66 Moses said to him: May I follow thee that thou mayest teach me of the good thou hast been taught?

67 He said: Thou canst not have patience with me.

68 And how canst thou have patience in that whereof thou hast not a comprehensive knowledge?

69 He said: If Allâh please, thou wilt find me patient, nor shall I disobey thee in aught.

70 He said: If thou wouldst follow me, question me not about aught until I myself speak to thee about it.

SECTION 10: Moses travels in Search of Knowledge

71 So they set out until, when they embarked in a boat, he made a hole in it. (Moses) said: Hast thou made a hole in it to drown its occupants? Thou hast surely done a grievous thing.

72 He said: Did I not say that thou couldst not have patience with me?

73 He said: Blame me not for what I forgot, and be not hard upon me for what I did.

74 So they went on, until, when they met a boy, he slew him. (Moses) said: Hast thou slain an innocent person, not guilty of slaying another? Thou hast indeed done a horrible thing.

75 He said: Did I not say to thee that thou couldst not have patience with me?
76 He said: If I ask thee about anything after this, keep not company with me. Thou wilt then indeed have found an excuse in my case.

77 So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Moses) said: If thou hadst wished, thou couldst have taken a recompense for it.

78 He said: This is the parting between me and thee. Now I will inform thee of the significance of that with which thou couldst not have patience.

79 As for the boat, it belonged to poor people working on the river, and I intended to damage it, for there was behind them a king who seized every boat by force.

78a. The interpretation of the three incidents shows a manifestation of Divine wisdom in what takes place in the everyday life of man. Divine laws, as manifested in nature, are really working towards ultimate good, though sometimes they may appear to the outward eye to be working to the detriment of somebody. The beneficent hand of Allâh that works in nature is always directing humanity to the goal of great good, though that goal must necessarily be reached with apparent loss. Sometimes the loss is only apparent, as in the case of making a hole in the boat; there was no real loss, but the apparent loss served a great purpose and brought much benefit to the owner. The second instance is that in which there is real loss to a person, but it is for the good of humanity at large, for life must be sacrificed for the ultimate good of humanity. The third instance shows that, for the good of humanity, deeds must be done which bring no immediate reward, and that good done by one generation is not devoid of benefit to the next.

Moses himself had, in fact, to undergo the experience of his teacher, and the incidents seem no more than prophetic allegories of Moses' own life-work. Just as the scuttling of a boat causes apprehension to the safety of its occupants, Moses had to lead his people to a place where they thought they had only been brought to be drowned; but their safe passage through the sea showed that it was for their good. Then he had to order his men to fight against an iniquitous people and to put them to death, but he was not shedding human blood to no purpose, for it was really a step towards the evolution of a better race. And finally, his devoting his own life to the Israelites, descendants of a
And as for the boy, his parents were believers and we feared lest he should involve them in wrongdoing and disbelief.¹

So we intended that their Lord might give them in his place one better in purity and nearer to mercy.

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been a righteous man. So thy Lord intended that they should attain their maturity and take out their treasure — a mercy from thy Lord — and I did not do it of my own accord. This is the significance of that with which thou couldst not have patience.

SECTION 11: Dhu-l-qarnain and Gog and Magog

And they ask thee about Dhu-l-qarnain. ² Say: I will recite to you an account of him.

Truly We established him in the land and granted him means of access to everything:

So he followed a course.

righteous man, corresponded to his teacher’s building the wall for the orphans without claiming recompense. Read in this light, the narration is clearly an Ascension of Moses, foreshadowing the great events which were to befall him.

That the youth himself deserved death is abundantly clear. His inordinacy had now reached an extreme — the circumstances seem to have been known to Khâdîr, though not to Moses — when it was feared that his innocent parents would be involved in the trouble which must befall him as a result of his wrongdoing. Note that the word used to indicate the youth’s wrongdoing is ṭaghvûn, which means exceed all limits in wrongdoing.

The word qarn means a horn, as also a generation or a century, and Dhu-l-qarnain therefore literally means the two-horned one, or one belonging to two generations or two centuries. The reference here seems to be to the two-horned ram of Daniel’s vision (Dan. 8:3), which he interpreted as the Kingdoms of Media and Persia, which
86 Until, when he reached the setting-place of the sun, \( a \), he found it going down into a black sea, \( b \) and found by it a people. We said: O \( \text{Dhu-l-qarnain} \), either punish them or do them a benefit.

87 He said: As for him who is unjust, we shall chastise him, then he will be returned to his Lord, and He will chastise him with an exemplary chastisement.

88 And as for him who believes and does good, for him is a good...
reward, and We shall speak to him an easy word of Our command.\(^a\)

89 Then he followed a course.

90 Until, when he reached (the land of) the rising sun, he found it rising on a people to whom We had given no shelter from it\(^a\)—

91 So it was. And We had full knowledge of what he had.

92 Then he followed a course.

93 Until, when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.\(^a\)

94 They said: O Dhul-Qarnain, Gog and Magog do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them?\(^a\)

95 He said: That wherein my Lord has established me is better, so if

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\(^88a\) Being a true follower of Zoroaster, the well-known Persian prophet, Darius seems to have invited these tribes to his religion.

90a. The three journeys alluded to seem to have been undertaken with the object of strengthening the frontiers of the empire, the most important of these being that spoken of in v. 93, the part of the frontier between the Caspian and the Black Seas, where the Caucasus afforded a natural protection against the attacks of the Scythians. Darius goes first westward to the Black Sea (vv. 85, 86). Then he undertakes an eastward journey—the land of the rising sun. The description of the people found here, a people who had no shelter from the sun, is a description of the barbarous aboriginal tribes on the shores of the Caspian. The En. Br. says in the article on Media: “The names in the Assyrian inscriptions prove that the tribes in the Zagros and the northern parts of Media were not Iranians nor Indo-Europeans, but an aboriginal population, like the early inhabitants of Armenia, perhaps connected with the numerous tribes of the Caucasus. We can see how the Iranian element gradually became dominant: princes with Iranian names occasionally occur as the rulers of these tribes. But the Galae, Tapuri, Cadusii, Amardi, Utii, and other tribes in Northern Media and on the shores of the Caspian, were not Iranians”.

93a. The two mountains are the mountains of Armenia and Azerbaijan. The people settling there spoke a different language and could not understand the Iranian language.

94a. This verse brings us face to face with an all-important subject, viz., the identity of Gog and Magog. The Bible references to Gog and Magog are somewhat loose. In Gen. 10:2 and 1 Chron. 1:5, “Magog is mentioned as the second son of Japheth,
only you help me with strength (of men), I will make a fortified barrier between you and them:

between Gomer and Madai, Gomer representing the Cimmerians and Madai the Medes. Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations, Gen. 10, the term connotes rather the complex of barbarian peoples dwelling at the extreme north and north-east of the geographical survey covered by that chapter. ... In Ezek. 38:2 Magog occurs as the name of a country; in Ezek. 39:6 as that of a northern people, the leader of whom is Gog” (Jewish En., Art. “Gog and Magog”). “Josephus identifies them with the Scythians, a name which among the classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus near the Caspian Sea” (Jewish En.). The En. Br. considers the traditional identification of Gog and Magog with the Scythians to be “plausible”, and then adds: “This plausible opinion has been generally followed”, with this reservation, that the word may be applied to “any or all of the numerous but partially known tribes of the north; and any attempt to assign a more definite locality to Magog can only be very hesitatingly made”. 

All these writers have, however, not paid sufficient attention to the words of Ezek. 38:2: “Gog, the land of Magog, the chief prince of Meshech and Tubal”. Tubal and Meshech are almost always mentioned together, and their identification has been a task of great difficulty, so much so that a renowned Biblical critic suggests the names of certain nations in South Palestine. But this contradicts the views of ancient writers like Josephus, who settle the Magog north of the Caucasus. If we go, however, to the north of the Caucasus, we find still two rivers bearing the names of Tobal and Moskoa, on the latter of which is situated the ancient city of Moscow, and on the former the more recent town of Tobolsk. It seems almost certain that these two rivers received their names from the two tribes of Ezek. 38:2, the Tubal and Meshech, and then gave their names to the two above-mentioned cities, thus keeping the names of these tribes. This view is in accordance with the opinion of Josephus, who identifies Magog with the Scythians, for “throughout classical literature Scythia generally meant all regions to the north and north-east of the Black Sea, and a Scythian any barbarian coming from these parts”. 

It is clear from the above that the name Magog stands for tribes which occupied territories to the north and north-east of the Black Sea, tribes which gave their names directly or indirectly to the towns of Tobolsk and Moscow. 

There is, however, another point worth considering, and that is the gigantic effigies of Gog and Magog in Guildhall, London. “It is known,” says the En. Br., “that effigies similar to the present existed in London as early as the time of Henry V”. An explanation of this remarkable circumstance is given by Geoffrey of Monmouth: “Gaemot or Gaemagot (probably a corrupted form of Gog and Magog) was a giant who, along with his brother Gorineous, tyrannized in the western horn of England until slain by foreign invaders” (En. Br., Art. “Gog and Magog”). It is very difficult to speak with anything bordering on accuracy about the early connections of different races, but the preservation of the effigies of Gog and Magog in England, which can be traced to a very early period in English history, makes it probable that the Angles or the Saxons had in very ancient times some connection with the Scythians or other tribes living north of the Caucasus or the Black Sea. The relations of the different nations in early history are very complicated, and it is out of place to enter into any such discussion here. But it may be noted that the Goths, who are considered to be the easternmost of the Teutonic races, are said to have migrated into Scythia (En. Br., “Goths”), which shows the existence of connection between the two races. And again, “the Batharnae also, who in the third century B.C. invaded and settled in the regions between the Carpathians and the Black Sea, are
Bring me blocks of iron.\textsuperscript{a} At length, when he had filled up the space between the two mountain sides, he said, Blow. Till, when he had made it (as) fire, he said: Bring me molten brass to pour over it.

So they were not able to scale it, nor could they make a hole in it.

He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and the promise of my Lord is ever true.\textsuperscript{a}

said by several ancient writers to have been Teutonic by origin, though they had largely intermarried with the native inhabitants” (En. Br., “Teutonic Peoples”).

It is thus clear that the ancestors of the present Teutonic and Slav races are the Gog and Magog spoken of in the Holy Qur'ân. The effigies of Gog and Magog in London and the names of Tobal and Moskoa, occuring in the Bible, are clear indications of this fact.

Next we come to the statement that the tribes found by Darius between Azerbaijan and the Armenian mountains were constantly harassed by their northern neighbours, the Scythians. History bears evidence to the truth of this statement. The Scythians, or, according to some writers, the Sacae, constantly troubled Asia. According to Herodotus the Scyths ruled Media for twenty-eight years (En. Br., Art. “Scythia”). “About 512 Darius undertook a war against the Scythians ... The purpose of this war can only have been to attack the nomadic Turanian tribes in the rear, and thus to secure peace on the northern frontier of the empire” (En. Br., Art. “Darius”). The portion which I give in italics shows that Darius exerted himself to his utmost in securing peace on the northern frontier of his empire, where the Caucasus, bounded on both sides by the Black and Caspian Seas, afforded a natural protection.

The barrier referred to in this verse, and described in the verses that follow, is the famous wall at Derbent (Ar. Darband). An account of this wall is given by Muslim geographers and historians, for instance, in \textit{Marāṣid al-Ittiḥād} and \textit{Ibn al-Faqīh}. The following account, however, taken from the \textit{Encyclopaedia Britannica}, should be more convincing: “Derbent or Darband, a town of Caucasia, in the province of Daghestan, on the western shore of the Caspian ... It occupies a narrow strip of land beside the sea, from which it climbs up the steep heights inland ... And to the south lies the seaward extremity of the Caucasian wall (50 miles long), otherwise known as Alexander’s Wall, blocking up the narrow pass of the Iron Gate or Caspian Gate (\textit{Portae Albanæ}, or \textit{Portae Caspæ}). This, when entire, had a height of 29 feet and a thickness of about 10 feet, and with its iron gates and numerous watch-towers formed a valuable defence of the Persian frontier.” (Italics in the last sentence are mine, for which see the next footnote.) The misnomer Alexander’s Wall seems to have been due to the mistake made by Muslim historians in supposing Dhu-l-Qarnain to be Alexander.

\textit{96a.} The blocks of iron were needed for the iron gates in the wall, for which see the concluding lines of the last note.

\textit{98a.} From the historical narration of the past, the subject is now changed to the future. Gog and Magog are described as two nations, and after describing the history of
And on that day We shall let some of them surge against others and the trumpet will be blown, then We shall gather them all together.\(^a\)

And We shall bring forth hell,

these nations, whose depredations on peaceful nations were brought to an end by Darius, we are now told that Gog and Magog will again be let loose in the latter days. In fact, this is clearly foretold in another chapter of the same period: “when Gog and Magog are let loose, and they sally forth from every elevated place” (21:96). This is the only other occasion on which Gog and Magog are spoken of in the Holy Qur’an. The crumbling of the wall which withheld Gog and Magog for a time is thus explained by the Qur’an itself, as the letting loose of Gog and Magog. Just as the building of the wall indicated the confinement of Gog and Magog to their own territorial bounds, the crumbling of the wall means that they will at some future time be let loose and they will then dominate the whole world. This domination is spoken of in the Hadith in various ways. According to one hadith, “No one will have the power to fight against them” (Ms. 52:20). According to another, “they will drink the water of the whole world” (KU, vol. 7, p. 2157). According to a third, God said: “I have created some of My servants whom no one can destroy but Myself” (KU, p. 3021). As shown in 94a, the ancestors of Gog and Magog are the Slav and Teutonic races, and in the world-domination of Gog and Magog is thus clearly hinted the domination of the European nations over the whole world, and the prophecy has thus found fulfilment in our days.

99a. A mighty conflict of the nations is clearly spoken of here, and the words no doubt refer to some catastrophe like that which is predicted in the Gospels in the words: “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows” (Matt. 24:7, 8).

The Qur’an makes it clear that the reference in nation rising against nation is to the great European conflicts which we are witnessing nowadays. Gog and Magog, or the European nations, having subdued the whole world, could not agree on the division of the spoils, and they are rushing at one another’s throats, and the world being subject to them, their struggle has assumed the form of a world conflict. One World-War ends only to be followed by another. But if the first part of the verse speaks of the destruction due to these wars, the second part raises a great hope. Will this great world-conflict bring the world to an end? Human efforts to restore the balance to the world are a failure. But the Qur’an tells us that a mighty Revolution will come about. That is what is meant by the blowing of the trumpet. This revolution will be a change in the mentality of the nations. A silver lining is introduced in this dark picture by the words, then We shall gather them all together. The revolution would unite them; it would drive them to one common faith. Material benefits having turned man into the enemy of man, a spiritual awakening will, we are told, be brought about which will change the world entirely. Instead of cutting one another’s throats men will learn to love one another, and they will all be but one nation. There is a broad enough hint here at the nation of Islam, for there is but one faith, the faith of Islam, which has been able to weld diverse people into one whole. The day of peace for this world will dawn with the dawning of the idea on the mind of man that there is only a single nation, the human nation, that lives on this earth: “Mankind is a single nation” (2:213). And actually Islam is the only religion in the world which has been successful in uniting different nations into one whole and in obliterating distinctions of race and colour.
exposed to view, on that day before
the disbelievers.\textsuperscript{a}

\textbf{101} Whose eyes were under a
cover from My Reminder, and they
could not bear to hear.\textsuperscript{a}

**SECTION 12: Christian Nations**

\textbf{102} Do those who disbelieve think
that they can take My servants to be
friends besides Me?\textsuperscript{a} Surely We have
prepared hell as an entertainment for
the disbelievers.

\textbf{103} Say: Shall We inform you who
are the greatest losers in respect of
deeds?

\textbf{104} Those whose effort goes astray
in this world’s life, and they think that
they are making good manufactures.\textsuperscript{a}

\textbf{105} Those are they who disbelieve
in the messages of their Lord and
meeting with Him, so their works are

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\textsuperscript{a} These words complete the picture of the great conflict spoken of in the previous verse. It in fact describes the severity of the conflict, it will reduce the world to a veritable hell. We have seen hell raging on this earth in World-War II. What World-War III may bring, no one can say.

\textsuperscript{a} The reason is given in these words why these disasters will be brought on man: These are people whose eyes are under a cover from My Reminder. Nay, they are so estranged from God that they cannot even bear to hear His Reminder. So thoroughly have lust and greed engrossed the civilized world!

\textsuperscript{a} The Christians are meant here, because theirs is the most prominent example of having taken a servant of Allâh, a prophet, for God. In fact, Jesus Christ is the only person whom the Qur'ân recognizes as a righteous servant of God and who has been taken for God by nearly half the world.

\textsuperscript{a} This is a clear description of the present attitude of the civilized nations to their moral and spiritual needs — their effort is entirely wasted in this world’s life, and they cannot give a moment’s consideration to the life after death. The portrait of the material civilization, to which Christianity has led, as drawn in this section, attains to its most vivid clearness in these words. Manufacture is the one speciality and pride of the West. But they are so engrossed in the contest of manufactures that they have no thought of God left in their minds. Production and more production, that is the be-all and end-all of life with them.
vain. Nor shall We set up a balance for them on the day of Resurrection.\textsuperscript{a}

106 That is their reward — hell, because they disbelieved and held My messages and My messengers in mockery.

107 As for those who believe and do good deeds, for them are Gardens of Paradise, an entertainment,

108 To abide therein; they will not desire removal therefrom.

109 Say: If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord were exhausted, though We brought the like of it to add (thereto).\textsuperscript{a}

110 Say: I am only a mortal like you — it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord.

\textsuperscript{a} Their works are vain because what they do relates to the vanities of life. They have no vision for the higher values of life, for the ultimate end, which is here spoken of as the \textit{meeting with the Lord}. Hence we are told that no balance will be set up for them on the day of Resurrection, because all their deeds relate to this life, and end where this life ends.

\textsuperscript{a} In these words there is a refutation of the Christian doctrine that “the word was with God”, or that “the word was God” (John 1:1). The words of God are so numerous, we are here told, that the sea would be exhausted, if it were to serve as ink for writing them. In fact, everything created is a word of God according to the Holy Qur’ân, and things created know no end.