

152 Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to Me.^a فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا عَلَيَّ ۚ

SECTION 19: **Hard Trials necessary to establish Truth**

153 O you who believe, seek assistance through patience and prayer; surely Allāh is with the patient.^a يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝١٥٣

154 And speak not of those who are slain in Allāh’s way as dead. Nay, (they are) alive, but you perceive not.^a وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ۝١٥٤

155 And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient,^a وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالسَّابِقَاتِ وَبَشِيرٍ لِّلصَّابِرِينَ ۝١٥٥

152a. The opening words of the verse *fa-dhkurū-ni adhkur-kum* may be translated either as *remember Me I will remember you* or as *glorify Me I will make you eminent*, for the word *dhikr* carries either significance, *remembrance* or *honouring*. Adopting either significance, what is stated here is that if the Muslims keep God in the forefront of their programme, they will be made great as a nation.

153a. The Sacred Mosque at Makkah was in the possession of the idolaters, but by making it the *qiblah* of the Muslims promise was given to them that it would soon be theirs, purified of idol-worship. But to attain this great object they must seek Divine assistance, which would be granted them if they faced hardships with perseverance and kept up praying to God. There is, however, a deeper reference in these words to the Muslims’ duty to proclaim the great spiritual Truth, with which they had been favoured, to the whole world. This was a work which could only be done with Divine help, and this they were required to seek through perseverance and prayer.

154a. The sacrifice of life which must be undertaken in the cause of Truth is hinted at in this passage. The words *fi sabil Allāh*, frequently occurring in the Holy Qur’ān, rendered literally *in the way of Allāh* or *in the cause of Allāh*, signify the cause of Truth. That the cause of the Muslims is really the cause of truth, right and justice, and that they were compelled to fight to defend the Truth has been discussed in various places. Sale’s comment that the words *fi sabil Allāh* always “meant war undertaken against unbelievers for the propagation of the Muhammadan faith” is baseless. Carrying the message of Islām to non-Muslims is indeed the duty of a Muslim, and anyone engaged in this work is undoubtedly working *in the way of Allāh*, but that a Muslim was required to carry the message of God at the point of the sword is no more than a myth.

155a. The Muslims had already made great sacrifices in the cause of Allāh. They had left their homes, their near and dear ones and everything they had, behind them at Makkah, and had come to Madinah empty-handed, but they were now told that they would have to make more sacrifices yet. They would have to face fear and hunger and

156 Who, when a misfortune befalls them, say: Surely we are Allāh's, and to Him we shall return.^a

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

157 Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

158 The Ṣafā and the Marwah are truly among the signs of Allāh;^a so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them.^b And whoever does good spontaneously — surely Allāh is Bountiful in rewarding, Knowing.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

159 Those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي

all kinds of losses, even death itself. If they bore all these sufferings with steadfastness, they would have a great future, of which the good news is given to them beforehand.

That those who sacrifice their lives in the cause of Truth never die is a truth which is generally recognized. As truth lives and falsehood must die, so those who make the triumph of Truth the object of their lives do not die, even though they are slain in the cause of Truth. Or those who have sacrificed their lives in the cause of Truth gain the life eternal, while the dead are really those who are dead in ignorance.

156a. This is the true expression of a Muslim's resignation under trials: *We are Allāh's and to Him we shall return.* He resigns himself to the will of God so thoroughly that no trial or misfortune can disturb the course of his life, which has a much higher goal before it than mere comfort. Come what may, the contentment of his mind is never lost.

158a. The Ṣafā and the Marwah are two mountains near Makkah. They were the scene of Hagar's running to and fro in quest of water when left alone with Ishmael in the wilderness. These two mountains now serve as two monuments of the reward which patience brought, and it is as a memorial to Hagar's patience that they are now gone round by the pilgrims.

158b. On the Ṣafā was an idol called Usāf, and on the Marwah one called Nā'ilah, which the pilgrims touched in the days of ignorance, and hence the apprehensions of the Muslims in going round them (IJ). "The people of Madinah were averse to going round the Ṣafā and the Marwah", though no reason for their aversion is given (B. 65: ii, 21). The concluding portion of the verse again generalizes the subject. The suffering which a man has to endure in the doing of good is not left unrewarded, for Allāh is Bountiful in rewarding. In these words the Muslims are in fact exhorted to prepare themselves for enduring sufferings to establish Truth, being at the same time told that they will be amply rewarded for their sacrifices.

Allāh curses, and those who curse, curse them (too).^a الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

160 Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful. إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوْا فَاُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161 Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allāh and the angels and men, of all (of them):^a إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمُ لعنةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

162 Abiding therein; their chastisement shall not be lightened nor shall they be given respite. خُلْدًا يَنْظُرُونَ ﴿١٦٢﴾

163 And your God is one God; there is no God but He! He is the Beneficent, the Merciful.^a وَاللهُ لَهُ وَاحِدٌ ۗ لَآ إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

159a. As against those who willingly endure all kinds of sufferings in the cause of truth, the Qur'ān now speaks of people who hide the truth, i.e., they neither act according to it, nor do they carry the message to others. Though speaking of the Jews, the words convey a warning to the Muslims.

For the meaning of *la'nat*, or *curse*, see 88b. The reference in *those who curse* seems to be to Moses and the Israelite prophets: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee: cursed shalt thou be in the city and cursed shalt thou be in the field, cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out" (Deut. 28:15–19). After enumerating the curses of the Lord, His sending upon them "cursing, vexation, and rebuke", His making the pestilence "cleave" to them, His smiting them with "a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting ... and the botch of Egypt ... and madness and blindness", the curses of men are thus spoken of: "Thou shalt go out one way against them and flee seven ways before them", "thou shalt be only oppressed and spoiled evermore", "thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and thou shalt not dwell therein", "thy sons and thy daughters shall be given unto another people ... the fruit of thy land and all thy labours shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always" (Deut. 28:20–68).

161a. This verse continues the subject-matter of v. 159, the disbelievers spoken of here being those who hide the truth. The curse of God stands for their estrangement from God, the curse of the angels signifies their loss of all incentive to good and noble deeds, and the curse of men signifies their subjugation to other people.

163a. The mention of Divine Unity in this, the concluding verse of the section, is to show that it was for this object that the trials and privations spoken of in this section

SECTION 20: Unity must prevail

164 In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allāh sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand.^a

165 Yet there are some men who take for themselves objects of worship besides Allāh,^a whom they love as they should love Allāh. And those who believe are stronger in (their) love for Allāh.^b And O that the wrongdoers had seen, when they see the chastisement, that power is wholly Allāh's, and that Allāh is Severe in chastising!

166 When those who were followed renounce those who followed

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

were to be undergone. The ultimate triumph of Divine Unity is spoken of in the next section.

164a. The unity of Allāh is declared by the whole of nature, and being such a clear doctrine, must no doubt at last prevail over idolatry and polytheism of every kind. Not only did Arabia witness the truth of this thirteen hundred years ago, but even today we see that, as man is freed from the trammels of prejudice, he realizes the truth of Divine Unity more and more. The uniformity that is clearly observed in the diversity of nature is constantly appealed to in the Qur'an as a sign of the Unity of the Maker.

165a. The objects of worship here referred to may include idols, but the reference is apparently to the leaders who lead their followers into evil. This is made plain by the verses that follow, where "those who were followed", i.e. *the leaders*, renounce those who followed them.

165b. While Allāh's love for His creatures is the ever-recurring theme that finds expression in the Holy Qur'an, the believer's love for Allāh, or absolute submission to the Divine Being, is here declared to be stronger than all other ties of love and friendship, including that which unites a man to his idols or other false deities.

(them), and they see the chastisement and their ties are cut asunder.

167 And those who followed will say: If we could but return, we would renounce them as they have renounced us. Thus will Allāh show them their deeds to be intense regret to them, and they will not escape from the Fire.^a

وَسَاءَ أَوْلَادُ الْعَذَابِ وَتَفَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٧﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كُنَّا كُرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

SECTION 21: Prohibited Foods

168 O men, eat the lawful and good things from what is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you.^a

169 He enjoins on you only evil and indecency, and that you speak against Allāh what you know not.

170 And when it is said to them, Follow what Allāh has revealed, they

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۗ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوْءِ وَالْفَحْشَاءِ ۗ وَإِن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا

167a. The mutual renouncement of the leaders and their followers takes place sometimes in this very life. It should also be noted that it is the *intense regret* for the evil deeds done, here described as being the *Fire*, from which there is no escape.

168a. The fundamental principle of faith, Divine Unity, having been discussed at full length, certain secondary rules and regulations are now considered, and among these the subject of prohibited foods is introduced first with a twofold object. In the first place it enjoins that only lawful and good things should be eaten. The lawful things are not only those which the law has not declared to be forbidden, but even unforbidden things become unlawful if they are acquired unlawfully, by theft, robbery, cheating, bribery, etc. The Israelites stood in special need of being reminded of this, for while they laid too much stress upon the ceremonies of religion, they were utterly indifferent to internal purity, and they would make a show of utter abhorrence to forbidden things but gladly devoured what was unlawfully acquired, a practice of which they are elsewhere condemned in plain words: "Why do not the rabbis and the doctors of law prohibit them from their sinful utterances and their devouring unlawful gain?" (5:63).

Secondly, by adding the injunction *follow not the footsteps of the devil*, the real object of the prohibition is made plain. The Holy Qur'an recognizes some sort of relation between the physical and the spiritual conditions of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food. The same law is seen working in the whole of the animal kingdom. As the Holy Qur'an is meant for all stages of the development of human society, it contains rules and regulations for the betterment of the physical as well as the moral and the spiritual conditions of man.

say: Nay, we follow that wherein we found our fathers. What! Even though their fathers had no sense at all, nor did they follow the right way.

171 And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense.^a

172 O you who believe, eat of the good things that We have provided you with, and give thanks to Allāh if He it is Whom you serve.^a

173 He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which any other (name) than (that of) Allāh has been invoked.^a Then whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely Allāh is Forgiving, Merciful.^b

بَلْ نَسَبُوا مَا أَفَعَيْنَا عَلَيْهِمْ آبَاءَهُمْ أَتَلُوكُمْ
كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ سَبِيلًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَدْعُو
بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ
عُمًى فَهُمْ لَا يَعْقِلُونَ ﴿١٧٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَجُحْمَ
الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لَعْنَةُ اللَّهِ فَمَنْ
أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٤﴾

171a. The Prophet is likened to the crier who calls out, but the disbelievers are deaf to reason, and are like cattle which only hear the cry of the driver, but do not understand the meaning of what he says. This is in accordance with what is said in the previous verse. Some commentators are of the opinion that the crier is the disbeliever, who cries for help or guidance to his false gods, who do not know what he says. But these false gods do not hear even the cry, and hence the words cannot apply to them.

172a. The injunction to eat of the *good things* is directed against the use of things which are injurious to health, though they may not be forbidden by law.

173a. That which dies of itself and that which was torn by beasts was forbidden by the law of Moses also (Lev. 17:15); so was blood (Lev. 7:26); and the flesh of swine (Lev. 11:7). The Jews held the swine in great detestation, and the mention of the animal in the Gospels shows that Jesus Christ held it in equal abhorrence, which proves that he too regarded the animal as impure. Neither does he appear to have broken the Jewish law in this respect.

The commentators are of the opinion that the reference in *that over which any other name than that of Allāh has been invoked* is to the animals slaughtered by the worshippers of idols, which they used to slaughter as offerings to their idols (Rz), or to that over which the name of an idol is invoked at the time of its slaughter (Bd), for among the Arabs the practice was that animals were slaughtered in the name of an idol. But the statement made in the Holy Qur'ān is general, and the invocation of any name other than that of Allāh makes the animal slaughtered unlawful.

173b. *Ghaira bāgh-in* signifies *not desiring to eat it for the sake of enjoyment, lā 'ād-in* means *not exceeding the bare limit of want*.

174 Those who conceal aught of the Book that Allāh has revealed and take for it a small price, they eat nothing but fire into their bellies,^a and Allāh will not speak to them on the day of Resurrection, nor will He purify them; and for them is a painful chastisement.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ۗ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٥﴾

175 Those are they who buy error for guidance and chastisement for forgiveness; how bold they are to challenge the Fire!

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْخَيْرِ ۗ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿٣٦﴾

176 That is because Allāh has revealed the Book with truth. And surely those who disagree about the Book go far in opposition.^a

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٣٧﴾

SECTION 22: Retaliation and Bequests

177 It is not righteousness that you turn your faces towards the East and the West,^a but righteous is the one who believes in Allāh, and the Last

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ

174a. The physical and the spiritual are beautifully welded together in the Holy Qur'ān. The prohibition to eat certain impure or injurious foods is followed by a warning against the *eating of fire*, and thus the connection is established. Caution is always given lest too much stress should be laid upon the outward ceremonial of the law. Here we are told that even more dangerous than the prohibited foods is the eating of fire, which means the concealing of what is revealed in the Book. The concealment in this case means *not acting upon the teaching of the Book*. Though the Jews may serve as an example, the Muslims are equally warned of the danger of being strict in external acts of purity while neglecting internal purity.

176a. By *those who disagree about the Book* are meant people who accept one part of the Divine Revelation and reject the other, as the Jews and the Christians did, the Book in this case standing for the whole of the Divine Revelation which is accepted by the Muslims only. Or, the Book stands for the Qur'ān, and their disagreement means their rejection of it. The words may, however, be also translated as meaning *those who go against the Book*.

177a. While discussing the subject of minor details of the law, a warning is given to the Muslims that they should not fall into the error into which the previous people fell, who sacrificed the spirit of religion for the outward ceremonial. The essence of religion, we are here told, is faith in God and benevolence towards men. The turning of the face to the East and the West refers to the outward act of facing a certain direction when saying prayers. This, though necessary, should not be taken as the real object of prayer, which is in fact meant to enable one to hold communion with the Divine Being and to

Day, and the angels^b and the Book^c and the prophets, and gives away wealth out of love for Him^d to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free^e and keeps up prayer and pays the poor-rate; and the performers of their promise when they make a promise,^f

الْأَخْرَجَ وَالْمَلَائِكَةَ وَالْكِتَابَ وَالنَّبِيِّينَ وَآتَى
السَّالِّ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ
السُّكَّانَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّسَالَةِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَ
الْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ

imbue oneself with Divine morals as explained further on. But the words may also carry another significance. The Muslims were told again and again that all opposition to the Truth would ultimately fail and they would be masters of the land. But temporal greatness was not their real object. They may conquer Eastern and Western lands but their real aim was to attain righteousness and bring others to righteousness.

177b. A belief in angels, while hinted at in the opening verses of this chapter, is clearly spoken of here as one of the basic principles of Islām. The belief in angels may not be as universal as a belief in the Divine Being, but it is accepted generally in all monotheistic religions. As in the case of all other principles of faith, Islām has pointed out a certain significance underlying the belief in angels. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents — as, for instance, the eye cannot see unless there is light — so our spiritual powers cannot by themselves lead us to good or evil deeds, but here, too, intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do good or evil deeds. Now, there are two attractions placed in man — the attraction to good or to rise up to higher spheres of virtue, and the attraction to evil or to stoop down to a kind of low, bestial life; but to bring these attractions into operation, external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attraction to good into work is called an *angel*, and that which assists in the working of the attraction to evil is called the *devil*. If we respond to the attraction for good we are following the angel or the Holy Spirit, and if we respond to the attraction for evil we are following Satan. Our belief in angels carries, therefore, the significance that whenever we feel a tendency to do good we should at once obey that call and follow the inviter to good. That it does not simply mean that we should admit that there are angels is clear from the fact that not only are we not required to believe in devils, whose existence is as certain as that of the angels, but we are plainly told that we should disbelieve in the devils (v. 256). As a disbelief in the devil means that we should repel the attraction for evil, so a belief in angels means that we should follow the inviter to good.

177c. While a belief in all the prophets is stated to be necessary, *the Book* is spoken of in the singular. The Book therefore stands for Divine Revelation in general or the scriptures of all the prophets. Or, because the Qur’ān is a Book “wherein are (all) right books” (98:3), the Book might mean the Qur’ān.

177d. The love of Allāh is here, as in many other places in the Holy Qur’ān, stated to be the true incentive to all deeds of righteousness.

177e. *Riqāb* is the plural of *raqabah*, which literally signifies a *neck*, and then comes to signify by a synecdoche, a *slave*, or a *captive* (T, LL). Hence *fi-l-riqāb* means *ransoming of slaves*. The basis was thus laid down for the abolition of slavery.

177f, see next page.

and the patient in distress and affliction and in the time of conflict.⁸ These are they who are truthful; and these are they who keep their duty.

178 O you who believe, retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female.^a But if remission is made to one by his (aggrieved) brother, prosecution (for blood-money) should be according to usage, and payment to him in a good manner.^b This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement.

179 And there is life for you in retaliation, O men of understanding,

فِي الْبِئْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ
فِي الْقَتْلِ أَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْأُنثَى بِالْأُنثَى تَمَنُّ عَنِّي لَهُ مِنْ آخِيهِ
شَيْءٌ فَأَتْبَاعُ الْبِعَاقِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ
ذَلِكَ تَخْفِيفٌ مِّنْ سَرَاحِكُمْ وَرَحْمَةٌ مِّن
عَنَدِي بَعْدَ ذَلِكَ فَكَهْ عَذَابُ الْإِيمَةِ ﴿١٧٨﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ

177f. The performance of promise on the part of individuals as well as of nations is one of the first essentials of the welfare of humanity, and hence the stress laid upon it by the Holy Qur'an. Faithlessness to treaties and pledges on the part of nations has wrought the greatest havoc on humanity. Just as no society can prosper until its individual members are true to their mutual agreements and promises to each other, so humanity at large can never have peace unless the nations are true to their agreements.

177g. In the concluding words of the verse, *the patient ... in the time of conflict*, there is a clear reference to the coming conflicts with the opponents of Islām, ultimately leading to the triumph of Islām over those who were bent upon extirpating it.

178a. The Jewish law of retaliation is greatly modified in Islām, being limited only to cases of murder, while among the Jews it extended to all cases of grievous hurt. The words *retaliation is prescribed for you in the matter of the slain*, mean that the murderer should be put to death. After promulgating that law in general terms, the Qur'an proceeds to describe a particular case, viz. that if a free man is the murderer, he himself is to be slain; if a slave is the murderer, that slave is to be executed; if a woman murdered a man, it was she that was to be put to death. The pre-Islamic Arabs used in certain cases to insist, when the person killed was of noble descent, upon the execution of others besides the murderer; they were not content with the execution of the slave or the woman, if one of them happened to be the murderer. The Holy Qur'an abolished this custom (AH, Rz).

178b. There may be circumstances which alleviate the guilt. In such cases the murderer may be made to pay a fine to the relatives of the murdered person. Such money is called *diyat* or *blood-money*. The reference to the alleviation of the guilt is plainly contained in the concluding words of the verse: *This is an alleviation from your Lord*. A comparison with 4:92 makes it clear that when homicide is not intentional, blood-money may be paid.

that you may guard yourselves.^a

180 It is prescribed for you, when death approaches one of you, if he leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful.^a

لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾
 كُتِبَ عَلَيْكُمْ إِذَا أَحْضَرَ أَحَدَكُمُ الْمَوْتَ
 أَنْ تَرَكَ خَيْرًا مِمَّا الْوَصِيَّةُ لِلْوَالِدِينَ وَالْأَقْرَبِينَ
 بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

179a. Life cannot be safe, we are here told, unless those who are guilty of homicide are sentenced to capital punishment.

180a. Some commentators hold the opinion that the direction to make a bequest, as contained in this verse, is abrogated by 4:11, which fixes the shares of the heirs of the deceased person. A perusal of that verse shows clearly that it recognizes the validity of any bequest that may have been made. As a further evidence that the law of making a bequest was not abrogated by 4:11, see 5:106 (the revelation of which is decidedly later than 4:11), where the calling of witnesses at the time of making a bequest is enjoined. In practice, however, traced to the Prophet himself, the right to make a will as regards one's property has been subject to the condition that not more than a third of the property shall be bequeathed, and that those who take as heirs shall not be entitled to take under the bequest. This is made clear in a ḥadīth related by Sa'd ibn Abi Waqqās: "The Messenger of Allāh used to visit me at Makkah, in the year of the Farewell Pilgrimage, on account of my illness which had become very severe. So I said: 'My illness has become very severe and I have much wealth, and there is none to inherit from me but a daughter; shall I then bequeath two-thirds of my property as a charity?' He said, 'No'. I said, 'Half?' He said, 'No'. Then he said: 'bequeath one-third, and one-third is much, for if thou leave thy heirs free from want, it is better than that thou leave them in want, begging from people; and thou dost not spend anything seeking thereby the pleasure of Allāh but thou art rewarded for it, even for that which thou puttest into the mouth of thy wife'" (B. 23:36). The mention of the year of the Farewell Pilgrimage shows clearly that the incident relates to the last year of the Prophet's life, to a time when both the verse under discussion and 4:11 had long been revealed. Hence, the making of a bequest was not contrary to 4:11, and this verse really speaks of bequests made for charitable purposes and not of bequests to heirs. It should be further noted that the making of bequest is necessary only if a person leaves behind him *khair* which means *abundant*, or *considerable*, *wealth*.

There are two other incidents of a still later date which make it clear that the companions of the Prophet did not consider this verse to be abrogated. A man who intended to make a bequest came to 'Ā'ishah. She asked him how much property he had, and being told that he had 3000 Dirhems and four heirs, told him not to make a bequest and to leave the amount to his heirs, and recited the words in *taraka khairā* occurring in this verse, as showing that the leaving of a *large property* was a condition for a bequest (Bd). A similar incident is reported in connection with 'Ali, the fourth Caliph. He had a freedman possessing 700 Dirhems and he expressed a desire to make a bequest. 'Ali told him not to do so, reciting the same words in *taraka khairā* in support of his contention (Bd). Both these incidents happening after the death of the Prophet, show conclusively: (1) that v. 180 was not regarded as abrogated, because people still made bequests under it; and (2) that the bequests spoken of in this verse were never meant for those who would inherit under 4:11, but for charitable purposes, or for those relatives who could not inherit under 4:11.

181 Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allāh is Hearing, Knowing.

فَسَنْ يَبَدِّلُكَ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِشْرَاكُهُ
عَلَى الَّذِينَ يَبَدِّلُونَ لَوْلَا أَنَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٥﴾

182 But if one fears a wrong or a sinful course on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allāh is Forgiving, Merciful.^a

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِسْثَارًا أَصْلَحَ
بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٥٦﴾

SECTION 23: Fasting

183 O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.^a

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٥٧﴾

182a. Proper advice may be tendered to the testator, not to show undue favour to anyone or not to exceed the limits of the law to the detriment of the legal heirs. This was what the Prophet himself, and 'A'ishah and 'Alī did in the three cases cited in the above note.

183a. Fasting is a religious institution almost as universal as prayer, and in Islām it is one of the five fundamental practical ordinances, the other four being prayer, poor-rate, pilgrimage and jihād. "Fasting has in all ages and among all nations been an exercise much in use in times of mourning, sorrow and affliction" (Cr. Bib. Con.). It is also in vogue among the Hindus. Even Christians were recommended by Jesus to keep the fasts: "Moreover when ye fast, be not as the hypocrites, of a sad countenance. ... But thou, when thou fastest, anoint thine head and wash thy face" (Matt. 6:16, 17). Again, when the Pharisees objected to Jesus' disciples not keeping the fasts as often as John's, his answer was that when he was taken away, "then shall they fast in those days" (Luke 5:33-35).

But Islām has introduced quite a new meaning into the institution of fasting. Before Islām, fasting meant the suffering of some privation in times of mourning and sorrow; in Islām, it becomes an institution for the improvement of the moral and spiritual condition of man. This is plainly stated in the concluding words, *so that you may guard against evil*. The object is that man may learn how he can shun evil, and hence fasting in Islām does not mean simply abstaining from food, but from every kind of evil (B. 30:2). In fact, abstention from food is only a step to make a man realize that if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful, how much more necessary is it that he should abstain from the evil ways which are forbidden by God. All the institutions of Islām are, in fact, practical steps leading to perfect purification of the soul. But along with moral elevation, which is aimed at in fasting, another object seems to be hinted at, i.e., that the Muslims should habituate themselves to suffer tribulations and hardships physically as well.

184 For a certain number of days.^a But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man.^b So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know.^c

أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَ فَدْيَةً طَعَامُ مَسْكِينٍ ۖ
فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ
تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185 The month of Ramaḍān^a is that in which the Qur'ān^b was revealed, a

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

184a. The indefiniteness in *a certain number of days* is removed in the next verse which states it to be definitely the month of Ramaḍān.

184b. The first two classes exempted are (a) those who are sick and (b) those journeying. Both are required to fast afterwards when sickness or journey ends. What is sickness or journey every man can determine for himself. A man who needs a medicine or is unable to bear the hardship of hunger or thirst should not fast. In journeying again, whether a man can easily fast or not is the determining factor. The companions of the Prophet, we are told, did not find fault with each other in these matters: "We used to be on a journey with the Prophet and he who kept the fast did not find fault with him who broke it, nor did he who broke the fast find fault with him who kept it" (B. 30:43). The third exception is in the case of those who find it extremely difficult to bear the hardship of fasting. The word used in the original is *yuḥiqūna* from *fāqat* which means *the utmost that a man can do* (R). The persons meant are *those who find it extremely hard* (*yaṣūmūna-hū jahda-hum wa fāqata-hum*). Such people may effect a redemption by giving food daily to a poor man. This exception covers the case of the woman who gives suck and the one with child, as also the old man who cannot bear fasting (B. 65: ii, 25); also such sick people whose sickness is prolonged and such people whose journey extends over the whole year.

184c. Fasting is here called *taṭawwu'*, or the *spontaneous doing of good*, but it also means the *doing of an act with effort*, and fasting requires great effort on the part of man. The concluding words of this verse again point out the object of fasting. It no doubt entails hardship but it serves a very good purpose and brings about great good in the end.

185a. The revelation of the Holy Qur'ān commenced in the month of Ramaḍān, which is the ninth month of the Arabian year (Rz); hence, the month of Ramaḍān is particularly spoken of as being the month in which the Holy Qur'ān was revealed. The root meaning of *Ramaḍān* is *excessiveness of heat*; the month was so called because "when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, and this month agreed with the days of excessive heat" (LL, Bd).

185b. *Al-Qur'ān* is the name by which the Holy Book revealed to the Prophet Muḥammad (peace and the blessings of Allāh be upon him!) is known, and by this name the Holy Book is frequently mentioned in the Divine revelation. The word is an infinitive noun from the root *qara'a*, which signifies primarily *he collected together the things* (LL). The secondary significance of the root word is *reading* or *reciting* a book, the word being applied to reading or recitation because, in reading, letters and words are joined to

guidance to men and clear proofs of the guidance and the Criterion.^c So whoever of you is present in the month, he shall fast therein,^d and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allāh desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allāh for having guided you and that you may give thanks.

186 And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.^a

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَ
الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلَا يُرِيدُ
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِلِقَائِهِمْ يُرْشِدُونَ ﴿١٨٦﴾

each other in a certain order (R). The name *Qur'an* really refers to both the root-meanings, for on the one hand it signifies a book in which are gathered together all the Divine Books, a distinction to which the Qur'an itself lays claim in 98:3 and elsewhere (R), on the other, it means a book that is or should be read, the Holy Qur'an being the book "that has been truly described as the most widely read book in existence" (En. Br.). There are thirty-one different names under which the Holy Qur'an is spoken of in the revelation itself, the most important of these being *al-Kitāb*, or *the Book*, and *al-Dhikr*, or *the Reminder*. The statement is made here that the Qur'an was revealed in the month of Ramaḍān. Elsewhere we are told that it was revealed on the *lailat al-Qadr* or the *Grand night* or *the night of Majesty* (97:1), which is a well-known night in the month of Ramaḍān, being the 25th or 27th or 29th night of that month. By the revelation of the Qur'an in the month of Ramaḍān is therefore meant the commencement of its revelation. The month of Ramaḍān is thus a memorial of the revelation of the Qur'an.

185c. There are three statements made here regarding the Holy Qur'an. Firstly, that it is a guidance for all men, and that therefore it contains teachings which are suitable and sufficient for all men in all countries and ages. Secondly, that it contains comprehensive arguments for the guidance, thus demonstrating the truth of what it asserts. Thirdly, that it contains arguments which afford a criterion, separating truth from falsehood, by making the faithful taste the fruits of faith and rejecters the evil consequences of their rejection of truth.

185d. There are places on this globe where the days and the nights are so long that there exists no division into twelve months. Such cases are exceptional and rare. People there have no doubt some arrangements to work and rest and to carry on their own business, and they can also make arrangements for prayers and fasting. See further 187c.

186a. In the midst of ordinances relating to fasting occurs this verse which speaks of the nearness of God to man and of the acceptance of his prayers. This is to show that

187 It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them.^a Allāh knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you.^b So now be in contact with

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ
هُنَّ لِيَابِسُ لَكُمْ وَأَنْتُمْ لِيَابِسُ لَهُنَّ عَلِمَ
اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَلَوْنَ أَنْفُسَكُمْ فَتَابَ
عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ
وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا

fasting is a spiritual exercise and it brings about spiritual awakening in man. A man is required to abstain from satisfying the natural desires of hunger and thirst and to suffer certain privations, not because there is any harm or any moral delinquency in doing so, but simply because he believes that it is the commandment of God that he should abstain. As the Prophet said: “He gives up his food and his drink and his sexual desire *for My sake*: Fasting is *for Me*” (B. 30:2). This undoubtedly awakens a living consciousness of the existence of God in the mind. This is the idea underlying the words: *My servants ask thee concerning Me*. A real and earnest search for God is raised in the mind through fasting.

I am near is the reply to that inner search. And then follow the words: *I answer the prayer of the suppliant when he calls on Me*. God is near, but that consciousness only raises the further desire to get nearer and nearer to Him. For that man calls on God; he prays to Him to draw him closer and closer to Himself. And he is told that God accepts this prayer. The sincere yearning of the soul of a man to get nearer and nearer to God is always accepted. But this yearning and this prayer, the verse goes on to say, must be implemented by acts of obedience: *So they should hear My call*. Prayer to draw closer to God is therefore accepted when the earnestness of the soul’s yearning is shown by acts of sacrifice in the way of God.

It should be borne in mind that the acceptance spoken of here is primarily in relation to prayers for the attainment of the nearness of God. As regards the acceptance of prayers generally, prayers for deliverance from distress and affliction and prayers for the attainment of certain temporal benefits, we are told elsewhere: “Him you call upon, so He removes that for which you pray, if He pleases” (6:41). He accepts such prayers or does not accept them as He pleases. And while God accepts sometimes the prayers even of the unbelievers and the transgressors (10:22, 23; 17:67), and much more frequently of His faithful and righteous servants, He tries even the latter by making them suffer hardships; “And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits” (v. 155). Thus while God’s dealing with even the transgressors is merciful, so that He sometimes accepts their prayers, His dealing with the faithful who call on Him and pray to Him is that of a friend — listening to their prayers or requiring them to submit to His will as He pleases.

187a. The mutual relations of husband and wife are here described in words which could not be surpassed in beauty. In the first place, the sex instinct, a desire for the opposite sex, is classed with hunger and thirst. It is a natural desire and man could not live without satisfying it as he could not live without satisfying hunger and thirst. And then in these words — *your wives are an apparel for you and you are an apparel for them* — we are told that while satisfying a natural desire, the relation of husband and wife has higher ends in view. They serve as a garment for each other, i.e., they are a means of protection, comfort and even embellishment for each other, and the weakness of one is made up by the strength of the other.

187b. *Takhīrānīn*, or *you acted unjustly to yourselves*, is in reference to the injury which they caused to themselves by unnecessarily resisting the sexual craving or hunger

them and seek what Allāh has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall,^c and touch them not while you keep to the mosques.^d These are the limits of Allāh, so go not near them. Thus does Allāh make clear His messages for men that they may keep their duty.

188 And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may

حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتَمُوا الصَّيَامَ إِلَى
الْبَيْتِ ۚ وَلَا تَبَاشِرُوهُنَّ وَأَنْكُمْ عَاكِفُونَ ۗ
فِي الْمَسْجِدِ بِتِلْكَ حُدُودِ اللَّهِ ۚ فَلَا تَقْرَبُوهَا ۗ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَنَهُمْ يَتَكَبَّرُونَ ﴿١٨٨﴾

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا
بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ

and thirst. A case is recorded in which a man overpowered by hunger swooned at midday (B. 30:15). 'Afā which means generally *he pardoned or obliterated a wrong*, also means *he removed or did away with his mistake or misunderstanding or burden* (LL). The reports narrated in connection with the revelation of this verse show that the Muslims at first thought that it was illegal to have intercourse with their wives, even at night, on the days during which they kept fasts. Others abstained from eating, etc., after going to sleep till next evening (B. 30:15). But this practice was, according to the unanimous opinion of all commentators, not based on any Quranic revelation or any order of the Prophet. Speaking of the revelation of this verse Barā' said: "When fasting in Ramaḍān was enjoined, the Muslims did not approach their wives during the whole month of Ramaḍān and some people thus caused injury to themselves; so Allāh revealed these words" (B. 65:ii, 28). The revelation of these words made it clear that intercourse with their wives was permitted to the Muslims during the nights of fasting as the satisfaction of hunger and thirst was permitted. The burden whose removal is referred to in the words 'afā 'an-kum was therefore a self-imposed one.

187c. *Khait*, which ordinarily means *thread*, stands here for the *tint of the dawn* as the words *min al-fajr* make it clear; *al-khait al-abyaḍ* means the *whiteness of the day* and *al-khait al-aswad* the *blackness of the night* (LL). This happens generally about an hour and a half before sunrise. The fast is to be broken with the coming of the night which starts with sunset.

An important question arises here regarding countries in which the days are sometimes very long, where it would be beyond the power of ordinary men to abstain from food from the breaking of the dawn to sunset. There is a report according to which the companions of the Prophet are related to have asked him about their prayers in a day which extended to a year or a month, and the Prophet is related to have answered that they should measure according to the measure of their days (AD 36:13). From this it would follow that in countries where the days are too long the time of fasting may be measured in accordance with the length of an ordinary day, or where practicable postpone the fasts to shorter days of about normal length.

187d. Those people are meant who cut themselves off from all worldly connections during the last ten days of the month of Ramaḍān, passing day and night in the mosques. This practice is known as *I'tikāf*. It is voluntary and not obligatory.

swallow up a part of the property of men wrongfully while you know.^a

النَّاسِ بِأَلْسِنِهِمْ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

SECTION 24: Fighting in Defence

189 They ask thee of the new moons. Say: They are times appointed for men, and (for) the pilgrimage.^a And it is not righteousness that you enter the houses by their backs,^b but he is righteous who keeps his duty. And go into the houses by their doors; and keep your duty to Allāh, that you may be successful.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ
لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنَ التَّقَى
وَأَنْتُمْ الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

190 And fight in the way of Allāh against those who fight against you but be not aggressive. Surely Allāh loves not the aggressors.^a

وَقاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

188a. The injunction to abstain from illegally taking other men's property is a fitting sequel to the injunction relating to fasting, for by fasting a man abstains from using what he has a legal right to, simply in obedience to Divine commandments. Fasting, in fact, enables a man to control his passions, and the more the passions are mastered, the less the greed for illegal acquisition.

189a. The month of Ramaḍān begins with a new moon and ends with the new moon of *Shawwāl*. The latter is followed by three months, *Dhu-l-Qa'dah*, *Dhu-l-Hijjah* (with which the year closes) and *Muḥarram* (the first month of the new year). These three along with *Rajab*, the seventh month of the year, form the four sacred months, which are referred to here in the word *ahillah*, pl. of *hilāl*, meaning *the new moon*.

The indefiniteness of the question is removed by the answer. These were the months which were observed by the Arabs as sacred, in which the bitterest hostilities ceased and peace was established throughout the land, and thus trade was carried on peacefully and without molestation. It was also during these months that the pilgrimage to the sacred sanctuary at Makkah was performed. As this section deals with the injunctions relating to fighting, the question relating to the sacred months, which is made clearer in v. 217, is appropriately put here, and the answer recognizes the sacred character of those months. Their sacredness afforded to the people the material advantage of being able to carry on trade and the spiritual benefit of performing the pilgrimage.

189b. The Arabs were a very superstitious people. When one of them set before himself an important object and was unable to attain it, he would not go into his house by the door, but entered it by the back and kept on doing so for a year (Rz). Or, the reference may be to the practice of entering the houses by the back on entering into a state of *iḥrām* for pilgrimage (B. 65: ii, 29). With Islām all superstitions were swept away. Or, entering by the back indicates turning aside from the right course, while entering by the doors signifies sticking to the right course (Rz).

190a. This is one of the earliest revelations permitting the Muslims to fight. The

191 And kill them wherever you find them,^a and drive them out from where they drove you out,^b and persecution^c is worse than slaughter. And fight not with them at the Sacred Mosque until they fight with you in

وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَادْرَأُوهُمْ
مِّنْ حَيْثُ أَخْرَجُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ
الْقَتْلِ ۗ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّى يُقَاتِلَوكُمْ فِيهِ ۚ إِنَّمَا يَأْتِيَنَّكُمْ

subject is dealt with here in six verses, closing with v. 195, being again taken up in the following sections. It is remarkable that *fighting in the way of Allāh* is here expressly limited to *fighting in defence*. Muslims were required to fight in the way of Allāh, but they could fight only against those who waged war on them. Exactly the same limitation is placed on what was in all probability the first revelation permitting fighting: "Permission (to fight) is given to those on whom war is made because they are oppressed" (22:39).

It is clear from both these references that the Muslims were allowed to take up the sword only as a measure of self-defence. The enemies of Islām, being unable to suppress Islām by persecution, and seeing that Islām was now safe at Madinah and gaining strength, took up the sword to annihilate it. They knew that as yet the Muslims were very few in number and they thought they could extirpate Islām, by resorting to the sword. Their war against Islām was a war for the annihilation of Islām, as stated further on: "They will not cease fighting you until they turn you back from your religion, if they can" (v. 217). No course was left for the Muslims but either to be swept off the face of the earth or take up the sword in defence against an enemy which was a thousand times stronger.

It should be noted that it is this *defensive fighting* which is called *fighting in the way of Allāh*. Fighting for the propagation of faith is not once mentioned in the whole of the Qur'ān.

191a. The personal pronoun in the words *kill them* refers to those with whom fighting is enjoined in the previous verse. When there is a state of war, the enemy may be killed wherever he is found.

191b. The persecutors had driven the Muslims out from their houses in Makkah and from the Sacred Mosque there, which was now the Muslim Spiritual Centre. Thus the Muslims were ordered to carry on war against their persecutors until they were dispossessed of that which they had taken possession of by force. These words further show that the enemy was not to be exterminated, but only to be dispossessed of what he had unlawfully taken.

191c. The word which I have rendered as persecution is *fitnah*, which originally means a *burning with fire*, and then *affliction, distress and hardship, slaughter, misleading or causing to err*, and *seduction from faith by any means* (LL). An explanation of these words is met with in v. 217: "They ask thee about fighting in the sacred month. Say: Fighting in it is a grave offence. And hindering (men) from Allāh's way and denying Him and the Sacred Mosque and turning its people out of it are still graver with Allāh, and persecution is graver than slaughter." *Fitnah* is thus synonymous with *hindering men from Allāh's way and the Sacred Mosque*, and *denying Allāh and turning people out of the Sacred Mosque*, and indicates the persecution of the Muslims. Ibn 'Umar explained the word *fitnah* when he said: "And there were very few Muslims, so a man used to be persecuted on account of his religion: they either murdered him or subjected him to tortures until Islām became predominant, then there was no *fitnah*", i.e., *persecution* (B. 65: ii, 30).

it;^d so if they fight you (in it), slay them. Such is the recompense of the disbelievers.

كَذَلِكَ جَزَاءُ الْكٰفِرِيْنَ ﴿١٩١﴾

192 But if they desist, then surely Allāh is Forgiving, Merciful.^a

فَاِنْ اٰتٰهُمُوْا اٰمٰنًا لِّاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٢﴾

193 And fight them until there is no persecution, and religion is only for Allāh.^a But if they desist, then there should be no hostility except against the oppressors.^b

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنُوْنَ فِتْنَةً وَيَكُوْنُ الدِّيْنُ لِلّٰهِ ط فَاِنْ اٰتٰهُمُوْا اٰمٰنًا فَلَا عُدُوْا اِلَّا عَلٰى الظّٰلِمِيْنَ ﴿١٩٣﴾

191d. The sacredness of the Inviolable place was not to be violated by the Muslims, notwithstanding the terrible afflictions that they had to suffer there, so long as the disbelievers were not the aggressors in this respect too and fought with the Muslims within the sacred territory.

192a. Note the clemency of the Islāmic fighting injunctions. The Muslims were to sheathe their swords if the enemy desisted from fighting. The disbelievers took advantage of such directions in practising deception on the Muslims: "Those with whom thou makest an agreement, then they break their agreement every time" (8:56).

193a. When persecution ceases, and men are not forced to accept or renounce a religion, being at liberty to profess any religion of the truth of which they are convinced, then there should be no more fighting. The words that follow make the sense quite clear. *If they desist* from persecution, the Muslims are at once to stop fighting against them, and hostilities are not to be continued against any except the aggressors.

A comparison with 22:40 will show that this is the correct explanation. There the object of the Muslim fights is plainly set forth in the following words: "And if Allāh did not repel some people by others, cloisters and churches and synagogues and mosques in which Allāh's name is much remembered would have been pulled down". This shows clearly that the Muslims fought not only in defence of mosques, but also in that of churches and synagogues, and even of the cloisters of monks. The same object is stated here in the words *religion is only for Allāh*, so that there is no persecution on the score of religion, and everyone is at liberty to hold any belief which he likes. The verse, in fact, lays down the broad principles of religious freedom.

If we interpret these words as meaning that fighting is to be continued until all people accept Islām, all those verses in which agreements with the enemy and desisting from fighting are spoken of become meaningless. Such an interpretation is belied not only by the Holy Qur'ān, but by history itself, for many a time did the Prophet make peace with the unbelievers.

193b. The word 'udwān here, as also the word *i'tidā* used thrice in the following verse, indicates an *exceeding of the proper limit*, and hence it is applied to *wrongful* or *unjust conduct*, but the punishment by which an injury is inflicted on the offender for wrongful conduct is called *i'tidā*, for "it is sometimes in the way of aggression and sometimes in the way of requital" (LL). According to R, *i'tadū* here means *requite* or *punish him according to his wrongful conduct*. The punishment of an evil is frequently spoken of in the terms of that evil in the Holy Qur'ān and in Arabic literature; see 15a. The words *except against the oppressors* signify that hostilities can only be carried on against the oppressors, so that when they desist from oppressing, hostilities against them must be stopped.

194 The sacred month for the sacred month, and retaliation (is allowed) in sacred things. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to Allāh, and know that Allāh is with those who keep their duty.^a

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ
قِصَاصٌ طَمَعِنَ اَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اَعْتَدَى عَلَيْكُمْ وَاَنْتَقُوا
اللَّهَ وَاَعْلَمُوا اَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

195 And spend in the way of Allāh and cast not yourselves to perdition with your own hands and do good (to others). Surely Allāh loves the doers of good.^a

وَاَنْتَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِاَيْدِيكُمْ
إِلَى التَّهْلُكَةِ وَاَحْسِنُوا اِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٩٥﴾

196 And accomplish the pilgrimage and the visit^a for Allāh. But if you are prevented, (send) whatever offering is

وَاَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ اِنْ اُحْصِرْتُمْ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا

194a. This is similar to what is said in v. 191 regarding the Sacred Mosque. If the opponents violated the sacred months by attacking the Muslims first in those months, the Muslims were permitted to fight against them in the sacred months. And generally retaliation or requital within the limits of the original act of aggression is permitted in the case of all sacred objects, for inaction in that case would be suicidal.

195a. The defensive wars of the Muslims needed funds and so the Muslims are told that they should contribute to the war fund; it is here called spending in the way of Allāh. If they withheld monetary aid to defend themselves when attacked, they would be casting themselves to perdition with their own hands.

196a. Apparently a new subject, the subject of pilgrimage is introduced here, but it would be seen that the Holy Qur'ān has generally linked up the two subjects of war and pilgrimage. The reason is that the Muslims were free at Madinah to perform all the religious ordinances required by Islām, but they were not free to perform the pilgrimage, their Spiritual Centre, Makkah, being in the possession of their enemies who were at war with them.

Hajj and *'umrah*, the latter of which is generally translated as the *minor pilgrimage*, but which may more correctly be rendered as the *visit*, differ slightly. The *'umrah* may be performed at any time, whilst the *hajj* or the *pilgrimage proper* can only be performed at a particular time. Of the ceremonies connected with pilgrimage proper, the staying on the plain of 'Arafāt is dispensed with in the case of the *'umrah*. Thus the principal requirements of *'umrah* are *ihrām*, making circuits round the Ka'bah and running between the *Şafā* and the *Marwah*.

The pilgrimage in fact represents the last stage in the progress of the spiritual pilgrim. Of the principal requirements of the pilgrimage, the first, or *ihrām*, represents the severance of all worldly connections for the love of God. All costly dresses in which the inner self is so often mistaken for the outward appearance, are cast off, and the pilgrim has only two seamless wrappers to cover himself. The other important requirement is making circuits round the Ka'bah, called *ṭawāf*, and running between the *Şafā* and the *Marwah*, called *sa'y*, and both these are external manifestations of that fire of Divine love which has been kindled within the heart, so that like the true lover, the pilgrim makes

easy to obtain;^b and shave not your heads until the offering reaches its destination.^c Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or sacrificing. And when you are secure,^d whoever profits by combining the visit with the pilgrimage^e (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should fast for three days during the pilgrimage and for seven days when you return.^f These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque.^g And keep your duty to Allāh, and know that Allāh is Severe in requiting (evil).

رءُوسِكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ
فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ
رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ
أَوْ نُسُكٍ فَإِذَا أُمِمْتُمْ فَمَنْ تَسَنَّعَ بِالْعَمْرِ
إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ
لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ
سَبْعَةِ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

SECTION 25: The Pilgrimage

197 The months of the pilgrimage are well known;^a so whoever deter-

الْحَجِّ أَشْهُرٌ مَعْلُومَةٌ ۖ فَمَنْ قَرَضَ فِيهِنَّ

circuits round the house of his beloved One. He shows in fact that he has completely surrendered himself to his beloved Master, and sacrificed all his interests for His sake.

196b. Makkah was still in the hands of the opponents of Islām, who prevented the Muslims from performing the pilgrimage. According to I'Ab and many other authorities, prevention here means prevention by the enemy and not by a disease, while according to others prevention of both sorts is included (Rz).

196c. The shaving of the head is a sign of the pilgrim getting out of the state of *ihrām*. In case of prevention, the offering should be sent to the Sacred House, or if this is not possible, it should be sacrificed where the pilgrims are detained.

196d. This is a prophecy that a time would come when the power of the enemy would be completely broken down, and the Muslims would make their pilgrimage to Makkah, safe and secure, not having to fear detention.

196e. A combination of *the visit* and *the pilgrimage* means that after the performance of the *visit*, the pilgrim does not remain in the state of *ihrām*, but again enters into that state at the time of the pilgrimage.

196f. That is, when you return home after the performance of the pilgrimage.

196g. By this are understood those who do not live in Makkah.

197a. The well-known months are *Shawwāl*, *Dhu-l-Qa'dah* and the first nine days

mines to perform pilgrimage therein there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage.^b And whatever good you do, Allāh knows it. And make provision^c for yourselves, the best provision being to keep one's duty. And keep your duty to Me, O men of understanding.

198 It is no sin for you that you seek the bounty of your Lord.^a So when you press on from 'Arafāt,^b remember

الْحَجَّ فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالَ
فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ
اللَّهُ وَتَزِدُّوا قِرَانَ خَيْرٍ الرَّادِ التَّقْوَى
وَالتَّقْوَى يَأُولَى الْأَلْبَابِ ﴿١٩٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ
رَّبِّكُمْ فَإِذَا أَنْفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ

of *Dhu-l-Hijjah*. It is in these days that a man can enter into the state of *ihrām* for performing the pilgrimage.

197b. Three things are prohibited in pilgrimage, *rafath*, *fusūq* and *jidāl*. *Rafath* means *foul, unseemly, immodest or obscene speech* (LL). *Fusūq*, according to a saying of the Prophet, signifies *abusing* (Rz). *Jidāl* signifies *contending in an altercation or disputing or litigating* (LL). The pilgrimage represents the final stage of spiritual progress, and hence the pilgrim is enjoined not to speak words which should be a source of annoyance to anybody. Perfect love of God requires perfect peace with man; hence no offence should be caused to any man. The doing of good to others is recommended instead in the words *whatever good you do, Allāh knows it*.

197c. By *provision* (*zād*) is meant *provision for the journey to Makkah*. Some people used to start for a pilgrimage without sufficient means, on the pretence that they trusted in God for their sustenance. But the words carry a deeper significance, to which a reference is contained in the words *the best provision being to keep one's duty*, or *the guarding of oneself against evil* (*taqwā*), showing that provision for the soul which is the keeping of one's duty is more important than provision for the body.

198a. Seeking the bounty of the Lord (*al-faḍl*) here stands for *trading* (Rz). The word is used in this sense in the Holy Qur'ān in several places, as in 73:20. What is meant is that there is no harm in seeking an increase of wealth by trading in Makkah in the pilgrimage season. Before the advent of Islām, fairs were held for trading purposes in the pilgrimage season, the most well-known of which were the '*Ukāz*, *Majinnah* and *Dhu-l-Majāz*. The Muslims thought that to do any work for worldly gain was inconsistent with the lofty spiritual object which they had in view in the pilgrimage (B. 25:150). They were told that it was not so and that worldly advancement could be combined with spiritual progress. Conferences could also be called at Makkah during the pilgrimage, to inspire the Muslim world with a unity of purpose in their political outlook as also for the solution of other world problems.

198b. 'Arafāt is the place where the pilgrims assemble on the 9th *Dhu-l-Hijjah*. It is at a distance of about nine miles from Makkah. Here the vast gathering from all countries and nations clad in one dress, with one utterance, *labbaika Allāh-umma labbaika* (here I am, O Allāh, in Thy Presence), declares the glory of God. Here the Imām standing on *Jabal Raḥmat*, the Mountain of Mercy, addresses the whole meeting. The word 'Arafāt is derived from '*arafa*, *he knew*, or *acquainted himself with*, a thing, and there is undoubtedly a reference in this name to the fact that here men feel truly the august Divine presence. *Ifāḍah* signifies *the advancing or pressing on in journeying with multitude* (LL).

Allāh near the Holy Monument,^c and remember Him as He has guided you, though before that you were certainly of the erring ones.

199 Then hasten on from where the people hasten on, and ask the forgiveness of Allāh. Surely Allāh is Forgiving, Merciful.^a

200 And when you have performed your devotions, laud Allāh as you lauded your fathers,^a rather a more hearty lauding. But there are some people who say, Our Lord, give us in the world. And for such there is no portion in the Hereafter.

201 And there are some among them who say: Our Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire.^a

202 For those there is a portion on account of what they have earned. And Allāh is Swift in reckoning.

عِنْدَ الْمَشْعَرِ الْحَرَامِ وَادْكُرُوهُ كَمَا هَدَيْتُمْ
وَأَنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِحِينَ ﴿١٩٩﴾

ثُمَّ أٰقِبُوا مِنْ حَيْثُ أَفَاصَ النَّاسُ وَ
اسْتَغْفِرُوا لِلّٰهِ إِنَّ اللّٰهَ عَفُوٌّ رَّحِيمٌ ﴿٢٠٠﴾

فَإِذَا قَضَيْتُمْ مِمَّا سَأَلْتُمْ فَادْكُرُوا اللّٰهَ
كَمَا كَرَّمْتُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمَنْ
النَّاسِ مَنْ يَّقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ حَلَاقٍ ﴿٢٠١﴾

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

أُولَٰئِكَ لَهُمْ صِغِيرٌ سَمَّاكَ سَبُّوا اللّٰهَ
سَرِيْعٌ الْحِسَابِ ﴿٢٠٣﴾

198c. The *Mash'ar al-harām*, which literally signifies *the Holy Monument*, stands for the place known as Muzdalafah, or the ground bordering on it, where the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth *Dhu-l-Hijjah*.

199a. The Quraish and the Kanānah, who styled themselves the *Hams*, as indicating their strength and vehemence, used to stay at *Muzdalafah*, thinking it beneath their dignity to join other pilgrims in going forth to the plain of 'Arafāt. As all distinctions were levelled by Islām, they were told to consider themselves on a par with others (B. 25:91).

200a. In the days of ignorance they used to boast among themselves of the greatness of their fathers after they had performed the pilgrimage, when they assembled in 'Ukāz and other places. This shows what the Qur'ān destroyed and what it constructed; what it swept away, and what it established in its place. They were forbidden to boast of the greatness of their fathers, and bidden to celebrate the praise of Allāh instead, as He would make them much greater than their forefathers. And the insignificant Arab nation became a great nation, the greatest nation of the world, as it combined its physical conquests with intellectual and moral conquests.

201a. This is the true Muslim's prayer. As he is taught to pray for both the good of this life and that of the next, so he should exert himself to attain good in this life as well as in the Hereafter. Islām offers a middle course between materialism and monkery.