60  (This is) the truth from thy Lord, so be not of the disputers.

61  Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and invoke the curse of Allāh on the liars.

62  Surely this is the true account, and there is no god but Allāh. And Allāh! He surely is the Mighty, the Wise.

63  But if they turn away, then surely Allāh knows the mischief-makers.

SECTION 7: Controversy with Jews and Christians

64  Say: O People of the Book, come to an equitable word between us and

If Adam be taken as a proper name, the meaning would be that just as Adam was created from dust and then chosen or purified by Allāh, so was Jesus created from dust, and his election was similar to the election of Adam, the command contained in kun in this case referring to the election of a righteous servant of Allāh. In either case there is no reference to Jesus being brought into existence without the agency of a male parent. The controversy is here carried on with the Christians, and it is their false belief in the divinity of Jesus that is here condemned. As for the parentage of Jesus see 44a and 47a.

61a. Ibtahala means he humbled or abased himself or addressed himself with earnest or energetic supplication (LL). Some explain nabtahil as meaning natabhūl, in which case the meaning would be let us call down a curse upon which of us is the liar.

61b. This chapter starts with a discussion of the Christian doctrines in particular. The persons addressed in particular in this verse are the members of the Christian delegation from Najrān that came in 10 A.H. This delegation, consisting of sixty men, was headed by ʿAbd al-Masāḥ, the chief of the Najrān Christians (AH), and the members of the delegation were lodged in the Prophet’s mosque. Thus did the Prophet set an example of freedom of religious thought which remains without parallel to this day. The Prophet related to them arguments showing that Jesus Christ was not God, but a man and a prophet (see concluding para of 44a). After having argued the question fully, and finding them still insisting in their false belief in the deity of Jesus, they were invited as a last resort to pray earnestly that the curse of Allāh might overtake the party that insisted on falsehood. At first they showed readiness to enter this contest, but after some deliberation they decided against it and told the Prophet that they had decided not to
you, that we shall serve none but Allâh and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allâh. But if they turn away, then say: Bear witness, we are Muslims.a

65 O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand?

66 Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no

pray against him as suggested (B. 64:74). Thereupon they were given a pledge by which they were free to practise their religion: “Their authority and rights shall not be interfered with, nor anything that is customary amongst them, so long as they conduct themselves peaceably and uprightly” (Muir).

It is strange to find Christian writers referring to this as “a strange mode of settling the dispute”. But evidently their Arabian co-religionists did not think so 1,300 years ago. They believed in the efficacy of prayer, for such was the teaching of Jesus. They saw the righteousness of the Prophet, and they were convinced of their own false beliefs and dared not invoke curses upon themselves with their own tongues, while they knew that the Prophet was too generous to curse them. Therefore they adopted the wise course of not calling for destruction to overtake them. Had they considered the Prophet as an imposter and Antichrist, as their descendants do today, they would not have had the least fear in accepting the challenge.

64a. These are the very words occurring in a letter which the Prophet wrote to Heraclius in the year 6 A.H. (B. 1:1). Similar letters were written to several other potentates among whom was Muqauqis, the king of Egypt, and the discovery of the letter written to him furnishes proof of the reliability of the reports relating to the Prophet in general. The manuscript letter contains the very words given in the Hadith. In this verse the Jews and the Christians are called upon to accept the broad principles of the faith of Abraham, which were also the basic principles of the faith of Islâm. The reference in the sentence some of us shall not take others for lords is to the practice prevailing then both among Jews and Christians, and at present among Muslims too, to take religious leaders as invested with Divine powers, which is more clearly enunciated in 9:31: “They take their doctors of law and their monks for lords besides Allâh” (9:31). The verse under discussion lays down the basis of the study of comparative religion. Anyone who studies religious literature on a wide scale will find that the basic doctrines of Islâm are the greatest common measure of the truth contained in different religions of the world. The doctrine of Unity as taught by Islâm affords an illustration. All higher religions start on the basis of Divine Unity which is thus common to all, but then each religious system has its peculiarities unknown to all others. Islâm alone is free from all these additions to the basic doctrine, and it preaches Unity in its simplest form and rejects all additions which are here classified as three: 1. Worshipping
knowledge? And Allâh knows while you know not.\textsuperscript{a}

67 Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not one of the polytheists.

68 The nearest of people to Abraham are surely those who follow him and this Prophet and those who believe. And Allâh is the Friend of the believers.

69 A party of the People of the Book are surely those who follow the others than God and addressing prayers to them. 2. Associating anything with Him which consists in ascribing Divine attributes to others. 3. Taking others as Lords besides God which consists in rendering to others the perfect obedience which is due to God alone. There are no idols, no gods, no incarnations of the Divine Being, no sons of God, and finally no pîrs and priests to be followed blindly.

66\textsuperscript{a} The Christians held a controversy with the Prophet regarding Jesus Christ, of whom they had some knowledge, but about Abraham they had no detailed knowledge. The Jews invited people to a belief in the Torâh and the Christians to a belief in the Gospel, but both these had lost the purity of the faith of Abraham which was pure monotheism, unmixed with either Jewish priesthood or Christian doctrine of sonship. This is made clear in the next verse.

69\textsuperscript{a} Their machinations are described in the last verse of this section and the opening verses of the next section.

SECTION 8: Machinations to Discredit Islâm

70 O People of the Book, why do you disbelieve in the messages of Allâh while you witness (their truth)?

71 O People of the Book, why do you confound the truth with falsehood, and hide the truth while you know?

72 And a party of the People of the Book say: Avow belief in that which has been revealed to those who
believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back.¹

73 And believe not but in him who follows your religion.⁴ Say: True guidance — Allâh’s guidance — is that one may be given the like of what you were given; or they would prevail on you in argument before your Lord.⁵ Say: Grace is surely in Allâh’s hand. He gives it to whom He pleases. And Allâh is Ample-giving, Knowing.⁶

74 He specially chooses for His...
mercy whom He pleases. And Allâh is the Lord of mighty grace.\textsuperscript{a}

75 And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a dinâr\textsuperscript{a} would not pay it back to thee, unless thou kept on demanding it. This is because they say there is no blame on us in the matter of the unlearned people and they forge a lie against Allâh while they know.\textsuperscript{b}

76 Yea, whoever fulfils his promise and keeps his duty — then Allâh surely loves the dutiful.

77 Those who take a small price for the covenant of Allâh and their own oaths — they have no portion in the Hereafter, and Allâh will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and for them is a painful chastisement.

78 And there is certainly a party of them who lie about the Book\textsuperscript{a} that you may consider it to be (a part) of the Book while it is not (a part) of the
Book; and they say, It is from Allāh, while it is not from Allāh; and they forge a lie against Allāh whilst they know.

79 It is not meet for a mortal that Allāh should give him the Book and the judgment and the prophethood, then he should say to men: Be my servants besides Allāh’s; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it);¹

80 Nor would he enjoin you to take the angels and the prophets for lords. Would he enjoin you to disbelieve after you submit?²

SECTION 9: Covenant of the Prophets

81 And when Allāh made a covenant through the prophets: Certainly what I have given you of Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said:

shows that the book which they read was not the book revealed by Allāh, but one which they had written with their own hands. The concluding words of this verse also point to the same conclusion: “They forge a lie against Allāh”.

79a. Rabbānī, which is the same as ribbi (from Rabb, or Lord), means one who possesses a knowledge of the Lord, or one who is a worshipper of the Lord. According to a saying of the Prophet, a ribbi is a learned man, a teacher of others, who nourishes people with the small matters of knowledge before the great (LL).

80a. Thus according to the Holy Qur’ān no prophet — Jesus included — ever taught his followers to take him as God; in other words, anyone who actually taught so could not be a prophet of Allāh. Even the current Gospels do not attribute any such teaching to Jesus. The angels are mentioned because the pagan Arabs worshipped the angels.
Then bear witness, and I (too) am of the bearers of witness with you.\(^\text{a}\)

82 Whoever then turns back after this, these are the transgressors.

83 Seek they then other than Allāh’s religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.\(^\text{a}\)

84 Say: We believe in Allāh and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; we make no distinc-

---

81a. Misbāḥ al-nabīyyīn means literally the covenant of the prophets, and may therefore signify either the covenant of the prophets with Allāh or the covenant of the prophets with their people. As the words that follow are plainly addressed to the people, the Jews and the Christians being particularly addressed in the last two verses, I adopt the latter interpretation, and therefore translate the words as meaning a covenant through the prophets. Both Moses and Jesus specially laid an obligation on their people to accept the prophet about whom they prophesied. Thus, through Moses, Almighty God had warned the Israelites, after promising them “a prophet from among their brethren like unto thee”, that “Whosoever will not hearken unto My words which he shall speak in My name, I will require of him” (Deut. 18:19). And Jesus was equally emphatic when, prophesying the advent of the Comforter, he added: “He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak” (John 16:13). As a matter of fact the Prophet had his advent foretold by all the prophets of the world. The new Testament bears testimony to this: “Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you” (Acts 3:21, 22). The covenant referred to was made through each prophet separately as he appeared in the world. And just as all the prophets foretold the advent of the Prophet Muḥammad and laid an obligation upon their people to accept him, so the Prophet Muḥammad also taught his followers to believe in all the prophets that had appeared among different people in different ages, and this is stated in what follows. The truth of the first statement that all prophets foretold the advent of the Prophet Muḥammad is borne out by the second statement that that Prophet would bear testimony to the truth of all the prophets of the world.

83a. Compare 13:15, 22:18, etc., where it is said that all those who are in the heavens and the earth make submission to Allāh. The verse, in fact, shows that Islām, or the rule of submission to Divine law, is a law which is seen working throughout nature, and this is an argument of the truth of the religion of Islām.
And whoever seeks a religion other than Islām, it will not be accepted from him, and in the Hereafter he will be one of the losers.  

How shall Allāh guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allāh guides not the unjust people.

As for these, their reward is that on them is the curse of Allāh and the angels and of men, all together —

Abiding therein. Their chastisement shall not be lightened, nor shall they be respited —

Except those who repent after that and amend, for surely Allāh is Forgiving, Merciful.

Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.

---

85a. The cosmopolitan nature of the religion of Islām having been clearly set forth in the previous verse, it is now stated that anyone who refused to accept such a religion would unfailingly lose in the end. A Muslim accepts the whole truth; the truth as revealed to any prophet anywhere in the world; the followers of other religions accept only partial truth, the truth as revealed to them only, not truth as revealed to all mankind.

86a. The persons meant are those who believed in the former prophets and disbelieved in the Holy Prophet Muḥammad. Having clear signs of the Prophet’s truth with them, and professing a belief in the prophets who had foretold the advent of the last of the prophets, they still disbelieved in him. How should Allāh guide a people who thus rejected guidance?

88a. Instead of hell here it is the curse — remoteness from God — in which the guilty shall abide, and thus a light is thrown upon the nature of hell.

90a. The persons spoken of here are the same as those spoken of in v. 86. They believed in the previous prophets but rejected the Prophet Muḥammad. Their repentance is not accepted, because they show no signs of real repentance. They continued to oppose, and tried to annihilate, the Truth.
91 Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers.

SECTION 10: Ever-living Testimony to the Truth of Islåm

92 You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allåh surely knows it.\textsuperscript{a}

93 All food was lawful to the Children of Israel,\textsuperscript{a} before the Torah was revealed, except that which Israel forbade himself. Say: Bring the Torah and read it, if you are truthful.\textsuperscript{b}

94 So whoever forges a lie against Allåh after this, these are the wrong-doers.

\textsuperscript{92a} The connection with the last verse is clear. No wealth will buy redemption for a man if he has wasted his opportunity here, and to make the best of that opportunity a man must spend here what he loves most. Attention is thus called to the sacrifices which it was necessary for the Muslims to make.

\textsuperscript{93a} The Jews objected to the Muslims making use of certain foods which the law of Moses did not allow. An answer is given here that such foods were lawful for Abraham and his descendants, and Islåm agreed in principle with the religion of Abraham. By all food is meant all food made lawful for Muslims.

\textsuperscript{93b} What was that which Israel forbade himself? The commentators say it was camel’s flesh. Camel’s flesh was, no doubt, forbidden to the Israelites (Lev.11:4) as were several other things which were lawful for Muslims. Elsewhere, after mentioning the foods prohibited to the Israelites in particular, it is added: “This was a punishment We gave them on account of their rebellion” (6:146). So that which Israel forbade himself was, in fact, that which was made unlawful for the Israelites on account of their rebellious attitude towards Moses. Israel thus stands here for the Israelite nation. As regards their rebellious attitude, see 5:21–26, where it is explained that when they refused to follow Moses into the Holy Land they were made to wander about in the wilderness for forty years. The camel here was a necessity of life for them to carry them and their burdens from place to place.
95 Say: Allâh speaks the truth; so follow the religion of Abraham, the upright one. And he was not one of the polytheists.

96 Certainly the first house appointed for men is the one at Bakkah, a blessed and a guidance for the nations. b

97 In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allâh — whoever can find a way to it. a And whoever disbelieves, surely Allâh is above need of the worlds.

96a. Bakkah is the same as Makkah (R) from tabåkk meaning the crowding together of men (Rz). Others say it is from a root meaning the breaking of the neck, and the name is given to it because whenever a tyrant forced his way to it, his neck was broken (Rz). Some think that Bakkah is the name of the mosque or the House itself that is in Makkah. The Jews and the Christians are told that the Temple at Jerusalem was erected long after Abraham, while the Holy House at Makkah was there even before Abraham, and was, in fact, the first House on earth for the worship of the Divine Being. The subject has been fully discussed in 2:125a.

96b. If, on the one hand, Makkah is declared to be the first House raised on earth for the worship of the Divine Being, it is, on the other, announced to be mubårak, which word, though ordinarily rendered as blessed, signifies the continuance for ever of the blessings which a thing possesses, or that from which extensive good flows (LA).

Thus Makkah is the first spiritual centre that was appointed for men, and it is the ultimate spiritual centre for the whole of humanity.

97a. The clear signs in Makkah as enumerated here, are three, and these, in fact, are three prophecies with regard to the future of Makkah. The first sign is that it is the Place of Abraham which has already been declared to be the Muslim centre (2:125b). Hence the first prophecy is that the doctrine of the Unity of the Divine Being will be proclaimed to the whole world from this centre. The second sign is that Makkah will always be secure, i.e., it shall not fall into the hands of an enemy who should destroy it. There is a saying of the Prophet to the effect that the Antichrist and the plague will not enter Makkah and Madinah (B. 29:9). Thus its security is assured both physically and spiritually. The third prophecy is that a pilgrimage to the Sacred House shall continue to be made for ever, and no power in the world shall ever be able to put a stop to it. The most striking fact about these prophecies is that they were all announced at a time when the Prophet and his followers had apparently been driven away for ever from the Sacred Place, when that place was in the exclusive possession of an enemy who did not allow the Muslims to visit the place even during the sacred months, and when the small Muslim community was in danger of being utterly destroyed by that powerful enemy at any moment. It may be added here that the pilgrimage to the Sacred House is not an unconditional obligation; it is incumbent only on those who are able to undertake a journey to it.
Say: O People of the Book, why do you disbelieve in the messages of Allāh? And Allāh is a witness of what you do.

Say: O People of the Book, why do you hinder those who believe from the way of Allāh, seeking (to make) it crooked, while you are witnesses? And Allāh is not heedless of what you do.\(^a\)

O you who believe, if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after your belief.

And how can you disbelieve while to you are recited the messages of Allāh, and among you is His Messenger? And whoever holds fast to Allāh, he indeed is guided to a right path.

SECTION 11: Muslims Exhorted to Remain United

O you who believe, keep your duty to Allāh, as it ought to be kept, and die not unless you are Muslims.\(^a\)

And hold fast by the covenant of Allāh all together and be not disunited. And remember Allāh's favour

\(^99a\). The Jews and the Christians had secretly joined hands with the idolaters of Arabia to crush Islām.

\(^102a\). The controversy with the People of the Book having come to an end, and the truth of Islām having been established, the Muslims are now exhorted, first to be individually conscious of the duty they owe to God (v. 102), and then to remain united in carrying the message of Islām to the whole world (v. 103). Every Muslim must live a life of true submission to God, so that when death comes to him it should find him a Muslim. As v. 104 shows, the Muslim’s great duty to which attention is called here is the carrying of the message of Islām to others.

\(^103a\). The Arabic word for covenant is ħabl, which means primarily a rope or a cord, and hence a bond, a cause of union, a bond of love or friendship, a covenant or a
to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allâh makes clear to you His messages that you may be guided.

104 And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.

105 And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement.

106 On the day when (some) faces turn white and (some) faces turn

---

compact by which one becomes responsible for the safety of a person or a thing (LL). By habîl-Allâh, or the covenant of Allâh, is meant the Qur’ân, a significance supported by two sayings of the Prophet, according to one of which the Book of Allâh is the covenant (or rope) of Allâh, and according to the other the Qur’ân is the firm covenant (or rope) of Allâh (AH). All Muslims, we are here told, should be united in holding fast to the Qur’ân and carrying its message to other people.

103b. Before the advent of the Holy Prophet, the Arabs were in a state of continual internecine warfare which threatened to devastate the whole country. As a modern writer says: “A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who by his personality and by his claim to direct Divine guidance, actually brought about the impossible — namely, the union of all these warring factions” (Ins and Outs of Mespot, p. 99).

It should be noted that in Arabic literature and in the Qur’ân, nûr, or fire, is often a symbol of war. The Arabs used to kindle a fire as a sign that war was contemplated, so that the tribes should assemble. Hence the use of the word as implying war. In the Qur’ân itself we read, “whenever they kindle a fire for war, Allâh puts it out” (5:64).

104a. The heated imagination of a Christian annotator sees a flash of “the sword” in these words. Compare 9:122: “And the believers should not go forth all together. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion and that they may warn their people when they come back to them that they may be cautious?” Both verses, in fact, direct the Muslims to have always among them a missionary party, whose only object should be the propagation of Islâm and rightly directing their own people. This is the most neglected injunction of the Qur’ân in our day. Muslims have arrangements for all things but have no arrangements for inviting people to the great truth revealed in the Holy Qur’ân. The word khâir means good, and the Qur’ân is called khâir in 2:105.
black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved. 

107 And as to those whose faces are white, they shall be in Allâh’s mercy. Therein they shall abide.

108 These are the messages of Allâh which We recite to thee with truth. And Allâh desires no injustice to (His) creatures.

109 And to Allâh belongs whatever is in the heavens and whatever is in the earth. And to Allâh are all affairs returned.

SECTION 12: Relations of Jews with Muslims

110 You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allâh. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors.

111 They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to

---

106a. By faces turning white is meant their being expressive of joy, and by their turning black, their being expressive of sorrow (R, LL). Az says you say a man is abyâd (white) when you mean that he is free from dross and defects (T).

110a. Not only are the Muslims the chosen people of God, who are now called upon to be the standard-bearers of Truth in the world, but they are at the same time declared to be the best of the people that had ever been chosen for this purpose. This was no doubt due to the excellence of that Great Teacher who thoroughly purified them of the worst vices and made perfect the light within them. No prophet ever found a people in a worse condition, and none ever raised his people to such eminence. Note that the excellence of the Muslim people lies in their enjoining good and forbidding evil and in their great faith in Allâh. If they lose these characteristics, they lose their excellence as well.
you. Then they will not be helped.\(^{112}\)

112 Abasement will be their lot wherever they are found, except under a covenant with Allāh and a covenant with men, and they shall incur the wrath of Allāh, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allāh and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.\(^{112a}\)

113 They are not all alike. Of the People of the Book there is an upright party who recite Allāh’s messages in the night-time and they adore (Him).

114 They believe in Allāh and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous.

115 And whatever good they do, they will not be denied it. And Allāh knows those who keep their duty.\(^{115a}\)

\(^{111a}\) The Jews in Arabia sided with the enemies of Islām in their endeavour to extirpate the new religion, and this notwithstanding their pact with the Muslims, but they were not successful in inflicting any serious harm upon the Muslims, and whenever they openly faced the Muslims they fled. As the concluding words show, the idolaters, who gave them secret promises of help, never came to their aid when they were in distress.

\(^{112a}\) Almost the same words, excluding the exception, occur in 2:61. The Jews had already been subjected to the greatest humiliation and disgrace before the appearance of the Prophet. But with the advent of Islām they could better their condition either by accepting the covenant of Allāh, by which is meant the acceptance of Islām, or by making a compact of security with such men as could give them protection. This remains true to this day.

\(^{115a}\) The opinion has been held, very plausibly indeed, that vv. 113–115 speak of the good among the Jews and the Christians, and not of those who became converts to Islām, because the Muslims could not be said to be a party of the People of the Book. It is a fact that the Qur’ān does not deny that there is good in others, its own eminence over others lying in the fact that it makes man attain the highest degree of perfection in goodness. It is for this reason that the description of the upright party among the followers of the Book concludes with the words, whatever good they do, they will not be
116 Those who disbelieve, neither their wealth nor their children will avail them aught against Allâh. And these are the companions of the Fire; therein they abide.

117 The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold; it smites the harvest of a people who are unjust to themselves and destroys it. And Allâh wronged them not but they wronged themselves.\(^a\)

118 O you who believe, take not for intimate friends others than your own people: they spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. Indeed We have made the messages clear to you, if you understand.

119 Lo! you are those who will love them while they love you not,\(^a\) and you believe in the Book, (in) the whole of it. And when they meet you they say, We believe, and when they are alone, they bite (their) finger tips in rage against you. Say: Die in your rage. Surely Allâh is Knower of what is in the hearts.

\(^a\) Generally, however, the commentators are of opinion that the description given here refers to those Jews and Christians who became converts to Islâm.

117a The failure which is throughout the Holy Qur’ân prophesied for the enemies of Islâm is referred to here. The parable is similar to the one given in 68:17–33.

118a As the context shows, the Jews assisted the enemies of Islâm to make war upon the Muslims, so the Muslims were warned against close and intimate relations with them; see 60:8, 9.

119a This verse clearly indicates the difficulties which the Muslims had in establishing friendly and loving relations with non-Muslims. The Muslims would fain proffer
120 If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allāh encompasses what they do.

SECTION 13: The Battle of Uḥud

121 And when thou didst go forth early in the morning from thy family, to assign to the believers their positions for the battle. And Allāh is Hearing, Knowing.

122 When two parties from among you thought of showing cowardice, and Allāh was the Guardian of them both. And in Allāh should the believers trust.

123 And Allāh certainly helped you at Badr when you were weak. So keep your duty to Allāh that you may give thanks.

friendship, but the other party was always on the look-out for some opportunity to inflict loss on them, and the candour of the Muslims was repaid with insincerity and treachery.

121a. It is to the events of the battle of Uḥud that this and the following sections are devoted. In the third year of the Hijrah Ābū Sufyān marched against Madīnah. The Prophet at first intended to stay within the town, but afterwards marched into the open field with a thousand men, one-third of whom, under the leadership of ‘Abd Allāh ibn Ubayy, the great hypocrite leader, left him and returned to Madīnah. The enemy were first completely routed, but fifty Muslim archers, who were placed in a strong position to cut off the retreat of the enemy, made a mistake, and in order to join in the pursuit left their position. The enemy fell back upon the Muslims who were now in disorder and had lost their naturally fortified position, and after inflicting some loss upon them, left the field secure from the pursuit of the Muslim force. It was not a victory for the Quraish, who thought it safe to go back when they found the Muslims involved in their own troubles. They could not take a single prisoner of war, nor had they the courage to attack Madīnah, which they did two years later with a very strong force.

122a. The two tribes of the Banū Salīmah, and the Banū Ḥarīthah are meant (B. 64:18).

122b. This shows that they did not actually show cowardice. The desertion of the Muslim force by ‘Abd Allāh ibn Ubayy with his three hundred men made some of the Muslims also entertain the idea of deserting the army on account of superior enemy forces, but they did not actually desert it.