is in the hearts.

7 Believe in Allāh and His Messenger, and spend of that whereof He has made you heirs. So those of you

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَ هُوَ الْعَزِيزُ الْحَكِيمُ

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي  
وَيُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ  
وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ  
يَعْلَمُ مَا يَلْجِ فِي الْأَرْضِ وَمَا يَخْرُجُ  
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا  
يَعْرُجُ فِيهَا وَ هُوَ مَعَكُمْ أَيْنَ  
مَا كُنْتُمْ وَ اللَّهُ بِنَا تَعْلَمُونَ بَصِيرٌ

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى  
اللَّهِ تُرْجَعُ الْأُمُورُ

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ  
فِي اللَّيْلِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ أَنْفِقُوا مِمَّا  
جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ

3a. The Holy Prophet has thus explained the four attributes of the Divine Being mentioned here: "Thou art *the First*, so that there was nothing before Thee, and Thou art *the Last*, so that there is nothing after Thee, and Thou art *the Manifest*, or *the Ascendant* over all, so that there is nothing above Thee, and Thou art *the Hidden*, *the Knower* of the hidden things, so that there is nothing hidden from Thee" (Ms. 48:13).

who believe and spend — for them is a great reward.

8 And what reason have you that you believe not in Allāh? And the Messenger invites you to believe in your Lord, and He has indeed accepted your covenant, if you are believers.<sup>a</sup>

9 He it is Who sends down clear messages to His servant, that he may bring you forth from darkness into light. And surely Allāh is Kind, Merciful to you.

10 And what reason have you that you spend not in Allāh's way? And Allāh's is the inheritance of the heavens and the earth. Those of you who spent before the Victory<sup>a</sup> and fought are not on a level (with others). They are greater in rank than those who spent and fought afterwards. And Allāh has promised good to all. And Allāh is Aware of what you do.

أٰمَنُوۡا مِنْكُمْ وَاَنْفَقُوۡا لَهُمْ اَجْرًا كَبِيْرًاۙ

وَمَا لَكُمْ لَا تُؤْمِنُوۡنَ بِاَللّٰهِ وَرَسُوۡلِ  
يَدْعُوۡكُمْ لِتُؤْمِنُوۡا بِرَبِّكُمْ وَقَدْ اٰخَذَ  
مِيۡثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيۡنَ ۝

هُوَ الَّذِيۡ يُنَزِّلُ عَلٰى عَبْدِهٖ اٰیٰتٍ  
بَيِّنٰتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمٰتِ اِلَى  
النُّوْرِ وَاِنَّ اِلٰهَكُمْ لَرَوْفٌ رَّحِيْمٌ ۝

وَمَا لَكُمْ اَلَّا تُنْفِقُوۡا فِيۡ سَبِيْلِ اللّٰهِ  
وَاللّٰهُ مِيْرٰثُ السَّمٰوٰتِ وَالْاَرْضِ ط  
لَا يَسْتَوِيۡ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ  
الْفَتْحِ وَقَتَلَ ط اُولٰٓئِكَ اَعْظَمُ دَرَجَةً  
مِّنَ الَّذِيۡنَ اَنْفَقُوۡا مِنْۢ بَعْدِ وَقَتَلُوۡا  
وَكَلًّا وَعَدَ اللّٰهُ الْحُسْنٰى ط وَاللّٰهُ  
بِمَا تَعْمَلُوۡنَ خَبِيْرٌ ۝

## SECTION 2: Light and Life given by the Prophet

11 Who is he that will offer to Allāh a good gift, so He will double it for him, and he will have a generous reward.

12 On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand.<sup>a</sup> Good news for you this day! — Gardens wherein

مَنْ ذَا الَّذِيۡ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا  
فَيُضْعِفُهٗ لَهُ وَاَلَا اَجْرًا كَرِيْمًا ۝

يَوْمَ تَرٰى الْمُؤْمِنِيۡنَ وَالْمُؤْمِنٰتِ  
يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَاَوْ  
بِاَيْمٰنِهِمْ بُشْرٰكُمُ الْيَوْمَ جَنّٰتٌ  
تَجْرِيۡ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيۡنَ

8a. The believers, who are addressed, are exhorted to be true to their belief. Belief is thus not mere confession of the Truth but the upholding of it under trials.

10a. By *Victory* here is meant the moral victory gained by the Hudaibiyah truce, or the conquest of Makkah, which made the Muslims virtually the masters of the whole of Arabia. The sacrifices made earlier had therefore a greater value on account of the trials which the Muslims had then to face.

12a. The first part of this section speaks of the light — the light of faith — which was given through the Prophet. This light will become manifest on the day of Resurrection.

rivers flow, to abide therein! That is the grand achievement.

**13** On the day when the hypocrites, men and women, will say to those who believe: Wait for us, that we may borrow from your light. It will be said: Turn back and seek a light. Then a wall, with a door in it, will be raised between them. Within it shall be mercy, and outside of it chastisement.<sup>a</sup>

**14** They will cry out to them: Were we not with you? They will say: Yea, but you caused yourselves to fall into temptation, and you waited<sup>a</sup> and doubted, and vain desires deceived you, till the threatened punishment<sup>b</sup> of Allāh came, and the arch-deceiver deceived you about Allāh.

**15** So this day no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire; it is your patron<sup>a</sup> and evil is the resort.

**16** Has not the time yet come for the believers that their hearts should

فِيهَا ذَٰلِكَ هُوَ الْقَوْمُ الْعَظِيمُ ﴿١٣﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ  
لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ  
نُورِكُمْ ؕ قِيلَ ارْجِعُوا وَرَاءَكُمْ  
فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ  
لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ  
مِنْ قِبَلِهِ الْعَذَابُ ﴿١٤﴾

يَنَادُونَ لَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى  
وَلَكِن كُنتُمْ تَتَّبِعُونَ أَنفُسَكُمْ وَتَرَبَّصْتُمْ  
وَارْتَبْتُمْ وَغَرَّبَكُمْ الْآمَانِي حَتَّى جَاءَ  
أَمْرُ اللَّهِ وَغَرَّبَكُمْ بِاللَّهِ الْعُرُورُ ﴿١٥﴾

قَالِيَوْمَ لَا يَفِيؤُا مِنْكُمْ فِدْيَةٌ ؕ وَلَا  
مِنَ الَّذِينَ كَفَرُوا مَا وَاوَكُمُ النَّارُ  
هِيَ مَوْلَاكُمْ ؕ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ

13a. Although the hypocrites remained mixed with the believers for a time, yet separation was brought about even in this life towards the close of the Prophet's life. As the Resurrection will bring hidden things to light, the hypocrites will find themselves devoid of light, because they did not possess the light of faith in this life.

14a. The hypocrites hoped that the Muslims would be annihilated by their powerful opponents.

14b. *Amr Allāh* here signifies the threatened punishment of Allāh (LL).

15a. The Fire is here called a *maulā*, or a friend or patron, of the disbelievers, thus showing that it is for their good that they will have to undergo the suffering of fire. In fact, hell is elsewhere also represented to be a place or a state which will ultimately lead to the purification of man, as fire purifies gold of dross. Those who do not prepare themselves in this life for a life after death, will have to be purified in the next life, so that they may be fit to make the spiritual progress necessary for a heavenly life. The process of purification, which is in other words *hell*, is thus a necessary stage in the spiritual perfection of those who do not avail themselves of the opportunity granted to them in this life. The keenness of the torments of that other life is due to the keener perception of the soul, which is the necessary result of its separation from the earthly vessel. Bliss and torment therefore grow equally keener in that life.

be humble for the remembrance of Allāh and the Truth that is revealed, and (that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened.<sup>a</sup> And most of them are transgressors.

**17** Know that Allāh gives life to the earth after its death.<sup>a</sup> Indeed, We have made the signs clear for you that you may understand.

**18** The men who give in charity and the women who give in charity and set apart for Allāh a goodly portion, it will be doubled for them, and theirs is a generous reward.

**19** And those who believe in Allāh and His messengers, they are the truthful and the faithful ones with their Lord. They have their reward and their light. And those who disbelieve and reject Our messages, they are the inmates of hell.

قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ  
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ  
الْأَمَدُ فَغَسَّتْ قُلُوبُهُمْ وَكَثِيرٌ  
مِنْهُمْ فَسْفُونَ ﴿١٧﴾

إِعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ  
مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٨﴾

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ  
وَاقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضَعُ  
لَهُمْ وَ لَهُمْ أَجْرٌ كَرِيمٌ ﴿١٩﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ  
هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ  
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا أَكْثَرُ بَاطِلَاتٍ  
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢٠﴾

### SECTION 3: Truth shall be Established

**20** Know that this world's life is only sport and play and gaiety and

إِعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ

16a. Commenting on this verse, IJ quotes an earlier authority to the effect that the first thing that will be taken away from the people is *khushū'* or *humbleness* of heart. It is clear that this verse speaks of the Muslims of a later age, for it compares their case to those who were given the scriptures before them and then a *long time having passed over them*, their hearts hardened. It is therefore the later generations of the Muslims that are addressed in these words. They are reminded that after the passing of a long time, they will fall off from the high standard of the earlier generations, and their hearts will be hardened like the hearts of the earlier people.

17a. Having spoken of the falling off of the Muslims of a later age, the good news is here announced that, after that, the dead earth will be generated with a new life, the life spiritual. The next verse then goes on to add that it will be through the sacrifices of a part of them that the Muslim nation will again be raised to eminence. These verses are a clear prophetic description of the present condition of Islām. A generous reward is promised to those who make these sacrifices, in the concluding words of v. 18.

boasting among yourselves and a vying in the multiplication of wealth and children.<sup>a</sup> It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away so that thou seest it turning yellow, then it becomes chaff.<sup>b</sup> And in the Hereafter is a severe chastisement, and (also) forgiveness from Allāh and (His) pleasure.<sup>c</sup> And this world's life is naught but a source of vanity.

21 Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth<sup>a</sup> — it is prepared for those who believe in Allāh and His messengers. That is the grace of Allāh; He gives it to whom He pleases. And Allāh is the Lord of mighty grace.

لَهُمْ وَزَوَّجْنَاهُمْ وَتَفَاخَرُ بَيْنَكُمْ وَ  
تَكَاثُرُوا فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ  
غَيْثٍ آجَبٍ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ  
فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا  
وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ  
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ  
الدُّنْيَا إِلَّا مَتَاعٌ الْعُرُودِ ۝

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ  
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ  
أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ  
ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ  
وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

20a. *This world's life* here stands for the material side of life. It is entirely a pursuit of unreality. Individuals as well as nations are, as it were, racing for the transitory goods of this life, for means of adorning the outside, for riches and gaiety, to the utter neglect of the higher values of life which are pointed out in the next verse.

20b. The word *kuffār*, which by the consensus of the opinion of all interpreters signifies here *husbandmen*, is the plural of *kāfir*, which has been used throughout the Holy Qur'ān to signify a disbeliever. But the context here does not allow us to adopt that significance. *Kafara* literally means *he covered, concealed or hid* a thing (LL). The disbeliever is called a *kāfir* because *he covers or conceals the benefit or favour* conferred on him by God, the favour relating to the higher or moral side of life (LL). The husbandman is called a *kāfir* because *he conceals the seed under earth* (LL). The material side of life is here likened to the growth of vegetation which flourishes for a time and then decays. Even thus we see individuals and nations rising to prosperity and then falling back on evil days.

20c. Note how Divine forgiveness is constantly mentioned when punishment is spoken of, to show that the attribute of mercy is the predominant attribute of the Divine nature.

21a. The Garden or the Paradise is here said to be as extensive as the heavens and the earth, and a similar statement occurs in 3:133. These statements afford us the key to a right conception of paradise. The following incident is related under 3:133: "A messenger of Heraclius asked the Holy Prophet: 'If paradise were as extensive as the heavens and the earth, where would be hell?' The Prophet replied 'Glory be to Allāh! Where is the night when the day comes?' " (Rz). It shows clearly that heaven and hell are not the names of two places, but are really two conditions, because if paradise were the name of a particular place, hell could not exist, as paradise would according to these verses extend over the whole of space.

22 No disaster befalls in the earth, or in yourselves,<sup>a</sup> but it is in a book before We bring it into existence — surely that is easy to Allāh —

23 So that you grieve not for what has escaped you, nor exult in that which He has given you. And Allāh loves not any arrogant boaster:

24 Such as are niggardly and enjoin niggardliness on men. And whoever turns back, then surely Allāh is the Self-Sufficient, the Praised.

25 Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure,<sup>a</sup> that men may conduct themselves with equity. And We sent down iron,<sup>b</sup> wherein is great violence and advan-

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ  
وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ  
أَنْ نُبْرَأَهَا ط إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾  
لِيَكِلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا  
بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ  
مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهَ  
هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَ  
أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ  
فِيهِ بَأْسٌ شَدِيدٌ وَ مَنَافِعٌ لِلنَّاسِ

22a. The book here means Divine knowledge. Disaster is here spoken of as befalling in the earth or in yourselves, i.e., it either affects the people of the world generally or the Muslims in particular. Dailami records a report from the Prophet: "A door of disasters will be opened for my community (*ummah*) in the latter days, which you will be unable to close, unless you meet the situation with this verse". And then the Prophet recited this verse. In view of what has already been stated in verse 16, relating to the lapse of a long time and the hardening of the hearts of the Muslims, it is easy to see that the disasters which are predicted as befalling the Muslims in the latter days are due to their own falling off from the high standard of life which they were required to follow, and hence the remedy suggested is again the making of sacrifices as pointed out in v. 18. The great World-wars, which have brought the heaviest disasters on humanity in general, and the disasters of the Muslims in particular, are all spoken of in the Ḥadīth, which it is difficult to quote in a footnote.

25a. As to what is meant by *mīzān*, or the *measure*, see 55:7a. Here the *measure* is spoken of as being sent down with messengers of God along with the Book. Now the Book contains the Divine commandments or the moral code of life, and the measure is therefore clearly the example of the Prophet, who by carrying out the Divine commandments shows how the directions contained in the Book are to be followed.

25b. Of all the metals, none has proved of greater utility than iron, and this metal has played an all-important part in civilization. It should be noted that *inzāl* (inf. of *anzala*) not only signifies the *sending down* of a thing from above, but also means causing a thing to grow, or bringing the means of it into existence (Rz). Hence it is that in the Holy Qur'ān we find the word used with reference to the clothes that man wears (7:26), and to cattle (39:6), etc.

The mention of *iron* undoubtedly refers to the resistance against the enemy, which as a last resort had to be effected with the sword. This is made clear by the addition of the words — *that Allāh may know who helps Him and His messengers, unseen*. This help was rendered by the faithful by taking up the sword in defence of the faith.

tages to men, and that Allāh may know who helps Him and His messengers, unseen. Surely Allāh is Strong, Mighty.

وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ  
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

#### SECTION 4: Double Reward for Believers

26 And certainly We sent Noah and Abraham, and We gave prophethood and the Book to their offspring; so among them is he who goes aright, but most of them are transgressors.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَ  
جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ  
فَمِنْهُمْ مُّقْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾

27 Then We made Our messengers to follow in their footsteps, and We made Jesus son of Mary to follow, and We gave him the Gospel. And We put compassion and mercy in the hearts of those who followed him. And (as for) monkery, they innovated it — We did not prescribe it to them — only to seek Allāh's pleasure, but they did not observe it with its due observance.<sup>a</sup> So We gave those of them who believed their reward, but most of them are transgressors.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا  
وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ  
الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ  
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً  
وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا  
عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا  
رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ  
آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ  
مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾

28 O you who believe, keep your duty to Allāh and believe in His Messenger — He will give you two portions of His mercy,<sup>a</sup> and give you a

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا  
بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ

27a. *There is no monkery in Islām*, is a well-known saying of the Holy Prophet, quite in accordance with this verse, which states that even among the Christians monkery is an institution which was introduced by themselves, not being a Divine ordinance. It is added, however, that their object in adopting this innovation was to seek Divine pleasure. The Muslims were now becoming a great nation, and as they were brought up in the utmost simplicity, and were also enjoined to disdain the gaiety of this life, they are told that their greatness as a nation depended upon the development of all their faculties, so that they, while retaining their simplicity of life, should not stoop to practices like that of monkery. They are thus first told that they should not run after the gaieties of the world and make the amassing of wealth the pursuit of their life (v. 20), and now they are reminded that they should neither go to the other extreme and give up worldly pursuits, and adopt such practices as monkery. They are thus required to keep the balance between the material and moral sides of life.

28a. By the *two portions of mercy* are meant their portion *in this world* and their



light in which you shall walk, and forgive you. And Allāh is Forgiving, Merciful —

29 That the People of the Book may know that they control naught of the grace of Allāh, and that grace is in Allāh's hand. He gives it to whom He pleases. And Allāh is the Lord of mighty grace.<sup>a</sup>

وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ  
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٦﴾  
لَيْسَ لَكَ يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا  
يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ  
وَ أَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ  
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٧﴾

portion *in the Hereafter*. A Muslim is thus required to enjoy the worldly benefits but not to the neglect of his moral responsibilities, to take advantage of the material benefits without retarding his spiritual advancement. Islām offers a contrast with Christian civilization, which started with monkery and has ended in engrossment in the world to the utter neglect of the spiritual side. The history of Islām on the other hand shows temporal and spiritual advancement going hand in hand from the days of the Prophet. And it is to this contrast that attention is called in these verses. In fact it is thus pointed out that the only lasting civilization is the civilization of Islām, which offers a middle course, and chalks out a way, by walking in which man can attain material along with spiritual advancement. Hence the next verse speaks clearly of the People of the Book.

29a. The People of the Book or the Christians are here told that they do not control Allāh's grace. They wanted first to control Allāh's spiritual grace by their monkery, but failed. Later, they have tried to control the material grace or the temporal bounties of God by their entire engrossment in worldly pursuits, but even their material advancement is leading to their ruin, because it is not being balanced by spiritual progress.



## Part 28

### CHAPTER 58

#### *Al-Mujādilah: The Pleading Woman*

(REVEALED AT MADĪNAH: 3 sections; 22 verses)

The title of this chapter is taken from the circumstances narrated in the first section. There was an old Arab custom of putting away the wife by calling her “mother”, but she was not thus divorced, nor did she continue to hold the status of a wife. A Muslim did the same. The wife complained to the Holy Prophet, and it is by reason of her complaint that she is called *Al-Mujādilah* or *The Pleading Woman*. Islām took up the cause of woman in the greatest earnestness, as, in her person, half the human race was rotting under severe oppression, and Islām came to deal a death-blow to all kinds of oppression under which any class of society laboured. The whole of the first section is devoted to this matter. The second section condemns secret counsels against the Holy Prophet, which, owing to Islām having gained power, had become very frequent at Madinah — the hypocrites, and the Jews especially, taking part in these conspiracies. The third section speaks more plainly of the hypocrites and the Jews, and enjoins the Muslims to be wary of them, and, as they were hidden enemies of Islām, not to befriend them.

The last chapter having referred to the future conquests of the Muslims, this warns them of the secret plans of the enemies of Islām. Though this chapter deals with the conspiracies of the Jews and the hypocrites, it also deals with the rights of women, both of these being also the subjects dealt with in the 4th chapter, to which therefore it forms, as it were, a complement.

As regards the date of revelation, the chapter may be placed a little before the 33rd chapter, for the custom known as *zihār* is fully dealt with here, while only a reference to it is contained in the 33rd chapter. And as the case of *Khawlah* shows (see 1a) that the Prophet waited for the Divine revelation before giving a decision, it is evident that the reference to *zihār* contained in 33:4 was a later revelation.

## SECTION 1: Safeguarding Women's Rights

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

1 Allāh indeed has heard the plea of her who pleads with thee about her husband and complains to Allāh; and Allāh hears the contentions of both of you.<sup>a</sup> Surely Allāh is Hearing, Seeing.

2 Those of you who put away their wives by calling them their mothers<sup>a</sup> — they are not their mothers. None are their mothers save those who gave them birth, and they utter indeed a hateful word and a lie. And surely Allāh is Pardoning, Forgiving.

3 And those who put away their wives by calling them their mothers, then go back on that which they said, must free a captive before they touch one another. To this you are exhorted; and Allāh is Aware of what you do.

4 But he who has not the means, should fast for two months successively before they touch one another, and he who is unable to do so should feed sixty needy ones. That is in order that you may have faith in Allāh and His Messenger. And these are Allāh's

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ①

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنْ رِيسَائِهِمْ مِمَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَرُؤُوسَاطِ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ②

وَالَّذِينَ يُظْهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ سَرَقَبَةٍ مِّنْ قَبْلِ أَنْ يَتَمَاسَّ ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ③

فَمَنْ لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّ ④ فَمَنْ لَّمْ يَسْتَطِعْ فَاطْعَامَ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ

1a. The woman referred to was Khaulah or Khuwailah, wife of Aus ibn Šāmit, who was separated by her husband in an old Arab form, the husband saying to the wife, *Thou art to me as the back of my mother*, the word *zihār* being derived from *zahr*, meaning *back*. The woman complained about it to the Prophet, who said that, as he had no revelation about it, he could not interfere. Then Aus wanted her to have conjugal relations with him, but she refused and came to the Prophet complaining of his bad temper. The Prophet wanted her to be more lenient but she was not willing. It was then that the Prophet received this revelation, according to which it was necessary that the husband should in such cases make an expiation before re-establishing conjugal rights (Ah, vol. VI, 410).

2a. For this form of putting away the wife see 33:4b, where the abolition of this practice is also referred to.

limits. And for the disbelievers is a painful chastisement.

5 Surely those who oppose Allāh and His Messenger will be humbled<sup>a</sup> as those before them were humbled; and indeed We have revealed clear messages. And for the disbelievers is an abasing chastisement.

6 On the day when Allāh will raise them all together, then inform them of what they did. Allāh records it, while they forget it. And Allāh is Witness over all things.

لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ④

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ  
كَبُتُوا كَمَا كَبَتَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ  
عَذَابٌ مُهِينٌ ⑤

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ  
بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ  
وَ اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑥

## SECTION 2: Secret Counsels condemned

7 Seest thou not that Allāh knows whatever is in the heavens and whatever is in the earth? There is no secret counsel between three but He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of Resurrection. Surely Allāh is Knower of all things.<sup>a</sup>

8 Seest thou not those who are forbidden secret counsels, then they return to that which they are forbid-

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ ط مَا يَكُونُ مِنْ نَجْوَى  
ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا  
هُوَ سَادِسُهُمْ وَلَا آذَنِي مِنْ ذَلِكَ وَلَا  
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ آيِنَ مَا كَانُوا  
ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ⑦

أَلَمْ تَرَ إِلَى الَّذِينَ هُوَاعِنَ النَّجْوَى  
ثُمَّ يَعُودُونَ لِمَا هُوَاعْنَهُ وَيَتَنَجَّوْنَ

5a. Those who would not abide by the Divine commandments regarding the treatment of women are here told that this was not a light matter. They were in the ranks of those who opposed the Prophet. With these words the subject is changed to the conspiracies of the Jews and the hypocrites, who were now conspiring secretly against the Prophet.

7a. The hypocrites and the Jews conspired with the enemies of Islām to destroy the Muslim community of Madinah. There is a brief reference to their plots in 4:114: "There is no good in most of their secret counsels". Such plots are mentioned in greater detail here, and they are told that these secret plots are known to Allāh, and they cannot succeed in bringing harm to Islām.

den, and hold secret counsels for sin and revolt and disobedience to the Messenger.<sup>a</sup> And when they come to thee they greet thee with a greeting with which Allāh greets thee not,<sup>b</sup> and say within themselves: Why does not Allāh punish us for what we say? Hell is enough for them; they will burn in it, and evil is the resort!

9 O you who believe, when you confer together in private, give not to each other counsel of sin and revolt and disobedience to the Messenger, but give to each other counsel of goodness and observance of duty. And keep your duty to Allāh, to Whom you will be gathered together.<sup>a</sup>

10 Secret counsels are only of the devil that he may cause to grieve those who believe, and he can hurt them naught except with Allāh's permission.<sup>a</sup> And on Allāh let the believers rely.

11 O you who believe, when it is said to you, Make room in assemblies, make room. Allāh will give you ample. And when it is said, Rise up, rise up. Allāh will exalt those of you who

يَا أَيُّهَا الَّذِينَ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ  
وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ  
بِهِ اللَّهُ ۖ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا  
يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُ لَهُمْ جَهَنَّمُ  
يَصْطَوْنَهَا ۚ فَيَنْسَى الْمَصِيرَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا  
تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ  
الرَّسُولِ وَتَتَنَاجَوْا بِالْبِرِّ وَالنَّعْمَى ۖ  
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ  
آمَنُوا وَلَيْسَ بِضَرِّهِمْ شَيْئًا إِلَّا بِإِذْنِ  
اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ  
تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ  
اللَّهُ لَكُمْ وَإِذَا قِيلَ اسْكُرُوا فَاسْكُرُوا  
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ

8a. The hypocrites seem to be referred to here. But even the Jews had entered into an agreement with the Prophet not to help the enemies of Islām.

8b. The meaning is that they invoke death and destruction for thee, while Allāh wishes that thou shouldst live and prosper. There is a report that the Jews used to say when they came to the Prophet: *al-sāmu 'alaika*, i.e., *death overtake thee!* instead of *al-salāmu 'alaika*, i.e., *peace be to thee!* the two phrases sounding nearly alike (B. 79:22).

9a. Secret counsels and secret societies are condemned, because these societies were formed with the object of undermining peace and helping the enemies of Islām. Private counsels to promote the cause of goodness and service of humanity are quite different from the subversive activities of secret societies.

10a. This verse makes it clear that the secret societies denounced in the above verses were formed to spread mischief and help the enemies of Islām, but they could not achieve their mischievous object.

believe, and those who are given knowledge, to high ranks. And Allāh is Aware of what you do.<sup>a</sup>

أُوْتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

12 O you who believe, when you consult the Messenger, offer something in charity before your consultation. That is better for you and purer. But if you have not (the means), then surely Allāh is Forgiving, Merciful.<sup>a</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَخَّيْتُمْ الرَّسُولَ فَعِدَّةٌ مِّنْ بَيْنِ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَظْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13 Do you fear that you will not (be able to) give in charity before your consultation? So when you do it not, and Allāh has turned to you (mercifully), keep up prayer and pay the poor-rate and obey Allāh and His Messenger. And Allāh is Aware of what you do.

ءَأَشْفَقْتُمْ أَنَّ تُفْعَلُوا مِثْلَ الَّذِي أَفْعَلْتُمْ إِذَا لَمْ تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِئَلَّامُ اللَّهُ عَلِيمٌ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

SECTION 3: Internal Enemy to be guarded against

14 Hast thou not seen those who take for friends a people with whom Allāh is wroth? They are neither of you nor of them, and they swear falsely, while they know.<sup>a</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ سَاءَ مَا هُمُ مِثْلُكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

15 Allāh has prepared for them a severe chastisement. Evil indeed is that which they do!

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

11a. As I have already stated, the progress of Islām brought large numbers of people into its fold who stood in need of being taught manners as well as morals. In their assemblies they crowded and pressed upon each other in order to be able to sit nearest to the Prophet. The injunction to make room in assemblies means, either that room should be made for others, or that the people should not sit too close to each other.

12a. The verse that follows does not cancel the injunction of the previous verse; it rather shows that the injunction contained in v. 12 is not obligatory but optional — the legal alms called *zakāt* being the only obligatory alms, as is shown by the words *keep up prayer and pay the poor-rate*. It should also be noted that the Prophet and his family derived no benefit whatever from *zakāt*, for to them alms were totally prohibited.

14a. It is evident that the people with whom Allāh is wroth are the Jews, because it is of them that the Holy Qur’ān says again and again that they earned Allāh’s wrath, and the people who took them for friends were the hypocrites.

16 They take shelter under their oaths, so they turn (men) from Allāh's way; for them is an abasing chastisement.

17 Of no avail against Allāh, will be to them their wealth or their children. They are the companions of the Fire; therein they will abide.<sup>a</sup>

18 On the day when Allāh will raise them all up, they will swear to Him as they swear to you, and they think that they have some (excuse). Now surely they are the liars.

19 The devil has gained the mastery over them, so he has made them forget the remembrance of Allāh. They are the devil's party. Now surely the devil's party are the losers.

20 Those who oppose Allāh and His Messenger, they shall be among the most abased.

21 Allāh has written down: I shall certainly prevail, I and My messengers. Surely Allāh is Strong, Mighty.<sup>a</sup>

22 Thou wilt not find a people who believe in Allāh and the latter day<sup>a</sup> loving those who oppose Allāh and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk.<sup>b</sup> These are they into whose hearts He has

اِتَّخَذُوا اٰيٰمَانَهُمْ جُنَّةً فَصَدُّوا عَن  
سَبِيْلِ اللّٰهِ فَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

لَنْ نُّغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَا اَوْلَادُهُمْ  
مِّنَ اللّٰهِ شَيْئًا ۗ اُولٰٓئِكَ اَصْحَابُ النَّارِ  
هُمُ فِيْهَا خٰلِدُوْنَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ  
كَمَا يَحْلِفُوْنَ لَكُمْ وَّيَحْسَبُوْنَ اَنْهُمْ  
عَلٰى سَيِّءٍ اَلَّا اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿١٨﴾

اِسْتَحٰذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسَاهُمْ  
ذِكْرَ اللّٰهِ ۗ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ اَلَا  
اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿١٩﴾

اِنَّ الَّذِيْنَ يَحٰذُوْنَ اللّٰهَ وَرَسُوْلَهٗ  
اُولٰٓئِكَ فِي الْاٰذٰنِ ﴿٢٠﴾

كَتَبَ اللّٰهُ لَآءِغْلِبَنَّ اَنَا وَرَسُوْلِيْ ۗ اِنَّ اللّٰهَ  
قَوِيٌّ عَزِيْزٌ ﴿٢١﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّوْنَ مَنْ حَادَّ اللّٰهَ وَرَسُوْلَهٗ  
وَلَوْ كَانُوْا اٰبَاءَهُمْ اَوْ اَبْنَاءَهُمْ اَوْ  
اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ۗ اُولٰٓئِكَ كَتَبَ

17a. The prophecy relating to the punishment of both the Jews and the hypocrites was fulfilled in the Prophet's lifetime.

21a. Note the certain conviction of the final triumph of Truth, which is expressed here. The next verse concludes with similar words: Surely it is Allāh's party who are the successful.

22a. The Muslims are thus the people who believe in Allāh and the latter day.

22b, see next page.

impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. Allāh is well-pleased with them and they are well-pleased with Him. These are Allāh's party. Now surely it is Allāh's party who are the successful!

فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ  
 بِرُوحٍ مِنْهُ ط وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي  
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ط  
 رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ  
 اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

22b. In a state of war between the two parties, friendly relations with the hostile tribes were prohibited, and these would have resulted in great harm to the weaker community of the Muslims. As to those who were not actually engaged in hostilities against the Muslims, see the express directions contained in 60:8.